

Below are the articles explaining the Trinity/ Godhead . The Chief Apostle is not coming up with something new. If you read and see the attached photo. It will give you the context of what the Chief Apostle meant.

Blazar

Catholicism, Dictionary.com and Christian website are my sources.

3 The triune God

The Father, Son, and Holy Spirit comprise the one God. That God is triune from eternity is attested by the self-revelations of God within the history of salvation, which makes clear that the Father, the Son, and the Holy Spirit have existed, created, acted, and sustained from the beginning.

In the old covenant God predominantly revealed Himself as God, the Father, whereas the activity of the Son and the Holy Spirit was still largely concealed from mankind. From the perspective of the New Testament, Apostle Paul declares that the Son of God was already present when the people of Israel made their way through the desert (1 Corinthians 10: 4). Beyond that, both Mark 12: 36 and Hebrews 3: 7 state that the Holy Spirit already spoke in the old covenant.

The incarnation, death, and resurrection of the Son of God, as well as the sending of the Holy Spirit, allow believers to recognise God as triune. In John 16: 13-15, Jesus Christ underlines the workings of the trinity of God: that which belongs to the Son also belongs to the Father, and that which the Holy Spirit declares, He takes from the Father and the Son.

The triune God is one God in the fellowship of Father, Son, and Spirit. He seeks to make this fellowship of His accessible to mankind

Godhead

[god-hed]

noun

the essential being of God; the Supreme Being.

the Holy Trinity of God the Father, Christ the Son, and the Holy Ghost.

(lowercase)divinity; godhood

WHAT ABOUT THE TERMS “GODHEAD” AND “TRINITY”?

BY WAYNE JACKSON

“Often I hear about the ‘Godhead’ or the ‘Trinity.’ My questions are: What do these terms mean? Are these purely man-made doctrines, or do they have a Scriptural basis?”

The term “Godhead” is found three times in the King James Version of the Bible (Acts 17:29; Rom. 1:20; Col. 2:9). In Acts 17:29 the Greek term is *theion*, signifying “divinity” or “the Deity” (with the definite article) – a perfect way to express the concept of the true God as opposed to the conflicting gods of Greek paganism. The kindred word in Romans 1:20 is *theiotes*, which refers to the Creator’s “Divine nature.” God’s “divine essence,” e.g., his limitless power and infinite wisdom, are demonstrated to perceptive humanity by means of the marvelous works of his creation – and such has been evident since the dawn of time. In Colossians 2:9 the Greek *theotes* carries the meaning of “Deity” or “Divinity.” This text affirms that the fullness of the Divine nature is manifest in the person of Jesus Christ.

In a more popular sense, the English term “Godhead” has come to represent the idea that the “Divine” essence is shared by three distinct Personalities. These are delineated clearly in the New Testament as Father, Son, and Holy Spirit (see: Mt. 28:19; cf. 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 4:4-6; 1 Pet. 1:2; Rev. 1:4-

