

The Biblical Term Godhead

Versus the Term Trinity

Contending For The Faith Once Delivered Unto The Saints

by Elder Bob Allgood

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye earnestly contend for the faith which was once delivered unto the saints"

Faith and Practice

It is common among our people to talk about Primitive Baptist faith and practice when in reality we are talking about Biblical doctrine and practice. No church or individual, can rightfully be called by the name Primitive Baptist if they do not hold to 'the doctrine' or 'the faith' or if they pervert 'the gospel' as set forth in the word of God. Notice the words doctrine and faith and gospel are used in the singular. They can be interchanged for the subject matter under consideration, because there is one body of 'doctrine' called 'the gospel' and 'the faith', (even though it is made up of many inseparable, interlocking and interdependent parts), that was "once delivered unto the saints" by Jesus Christ and his Apostles.

The faith of God and/or of Christ (Rom 3:3, Gal 2:20); the faith given to the elect in regeneration (Eph 2:8-9); the faith which is the "fruit of the Spirit" (Gal 5:22) is not under consideration. What is under consideration is a body of truth called 'The doctrine' in Acts 2:41-42 and 13:12, I Tim. 4:16, Heb. 6:1, 2 John 9-10, and 'The gospel' in Gal. 1:6-9, and 'The faith' (or one faith) in Acts 6:7, 13:8 and 24:24, Rom. 1:5, Eph. 4:4-6, I Tim. 1:2 4:1, 5:8, 6:10 and 6:21, II Tim 3:8 and 4:7, Jude 3, (just to list a few references). The doctrines (plural) of men and/or devils (Matt. 15:19, Mk. 7:7, Col. 2:22, I Tim. 4:1, Heb. 13:9) are referred to in God's word as unsound doctrine or

strange doctrines.

The true church of God is built upon the one foundation of Christ himself (Matt 16:18, I Cor 3:11). The 'doctrine' or 'the faith once delivered' was given to the Primitive (original) Baptist church in Jerusalem by Jesus Christ and the apostles (Acts 2:41-42). This body of truth, called 'the faith' by Jude, has been passed down to every true New Testament church successively, 'by faithful men who were able to teach others also', beginning in the first century unto this present day. To accept anything less is to accept man-made religious orders founded on the doctrines of men.

This is not to imply that every true church is perfect in her understanding and practice of the faith. With man involved this is impossible. Even the New Testament churches had their errors in doctrine and practice. Study Paul's letters to the Corinthians and the Lord's letters to the seven churches in Asia if you doubt what I say. Yet all of these churches were true churches and the body of truth -- the faith -- had been delivered to them.

The faith is contained in the whole of the Scriptures, "for all scripture is given by inspiration of God and is profitable for doctrine --". Most Primitive Baptist churches summarize the major parts of the faith in what is known as "The Articles of Faith", as do most other religious orders. The word of God does not instruct churches to have "Articles of Faith", nor a Constitution, By-Laws, Rules of Decorum, Church Covenant, etc.. We are told to "study to show ourselves approved unto God, rightly dividing the word of truth".

But in these days of yellow page, fast paced religions with their instant scholars, who are ever learning but never able to come to the knowledge of the truth, such are helpful study and disciplinary tools for the church. This body of truth called 'the faith' governs the teachings and practice of the true Primitive Baptist churches. Churches which deliberately depart from the doctrine and practice and refuse to repent are soon looked upon as disorderly by orderly churches and, after much labor and prayer, fellowship is withdrawn.

No one gets very far into our "Articles of Faith" before they begin to find the points of doctrine which separate true Primitive Baptist from all other religious orders. This has nothing to do with the eternal destiny of God's people. God's children do not have to be members of a Primitive Baptist church and believe the doctrine or the faith in order to have eternal life. Eternal life is in Christ Jesus, not in knowing and believing 'the faith once delivered to the saints'. This body of truth "is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12).

Articles of Faith -- The Godhead

Most churches usually start their 'Articles of Faith' with a statement about their belief concerning the inspiration of Scripture or the Godhead (i.e. the oneness of God, the Father, Son and Holy Spirit). I will start with the Godhead. In dealing with this subject many Protestant religious orders, and some Primitive Baptists, use the term Trinity. Since that word is not found in

the Scriptures I prefer to use the Biblical term "Godhead". I will try to explain my reasons for this later, but first let's look at what several historical Primitive Baptist "Articles of Faith" say about the Godhead.

First, from the 1655 (17th Century) Midland Association Confession of Faith, prepared for churches in England: "We believe and profess, that there is only one true God, who is our God, who is eternal, almighty, unchangeable, infinite, and incomprehensible; who is a Spirit, having His being in Himself, and giveth being to all creatures; He doeth what he will, in heaven and earth; working all things according to the counsel of His own will. That this infinite Being is set forth to be the Father, the Word, and the Holy Spirit; and these three agree in one ". I John 5:7

Next, from the 1777 (18th Century) Kehukee Association Confession of Faith, prepared by churches in N.C.: "We believe in the being of God as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy, and truth; and that this God has revealed Himself in his word under the characteristics of Father, Son and Holy Ghost ".

Last, the 1816 (19th Century) Sandy Creek Association Principles of Faith, prepared by churches in Illinois: "We believe that there is only one true and living God; the Father, Son and Holy Ghost, equal in essence, power and glory; and yet there are not three Gods but one God "

All three of these declarations are very good, but I personally prefer the first two over the last. I could not help but notice that each of the statements became more condensed and less elaborate about the attributes of the Godhead. Is this a sign of the times? In some of our modern day Articles of Faith the statements of belief are so concise that it is hard to determine exactly what the Primitive Baptists authors are trying to say or really believe. To illustrate this I will quote from a common Article of Faith I have seen copied (without change) and used in Colorado and NM:

" We believe in one true and living God and the trinity of persons in the Godhead - Father, Son and Holy Ghost, and yet not three but one God ".

I'll be as kind as possible, but in my opinion, this last declaration is a weak and confusing statement about the Godhead. It is weak because there are no Biblical comments about the attributes of God. It is confusing because it says "We believe in -- God and the trinity of persons in the Godhead". The phrase "trinity of persons in the Godhead" is unbiblical terminology which conflicts with and/or directly contradicts Scripture. It shows how easily confusion and error can get into our doctrine through ignorance, apathy, slothfulness and/or failure to "study and rightly divide the word of truth". I have the "little white book" from which this statement was taken word for word and passed on to at least three churches. In this we can see how the error of one can afflict others. As Solomon said, "Wisdom is better than weapons of war: but one sinner destroyeth much good".

The Attributes of God

Any statement of faith about God should include sufficient comments about

His attributes. While we can never say enough to praise him as we should, we can say too little and fail to reflect his majesty and glory.

True Primitive Baptists believe in one true eternal God (Ex. 20:3, 34:5-7, Deut. 33:27, Mal. 2:10), Creator of the universe and man (Gen. 1:1, 26-28, Acts 17:24-28), infinite in wisdom (Ps. 147:5, Eph. 3:8-11), holy and righteous (Josh 24:19, Isa. 6:1-5, Ps. 99:9, I Pet. 1:13-16), unchangeable (Mal. 3:6, James 1:17), just and merciful (Isa. 45:21, Rom. 3:20-26, Ps. 136, Rom. 9:15-24), invisible (John 1:18, Col. 1:15), unsearchable (Rom.11:33-34), omnipresent (every-where present and nowhere absent, Ps. 139:7-10, Rev. 2:1), omniscient (all knowing - Ps. 94:11, Jere. 17:9-10, Rev. 2:2, 9, 13, 19), omnipotent (all powerful - Isa. 45:5-7, Jere. 32:17-19, Dan. 4:34-35, Rev. 19:6), whose goodness is great, enduring and satisfying, who loves righteousness but hates iniquity and the workers of iniquity (Ps. 5:4-5, Ps. 45:6-7, Heb. 1:8-9), who is ever to be loved and feared (Deut.6:4-5, Matt. 22:36-38, Eccles. 12:13-14), who must be worshiped in Spirit and in Truth (John 4:24-25), just to mention some of His unsearchable riches and attributes.

Someone else could surely say these things better and give more Scripture references for support. But I believe that our 'Articles of Faith' should state these beliefs "loud and clear". Our God is not some wimp that depends on man "to let him or allow him" to do according to his own will and good pleasure. He is "able to do exceeding abundantly above all that we ask or think, according to the power that now worketh in us. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen " (Eph. 3:20-21)

Biblical vs. Unbiblical Terminology

Volumes can be written about the attributes of God. Men write whole books on subjects like Election and Justification. There are always problems with making a condensed statement of belief about God, or any other particular point of doctrine. One problem is that we can not include everything that we might want to say, with some point being omitted in favor of what may seem more important. Another problem, is that we often resort to using unbiblical terminology in an effort to precisely express ourselves. Biblical terminology is inspired of God, and will never cause conflicts or contradictions with Scripture as long as the word is rightly divided and maintained in it's proper context. Scripture interprets Scripture. Unbiblical terminology is obviously man's own uninspired terminology and requires man's own interpretation. This leads to man-made doctrines and man-made religious orders.

I am not trying to suggest that we should always be perfectionist in our daily conversations. We all use unbiblical terminology from time to time as we discuss the Bible, and I am sure we will continue to do so. If that is ever condemned we would all be silenced. But it is one thing to talk among ourselves and use common language understood by all - and a different matter to publish 'The Faith'. When it comes to publishing our doctrinal beliefs in an "Articles of Faith" it seems to me that we should exercise extreme care to use Biblical terminology and avoid unbiblical terminology.

What kind of statement would we make if we substituted the unbiblical phrase "you must accept Jesus Christ" in place of the Biblical phrase "Ye must be born again". What kind of statement would we make if we substituted words like "God has done all he can do or You must let or allow God" - in place of God hath done "according to the good pleasure of his will" and "Hath not the potter power over the clay". While most Primitive Baptists would not do this, some seem eager to use unbiblical terms that distort the nature and attributes of God, as well as many other points of our doctrine.

Who is the father of lies ? Who wants to pervert the truth ? Who wants man to think of God as a person (human being) so that man can think of himself as gods? Read Gen. 3:4-5. Who wants us to bring Babylonish phrases into our vocabulary polluting our beliefs, faith and worship ? Satan and his ministers would !

Godhead or Trinity of Persons ?

The term Godhead is used in the New Testament three times. In Acts 17:22-31, Paul was on Mars hill preaching to the Athenians who had so many gods they even had a monument to The Unknown God. I am sure they had some Tritheistic Statues - i.e. statues of their Trinities with three gods in one. (Reference: The Two Babylons by Alexander Hislop). Paul told them "not to think the Godhead is like unto gold, or silver, or stone (three earthly materials) graven by art and man's devise." The context of Paul's message teaches about the true and living God, the Father, the Son and the Holy Spirit.

In Romans 1:18-21 Paul writes, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the visible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse"

In Colossians 2:4-12 Paul is talking about Christ and says in verse 9, "For in him dwelleth all the fullness of the Godhead bodily." I will try to examine this text more closely later under the headings 'The Body and Nature of The Man Christ' and 'The Godhead: Father, Son and Holy Spirit'. As it is written by John, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (I Jn 5:7).

The terms trinity and trinity of persons can not be found in all of Scripture. Because of this and other reasons, I personally refrain from using the term trinity. However, I will not fall out with brethren who do use it, provided they are not talking about three distinct Gods in one. Many of my very dear friends and good brothers in Christ, use the word trinity or the three in one God, but I understand that they are talking about three are one. The Bible does not say these three in one, it says these three are one. If this was all there was to it, I would not be dwelling on this subject, but there is more.

Let's consider first the word trinity. I realize that some Primitive Baptist Elders (now dead) with great ability, knowledge and reputation, have written large volumes on church history and doctrine, using the term trinity of persons to express their beliefs. I also know that many of our younger Elders often use the term Trinity. However, I also know the ability, knowledge and reputation of a man does not justify his error. As Paul said, "Let God be true, but every man a liar".

A Commentary is a book written by a Commentator, (or as one Elder said 'common tatter'), who believes himself qualified to dissect, analyze, explain and enlarge upon the Word of God. In a commentary we often find the writer telling us what he believes and what he wants others to believe, rather than what God's word exactly teaches. In order to do this the commentator often resorts to unbiblical terminology. I do not know who authorized men to become Commentators. God did not list them among the gifts he gave men "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:7-16).

Perhaps commentators get their authority, duty and function from some unknown source. I have several commentaries in my library. All contain some error and some good. Reading a commentary is like eating chicken, you must throw away the bones, and watch out for salmonella, it will kill you. If I wrote a commentary I would say the same thing about it too. Uninspired man can not write truth as did the inspired writers of Scripture. Everything man says or writes should be proven from the Word of God.

To illustrate this truth, I will refer to a Commentary written in the 18th Century by a man many Baptists consider to be the greatest Bible Scholar since Paul. He is thought very highly of by the Sovereign Grace Baptist who still publish his books. I have nothing against this dear brother who I am sure is home with the Lord. However, it is an established fact that this man's writings sometime reflect a belief in the doctrines of gospel regeneration and a future millennial kingdom, two doctrines of men the Word of God does not teach and Primitive Baptists deny.

He wrote in his Commentary that he would prove "that there is a Trinity of Persons in the unity of the divine essence", (page 130). If he had said he would prove that the Godhead is the Father, Son and Holy Spirit and that these three are one, I could say Amen! But why substitute the unbiblical term trinity of persons for the Biblical term Godhead ? He also has three chapters in which he talks about the Distinct Personalities of the Distinct Persons of the Godhead. With all due respect to this man, he has to give a whole new definition to the word PERSONS and SPIRIT in order to prove his point. He did, of course, prove to himself what he wanted to believe in the terms he wanted to believe it. It seems to me that if God had wanted himself to be thought of in these terms Jesus would have said "God is a person" (John 4:24).

The four dictionaries I have define "Trinity" generally as: The union of three divine figures, persons or personalities, the Father, Son and Holy Ghost, in one divine being, substance or Godhead. The word union means "the act of uniting" and implies three Gods were separated and united. This

is contrary to the Scriptures which teach that God - the Godhead - exists eternally, (Gen. 1:1, John 1:1-3, Eph. 1:3-6, 3:11).

Alexander Hislop, in his book *The Two Babylons*, traces the doctrine of the Trinity back to the Chaldean and Babylonian religions and the worship of Nimrod. The Babylonians perverted the truth of the One Living and True God into an abomination they called the Only One. Hislop says, "In the unity of that one Only God of the Babylonians, there were three persons, and to symbolize that doctrine of the Trinity, they employed the equilateral triangle, just as it is well known the Romish Church does today" (Page 16). In the Masonic Bible, Morals and Dogma, Freemasonry embraces every religious Trinity taught by man. Concerning the Trinity they say, "Three, or the Triad, is most significantly expressed by the equilateral triangles" (Page 57).

It was the first Roman Catholic 'church' council, under Pope Constantine, (which no Primitive Baptists attended), in 325 AD, that first defined the terms for the doctrine of the Trinity which is now taught as three persons or a Trinity of Persons in the Godhead. Hislop also ties several pagan Trinities in with the pagan holidays 'customized' by the Roman Church and converted to church use, such as Christmas (page 91) and Easter (page 103). In 325 AD, at the same time the Council defined the doctrine of the Trinity, it also established the official day to observe the pagan celebration of Easter (Acts 12:3-4), a *Babylonian sun worshiping festival in honor of Ishtar, the goddess of fertility. The egg, a trinity, was a sacred emblem in pagan religions. *In the Babylonian religions Ishtar is also called Astarte, one of the titles for Beltis, the queen of heaven. Baal was the husband of Beltis. Easter is another pagan name for Ishtar. Read Ezekiel 8:13-16. Tammuz is the husband/brother of Ishtar. Notice those facing the East worshiping the sun. In an Easter Sunrise service the participants face the east. Freemasons worship in their meetings facing the east, because to them, "East is the place of Light". God severely condemned such idolatrous activities.

Perhaps these are some of the reasons why God did not move upon the writers of Scripture to use the word trinity, but did inspire them to use the word theios and theotes, meaning divinity or Godhead.

Problem With Trinity of Persons

We believe in God the Father, God the Son and God the Holy Spirit. But, are there three persons in the Godhead? God is a Spirit, not a person (John 4:24). The Holy Spirit is obviously not a person. What about Jesus? Was he a natural person, born of man and woman, just as we are? This has been a separating point of doctrine ever since the days Christ walked upon this earth. Jesus once asked his disciples, "Whom do men say that I the Son of man am?" They answered, "Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets." But Jesus asked his disciples, "But whom say ye that I am?" Simon Peter, having received this revelation from the Father, answered, "Thou art the Christ, the Son of the living God" (Matt 16:13-18). Men thought that Jesus was a natural person, born of man and woman, like everybody else. The Jews said, "Is not this Jesus, the son of Joseph, whose father and mother we know?"

Every dictionary I have defines the word person as a human being and personality as the quality or state of being a person (human being). The word person which is found in the New Testament generally means the character or appearance of man. Once it is used to speak of Christ, when Pilate said, "I am innocent from the blood of this just person" (Matt 27:24). In II Cor. 2:10, Paul said "I forgave -- in the person of Christ", meaning he forgave in the sight of Christ. Many times it is used to point out that "God is no respecter of persons", meaning the natural qualities of man can not impress God.

However in Hebrews 1:3, when talking about Christ "being the brightness of his (God's) glory, and the express image of his (God's) person ----" the word is hypostasis meaning substance or foundation. The same word is used in Heb.11:1, "Now faith is the substance of things hoped for, the evidence of things not seen --". Christ is the very substance of God -- for "in him dwelleth the fullness of the Godhead bodily". The man Christ Jesus appeared as a very unique person, being God manifest in the flesh.

The Body and Nature of The Man Christ

"For there is one God, and one mediator between God and man, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (I Tim 2:5-6)

Jesus Christ was a man! He was hungry like a man. He was thirsty like a man. He dressed like a man. He slept like a man. He walked like a man, in fact he walked sixty miles to be baptized by John. He talked like a man, "For never man spake like this man" (John 7:46). He was man enough to run the money changers out of the Temple. He was in all points tempted like as we are, yet without sin. He did not have, as one of the Promise Keeper's manual teaches, all the phallic passions of a natural man, including homosexual tendencies. Such a statement is blasphemy to say the least! What kind of a man was he? He was and is the God-Man !

The Bible says, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Paul said that Christ Jesus was "in the form of God" and "equal with God" and was "made in the likeness of men". John wrote, "In the beginning was the Word, and the Word was with God, and the Word was God -- And the Word (Jesus Christ), was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) --" Paul wrote, "For in Him dwelleth all the fullness of the Godhead bodily --" AND "without controversy great is the mystery of godliness: God was manifest in the flesh --".

But what kind of flesh was it ? It could not be the same kind of sinful flesh all mankind inherited from the first man Adam. All human beings born of

natural man are sinners by nature, "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men for that all (in Adam) have sinned" (Romans 5:12). In order for Jesus Christ to save his people and die for their sin he had to be free from sin. He had to have a different kind of body, one that was not contaminated with and condemned by the Adamic sin nature. Paul wrote, "Wherefore, when he (Christ) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burn offerings and sacrifices for sin thou hast had no pleasure" (Heb. 10:5-6).

The Word that exists with God and was God in the beginning, was virgin born, and the only begotten Son of God, Jesus Christ, took upon himself the form of a servant and was made in the likeness of men. He took upon himself a body prepared (fitted) for him, a perfect body, without spot or blemish, without sin, to do the will of His Father. "By the which will, we are sanctified through the offering of the body of Christ once for all" (Heb 10:10). Christ did not possess the sin nature that all other mankind possesses. While he was made in the likeness of men, and was fully man, the "one mediator between God and men, the man Christ Jesus", he was also fully God - God manifest in the flesh !!

The Godhead: Father, Son and Holy Spirit

By the term Godhead we mean one true eternal God - the Father, the Son and the Holy Spirit. The Bible clearly teaches that there is only one God - who has revealed Himself by many names. In the Old Testament, the God of Abraham, Isaac and Jacob also made himself known by names such as Lord, Most High, Everlasting, Eternal, Living and Almighty God, the I AM THAT I AM and JEHOVAH, just to name a few. There are at least 226 names given to Jesus Christ, the Son of God, including the Word, God with us, Great God, I AM and The Everlasting Father.

In the Old Testament, God was seldom referred to as The Father. But in the New Testament after The Son was born of The Spirit, made of a woman, Jesus used the term Father more than 45 times. This does not mean that the Godhead can not be seen in the Old Testament, because it is clearly seen in creation. "In the beginning God created the heaven and the earth -- And the Spirit of God moved upon the face of the waters -- And God said 'Let there be light' and there was light" (Gen. 1:1-3). Here we see the Father, the Holy Spirit, and the Word (Cf John 1:1-3, 14).

We also see the Godhead in the prophecy of the birth of the Messiah, Jesus Christ. In Isaiah 7:14 we read "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and shall bear a son, and shall call his name Immanuel". This prophecy continues in Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The Mighty God, The ever-lasting Father, The Prince of Peace". Here we see the Father foretelling the virgin birth of His Son, Jesus Christ the Messiah, by his miraculous power through the Holy Spirit.

We see the Godhead in the fulfillment of that prophecy when we come to

the New Testament and find Mary asking, "How shall this thing be, seeing I know not a man". The angel of the Lord answered, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

We see the Godhead at the baptism of Jesus Christ by John the Baptist (Matt. 3:13-17, Mark 1:9-11, Luke 3:21-22): The Son of God going down into the water and coming up, picturing his death, burial and resurrection; The Holy Spirit as a dove lighting upon him; The Father saying, "This is my beloved Son in whom I am well pleased". I am sure the Godhead can be seen elsewhere

Jesus Said "I and My Father Are One"

Once Jesus told some Jews, My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. And then Jesus said, "I and my Father are one" (John 10:24-30) and "the Jews took up stones again to stone him". Jesus asked, Why ? And "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God". But Jesus was right to say "I and my Father are one" - to make himself God. He was God manifest in the flesh and in him dwelleth the fullness of the Godhead bodily.

At the close of His earthly ministry, Jesus began telling his disciples how he must suffer death for his sheep, be buried and rise again the third day and return to his Father. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Philip said, "Lord shew us the Father, and it sufficeth us". Jesus then said, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father ?" Jesus then began told the disciples that when he went back to heaven, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." (John 14:1- 17).

In this passage of Scripture we have Jesus telling his disciples that whoever had seen him had seen the Father, and that He was the Comforter that dwelled with them at that time, and that "He would not leave them comfortless" for the Father would send another Comforter, the Holy Spirit, that "He (Jesus) would come to them". If this does not prove "that in him dwelleth all the fullness of the Godhead bodily", then I am not sure any of us have any hope.

When Jesus Christ knew His work on earth was finished He prayed "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:1-5 with 1:1-3, 13, and I Tim. 3:16).

Christ now sits on his throne of Glory in a glorified body, ruling and reigning over his kingdom, until such time as he will come in the clouds to deliver up his kingdom to God. I am sure I could have said much more and should have said it all much better. If I have erred anywhere please accept my apology and let me hear from you. (BA)