"One Solitary Life"

He was born in an obscure village.
He worked in a carpenter shop
until he was thirty. He then became
an itinerant preacher.
He never held an office.
He never had a family
or owned a house.
He didn't go to college.
He had no credentials but Himself . . .

Nineteen centuries have come and gone,
and today He is the central figure
of the human race.
All the armies that ever marched,
and all the navies that ever sailed,
all the parliaments that ever sat,
and all the kings that ever reigned
have not affected the life of man
on this earth as much as that . . .

ONE SOLITARY LIFE

THE DEITY OF CHRIST

The Bible teaches that Christ is divine, equal with the Father, God very God, and Lord of Lords!

A. Jesus is Directly Called "God."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Mt. 1:23).

1. He is called God by John.

John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God." (the "Word" refers to Jesus - v. 14).

I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal life."

Rev. 21:7 - "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

2. He is called God by Thomas.

Jn. 20:27-29 - "...and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said, Because ye have seen me, thou hast believed..."

If Thomas erred so seriously in addressing Jesus as God, why was there no correction by Jesus? And why did Jesus commend his faith?

3. Jesus refers to Himself as God.

John 5:17-18 - "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."
John 10:30 - "I and my Father are one." [Note the reaction of the Jews (v. 33) - "...Thou, being a man, makest thyself God." jesus shortly after this said, "...that ye may know and believe that the Father is in me,a nd I in him. Therefore they sought again to take him: but he escaped out of their hand" (v. 38, 39).
John 14:9 - "...he that hath seen me hath seen the Father..."

4. He is called God by the writer of Hebrews.

Heb. 1:3 - "His Son...who being the brightness of His glory, and the express image of His person..."

5. He is called God by God the Father.

Heb. 1:8 - "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (quoting Ps. 45:6, 7)

6. He is called God by the Apostle Paul.

"Israelites...whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all God blessed for ever. Amen." (Rom.9:5)

Acts 20:28 (Luke quoting Paul) - "...Feed the church of God, which He hath purchased with His own blood."

Phil. 2:6 - "Who being in the form of God, thought it not robbery to be equal with God."

Col. 1:15 - "Who is the image of the invisible God."

Col. 2:9 - "For in Him dwelleth all the fullness of the Godhead bodily." ("fullness" = completeness or perfection; "Godhead" = to have the same essence as God)

I Tim. 3:16 - "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (cp. I Jn. 5:20; Rev. 21:7; Is. 9:6)

B. Jesus has the Divine Titles of God.

1. "Son of God" -
   The word "Son" refers to identity (See page 29 in the notes).
   Christ is identified with God because He has the same nature.

   To be the "only begotten Son" (Jn. 3:16) means to have a unique relationship to the Father that no one else has or ever will have.

2. "God"
   Jn. 1:1, 20:27-29; Rom. 9:5; I Tim. 3:16; Titus 2:13, Heb. 1:8; I Jn. 5:20; etc.

3. "Lord"
   Such a title identifies Christ with Adonai and Yahweh of the Old Testament (Jn. 13:13, 20:28; Acts 4:33; Rom. 10:9; Rev. 17:14; cp. Jn. 12:41 with Is. 6:5).

4. "God with us"
   Mt. 1:23; Is. 7:14.

5. "The Holy One"
   Acts 3:14; Is. 6:1-3, 10:20.

6. "First and Last"
   Is. 44:6; Rev. 22:13.

7. "Savior"
   Is. 43:11; Titus 2:13.

C. Jesus Claimed and Exercised the Prerogatives of God.

(Christ had the rights of God, and did the works of God.)

1. Forgives sins (Mk. 2:10; Lk. 7:48)

2. Raises the dead (Lk. 7:12-15; Jn. 5:25, 29; 6:39-44; 11:24, 25).

3. Controls nature (Mt. 8:26).

4. Judges motives (Mt. 7:22-27).

5. Receives worship (Ps. 2:8, 12; Mt. 8:2, 9:18; 14:33; 15:25; 28:9, 17; Jn. 9:35, 38; 20:28, 29; Lk. 24:51, 52; by angels - Heb. 1:6; by all men - Phil. 2:10.

   [Note: Peter (Acts 10:25, 26), Paul (Acts 14:11-18) and angels (Rev. 19:10 refused to be worshipped.]

6. Taught with independent authority (Mt. 7:29).

   Jesus did not say, "Thus saith the Lord" as the prophets did, but boldly states, "I say unto you" (cp. Mt. 5).

7. Sends the Holy Spirit (Jn. 15:26).

8. Creates (Gen. 1:26; Jn. 1:3; Col. 1:15, 16; Heb.1:2).

   Note: "Firstborn" (Col. 1:15) is a Jewish concept which refers to preeminence or authority, not origin (cp. Col. 1:18 - EX: Jacob & Esau). Jesus had the rights of the firstborn. Cp. Jn. 3:16 - "only begotten" - lit. "one of a kind"; "unique"; not referring to origin. Cp. Heb. 11:17 - Isaac was not Abraham's only son. Cp. Acts 13:33 - reference to the resurrection.

9. Sustains (He preserves creation) (Col. 1:17; Heb. 1:3).

10. He is the only Judge (cp. Jn. 5:22 with Rev. 20:11).

11. He is to receive equal honor with the Father (Jn. 5:23).

12. The only Savior (cp. Is. 43:11 with Jude 25; I Pet. 3:18).

13. He grants eternal life (Jn. 10:28).

14. He answers prayer (Jn. 14:14).

[If Jesus was not God He could not <u>forgive</u> sins, be <u>worshipped</u>, be <u>savior</u> etc.]

D. Jesus Christ has the Same <u>Attributes</u> as God.

1. Self-existence (Jn. 8:58 - "I am"; Jn. 1:14, 14:6).

2. Immutability (Heb. 13:8 - "The same...for ever")

3. Eternal (Rev. 22:13 - "Alpha & Omega"; cp. Is. 44:6; Jn. 8:35).

4. Omnipresent (Mt. 28:20 - "I am with you always"; cp. 18:20).

5. Omniscient (Jn. 21:17 - "Lord, thou knowest all things"; cp. Jn. 1:48, 2:24, 4:18, 29).

6. Omnipotent (Rev. 1:8 - "Almighty"; cp. Jn. 1:12, 4:19-21; Phil. 3:21, 21).

7. Life (Jn. 1:4 - "In Him was life").

8. Truth (Jn. 14:6 - "I am the truth").

9. Infinity (meaning no limits or boundaries except those that are self-imposed) (Eph. 3:8 - "unsearchable"; cp. Col. 2:3).

10. Perfection (Col. 2:9 - "fullness of the Godhead"; Eph. 4:13).

11. Omnisapience (I Cor. 1:24 - "the wisdom of God").

[NOTE: References to Trinity in Scripture: I Cor. 6:11, 12:4-6; II Cor. 1:21, 22; 13:14; Gal. 3:11-14; I Th. 5:18-19; I Pet. 1:2.]

E. Jesus Christ Fulfills Old Testament Scriptures which Apply to Jehovah God.

The following parallels between the Old Testament and New Testament prove that Jesus is Jehovah:

1. "Creator"

Jehovah is Creator (Prov. 16:4; cp. Gen. 1:26, 27).

Is. 44:24 - "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself"

Jesus is Creator.

Jn. 1:3 - "All things were made by him; and without him was not any thing made that was made."

Col. 1:16 - "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him"

2. "First and Last"

Jehovah is the First and the Last.

Is. 44:6 - "Thus saith the LORD the King of Isarel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God"

Jesus is the First and the Last (Rev. 22:12, 13).

Rev. 1:8, 17, 18 - "I am Alpha and Omega, the beginning and th ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

3. "Highest Glory"

Jehovah has the highest glory (Is. 42:8).
Jesus has the highest glory (Jn. 17:5; II Pet. 3:18).

4. "Forgiver"

Jehovah alone can forgive sin (Is. 43:25).
Jesus forgives sin (Mk. 2:7-10).

5. "Holy One"

Jehovah is the Holy One (Is. 43:3, 14).
Jesus is the Holy One (Acts 3:14).

6. "The One coming"

Jehovah is coming with His reward

> Is. 40:10 - "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

Jesus is coming with His reward

> Rev. 22:12 - "And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

7. "Shepherd"

Jehovah is the Shepherd (Ps. 23:1).
Jesus is the Shepherd (Jn. 10; Heb. 13:20, 21; II Pet. 5:4).

8. "King"

Jehovah is King (Zech. 14:9).
Jesus is King (Rev. 19:16).

9. "I Am"

Jehovah is the "I Am" (Ex. 3:14).
Jesus is the "I Am" (Jn. 8:58, 59; 18:5-8).

10. "Worshipped and Served"

Jehovah is the One to be worshipped and served (Deut. 6:5).
Jesus is the One to be worshipped and served (Mt. 14:33; Jn. 9:38; Heb. 1:6; Ro. 1:1; Ja. 1:1).

11. "One God"

Jehovah is the only true God.

> Is. 43:10 - "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

Jesus is the true God.

> I Jn. 5:20 - "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

12. "The only Savior"

Jehovah is the only Savior.

> Is. 43:11 - "I, even I, am the LORD; and beside me there is no savior."

Jesus is the only Savior (Acts 4:12; Titus 1:3, 4).

> Mt. 1:21 - "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

13. "The Changeless One"

Jehovah is the Changeless One (Mal. 3:6).
Jesus is the Changeless One (Heb. 13:8).

14. "The One to be loved"

Jehovah is the One to be loved (Deut. 6:5).
Jesus is the One to be loved (I Cor. 16:22).

15. "The One Lord"

Jehovah is the one Lord (Zech. 14:9).
Jesus is the one Lord (I Cor. 8:6; Eph. 4:5).

16. "The Redeemer"

Jehovah is the Redeemer.

> Is. 49:26 - "And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty One of Jacob."

Jesus is the Redeemer (Titus 2:14).

> Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ"

17. "The Fountain of life and light"

Jehovah is the Fountain of life and light (Ps. 36:9).
Jesus is the Fountain of life and light (Jn. 1:4; 4:14).

18. "The One who refreshes the thirsty"

Jehovah is the One who refreshes the thirsty (Is. 44:3).
Jesus is the One who refreshes the thirsty (Jn. 7:37, 38).

19. "The One who swallows up death"

Jehovah is the One who swallows up death (Is. 25:8).
Jesus is the One who swallows up death (II Tim. 1:10).

20. "The One to be looked to for salvation"

Jehovah is the One to be looked to for salvation.

> Is. 45:22 - "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Jesus is the One to be looked to for salvation (Jn. 1:29).

> Jn. 6:40 - "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

21. "The Holy Lord of Glory"

Jehovah is the Holy Lord of Glory (Is. 6:1, 3, 10).
Jesus is the Holy Lord of Glory (Jn. 12:37-41 *v.41).

22. "The Light of New Jerusalem"

Jehovah is the Light of New Jerusalem (Is. 60:19).
Jesus is the Light of New Jerusalem (Rev. 21:23).

23. "The only One to be prayed to"

Jehovah is the One to be prayed to (Mt. 6:9; cp. Is. 45:20; 44:17, 18).
Jesus is the One to be prayed to (Jn. 14:14; Acts 7:59-60).

24. "The One who calms the sea"

Jehovah is the One who calms the Sea (Ps. 107:29).
Jesus is the One who calms the Sea (Mt. 8:26).

25. "The One who cleanses sin"

Jehovah is the One who cleanses sin.

> Is. 43:25 - "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Jesus is the One who cleanses sin.

> I Jn. 1:7 - "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

26. "The One who chastens (disciplines)"

Jehovah is the One who chastens (Prov. 3:12).
Jesus is the One who chastens (Rev. 3:19).

27. "The Rock"

Jehovah is the Rock (Deut. 32:4; Ps. 78:19, 20, 35).
Jesus is the Rock (I Pet. 2:6-8; Acts 4:11, 12; I Cor. 10:4).

Compare: Exod. 17:5-6 with I Cor.10:4.

28. "The Judge of the Earth"

Jehovah is the Judge of the earth (Gen. 18:25).
Jesus is the Judge of the earth (II Cor. 5:10).

29. "The One whom Israel tempted (tested) in the wilderness"

Jehovah was tested by Israel (Num.21:5-7)
Jesus was tested by Israel (I Cor.10:9)

The list of parallels on the previous pages is by no means exhaustive. Many more can be discovered. The parallels between Jehovah of the Old Testament and Jesus of the New Testament clearly identify Jesus with Jehovah! Jesus is Jehovah! No wonder He will one day be called "The LORD (Jehovah) our Righteousness" (Jer. 23:6).

NOTE: By calling Jesus Jehovah, we are not denying the fact that the Father is Jehovah and that the Holy Spirit is Jehovah. The Father, Son, and Holy Spirit are together the eternal Jehovah God, as the Scriptures clearly teach.

If Jesus were not Jehovah, the Bible would be the most contradictory Book ever written. But the truth is, the Bible is not a contradictory Book, because Jesus is Jehovah God! The evidence for Jesus' deity is conclusive. Those who deny it dishonor the Father (Jn. 5:23) and face eternal tragedy (Jn. 8:24).

"Thus saith the Lord:

You call me Light and
You see me not.
You call me the Way and
You follow me not.
You call me Truth and
You believe me not.
You call me Just and
You trust me not.
You call me Mighty and

You fear me not.
You call me Salvation and
You honor me not.
You call me Rich and
You ask me not.
You call me Worthy and
You praise me not.
You call me eternal and
You seek me not.
You call me Master and
You obey me not.

When you force me to condemn you,
blame me not.

Jesus is God Almighty!"

MISUNDERSTANDING OF SCRIPTURE BY JEHOVAH'S WITNESSES

Regarding: JESUS CHRIST

1. Jn. 10:30 - "I and my Father are one" - in purpose and agreement (Note: v. 33, however! The Jew's response disproves this interpretation).

2. Christ was created by Jehovah God. J.W. proof:

   a. Col. 1:15 - "firstborn." Note: Interpreter must understand historical setting and Hebrew (Jewish) thought, and word usage (idiomatic expressions). "Firstborn" (πρωτοτοκος) has nothing to do with creation. Paul should have used πρωτοκτιστος if this is what he meant.

      "Firstborn" (πρωτοτοκος) in the Jewish mind refers to the one with the birthright (EX: Jacob - Gen. 27). The word refers to rights to property or possessions, to authority, and to right to rule. See Gen. 49:3 for this definition (cp. Deut. 21:17). Note also that "Israel" is called "firstborn" by God (Ex. 4:22). Therefore, "firstborn" is a title of <u>pre-eminence</u> as specifically stated in Colossians 1:18. Being called the "firstborn" meant to have a position of honor and privilege (Ps. 89:27). Follow the flow of thought between Col. 1:15, 16 ff, and you will find that honor (pre=eminence) is in view, <u>not</u> origin.

      In the context of Colossians, the Apostle Paul is arguing AGAINST what the J.W.'s are asserting: namely, the Gnostic heresy that Jesus Christ was the <u>first</u> of many other <u>created</u> intermediaries between God and men.

   b. Rev. 3:14 - "Beginning of the creation of God." The Greek term for "beginning" is ρχη, which can be translated "origin" or "source" and also "authority" or "rulership," which is the most likely intended meaning in view of the context. Note usage in Luke 12:11, 20:20; and Col. 2:10.

   c. John 3:15 - "Only begotten" - μονογενης. "Mono" = one; "genea" = generation, clan, race, or kind. Jesus is the "one of a kind" Son, or in other words, the "unique" Son of God the Father. (cp. Heb. 11:17, where Isaac is called the "only begotten" son, yet Abraham had Ishmael before Isaac!).

3. Christ is believed to be Michael in "pre-human" state.

   The name Michael means "who is like God?" Note: In Jude 9, Michael wasn't even equal tot he status of Satan. In this verse, he is called the "archangel." Note how the archangel is CONTRASTED with Christ in I Thes. 4:16.

4. Christ is believed to have NOT risen bodily. Note: Lk. 24:36; Jn. 20:27-28, 21:12-14; I Pet. 3:18; Rev. 1:7; Acts 1:3, 5:30-32.

5. The Father is believed to be of greater essence than the Son.

J.W. proof: Jn. 14:28 - "Greater than I." The word translated "greater" is "meizon" (μειζων - from "megas"), which compares extent, not essence; degree, not quality. Note: Jesus did not say the Father was "better" than the Son (πλειων - Mt. 5:20; 12:41).

God "the Father," being Spirit (Jn. 4:24) had a more extensive influence on the world than the Son, who was limited to a physical body while on earth. In other words, Jesus being incarnate could only be at one place at one time while on earth (He surrendered the use of His omnipresence for a time - Heb. 2:9). This is why He said that His disciples should "rejoice" when He spoke of His ascension to the Father (v. 28).

After Jesus received a glorified body following the resurrection and after He ascended to Heaven, He was restored to His former greatness (Jn. 17:5; Mt. 18:19; Phil. 2:9). He can now work on a larger scale geographically (cp. v. 12; SEE Eph. 1:20-23, 4:10; Col. 3:11 - "Christ now fills all things").

Though this is not the point in John 14:28, it is also important to note that the Father is greater than the Son in position (headship) in the Trinity (I Cor. 11:3). What the Father DOES, He does THROUGH the Son, BY the Spirit. There is "subordination" in the modes of operation or function, but never any difference in essence mentioned in Scripture.

Regarding: THE HOLY SPIRIT

The Holy Spirit is believed to be an "invisible active force." Note, however: Jn. 14:16-18, 26; 15:26, 27; 16:7-14. These verses reveal the personality of the Spirit. Note also the personal pronouns used in reference to Him! The Holy Spirit is described in Scripture as having an ability to: know (I Cor. 2:11), love (Rom. 15:39), will (I Cor. 12:11), be grieved (Eph. 4:30), be offended (Mt. 12:3), and lied to (Acts 5:3, 4; Note - lying to the Holy Spirit is lying to God).

Jesus Christ in every Book of the Bible

Old Testament

Genesis --The Seed of the Woman (3:16; Gal. 4:4)
--The Seed of Abraham (22:18; Gal. 3:16)
--The Angel (messenger) of the Lord
(16:7-14; 21:17-21; 22:11, 18; 31:11-13)

	--Shiloh, who is to come	(49:10)
Exodus	--The Passover Lamb	(12:1-28; I Cor. 5:7)
	--The "I am"	(3:14; Jn. 8:58, 59; 18:6)
Leviticus	--The pre-figured bloody Sacrifice	(1-10, 16-17; Heb. 9-10)
Numbers	--One lifted up for salvation	(21:5-9; Jn. 3:14)
	--A star out of Jacob	(24:17; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:18)
Joshua	--Captain of the Lord's Host	(5:13-15)
Judges	--The Angel of the LORD	(2:1-5, 6:11-24, 13:3-22)
Ruth	--Kinsman Redeemer (Boaz is a picture of Christ - chap. 3-4; I Pet. 1:18; Eph. 1:6,7; 5:25)	
	--The protective wings of the LORD	(2:12, Mt. 23:37)
I Samuel	--The Rock	(2:2; Mt. 16:18)
II Samuel	--The Seed of David	(7:12, 13; Lk. 1:32, 33)
I Kings	--The Wisdom of God	(3:5-15, 3:28, 4:29; I Cor.1:24; Col. 2:3)
II Kings	--The Angel of the LORD	(1:3-4, 15)
I Chronicles	--The eternal King	(17:11-14; Heb. 1:5)
II Chronicles	--The eyes of the LORD	(16:9; Zech. 3:9, 4:10; Rev. 5:6)
Ezra	--Restorer of the temple	(theme of Ezra)
Nehemiah	--Restorer of the nation	(theme of Nehemiah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:25)
Psalms	--The Son of God	(2:7, 12; Lk. 1:35)
	--Our Shepherd	(23:1; John 10)
	--Eternal God	(45:6; Heb. 1:8, 9)
	--The One sought by kings	(72:10-15; Mt.2:1,2)
	--The Cornerstone	(118:22; Acts 4:11; Eph. 2:20)
Proverbs	--Our wise Counsellor	(8:14; cp. Is. 9:6; Col. 2:3)
Ecclesiastes	--Our Judge	(3:17, 12:14; II Cor. 5:10; Rom. 2:16)
Song of Solomon	--Rose of Sharon, lily of the valley	(2:1; Is. 35:1, 2)
	--The Bridegroom	(Mt. 9:15, 25:1ff; Rev. 21:2, 9)

Isaiah	--Holy, holy, holy	(6:1-3; Jn 12:41)
	--Immanuel	(7:14; Mt. 1:23)
	--Wonderful, Counselor, the mighty God, the --Everlasting Father, the Prince of peace	(9:6)
	--The root of David	(11:1; Rev. 55: Rom.15:12)
	--A precious Cornerstone	(28:16; I Pet. 2:8)
	--The One wounded for our transgressions	(53:5; I Pet. 2:24)
Jeremiah	--The Lord our righteousness	(Jer. 23:6; II Cor. 5:21)
Lamentations	--The One who weeps over Jerusalem	(Mt. 23:37-38)
	--The One who gave His cheek to the smiter	(3:30; Is. 50:6; Mt. 26:67; Lk. 22:63)
Ezekiel	--True Shepherd	(34:23; Heb. 13:20)
	--The Horn of the house of Israel	(29:21; Lk. 1:69)
Daniel	--Stone without hands	(2:34, 44-45)
	--The Son of man	(7:13-14)
	--Messiah the Prince	(9:25; Jn. 1:41; 4:25, 26)
Hosea	--The Ransom	(13:14; I Cor. 15:55)
	--The Son out of Egypt	(11:1; Mt. 2:15)
Joel	--The Judge in the Day of the LORD	(2-3; Rev. 16:14-19, 19:11-21)
Amos	--The Lord of hosts (armies)	(6:8; 9:5; Zech. 14:4; Rev. 19:14)
Obadiah	--The LORD of Retribution	(v. 15)
Jonah	--The Lover of men's souls	(4:10-11)
Micah	--The eternal Ruler	(5:2; Mt. 2:6)
Nahum	--The God of vengeance	(1:2; Heb. 10:30)
Habakkuk	--The God of justice	(the theme of Habakkuk)
Zephaniah	--The wrath of the LORD	(1:15, 18; Rev.6:16, 17)
Haggai	--"The Desire of all nations"	(2:7)
Zechariah	--The smitten Shepherd	(13:7, cp. Mt. 26:31)
	--The One "they have pierced"	(12:10; Jn.20:37)
Malachi	--The LORD (Jehovah) whom ye seek	(3:1; cp. Mk. 1:2, 3)
	--The Sun of Righteousness	(4:2)

New Testament

Matthew	--The King	(2:2, 21:5)
	--Jesus	(Mt. 1:21)
Mark	--The Servant	(10:43-45)
Luke	--The Son of man	(6:5, 9:22-58, 21:27)
John	--The living Word	(1:1)
	--The Lamb of God	(1:14)

	--The Son of God	(1:34)
	--The Judge	(5:22, 27)
	--The Bread of life	(6:32, 35)
	--The Light of the world	(8:12)
	--I am	(8:58; 18:6)
	--The Door	(10:9)
	--The Good Shepherd	(10:11)
	--The Resurrection and Life	(11:25)
	--The Way, Truth, and Life	(14:6)
	--My Lord and my God	(John 20:28)
Acts	--Salvation unto the ends of the earth	(13:47)
Romans	--Our Propitiation and our Justifier	(3:24, 25)
I Corinthians	--The Foundation	(3:11)
	--The last Adam	(15:45)
II Corinthians	--Our grace all sufficient	(12:9)
Galatians	--Redeemer from the curse of the Law	(3:13)
Ephesians	--Head of the church	(1:20-23)
Philippians	--The Name above every name	(2:9-11)
Colossians	--Altogether preeminent	(1:16-18)
I Thessalonians	--The One coming	(4:16)
II Thessalonians	--The One who will judge in flaming fire	(1:7-8, 2:8)
I Timothy	--The Mediator	(2:5)
II Timothy	--The One who abolished death	(1:10) the Judge of the living and the dead (4:1, 8)
Titus	--Blessed hope	(2:13)
	--Great God and Savior	(2:13)
Philemon	--Settler of the account	(the theme of Philemon)
Hebrews	--God	(1:8)
	--Our great high Priest	(4:14)
	--The final sacrifice	(9:26, 10:10)
	--The Author and Finisher of our faith	(12:2)
James	--The LORD of glory	(2:1)
I Peter	--The suffering Savior	(3:18)
II Peter	--Day Star	(1:19; cp. Num. 24:17)
I John	--Our Advocate	(2:1)
II John	--The Son of the Father in truth and love	(v.3 cp. Jn.5:18)
	--The One Who is come in the flesh	(v.7)

III John	--The truth	(v.1,3,4,12; cp.John 14:6)
Jude	--The One who is able to keep us from falling	(v.24)
Revelation	--The Amen	(3:14)
	--Alpha and Omega	(1:8, 11; 21:6)
	--King of kings and Lord of lords	(19:15,16)
	--The Root and Offspring of David, and the --Bright and morning Star	(22:16)

GOD'S TRIUNE NATURE

(The Tri-Unity of God

Introduction:

God being an infinite being is above and beyond man's finite ability to fully comprehend (SEE: p. 46-48).

If His intelligence (Ps. 147:5; Is. 40:28; Rom. 11:34), works (Job 5:9, 9:10), greatness (Ps. 145:3), and judgments and ways (Rom. 11:33-34) cannot be completely understood by mortal man, then certainly His nature or essence cannot be known exhaustively.

Since God's *"greatness is unsearchable"* (Ps. 145:3), our ability to specifically know about Him is dependent upon written revelation. God has not yet revealed everything there is to know about Himself. But one day we will see Him as He is (I Cor. 13:12; I Jn. 3:2). Until then, we must accept by faith the data God has disclosed (Deut. 29:29). Since God's thoughts and ways are infinitely above man's (Is. 55:8-9), the Biblicist will submit His concept of God to that revealed in the sacred pages of Holy Scripture. Regarding truths that are too vast and mysterious for us to logically comprehend, we must accept what the Bible says and go no further. This faith is the essence of Biblical Christianity (Habakkuk 2:4; Heb. 11).

A. Definition of the "Trinity"

The word Trinity refers to the "tri-unity" of God. God is "three in one." God is three distinct and eternal persons, yet indivisibly one in nature and essence.

Analogies which may help illustrate the Trinity:

1. The Atom

An atom has 1) a proton
2) a neutron
and 3) an electron

Yet it is one atom.

2. A Musical Chord

Three distinct notes may be played on the piano at once, yet they make one sound.

The word Trinity never occurs in the Bible (neither does the term "rapture" or the phrase "second coming" - yet these also are doctrines which the Scriptures clearly teach).

The word Trinity is simply a descriptive title which depicts a concept which is clearly taught in Scripture.

The doctrine of the Trinity recognizes that the Bible teaches:

1. **Monotheism** - There is only one God

2. **Tri-Unity** - God exists in three persons

3. **Unicity** - The three persons of the Godhead are eternally united in one essence

Three Heretical Errors to avoid:

1. **Tri-theism** - "There are three distinct Gods"

2. **Modalism** - "There is only one Person in the Godhead who has manifested Himself in three distinct ways (God revealed Himself as the Son, then as the Holy Spirit, but these persons are not distinct).

   (This view was popularized by Sabellius in 250 A.D.)

3. **Arianism** (Gnosticism) - "The Father alone is Jehovah God, who created the Son and the Spirit." This view was popularized by Arius in 300 A.D.

Those who reject the doctrine of the Trinity include Jews, Muslims, and Jehovah's Witnesses.

The doctrine of the Trinity is not exhaustively and fully taught in any one verse of Scripture, but is a doctrine that is clearly understood by an honest evaluation of all texts which speak of the Father, Son, and Holy Spirit and their relationships to each other.

B. The Old Testament makes many intimations of the Triune Nature of God

1. The name "Elohim" in the Old Testament

"In the beginning God (Elohim) created the Heavens and the Earth" (Gen. 1:1).

(The word "Elohim" which occurs some 2,570 times in the Old Testament is a plural name for the one and true God)

2. God uses plural pronouns in speaking of Himself throughout the Old Testament

a. *"Let us make man in our image, according to our likeness"* (Gen. 1:26).

b. *"Behold the man has become like one of us, to know good and evil"* (Gen. 3:22)

c. *"Let us go down. . ."* (Gen. 11:7)

d. *"Whom shall I send and who will go for us"* (Is. 6:8)

3. The Pre-incarnate Son of God - Jesus Christ - made these statements in the Old Testament

a. Isaiah 48:16 - *"Come near unto me, hear this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the **Lord GOD**, and his **Spirit** hath sent **Me.**"*

b. *"The Spirit of the Lord God is upon me (Jesus Christ). . ."* (Is. 61:1; cp. Lk. 4:18-19)

4. Jehovah God is distinguished from Himself in the Old Testament (The Father and the Son)

a. Gen. 19:24 - *"Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven."*

b. Isaiah 44:6 - *"Thus saith the LORD the king of Israel, and His redeemer, the LORD of hosts: I am the first, and I am the last, and beside me there is no God."*

Compare Psalm 45:6-7 with Hebrews 1:8.

C. The New Testament makes many Intimations of the Triune Nature of God

1. The Baptismal formula indicates Triunity

"Go ye therefore and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19).

If Jesus were not deity, it would have been "the worst form of blasphemy for the Lord Jesus to use His own name and that of the Holy Spirit along with that of the Father if they were not co-equal with Him." (Richard DeHaan).

2. The Believers' Access to God indicates Triunity

"For through Him (jesus) we both have access by one Spirit unto the Father" (Ephes. 2:18)

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4:6)

3. Paul's benediction indicates Triunity

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." (II Cor. 13:14)

D. The Bible explicitly teaches the Triune Nature of God

1. The Bible clearly teaches that only one God exists (this doctrine is called "Monotheism").

God is one divine essence.

a. *"Hear, O Israel: the Lord our God is one Lord"* (Deut. 6:4) (cp. Deut. 4:35, 39)
b. *". . . beside me there is no God"* (Is. 44:6)
c. *". . . Is there a God beside me? Yea, there is no God; I know not any"* (Is. 44:8)
d. *"I am the LORD, and there is none else, there is no God beside me. . ."* (Is. 45:5)
e. *". . . There is none beside Me. I am the LORD, and there is none else"* (Is. 45:6).
f. SEE: Isaiah 43:11, 45:21-22

2. The Bible clearly teaches that the Father, Son, and Holy Spirit are

"God."

a. The Father is called God (John 16:27)

b. The Son is called God (Jn. 1:1; I Jn. 5:20; Rev. 21:7; Jn. 20:28; Heb. 1:8; Acts 20:28; Phil. 2:6; Col. 1:15; Col. 2:9; I Tim. 3:16; Titus 2:13; Mt. 1:23; Is. 9:6).

c. The Holy Spirit is called God (Acts 5:3-4; cp. Is. 6:9 with Acts 28:25; cp. Jer. 31:31-34 with Heb. 10:15-17).

3. The Bible clearly teaches that the Father, Son, and Holy Spirit are eternal

a. The Father is eternal (Ps. 90:2)

b. The Son is eternal (Is. 9:6; Col. 1:17)

c. The Spirit is eternal (Heb. 9:14)

4. The Bible clearly teaches that the Father, Son, and Holy Spirit share the same <u>attributes</u>

	THE FATHER	THE SON	HOLY SPIRIT
OMNIPOTENCE	Rev. 19:6; Gen. 18:14, 17:1; Mt. 19:26; Jer. 10:12, 32:17; Rom. 1:20; Job 42:1-2	Mk. 2:10; Mt. 28:18; Jn. 1:12; Jn. 14:13-14; Is. 9:6	Rom. 15:13, 15:9 Lk. 1:35 Micah 3:8
OMNISCIENCE	Job 42:2; Ps. 147:5, 139:15; Is. 40:28; Dan. 2:20-22; I Ki. 8:39	Jn. 2:24, 16:30; Jn. 21:17; Col. 2:3; Mt. 9:4, 17:27; Jn. 11:14; Rev. 2:23	Is. 40:13-14; Jn. 14:26; 16:12-13; I Cor. 2:10
OMNIPRESENCE	Ps. 139:7-11, 15, 16; I Ki. 8:27; Acts 7:49; II Chron. 2:5-6; Jer. 23:24	Jn. 1:47-50; Mt. 18:20; Mt. 28:18-20	Psalm 139:7-10
ETERNALITY	Gen. 21:33; Rom. 1:20; Deut. 33:27; Rom. 16:26	Heb. 13:8; Jn. 8:58; 17:5; Col. 1:17; Rev. 21:6; Is. 9:6	Heb. 9:14; Gen. 1:2

5. The Bible clearly teaches that the Father, Son, and Holy Spirit are all involved in the same <u>works</u>.

a. <u>Creation</u>

1) The Father created (Gen. 1:1)
2) The Son created (Jn. 1:3; Col. 1:15-16; Heb. 1:2)
3) The Spirit created (Job 33:4)

b. <u>Salvation</u>

1) The Father <u>planned</u> it (Eph. 1:4-6; Gal. 4:4)
2) The Son <u>provided</u> it (Eph. 1:7-12; Gal. 4:5)
3) The Spirit <u>preserves</u> it (Eph. 1:13-14; Gal. 4:6)

c. Answered Prayer

We are to pray:

1) To the Father (mt. 6:9)
2) Through the Son (I Tim. 2:5; Jn. 14:14)
3) In the Spirit (Jude 20; Eph. 6:18)

6. The Bible clearly teaches that the Father, Son, and Holy Spirit are distinct from each other.

a. The Father is distinct from the Son
(Jn. 5:36-37; Gal. 4:4; Jn. 17:1)

b. The Father and Son are distinct from the Spirit
(JN. 14:16, 17; 15:26)

c. Examples of the distinctiveness:

1) At the Lord's baptism, the Son came up out of the water, the Holy Spirit descended like a dove, and the Father spoke audibly from Heaven (Mt. 3:16-17)

2) Both Jesus and the Father sent the Holy Spirit (Jn. 14:16, 16:7)

7. The Bible clearly teaches that the Father, Son and Holy Spirit are one in nature and essence.

a. The Father and Son are one.

1) *"I and my Father are one"* (Jn. 10:30)

2) *". . . equal with God"* (Jn. 5:18)

3) *"All men should honor the Son, even as they honor the Father"* (Jn. 5:23)

4) *". . . He that hath seen me hath seen the Father"* (Jn. 14:9)

5) *"I am in the Father, and the Father in me"* Jn. 14:10, 11)

6) *". . . we are one. . ."* (Jn. 17:22)

7) *"Who being in the form of God thought it not robbery to be*

equal with God" (Phil. 2:6)

b. The Father and Spirit are one.

1) *"Ye are the temple of God; and that the Spirit of God dwelleth in you"* (I Cor. 3:16; cp. I Cor. 6:19).

2) *"The Lord is that Spirit"* (II Cor. 3:17)

3) Believers are *"an habitation (dwelling place) of God through the Spirit"* (Eph. 2:22)

4) The Holy Spirit's names show His oneness with the Father:

a) *"The Spirit of your Father"* (Mt. 10:20; Acts 1:4)
b) *"The Spirit of the Lord"* (Lk. 4:18)
c) *"The Spirit of God"* (Mt. 3:16; I Cor. 6:11; I Pet. 4:14)

c. The Son and Spirit are one.

1) *"But ye are no in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."* (Rom. 8:9)

2) *"I will send you another comforter"* [lit. another of the same kind] (Jn. 14:16)

3) The Holy Spirit's names show His oneness with the Son:

a) *"The Spirit of Christ"* (Rom. 8:9)
b) *"The Spirit of Jesus Christ"* (Phil. 1:9; Acts 16:7)
c) *"The Spirit of His (God's) Son"* (Gal. 4:6)

d. The Father, Son, and Spirit are one
SEE: John 14:16, 18, 23

E. The Doctrine of the Trinity is the <u>Basis</u> of <u>All</u> Christian Doctrine

1. If there is no plurality in the Godhead, Christ cannot be God.

2. If Christ is not God, He could not die for the sins of the world and reconcile man to God (His sacrifice would <u>not</u> be <u>infinite</u>).

3. If Christ is not God, He cannot be the Savior of the world (Is. 43:11; Acts 4:12).

4. Anyone who rejects the doctrine that Jesus is God has *"another Jesus"* (II Cor. 11:4), is following *"another Spirit"* (II Cor. 1:4), is believing *"another Gospel"* (Gal. 1:8), and will die in their sins (John 8:24).