"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 ἀρχη, 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 <u>extent</u>, not essence; <u>degree</u>, 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	(24:1 7; Lk. 3:34)
Deuteronomy	--Prophet like unto Moses	(18:1 8)
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	(17:1 1-14; 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	(the me of Ezra)
Nehemiah	--Restorer of the nation	(the me of Nehe miah)
	--The only Creator	(9:6; cp. Col. 1:17)
Esther	--Our propitiation and advocate	(I Jn. 2:1-2)
Job	--Our Redeemer	(19:2 5)

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 (34:2

3; Heb. 13:20
)

--The Horn of the house of Israel (29:2
1; 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 (13:1
4; 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" (12:1
0; 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 (10:4
3-45)

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 (10:1
1)
--The Resurrection and Life (11:2
5)
--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

(15:4
5)

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 <u>one</u> God

2. **Tri-Unity** - God exists in <u>three persons</u>

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

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 planned it (Eph. 1:4-6; Gal. 4:4)
2) The Son provided it (Eph. 1:7-12; Gal. 4:5)
3) The Spirit preserves 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 <u>form</u> of God thought it not robbery to be <u>equal</u> with God"* (Phil. 2:6)

b. The <u>Father</u> and <u>Spirit</u> are one.

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

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

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

4) The Holy Spirit's <u>names</u> show His oneness with the <u>Father</u>:

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

c. The <u>Son</u> and <u>Spirit</u> 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 <u>names</u> show His oneness with the <u>Son</u>:

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 Basis of All 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 not be infinite).

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).