“I and My Father are ONE”

John 10:30-42
3-2-2025

Introduction: v.27-30

Jesus Christ expressed His equality with God by claiming to be one with God the Father.
Why would anyone reject Christ’s claim to be one with God the Father?

4 validations of Christ’s oneness with God the Father:

I. ***Christ’s oneness with the Father is validated by*** **His <u>GOODNESS</u> (v.32)**
(His claim to be “one” with God is perfectly consistent with His Righteous Deeds)

II. ***Christ’s oneness with the Father is validated by*** **The <u>SCRIPTURES</u> (v.33-36)**
(His claim to be “one” with God is perfectly consistent with the Scriptures; The O.T. Scriptures allow for Christ’s claim to be “God”)

III. ***Christ’s oneness with the Father is validated by*** **His <u>WORKS</u> (v.37-38)**
(His claim to be “one” with God is perfectly consistent with His Miraculous Works)

IV. ***Christ’s oneness with the Father is validated by*** **His <u>FOLLOWERS</u> (v.39-42)**
(His claim to be “one” with God is perfectly consistent with the Multitudes who Follow Him)

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Jesus gives assurance regarding the security of His sheep (v. 27-29). His sheep are secure because they are in His hand and not only in His hand but also in His Father’s hand (for double security).

After demonstrating that His sheep are safely protected in His and the Father’s good hands, Jesus makes this statement: “I and my Father are one” (v. 30).

1) This oneness is a present oneness

It’s not merely that He was or will be one, but that He always is one; just as He is the Great “I AM” [not the “I was” or “I will be” but the “eternal I am”]).

2) This oneness is a oneness of essence or nature

It is not to be interpreted as merely a “oneness of purpose,” as the Jehovah Witnesses (who deny Christ’s deity) teach. For if all Christ meant by the statement was a “oneness of purpose,” then why the vehemently angry response of the Pharisees (v. 31ff). They would not seek to stone someone who was merely claiming to be “one in purpose” with the Father, for they themselves thought that they were one in purpose with God. They knew Christ meant something more.

Christ is claiming to have a oneness in power (ability) and nature (essence).

a) He and the Father are co-equal in their ability to keep the sheep safe in their hands.

b) He and the Father are one in nature (but not identical in Person) as evident by the neuter word “one.”

As Robertson states: “Not one person (cf. “He is” in Gal. 3:28), but one essence or nature.

God is one God, yet is a Trinity (or tri-unity). God in three persons -- the Father, Son, and Holy Spirit are one in their essential being, all sharing the same nature and attributes.

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)

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)

As is the theme of John, Christ is shown to be deity.

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 <u>Prerogatives</u> of God.
(Christ had the <u>rights</u> of God, and did the <u>works</u> 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 <u>preeminence</u> or <u>authority</u>, 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 forgive sins, be worshipped, be savior etc.]

D. Jesus Christ has the Same Attributes 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.]

v. 31

Infuriated by His implicit claim to be God, the Jews again pick up stones, desirous to execute Him for blasphemy.

This is the second time recorded in John that such an attempt to kill Christ occurred.

The first is recorded in John 8:59, when, after Jesus claimed to have pre-existed before Abraham (v. 58), they sought to murder Him, but He vanished from their sight.

Jesus Christ expressed His equality with God by claiming to be one with God the Father.

Why would anyone reject Christ's claim to be one with God the Father?

4 validations of Christ's oneness with God the Father:

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v. 32
Christ's oneness with the good Heavenly Father is declared by their joint exercise of good works.

As the Father directed, the Son did one good work after another. Never an evil work, never a sinful work; but John has recorded one good work after another.

Jesus performed numerous good works at Jerusalem (Jn. 2:23; 4:45). In Galilee He healed the nobleman's son (Jn. 4:49-52); in Jerusalem He would cure a powerless paralytic at the Pool of Bethesda (Jn. 5:1-9).

Again in Galilee He would do the good work of feeding 5,000 men plus their families with 5 biscuits and 2 small fish (Jn. 6); In John 8:1-11, Jesus would do the good deed of forgiving the adulteress woman; and in John 9 He would heal a blind man by the Pool of Siloam.

So many more good works were performed by Jesus such as healing lepers, casting out demons, restoring hearing to the deaf, and sight tot he blind, strength to the paralytics, recovery of limbs to the lame.

The one who is "good" is good because He is God (cp. Mt. 19:17); for no other one ever truly did the good works that Jesus Christ did with perfect motives and perfect methods.

II. ***Christ's oneness with the Father is validated by*** **The <u>SCRIPTURES</u> (v.33-36)**
(His claim to be "one" with God is perfectly consistent with the Scriptures; The O.T. Scriptures allow for Christ's claim to be "God")

v. 33
In their understanding, Jesus was merely a "man" who claimed to be "God." Such a claim was, in their minds, blasphemy of God's name.

The penalty for such was stoning.

Leviticus 24:16
And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

v. 34
Jesus is now going to show that His claim to be God's Son is not blasphemy because the Old Testament Scriptures even used the term "gods" (*elohim*) to refer to strong, ruling princes.

'Ye are gods" – A quote from Psalm 82:6.

READ Psalm 82:1-8. The word "gods" (plural) refers to strong ones or mighty ones (cp. Ps. 58:1 – there the Psalmist speaks of the Lord's chosen people who had rulers or judges who had power and strength but were abusing it.)

In the Bible, God has two kinds of names:

1) His <u>personal</u> name – Yahweh (Ps. 83:18).

And
2) His <u>descriptive</u> names – such as Adonai and Elohim (which can be used of men – Gen. 18:12; Ruth 2:13; Ps. 58:1).

In Psalm 82:6, several men are described as "elohim" (plural) (showing their power), but there is <u>one</u> "EL" (singular (Is. 43:10, 44:6).

Think of verse 6 in light of this illustration: In America we only have one president of our country, but many presidents (EX: presidents of corporations, banks, societies, etc.). So we have one ultimate sovereign of the universe (the one God, El) but many sub-rulers (gods – elohim) in the world. (note that in Psalm 8:5, angels are also called gods – elohim – strong ones).

v. 35

"Unto whom the Word of God came" – if those who received God's word were called "gods," then certainly the one who is the Word (Jn. 1:1) and authored the Word would not be blaspheming claiming to be God.

'The Scripture cannot be broken" - Although that text in Psalm 82:6 might be confusing to some and although some might wonder, "Why is that in God's Word?" – That text cannot be cut out of the canon of sacred Scripture and be removed. All of the Bible is God's Word and therefore no part can be ignored.

What a statement regarding the inspiration, authority, and preservation of the Holy Bible!

v. 35-36

Christ's point is this: Even if He was not deity, His claim to be "god" would not be on the surface an unscriptural statement, because even human rulers were called by that name.

III. ***Christ's oneness with the Father is validated by*** **His <u>WORKS</u> (v.37-38)**
(His claim to be "one" with God is perfectly consistent with His Miraculous Works)

v. 37
Anyone could claim to be God or the Messiah; words are cheap. But Christ's works spoke for themselves. If His works (whether works of kindness or works of a miraculous nature) were not consistent with God, then He would be immediately rendered unworthy of trust.

v. 38
Nicodemus (though a Pharisee) saw Christ's works and honestly evaluated them. Such a sincere inquiring and investigating forced him to consider that Jesus might be one with God after all (Jn. 3:1ff).

Most people will die and perish because they never took the time or effort to examine the words and works of Jesus Christ. Don't you be one of them!

IV. ***Christ's oneness with the Father is validated by*** **His <u>FOLLOWERS</u> (v.39-42)**
(His claim to be "one" with God is perfectly consistent with the Multitudes who Follow Him)

v. 41
While most of the Pharisees would not honestly examine Christ to see who He really was, the disciples of John the Baptist did. Those over in trans-Jordan would come to faith in Him, and over the centuries, multitudes have taken an honest look at Jesus and have come to the same conclusion: He is One with God. He is Lord and God.

Conclusion:

The following parallels between the Old Testament and New Testament prove that Jesus is equal with God, the Father and that He must be 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 <u>only</u> 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 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).

"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!"

If Jesus is one with the Father, this truth has some serious practical ramifications for every man, woman, boy, and girl.

1) If Jesus is God, we must <u>honor</u> Him

2) If Jesus is God, we must <u>submit</u> to Him

3) If Jesus is God, we must <u>trust</u> Him

4) If Jesus is God, we must <u>love</u> Him

5) If Jesus is God, we must <u>serve</u> Him