

Creation Revelation



God is in the details

Special Edition

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Thy word is true from the beginning: and every one
of thy righteous judgments endureth forever.

R3

Psalm 119:160

TRINITY

(A Defense) ¹

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. 1 Timothy 3:16 KJV.

To the Skeptic

Logic

I am reminded of the opening question of a famous book, "Why is it that you can talk about God and nobody gets upset, but as soon as you mention Jesus, people often want to stop the conversation? Why have men and women down through the ages been divided over the question, 'Who is Jesus?'"² The entire case for Christianity rests on two facts, Christ's deity and His resurrection. If neither is true then Christianity is false. Any seeker of truth must begin with these two questions.

In 1975 I came face to face ("born again") with the answer to the question of who He is; and though have failed Him many times, I have never backtracked in my faith that Jesus Christ is who He said He is, God incarnate. That is the heart of the matter. Before that day in 1975 I did not want Him to be God because my life was not right and I was ashamed (I didn't even want God to exist). I therefore rationalized Him away. But **Jesus said He was God**. Therefore, if He was not, **only three possibilities existed for me to consider**. He was either a **liar** (His life and teachings were in contradiction to that; and His disciples would surely not die for that lie, since they spent the rest of their lives attesting to the fact of His deity and resurrection), a **lunatic** (again His life and character in all circumstances would belie that assumption), or **He was Lord** (in which case He is God and as such must be worshipped). I have never heard anyone assert that He was either a liar or a lunatic, it is always explained by skeptics that He was a good moral

teacher. But that could not be true if what He said of Himself was deception or delusion.³

If He is God then it follows that He is the **only "way"** as He Himself stated, since He entered the physical realm and revealed Himself. **If He is God then He died as a substitution for us and therefore there is no other "way"**. It also follows that, if He is God, then for us to be good moral men, but rejecting this substitutionary sacrifice would also be unacceptable, since He revealed Himself and provided the sacrifice. If this is true, then Heaven is true; and Hell is also a place for punishment of those who rebel against acceptance of the substitution on the cross. Jesus said, **"I am the resurrection, and the life**. He that believes in Me... shall never die."⁴ **"I am the way, the truth, and the life. No one comes to the Father except through Me."**⁵ **"I give them eternal life...I and My Father are one."**⁶ The reason for the sacrifice is that God is a holy, just and righteous God, no sin can come into His presence; and that it is impossible for man to obey all of the commandments and not break one. The whole message of Scripture is that man is sinful and cannot save himself apart from God. If Jesus Christ is not God as He claims, then the entire Gospel and sacrifice is deception, and He is relegated to not even being a good man. It must be stressed that Jesus claimed to be God in more than one instance and to different groups. He also accepted worship (e.g. the doubting skeptic Thomas worshipped Him at his realization of who He was). This differs from the claims of other major religions, for it must also be remembered that neither Buddha nor Mohammed claimed to be God.

An old saying, worth repeating, goes something like



this: "If I am wrong (about Jesus), I have nothing to lose, but if you are wrong, you have everything to lose." **Sooner or later the question will be settled.** If God exists, and there is evidence that He does, then our purpose in life is to seek Him, serve Him and fellowship with Him. Nothing else in this life matters. That's not to say that we quit working or living our life, but we live it differently. Its not to say that we need give up anything either, but I have found that soon things that seemed important before are no longer as important as they seemed. **But if Jesus is who I believe Him to be, then isn't it my duty to tell others about Him?** In that light, should I remain silent? In that light, **wouldn't Christians have an obligation to tell others** the "Good News"? If He is who He says He is then Heaven and Hell do indeed exist since He spoke of both. Wouldn't I have an obligation to tell or warn others? Shouldn't I sell all I have to buy that one "Pearl of Great Price"?

The Only Person Pre-announced

The Scriptures are full of prophecies concerning Jesus Christ. He is the only person in history that was ever pre-announced. If God Himself planned to enter the world don't you think that He would announce that fact. Not one of the leaders of the world's great religions could make that claim. It was announced that He would come through the line of David, be born of a virgin in Bethlehem, and that He would be called Immanuel (God with us).

And there shall come forth a rod out of the stem of Jesse [David's father], and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord... **And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.** Isaiah 11:1, 2, 10.

Behold, the days come, saith the Lord, that **I will raise unto David a righteous Branch,** and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah 23:5.

Therefore the Lord himself shall give you a sign; Behold **a virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us].** Isaiah 7:14

But thou, **Bethlehem** Ephrathah, though thou be little among the thousands of Judah, yet **out of thee shall he come forth** unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.** Micah 5:2.

It was even more specifically predicted that He would be called Deity.

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 everlasting Father, The Prince of Peace.** Isaiah 9:6.

Read Matthew Chapters 1 and 2, Luke chapters 1 and 2, and Hebrews chapter 1 for the literal fulfillment of these prophecies.

There are hundreds of Old Testament prophecies that were literally fulfilled in Christ. The recourse of the skeptic is to attempt to explain them away.

Valid Arguments

One thing I have learned to be fact, you do not have to turn off your mind when considering the truth of the Bible. There are valid arguments for acceptance of the Bible as the inspired and revealed Word of God. The existence of God can be seen in His creation by a logical mind.⁷ The plan of God for salvation can be seen in the books of the Bible from Genesis to Revelation if diligently sought by the seeker, without, I may add, much difficulty. Evidence of the Trinity can be seen in the Old as well as the New Testaments. Evidences for the truth of the Gospel account of the bodily resurrection of Jesus abound and have been attested to by many. Lawyers, journalists, and others, in addition to theologians, after examining the evidence, some with the intent to disprove the resurrection, conclude that the eyewitness evidence is compelling.⁸ Many theories purporting to show alternatives to Jesus' bodily resurrection have crumbled under serious study, including the "swoon theory" proposed in Hugh Schonfield's book, *The Passover Plot*.⁹ How could anyone suppose that Jesus, buried in a tomb for three days wrapped in linen and a hundred pounds of spice; needing medical attention for His wounds in hands, feet and side; scourged almost to the point of death with a Roman flagrum, could remove Himself from His wrappings, move a one ton stone (or somehow the disciples were able to rescue Him from a sealed tomb in the presence of a guard), and hobble on crippled feet around the countryside appearing to over five-hundred within a forty day period; somehow convincing them that He was their risen Lord who had overcome the grave showing no signs of exhaustion or medical emergency? And after being somehow convinced of His good health, the cowardly disciples suddenly became uncharacteristically bold, after desertion and denial, and within a few short years were willing to die for their belief in His resurrection. Dr. D. James Kennedy quotes the Scottish theologian Dr. Principal Hill in his book *Why I Believe*:

But if notwithstanding every appearance of truth, you suppose their testimony to be false, then inexplicable circumstances of glaring absurdity crowd upon you. You must suppose that twelve men of mean birth, of no education, living in that humble station which placed ambitious views out of their reach and far from their thoughts, without any aid from the state, formed the noblest scheme which ever entered into the mind of man, adopted the most daring means of executing that scheme, and conducted it with such address as to conceal

the imposture under the semblance of simplicity and virtue. You must suppose that men guilty of blasphemy and falsehood, united in an attempt the best contrived, and which has in fact proved the most successful for making the world virtuous; that they formed this singular enterprise without seeking any advantage to themselves, with an avowed contempt of loss and profit, and with the certain expectation of scorn and persecution, that although conscious of one another's villainy, none of them ever thought of providing for his own security by disclosing the fraud, but that amidst sufferings the most grievous to flesh and blood they persevered in their conspiracy to cheat the world into piety, honesty and benevolence. Truly, they who can swallow such suppositions have no title to object to miracles.¹⁰

Ask yourself, "Would I be willing to die for a lie?"¹¹ After careful study I find the arguments for His bodily resurrection to be the more compelling as have many other serious scholars.

Know Why You Believe

I have found, and others have stated, that the reason for unbelief in the face of evidence is that **man wills not to believe**. This is true with the Bible. Man says, "I will", not "God's will." This was the first lie in the "garden". "Did God really say... For God knows that when you eat...you will be like God?" **Man wants to be God - without controls.** How can we ignore the first table of the Law (love God), while convincing ourselves that it is enough only to keep the second table (love man - "I'm a good person and I don't hurt anyone")? To quote Dr. D. James Kennedy, "Thus God is banished from His universe and the Creator has no right to tell the creature what to do."¹² This is exactly the position of the humanistic philosophy rampant in the world today. The world says, "If it feels good do it", as long as it doesn't hurt anyone else. Morality under man's humanistic system is situational while God's moral principles are absolutes. This is why the world is in chaos; man has usurped the Creator. Our actions do affect others for good or evil.

Do you have doubts? That's normal for those who are seeking. I also know that deep down you want to believe. You may believe I have a closed mind and a narrow viewpoint on this subject - that the Christian viewpoint is narrow. Is it narrow to speak truth? Should men challenge error or remain tolerant in the face of it? Let me ask you, should mankind remain silent in the face of unjust persecutions or causes? If we find another person being harmed should we mind our own business? If a person knows that abortion is immoral, and that a "fetus" is a baby and it is being murdered, should we not try to rescue it?

It is important for thinking Christians to know why they believe. Many sadly do not, and become easily deceived. But many more non-Christians sadly do not know why they do not believe; taking solace in rationalizations such as, "The Bible and it's morality is old fashioned," or, "I don't trust preachers," or they can always use this one if they can't think of anything else, "The church is full of hypocrites." Many

reject and ridicule a Book they have never read because of preconceived bias against it and what it contains. Many reject Christ without knowing who He is or what He said for the same reasons. Many think weak Christians serve a weak Jesus, when, if they would only study the Gospels they would find a strong, manly, Jesus Christ worthy of their respect and worship. The misdeeds of sinful greedy "Christian" (so called) men have nothing to do with the truth of the matter. Jesus died for them too. Are we without sin? That's why we should be careful when judging them.

Skepticism and Higher Criticism

I began with the skeptical viewpoint, including an infestation of the Documentary (JEDP) Hypothesis,¹³ as well as subscribing to various liberal rationalizations that destructively question the Scriptures. But, I was willing to examine the alternatives through careful study. There are many that have fallen into this liberal trap, preferring to accept what their liberal professors tell them. When they are informed that there are valid alternatives and offered the suggestion where they might find them, they state: "I don't have time," or, "I'm not interested," or the ultimate put-down, "I don't want to be preached at." They conclude that the Bible can only be fables of man's invention; and that other arguments are not scientific, scholarly or otherwise worthy of consideration, after all "men wrote the Bible."

Universities still teach and support the Documentary Hypothesis, but listen to the words of a renowned Jewish scholar, Cyrus Gordon: "When I speak of 'commitment' to JEDP... I am at a loss to explain this kind of 'conviction' on any grounds other than intellectual laziness or inability to reappraise." He goes on to say that a professor of Bible at a leading university was convinced that the JEDP hypothesis was in error but that "I shall go on teaching the old system... because... I should have to unlearn as well as restudy and rethink. It is easier to go on with the accepted system of higher criticism for which we have standard textbooks." Says Herman Wouk (*This Is My God*) concerning the higher critical theories propounded by Wellhausen and his followers - "It is a hard thing for men who have given their lives to a theory, and taught it to younger men, to see it fall apart." The Jewish scholar, Yehezkel Kaufmann, relates concerning the present thinking of Wellhausen - "Yet biblical scholarship, while admitting that the grounds have crumbled away, nevertheless continues to adhere to the conclusions."¹⁴ The reasons that this theory is still preferred is that it is a convenient way to dispose of most supernatural elements in the Old Testament.

Skepticism and the Supernatural

Many critics begin with the predisposition that the supernatural is impossible. As Millar Burrows of Yale observes: "The excessive skepticism of many liberal theologians stems not from careful evaluation of the available data, but from an enormous predisposition against the supernatural."¹⁵ They believe the Bible cannot be accurate or historical and they build a hypothesis around such thinking. Some have questioned the composition dating of certain Scriptures because they say, "prophecy is not possible". There are valid arguments also against such biased positions, including findings found in archaeology or the evidence of the

Dead Sea Scrolls. You simply cannot take a course in Bible at school, accept what is taught and then shut your mind to any other thought because what was taught "makes sense." Edward J. Young, former professor of Old Testament, Westminster Theological Seminary, Philadelphia, states that (of Wellhausen) - "Almost immediately scholars began to indicate the logical fallacies of which the noted German had been guilty." And he further states that - "Form-criticism, as it is often practiced, leads to skepticism."¹⁶

Literal Interpretation

I believe in sound thinking (my mind did not go on vacation where the Bible is concerned) and consider that the Bible is to be read taking the literal parts literally, the figurative parts figuratively, and the allegorical parts allegorically. The Bible should be taken literally unless it is obvious that the language was intended to be figurative or allegorical. The Bible is composed of many kinds of literature, each type with its own principles of interpretation. As Galileo declared: "The Holy Bible can never speak untruth - whenever its true meaning is understood." Liberal interpreters desire to soften the blow of the literal meanings, as well as to avoid confronting the reality of the supernatural, by reading into the Scriptures whatever they want it to say. It's the literal interpretation that brings fear and repentance.

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Proverbs 9:10.

Put them in fear, O LORD: that the nations may know themselves to be but men. Selah. Psalms 9:20.

Ponder

Please think about it. Ponder and consider the most important issue in life with eternal consequences. Christ was predicted, He came, His own (as predicted) rejected him, He died as predicted, He arose, and He is coming again. The prophets prophesied that the gentiles would receive Him ("a light unto the gentiles"); while the Jews would persist in unbelief, as if a veil covered their eyes, until the "time of the end;" when, at last, they (the Jews) would "look upon the One whom they had pierced" and mourn. The "time of the gentiles" has about run its course and God is about to turn His attention to the Jews again.¹⁷

The time has come when you must consider once and for all the question, "Who is Jesus?" Is He God or is He just a man? If He is just a man, He is not even a good man. But if He is God, He deserves our full attention and Worship. C. S. Lewis summed it up this way:

You must make your choice. Either this man was and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronising (sic) nonsense about His being a great human teacher. He has not left that open to us. He did not intend

to.¹⁸

Let's take a close look at who He is, and what He said about Himself. In doing this we will address some of the arguments of the Jehovah's Witnesses who believe that he is not God in the flesh. We will begin with the doctrine of the Trinity, look at the evidence that Jesus Christ is God in the flesh, and then look at the evidence that the Holy Spirit is a Person, and God as well.

The Doctrine of the Trinity

The Logos

"Logos" is Greek meaning "word." Logos is undoubtedly what John had in mind when he penned his Gospel. The Logos was a concept that had been developed by Plato more than 300 years before Christ. Plato, in exploring the mysterious nature of the Deity, reasoned a system of three Gods, with the Logos being the Son of an Eternal Father.¹⁹ John obviously intended to clarify the nature and identity of the Logos. In this respect we will examine in detail the first verse of the Gospel of John later in the next section.

One God - Three Persons

Let me say at the outset that just because the word "Trinity" does not exist in the Bible does not mean that the doctrine is not contained therein. Likewise we note that the word "theocracy" does not appear there, but no one would deny that the concept is contained throughout its pages. Again, nowhere in the Scriptures do we find the word "Jehovah" mentioned. The word "Jehovah" is a combination of the consonants YHWH (Yahweh) and the vowels of Adonai. Yet no one would deny the propriety of speaking of God as Jehovah.²⁰

The doctrine of the Trinity is not a polytheistic idea of three separate gods, but of one God with three distinct Persons in the Godhead. The Bible is clear on the fact of the oneness of God. Deuteronomy proclaims this fact loud and clear, as do some New Testament Scriptures.

Hear, O Israel: **The LORD our God is one LORD:**
Deuteronomy 6:4.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is **none other God but one.** For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but **one God, the Father,** of whom are all things, and we in him; and **one Lord Jesus Christ,** by whom are all things, and we by him. 1 Corinthians 8:4-6.

Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism, **One God and Father of all**, who is above all, and through all, and in you all. Ephesians 4:3-6.

Thou believest that **there is one God**; thou doest well: the devils also believe, and tremble. James 2:19.

But, there are clear suggestions throughout the Bible that there are Persons in the Godhead. Some Old Testament evidence of distinct Persons within the Godhead may be summarized as follows:²¹

The Lord is distinguished from the Lord.

Then **the LORD rained** upon Sodom and upon Gomorrah brimstone and fire **from the LORD out of heaven**; Genesis 19:24.

But **I will have mercy** upon the house of Judah, and will save them **by the LORD their God**, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Hosea 1:7.

The Redeemer (who must be divine) is distinguished from the Lord.

And **the Redeemer shall come to Zion**, and unto them that turn from transgression in Jacob, **saith the LORD**. Isaiah 59:20.

The Spirit (who in these verses is personal and active) is distinguished from the Lord.

Come ye near unto me, hear ye 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. Isaiah 48:16.

As for me, this is my covenant with them, **saith the LORD; My spirit that is upon thee**, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, **saith the LORD**, from henceforth and for ever. Isaiah 59:21.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed **his holy Spirit**: therefore he was turned to be their enemy, and he fought against them. Isaiah 63:9, 10.

Likewise, numerous verses of the New Testament may be cited to show distinction of Persons within the Godhead. These may be summarized as follows:²²

The Father is recognized as God.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath **God the Father** sealed. John 6:27.

Elect according to the foreknowledge of **God the Father**, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Peter 1:2.

Jesus Christ is recognized as God and able to perform acts only God can do.²³

a) Godlike attribute of omniscience.

And Jesus **knowing their thoughts** said, Wherefore think ye evil in your hearts? Matthew 9:4.

b) Godlike attribute of omnipotence.

And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth**. Matthew 28:18.

c) Godlike attribute of omnipresence.

Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you always**, even unto the end of the world. Amen. Matthew 28:20.

d) Godlike ability of forgiving sins.

When Jesus saw their faith, he said unto the sick of the palsy, Son, **thy sins be forgiven thee**. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? **who can forgive sins but God only?** And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? **Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins**, (he saith to the sick of the palsy,) **I say unto thee, Arise, and take up thy bed, and go thy way** into thine house. **And immediately he arose, took up the bed, and went forth before them all**; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. Mark 2:5-12.

e) Godlike ability of raising the dead.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see **Lazarus also, whom he had raised from the dead**. John 12:9.

f) Jesus Christ upholds all things.

And he is before all things, and **by him all things consist.** Colossians 1:17.

g) Jesus Christ is Creator.

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

h) Jesus Christ is Judge of all.

And hath **given him authority to execute judgment also, because he is the Son of man.** John 5:27.

The Holy Spirit is recognized as God and possesses attributes only God has.²⁴

a) The Holy Spirit is called God.

But Peter said, Ananias, why hath Satan filled thine heart **to lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.** Acts 5:3-4.

b) The Holy Spirit possesses attributes only God has such as omniscience and omnipresence.

But God hath revealed them unto us by his Spirit: for **the Spirit searcheth all things**, yea, the deep things of God. 1 Corinthians 2:10.

What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own? 1 Corinthians 6:19

c) The Holy Spirit regenerates people.

Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit...** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is **born of the Spirit.** John 3:5-6, 8.

The following addresses the arguments against the Trinity posed by the Jehovah's Witnesses.

Is Jesus God?

Dual Nature

I've noticed that there is a dichotomy that runs through the Gospel narrative that is only resolved when one realizes Jesus had two natures, divine and human. For instance, the changing of water into wine was a creative act, humanly impossible. Likewise, the raising of Lazarus from the grave and calming of the storm (control of nature) were creative acts. Jesus' temptations in the wilderness, the agony in the garden, and His suffering on the cross were strictly human acts with eternal consequences.

Jesus came to Earth to be human. He subordinated His divine nature to show us the way, and to be an unblemished ransom. Jesus in His human nature is subject to God. In His divine nature He is God.

In Matthew 4:1-11 Jesus was tempted. Likewise Hebrews 4:15 says that "He was tempted as we are." However James 1:13 says, "God cannot be tempted with evil." This points to the dual nature; not that Jesus is not God.

The writer of Hebrews speaks of His dual nature when he says:

For verily **he took not on him the nature of angels; but he took on him the seed of Abraham.** Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.** Hebrews 2:16-18.

This shows a choice. He could appear in His eternal divine nature, or He could come as He did, a man, and was tempted. In this way He could truthfully say:

And **this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** John 17:3.

Because of His human nature He could also say:

Why callest thou me good? There is none good but one, that is God. Mark 10:18.

And, Because of His duality of nature He could also say:

Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do:** for what things soever he doeth, these also doeth the Son likewise. John 5:19.

For I came down from heaven, not to do mine own will, but the will of him that sent me. John 6:38.

Jesus answered them, and said, **My doctrine is not mine, but his that sent me.** John 7:16.

Since Jesus still retains His human nature (bodily resurrection) He is subordinate to the Father. This does not "make Jesus lesser than the Father in terms of His divine nature. Christ is the *God-man*. On the human side, Jesus is lesser than the Father. But on the divine side, Jesus is equal to the Father."²⁵

Because of "*the nature of the relationship of the Persons in the Trinity*" the Son has always been in subjection to the Father.²⁶ According to Charles Hodge in his *Systematic Theology*:

*Notwithstanding that the Father, Son, and Spirit are the same in substance, and equal in power and glory, it is no less true, according to Scriptures, (a.) That the Father is first, the Son second, and the Spirit third. (b.) The Son is of the Father; and the Spirit is of the Father and of the Son. (c.) The Father sends the Son, and the Father and Son send the Spirit. The converse of these statements is never found. The Son is never said to send the Father, not to operate through Him; nor is the Spirit ever said to send the Father, or the Son, or to operate through them...*²⁷

Jesus told His disciples:

Nevertheless I tell you the truth; It is expedient for you that I go away: for **if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.** John 16:7.²⁸

Returning to Hodge:

*According to the Scriptures, the Father created the world, the Son created the world, and the Spirit created the world. The Father preserves all things; the Son upholds all things; and the Spirit is the source of all life.*²⁹

He goes on to say:

*The Father creates, elects, and calls; the Son redeems; and the Spirit sanctifies.*³⁰

There is no contradiction "in affirming both an *equality of being* and a *functional subordination* among the Persons in the Godhead."³¹ In the same way a woman is at the same time equal to man, yet functionally subordinate as described in 1 Corinthians:

But I would have you know, that the head of every man is Christ; and **the head of the woman is the man; and the head of Christ is God...** Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For **as the woman is of the man, even so is the**

man also by the woman; but all things of God. 1 Corinthians 11:3, 11, 12.

In 1 Corinthians 15:28 the Son is Mediator. But when the Plan of Redemption is complete Jesus will surrender the kingdom to the One who sent Him. Once that is accomplished, the triune God will reign, no longer through the incarnate Son.³²

In the Beginning - The Logos

In John's Gospel we find these words:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made by him;** and without him was not any thing made that was made. John 1:1-3.

"In the beginning" is a reference to the opening statement of the book of Genesis.

In the beginning God created the heaven and the earth. Genesis 1:1

"In the beginning" (bereshith) signifies a beginning of time. Time was brought into being by the creative act of God when he created (bara), space (the heaven; shamayim) and matter (the earth; erets).³³ This tells us that God exists in a realm outside of time (eternity). The following verses convey the concept of eternity, God's realm:

I know that, **whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it:** and God doeth it, that men should fear before him. **That which hath been is now; and that which is to be hath already been;** and God requireth that which is past. Ecclesiastes 3:14, 15.

Furthermore, words such as "in the beginning" are common Hebrew expressions of eternity.³⁴ We find in Genesis 1:1 that "In the beginning God..." Likewise we find in John 1:1, "In the beginning was the Word..." The clear intent is to relate John 1:1 with Genesis 1:1. This alludes to God (Elohim) and the Word (Logos) being Deity. Plato's concept was that the Logos was Deity. The term Logos was used among the Stoics in describing the principle of **divine** reason used as an instrument of the creation of the world. Platonism associated the Logos as an aspect of divinity. In this respect the word Logos was associated with deity in the ancient Greek philosophical world.³⁵ Therefore, unless this was John's intent, he should have avoided the use of the word Logos. Even at this early point in John 1:1 we can reason that John **intended** to convey the idea of Deity by the word Logos. These words would not have confused the readers of John's day since Plato's concept would have been well known. Not only was this term (Logos) used before the time of John, it was used by the Jews to refer to the Messiah. The equivalent Hebrew word was "Mimra" (Word).³⁶ But, John's concept differed from that of Plato. Plato's idea represented a triad rather than the singleness idea represented by the doctrine of the Trinity.³⁷



It was therefore John's purpose to present Jesus Christ as Deity, of the same substance, nature, or essence as the Father.

The Christian concept of "Logos" (Word) conveys the idea of the conduit through which the Father promulgates His will and issues His commandments.³⁸ Jesus said:

I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him. I speak that which I have seen with my Father:** and ye do that which ye have seen with your father. Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God; neither came I of myself, but he sent me.** John 8:26, 38, 42.

This idea is further established in the creation where we see in Isaiah:

I have made the earth, and created man upon it: I, even my hands, have **stretched out the heavens, and all their host have I commanded.** Isaiah 45:12.

The Chaldee translation of Isaiah 45:12 renders this verse "**By my word, have made...**"³⁹

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds;** Hebrews 1:2.

John Claimed Jesus to be God

Albeit, there have been other persons in Scripture that God has used in similar ways (raising of the dead and other miracles), Christ's ministry was unique. He claimed to be God, and received worship as God.

In the beginning was the Word, and **the Word was with God, and the Word was God. The same was in the beginning with God.** John 1:1, 2.

In what way did He claim to be God? John 1:1 says, "the Word was with God." This expression simply conveys the idea of intimacy.⁴⁰ Therefore the Logos was intimate with God, i.e. the Son was intimate with the Father. Also, "The same was in the beginning with God" shows that the Word was intimate in eternity with the Father before the world was made.

And now, **O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.** John 17:5.

The *New World Translation of the Holy Scriptures*⁴¹ of the Jehovah's Witnesses' says, "the Word was **a god**." Charles C. Ryrie in his *Basic Theology*, says that:

The last phrase of John 1:1 correlates true and full Deity with the Word (Christ). The phrase is best

*translated "the Word was God." Consistent exegesis forbids the Jehovah's Witnesses' translation "the Word was a god." The word "God" does not have an article, but if it is to be understood as indefinite ("a god") this would be the only time in John's Gospel that this form was used, making it highly improbable on grammatical grounds that it is indefinite here. John could not have chosen a more precise way of expressing the truths that the Word was God and yet was distinct from the Father.*⁴²

Quoting Ryrie again:

John 10:30: "I and the Father are one," beautifully states this balance between the diversity of the Persons and the unity of the essence. "I and the Father" clearly distinguishes two Persons and the verb, "we are," is also plural. But, said the Lord, "We are One," and of essence, but not one Person (which would require masculine form). Thus the Lord distinguishes Himself from the Father and yet claimed unity and equality with the Father."⁴³

The Jehovah's Witnesses themselves unwittingly admit that the use of the article "a" ("a" god) is forced in John 1:1 when they write:

*Does the context require an indefinite article at John 1:1? Yes, for the testimony of the entire Bible is that Jesus is not Almighty God.*⁴⁴

The Jehovah's Witness's argument, that the context demands it, is itself forced and unconvincing.

The Apostle John claimed Jesus to be God. Therefore the claim of the Jehovah's Witnesses' that "nobody in the first century ever thought of him [sic] [Jesus] as being God the Son" is false.⁴⁵

John 1:1, "... and the Word was God," shows that the "Logos" is God. This is as clear a statement of the Deity of Christ as anyone could ask for, but here are those that have tried to distort the Scripture to cloud this interpretation. The Jehovah Witnesses attempt to distort the meaning by translating this as "... and the Word was a god." The problem for them is that in order to destroy his clear statement of the Deity of Christ, they must resort to translating the same word, "Theos/Theon," differently within the same verse. They correctly translate the first use of the word "Theon" as "God," but render the second Theos as "a god." This is inconsistent and incorrect. They justify this position by noting that the article "the" before the first "Theon" is absent before the second, "Theos." They incorrectly claim the translation is thus "the God" in the first case and "a god" in the second. There is no justification for the English article "a" before the second "Theos," other than to destroy the meaning of the verse. The Watchtower explanation is that since there is no definite article (the) and it occurs before the verb, this points to a *quality* about someone, therefore they say the correct translation is "a god." You might notice that the second "God" (Theos) has a different ending than the first "God"

(Theon). This is properly explained as a change in the grammatical role played by the two words. This in no way changes the meaning of each word as “God.” Therefore Theo, Theos, and Theon are the same words with different grammatical indicators. This can be shown clearly by looking at the following verse that contains the word “Theos” properly translated “God”.⁴⁶

For **God [Theos]** so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

In Jehovah’s Witness logic this verse should be rendered: For [a god] so loved the world...” In addition, the “authorities” cited by the Watchtower as supporting this interpretation, “a god,” crumble on close scrutiny. One such authority, Dr. Julius R. Mantey, a Greek scholar, emphatically denies support for the Watchtower interpretation.⁴⁷ According to Dr. Mantey:

*The Jehovah’s Witnesses have forgotten entirely what the order of the sentence indicates—that the ‘Logos’ [or Word] has the same substance, nature, or essence as the Father. To indicate that Jesus was just “a god,” the Jehovah’s Witnesses would have to use a completely different construction of the Greek.*⁴⁸

Dr. Mantley adds:

*I believe it’s a terrible thing for a person to be deceived and go into eternity lost, forever lost because somebody deliberately misled him by distorting the Scripture!... Ninety-nine percent of the scholars of the world who know Greek and who have helped translate the Bible are in disagreement with the Jehovah’s Witnesses. People who are looking for the truth ought to know what the majority of the scholars really believe. They should not allow themselves to be misled by the Jehovah’s Witnesses and end up in hell.*⁴⁹

According to Charles L. Feinberg:

*I can assure you that the rendering which the Jehovah’s Witnesses give John 1:1 is not held by any reputable Greek scholar.*⁵⁰

In support of their position, the Watchtower quotes John L. McKenzie out of context saying that he said “the word was a ‘divine being,’” indicating that Jesus is less than Jehovah, i.e. “a god.” They ignore the fact that McKenzie states that Jesus is called God in John 1:1-18, John 20:28, and Titus 2:13.⁵¹

And Thomas answered and said unto him, **My Lord and my God.** John 20:28.

Looking for that blessed hope, and the glorious

appearing of the great God and our Saviour **Jesus Christ;** Titus 2:13.

For the sake of consistency the Jehovah’s Witnesses need to render other verses containing “Theon/Theos” without the article “the” as “a god.” They do not do this except in the instance where the Deity of Christ is in question. This is dishonest Scripture twisting for the sake of doctrine. Try the following verses to see if they would make sense translating “Theon/Theos” as “a god” (in each case there is no article “the”:

Blessed are the peacemakers: for they shall be called the children of **[a god]**. Matthew 5:9.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve **[a god]** and mammon. Matthew 6:24.

But of him are ye in Christ Jesus, who of **[a god]** is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Corinthians 1:30.

One final point regarding John 1:1 is from New Testament scholar F. F. Bruce who indicates that the structure of the clause in the Greek “demands the translation ‘The Word was God.’”⁵²

Regarding the Deity of the Logos, the Jehovah’s Witnesses lean heavily on the supposed corruption of the Council at Nice by Constantine. While Constantine held considerable influence and took an active part, we should reflect on the fact that the Bishops attending were tried in the fires of considerable persecutions, so would have not swayed easily their doctrinal positions. It is also known that Constantine himself did not favor the position of the majority (Christ’s Deity), but inclined toward the middle ground towards the position of Arius in the extreme minority position. While holding considerable influence, Constantine seems to have taken the position as facilitator, rather than dictator. He encouraged consensus in the arguments. Once consensus was reached, he concurred and supported the outcome.⁵³ The doctrine of the Deity of Christ does not need the dictates of the Nicene Council for validation. Internal Scriptural evidence supports this view.

Arius, like the Jehovah’s Witnesses today, believed that Jesus Christ was a created being, therefore not God. This controversy arose in a debate between Arius and the Bishop of Alexandria, and caught fire. This heresy was the driving force for the Council at Nice. To support their position, the Arians used Proverbs 8:22 as their proof text.

The LORD possessed me in the beginning of his way, before his works of old. Proverbs 8:22.

The text used by the Arians was from the Septuagint (the Greek translation of the Old Testament), which read: “He **created me** in the beginning of His ways.” Had the Hebrew been referred to, and understood, they would have known that the correct translation should have been “The

LORD possessed me..."⁵⁴

In John 1:14 we come across the words, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, **the glory as of the only begotten of the Father,**) full of grace and truth." At first glance the words "only begotten" might appear to mess up our doctrine of the uncreated Second Person of the Godhead. But, the meaning is literally "an only child." In this respect it fully means "as an only child is peculiarly dear to a parent, it means one that is especially beloved."⁵⁵

Jesus Claimed to be God

We've seen that John claimed that Jesus was God, but what did Jesus claim? The following is a fun little exercise using the Jehovah's Witness' own *New World Translation of the Holy Scriptures* (NWT) to demonstrate that Jesus called Himself God:

Revelation 1:7, 8 - **Someone is coming who was "pierced." According to verse 8 (New World Translation) it is Jehovah God.** But, verse 7 says that it was one who was "pierced." **Jehovah God was not pierced, Jesus was.**

Revelation 1:8 - **The one who is coming is described as "the Alpha and the Omega."** (The words "Jehovah God" have been used by the *New World Translation* instead of "LORD" as used in the *King James Version*.) **Verse 8 also identifies the Alpha and the Omega" as "the Almighty,"** as does the *King James Version*.

Revelation 22:12, 13 says **"Look! I am coming quickly..." So Jehovah God is coming quickly? The one who is coming quickly is described in verse 13 as "the Alpha and the Omega."**

Revelation 22:16, 20 "Yes; I am coming quickly.' Amen! Come, Lord Jesus." No! According to these verses, referring to the speaker of verse 16, **It's Jesus who is coming quickly.**

Revelation 2:8 "These are the things that he says, **'the First and the Last,' who became dead and came to life [again]...**" This is obviously Jesus. **Jesus called Himself "the First and the Last."**

Now look at Isaiah 48:12-13:

*"Listen to me, O Jacob, and you Israel my called one. I am the same One. I am the first. Moreover, I am the last. Moreover, my own hand laid the foundation of the earth, and my own right hand extended out the heavens. I am calling to them, that they may keep standing together." Isaiah 48:12-13 NWT.*⁵⁶

Who is the First and the Last in this verse? It is Jehovah God. Jesus therefore has called Himself God, on equal terms with Jehovah.⁵⁷

The Jews Understood the Implication

In John 10:30-33 Jesus says "I and My Father are

one." **If Jesus was not claiming to be God, why did the Jews pick up stones to cast at Him?** The Jews clearly responded that they understood that Jesus was making Himself out to be God.⁵⁸

I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 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.**

John 10:30-33.

We see a similar occurrence in John 8:58 where **Jesus says "Before Abraham was, I am."** The Jews on this occasion also picked up stones because **He was saying that He was God, the great "I AM" of Exodus 3:14.** The name "I AM" conveys the idea of eternal self-existence. The *New World Translation* mistranslates this as "I have been" to support their doctrinal position. They also mistranslate Exodus 3:14 as "I SHALL BE WHAT I SHALL PROVE TO BE."⁵⁹

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, **The God of your fathers** hath sent me unto you; and they shall say to me, **What is his name?** what shall I say unto them? **And God said unto Moses, I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM hath sent me unto you.** Exodus 3:13, 14.

Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am. Then took they up stones to cast at him:** but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. John 8:58, 59.

The *Septuagint* is a Greek translation of the Hebrew Old Testament dating prior to the birth of Christ. Having had no axe to grind, **the translators of the Septuagint, render the Hebrew phrase for God's name in Exodus 3:14 as "ego eimi."** "Ego eimi" is the exact same Greek phrase found in John 8:58. **This same Greek phrase used in both Exodus 3:14 and John 8:58 indicates that no matter what the English translation is, Jesus claimed once again to be God.** The *New World Translation* correctly translates "ego eimi" as "I am" everywhere else in John's Gospel except where it would without question indicate Jesus is God. (See: John 4:26; 6:35, 48, 51; 8:12, 24, 28, 58; 10:7, 11, 14; 11:25; 14:6; 15:1, 5; and 18:5, 6, 8).⁶⁰

Jesus revealed Himself as the I AM of Exodus 3:14 with a total of eight "I AM" statements in the Gospel of John (John 6:35; John 8:12; John 8:58; John 10:7-9; John 10:11; John 11:25; John 14:6; and, John 15:1, 2, 6).

Jesus Received Worship

Did Jesus receive worship? In John 20:28 Jesus received worship from the doubting Thomas who believing,

upon seeing and feeling the wounds, said "My Lord and my God."⁶¹

And Thomas answered and said unto him, **My Lord and my God.** John 20:28.⁶²

If this were an exclamation such as "Oh my God" as some have suggested, it would have been considered blasphemy. **Jesus Himself did not rebuke Thomas for either blasphemy or worship.** Notice that the angel in Revelation 22:8, 9 rebuked the apostle John for worshipping an angel.⁶³

And I John saw these things, and heard them. And when I had heard and seen, **I fell down to worship before the feet of the angel** which shewed me these things. **Then saith he unto me, See thou do it not: for I am thy fellowservant,** and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.** Revelation 22:8, 9.

Thomas acknowledged Jesus as God, and Jesus accepted worship. The Jehovah's Witnesses' claim that Jesus never claimed to be God is not supported by Scripture.⁶⁴

Is the Holy Spirit God?

Attributes of God

According to Jehovah's Witness doctrine the Holy Spirit is "God's active force," not the third person of the Trinity.⁶⁵ The word translated as Holy Spirit is the Hebrew word "ruach" which can also be translated "wind." But it is more than that when examining the totality of Scripture.

The Holy Spirit is said to have intellect when we are told in 1 Corinthians 2:10, 11 that "the Spirit searcheth all things," and knows the thoughts of God. Therefore the Holy Spirit has a mind and can know things. How can an impersonal spirit "know" things. An active force does not know things. The Holy Spirit has emotions and can feel love and grief. (Eph 4:30). A force cannot experience emotions. In 1 Corinthians 12:11 we see that the Holy Spirit has a will. The Holy Spirit can make a choice, a force cannot. The Holy Spirit testifies (John 15:26), intercedes (Rom 8:26), and issues commands (Acts 8:29, Acts 13:2,4). An impersonal force cannot do any of these.⁶⁶

And in other Scriptures the Holy Spirit shows other personal attributes such as speak to people and teach. If the Holy Spirit is not a person, then how can it be grieved (Eph 4:30), blasphemed against (Mat 12:32, Mark 3:29,30), lied to (Acts 5:3), obeyed (Acts 13:2, Acts 10), and sent (John 14:26)? The Holy Spirit has all the attributes of a person: can carry on a conversation with others (Acts 8:29; 13:2). See also 1 Corinthians 2:10; 12:11; Ephesians 4:30. He acts as a personality (John 14:26; 15:26; Acts 8:29; Rom 8:14).⁶⁷

Ephesians 3:19 speaks of being filled with *God Himself*. Ephesians 4:10 speaks of *Christ* filling all things.

Likewise Ephesians 1:23 says that Christ is the One who fills all in all. Jehovah's Witnesses say that since the Holy Spirit fills many people at the same time it cannot be a person (Acts 2:4).⁶⁸ Using this logic, Jesus is not a person either.

Personification

In Matthew 3:11 John the Baptist says that he baptizes with water but that one is coming whom will baptize with the Holy Spirit and with fire. The Jehovah's Witnesses argue that since water is not a person, then neither is the Holy Spirit. This same argument could be applied to Jesus in Romans 6:3 where Paul says that all who were baptized into Christ Jesus were baptized into his death. Since death is not a person, then neither is Christ Jesus. The Jehovah's Witness' logic doesn't work.⁶⁹

The Jehovah's Witnesses would have you believe that the metaphors of the impersonal "water" and "blood" used in 1 John 5:6-8 means that the Holy Spirit is not a person.⁷⁰ However, both the water and the blood are witnesses to Christ's baptism and crucifixion and the Holy Spirit being the third witness does not imply that the Holy Spirit is not a person. Verse 6 indicates that Jesus came by "water" and "blood," and we find there also that: "And it is the Spirit that beareth witness, because the Spirit is truth." We see that the Spirit is treated separately even though He is the third witness. Because Jesus is called *bread* in John 6:35, and the *door* in John 10:7 does not mean that He is not a person.⁷¹

Personal Pronouns

Jesus used personal pronouns to refer to the Holy Spirit. The Holy Spirit used personal pronouns to refer to Himself (Acts 13:2).⁷²

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate **me** Barnabas and Saul for the work whereunto **I** have called them. Acts 13:2.

According to Charles Hodge:

*He is introduced as a person so often, not merely in poetic or excited discourse, but in simple narrative, and didactic instructions; and his personality is sustained by so many collateral proofs, that to explain the use of the personal pronouns in relation to Him on the principal of personification, is to do violence to all the rules of interpretation.*⁷³

By that Hodge means that the Holy Spirit is not just personified, but is a person. Of John 16:13, 14 he says:

*Here there is no possibility of accounting for the use of the personal pronoun **He** on any other ground than the personality of the Spirit.*⁷⁴

Notice the personal pronouns in John 16:13, 14:

Howbeit when **he**, the Spirit of truth, is come, **he** will guide you into all truth: for **he** shall not speak of **himself**; but whatsoever **he** shall hear, that shall

he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. John 16:13, 14.

It is argued that since that New Testament speaks of the Holy Spirit in neuter terms, as in John 14:17, then the Holy Spirit is not a person.⁷⁵ However, infants, children, girls, unnamed spirits, and angels are also referred to using neuter terms.⁷⁶ This does not make them less a person. Even though He is at times referred to in neuter terms, several New Testament writers use masculine pronouns in reference to Him as in John 16:13-14. This is an exception to normal grammatical usage and further demonstrates that the Holy Spirit is a person.⁷⁷ The Watchtower's argument is not valid.

Identified As God

In John 14:16 Jesus promises to send "another helper," using a Greek word for "another" meaning another of the same kind as Christ Jesus. If Christ is God, then the Helper (the Holy Spirit) is also God.⁷⁸

Further indication that the Holy Spirit is God is that the Spirit is identified as Yahweh when quoting Old Testament passages. Compare the New Testament verses below with the Old Testament verses immediately following to see that the Holy Spirit is identified as Yahweh:⁷⁹

And when they agreed not among themselves, they departed, after that Paul had spoken one word, **Well spake the Holy Ghost by Esaias the prophet** unto our fathers, Saying, **Go unto this people**, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Acts 28:25-27.

In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple...** Also **I heard the voice of the Lord, saying**, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, **Go, and tell this people**, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:1, 8-10.

Whereof **the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord**, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Hebrews 10:15-17.

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31:31-34.

The Holy Spirit is shown to be on an equal basis with the Father and the Son in Matthew 28:19 and 2 Corinthians 13:14.⁸⁰

Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost:** Matthew 28:19.

The grace of **the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,** be with you all. Amen. 2 Corinthians 13:14.

The Holy Spirit is called God in Acts 5:3-4. He possesses God's attributes of omniscience and omnipresence (see 1Co2:10, 6:19). He regenerates people (John 3:5, 6, 8).⁸¹

But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? **thou hast not lied unto men, but unto God.** Acts 5:3, 4.

The Holy Spirit - The Concept of the Trinity

The formalization of the doctrine of the Trinity did not occur until the Council of Nicea in 325 AD. However, the first person to use the word "Trinity" was Tertullian (ca 165-220 AD) in his Against Praxeas written about 215 AD.⁸² As shown, the doctrine of the Trinity and deity of the Holy Spirit does not depend on being formalized by any council, but is clearly substantiated by the attributes described in the Scriptures. The Watchtower argues that since the word Trinity is not found in Scriptures it doesn't exist.⁸³ The word Trinity does not need to be used for the Trinity to exist. The concept is shown in the descriptions given of the three Persons of the Godhead.

The Rev. R. A. Torrey reflects on two ways to view the Holy Spirit:

If we think of the Holy Spirit only as an impersonal

power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit; but if we think of Him in the Biblical way as a divine Person, infinitely wise, infinitely Holy, infinitely tender, then our thought will constantly be, "How can the Holy Spirit get hold of and use me?"⁸⁴

The first leads to "self-exaltation" while the latter to "self-humiliation, self-emptying, and self-renunciation."⁸⁵

In Acts 5:3 we find it possible to lie to the Holy Spirit. How is it possible to lie to a "blind impersonal influence or power?" You can only lie to a person.⁸⁶

But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land? Acts 5:3.

Also, note that in Matthew 12:31, 32 we find it possible to blaspheme the Holy Spirit. Again, according to Torrey, the same argument is true. You can only blaspheme a person.⁸⁷

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but **the blasphemy against the Holy Ghost** shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven him**, neither in this world, neither in the world to come. Matthew 12:31, 32.

The Holy Spirit is a person with all the attributes of God. Therefore the Holy Spirit is God. If as we have seen in the previous article that Jesus is God, and now have shown that the Holy Spirit is God as well, then together with the Father they are one in the Trinity. Hodge describes that oneness when he writes:

Notwithstanding that the Father, Son, and Spirit are the same in substance, and equal in power and glory. It is no less true, according the Scriptures, (a.) That the Father is first, the Son second, and the Spirit third. (b.) The Son is of the Father; and the Spirit is of the Father and of the Son. (c.) The Father sends the Son, and the Father and Son send the Spirit. (d.) The Father operates through the Son, and the Father and Son operate through the Spirit. The converse of the statements is never found. The Son is never said to send the Father, nor to operate through Him; nor is the Spirit ever said to send the Father, or the Son, or to operate through them. The facts contained in this paragraph are summed up in the proposition: In the Holy Trinity there is a subordination of the Persons as to the mode of subsistence and operation. This proposition again adds nothing to the facts themselves.

According to the Scriptures, the Father created the world, the Son created the world, and the Spirit

*created the world. The Father preserves all things; the Son upholds all things; and the Spirit is the source of all life. These facts are expressed by saying that the persons of the Trinity concur in all acts **ad extra**. Nevertheless there are some acts which are predominantly referred to the Father, others to the Son, and others to the Spirit. The Father creates, elects, and calls; the Son redeems; and the Spirit sanctifies. And, on the other hand, there are certain acts, or conditions, predicated of one person of the Trinity, which are never predicated of either of the others. Thus, generation belongs exclusively to the Father, filiation to the Son, and procession to the Spirit. This is the form in which the doctrine of the Trinity lies in the Bible.⁸⁸*

Comments About Jehovah's Witnesses

Lorri MacGregor, a Jehovah's Witness for fifteen years, acknowledges that the organization is a cult. She describes a candidate for involvement as: "Vulnerable. Hurting. Disillusioned. Disappointed. Seeking. Searching. Hungry for spiritual fulfillment. Lonely. Depressed. Stressed-out."⁸⁹

The organization is in fact a dangerous cult that attracts candidates, usually at a low ebb in their lives, then through slow, imperceptible, mind control techniques draws the candidate into their web from which it is difficult to escape. One reason for this difficulty is that Jehovah's Witnesses practice "shunning." There is no honorable way to leave. Those who have escaped without going through some sort of deprogramming often experience problems with "anxiety, fear, and disorientation, as well as difficulty reintegrating into society at large—symptoms often associated with victims of mind control."⁹⁰ According to David Reed those mind control techniques are as follows:

- Repetitive instruction, with books, magazines, and meetings all hammering home the same information.
- New members told to break ties with outside friends and limit fellowship with non-member relatives.
- A ban on reading critical works.
- Denunciation and shunning of ex-members.
- Verbal attacks undermining the authority of all outside institutions—religious, educational, medical, and governmental.
- A unique vocabulary with "loaded" language reinforcing the sect's rules.
- An orchestrated superiority/inferiority-guilt complex.⁹¹

I marvel that **ye are so soon removed from him that called you into the grace of Christ unto another gospel**: Which is not another; **but there be some that trouble you, and would pervert the gospel of Christ**. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed**. As we said before, so say I now again, **if any man preach**

any other gospel unto you than that ye have received, let him be accursed. Galatians 1:6-9.

I conclude that the Watchtower booklet, *Should You Believe in the Trinity?*, is a cleverly worded publication full of half truths, misrepresentations, and false arguments designed to entrap insecure Christians and others; and lead them into the cults and ultimately perdition. Paul wrote that Jesus Christ was God in the flesh:

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. 1 Timothy 3:16.⁹²

And He rose from the dead bodily, as did Lazarus in John 11:1-45:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. 1 Corinthians 15:12-17.

Jesus said:

Verily, verily, I say unto you, **He that believeth on me hath everlasting life.** John 6:47.

We need to pray for those who are caught up in this cult, that they may break free and return to the truth of sound doctrine and to eternal life in Christ. **AQ**

¹ This article expands, revises, and incorporates three previous articles featured in *CREATION REVELATION*, previously titled: *Are You Able to Show That Jesus is God?* (Vol 2, Issue 2, April-June 1998), *Are You Able to Show That the Holy Spirit is God?* (Vol 2, Issue 3, July-September 1998), and *The Logos and the Heresy of Arius* (Vol 3, Issue 2, April-June 1999). All Scriptures are from the King James Version unless indicated.

² Josh McDowell, *MORE THAN A CARPENTER*, Wheaton, IL: Living Books, Tyndale House Publishers, Inc., 1977.

³ For a thorough treatment of this type of argument see Josh McDowell, *EVIDENCE THAT DEMANDS A VERDICT*, San Bernardino, CA: Here's Life Publishers, Inc., Revised edition, 1972, 1979, p. 66. C. S. Lewis, *MERE CHRISTIANITY*, New York, NY: MacMillan Publishing Co., Inc., 1943, 1945, 1952, pp. 54-56.

⁴ John 11:25, 26 NKJV.

⁵ John 14:6 NKJV.

⁶ John 10:28, 30 NKJV.

⁷ See Romans 1:20.

⁸ (Journalist) Frank Morison, *WHO MOVED THE STONE*, Grand Rapids, MI: Lamplighter Books, Zondervan Publishing House, 1930, reprinted 1958. (Lawyer, Judge) Herbert C. Casteel, *BEYOND A REASONABLE DOUBT*, Joplin, MO: College Press Publishing Co., 1990, revised 1992. (Theologian) Josh McDowell, *THE RESURRECTION FACTOR*, San Bernardino, CA: Here's Life Publishers, Inc., 1981. See also Josh McDowell, *THE NEW EVIDENCE THAT*

DEMANDS A VERDICT, Nashville, TN: Thomas Nelson Publishers, 1999, pp. 203-284.

⁹ Hugh J. Schonfield, *THE PASSOVER PLOT*, New York, NY: Bernard Geis Associates, distributed by Random House, Inc., 1965.

¹⁰ D. James Kennedy, *WHY I BELIEVE*, Waco, TX: Word Books, 1980, pp. 111, 112, quoted in William M. Taylor, *THE MIRACLE OF OUR SAVIOUR*, New York, NY: Hodder & Stoughton, 1890, pp. 21, 22.

¹¹ See McDowell, *MORE THAN A CARPENTER*, pp. 60-71.

¹² Genesis 3:1, 5 (paraphrased). Kennedy, *WHY I BELIEVE*, p. 89.

¹³ The JEDP Hypothesis theorizes that several writers wrote the Pentateuch instead of Moses. They believe that they can detect evidences of these individual writers, which they name "J" for the Jehovist, "E" for the Elohist, "D" for the Deuteronomist, and "P" for the Priestly writer. This theory basically postulates that the Jews faked their own history. This is certainly a convenient way to dispose of most supernatural elements in the Old Testament.

¹⁴ Josh McDowell (compiler), *MORE EVIDENCE THAT DEMANDS A VERDICT*, San Bernardino, CA: Here's Life Publishers, Inc., revised edition, 1975, 1981, pp. 174, 175.

¹⁵ Cited in: McDowell, *EVIDENCE THAT DEMANDS A VERDICT*, p. 66.

¹⁶ Edward J. Young, BA, Th.M., Ph.D., In the introductory chapter to: D. Guthrie, et al, *THE NEW BIBLE COMMENTARY: REVISED*, Eerdmans, titled *Literary Criticism of the Pentateuch*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1970, pp. 37, 38. Edward J. Young is former professor of Old Testament, Westminster Theological Seminary, Philadelphia.

¹⁷ See: Micah 5:2; Isaiah 53:3-6, 11:1, 2, 10, 42:1, 6; Romans 11:25; 2 Corinthians 3:13-16; Zechariah 12:10; Revelation 22:12.

¹⁸ Lewis, *MERE CHRISTIANITY*, p. 56.

¹⁹ Edward Gibbon, *THE DECLINE AND FALL OF THE ROMAN EMPIRE*, New York, NY: The Modern Library, 1995, Vol. I, p. 593.

²⁰ Ron Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, Eugene, OR: Harvest House Publishers, 1993, p. 221.

²¹ Charles C. Ryrie, *BASIC THEOLOGY*, Wheaton, IL: Victor Books, 1986 by SP Publications, Inc., pp. 51, 52.

²² Ryrie, *BASIC THEOLOGY*, p. 53.

²³ Ryrie, *BASIC THEOLOGY*, p. 53.

²⁴ Ryrie, *BASIC THEOLOGY*, p. 53.

²⁵ Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, p. 142. Emphasis in original. Regarding Jesus' bodily resurrection: Jesus said in Luke 24:39 that He had a "flesh and bones" body after His resurrection. This precludes a spirit or spirit-body only resurrection. Thomas physically touched the nail prints and side wound.

²⁶ Ron Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, p. 142. Emphasis in original.

²⁷ Charles Hodge, *SYSTEMATIC THEOLOGY*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1995, Vol. 1, pp. 444, 445.

²⁸ Emphasis mine.

²⁹ Hodge, *SYSTEMATIC THEOLOGY*, Vol. 1, p. 445.

³⁰ Hodge, *SYSTEMATIC THEOLOGY*, Vol. 1, p. 445.

³¹ Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, p. 143. Emphasis in the original.

³² Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, pp. 143, 144.

³³ Philo discusses this same premise, that time cannot exist without an "interval of motion" (without something which can be moved, time cannot exist). See: C. D. Yonge (transl.), *THE WORKS OF PHILO*, Hendrickson Publishers, p. 5.

³⁴ Albert Barnes, *NOTES ON THE NEW TESTAMENT: LUKE AND JOHN*, Grand Rapids, MI: Baker Books, 1884-85, reprinted 1996, p. 173.

³⁵ D. Guthrie, et al, *THE NEW BIBLE COMMENTARY: REVISED*, p. 930. David Noel Freedman, et al, (Editors), "Logos," *THE ANCHOR BIBLE DICTIONARY*, New York, NY: Doubleday, 1992, Vol. 4, pp. 348, 349. Gibbon, *THE DECLINE AND FALL OF THE ROMAN EMPIRE*, Vol. I, p. 593.

³⁶ BARNES, *NOTES ON THE NEW TESTAMENT: LUKE AND JOHN*, p. 173. Hodge, *SYSTEMATIC THEOLOGY*, Vol. 1, pp. 442, 450, 451.

³⁷ Gibbon, *THE DECLINE AND FALL OF THE ROMAN EMPIRE*, Vol. I, p. 593. Rhodes, *REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES*, p. 222.

³⁸ BARNES, *NOTES ON THE NEW TESTAMENT: LUKE AND JOHN*, p. 173.

³⁹ BARNES, *NOTES ON THE NEW TESTAMENT: LUKE AND JOHN*, p. 173.

⁴⁰ BARNES, NOTES ON THE NEW TESTAMENT: LUKE AND JOHN, p. 174.
⁴¹ NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES, New York, NY: Watchtower Bible and Tract Society, 1961, 1981, 1984.
⁴² Ryrie, BASIC THEOLOGY, p. 53. See also: Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 108.
⁴³ Ryrie, BASIC THEOLOGY, p. 54.
⁴⁴ SHOULD YOU BELIEVE IN THE TRINITY? Watch Tower Bible and Tract Society of Pennsylvania, 1989, p. 28.
⁴⁵ SHOULD YOU BELIEVE IN THE TRINITY? p. 16.
⁴⁶ Duane Magnani, THE WATCHTOWER FILES: DIALOGUE WITH A JEHOVAH'S WITNESS, Minneapolis, MN: Bethany House Publishers, 1983, 1985, pp. 192, 193.
⁴⁷ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 101-104.
⁴⁸ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 103.
⁴⁹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 104.
⁵⁰ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 99.
⁵¹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 105.
⁵² Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 109.
⁵³ For a complete treatment of this subject refer to: Gibbon, THE DECLINE AND FALL OF THE ROMAN EMPIRE, Vol. I, pp. 593-607. Phillip Schaff, HISTORY OF THE CHRISTIAN CHURCH, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1910, reprinted 1995, Vol III, pp. 337, 338, 622-632.
⁵⁴ Hodge, SYSTEMATIC THEOLOGY, Vol. I, p. 455.
⁵⁵ BARNES, NOTES ON THE NEW TESTAMENT: LUKE AND JOHN, p. 181.
⁵⁶ Emphasis mine.
⁵⁷ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 250. All scripture quotes in this exercise are from the NEW WORLD TRANSLATION, unless otherwise indicated.
⁵⁸ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 246, 247.
⁵⁹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 114-120.
⁶⁰ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 114-120.
⁶¹ John 20:28 KJV.
⁶² Emphasis mine.
⁶³ See: Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 244, 245.
⁶⁴ SHOULD YOU BELIEVE IN THE TRINITY? p. 20.
⁶⁵ SHOULD YOU BELIEVE IN THE TRINITY? p. 20. David A. Reed, ANSWERING JEHOVAH'S WITNESSES SUBJECT BY SUBJECT, Grand Rapids, MI: Baker Books, 1996, p. 139.
⁶⁶ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 198-201. Reed, ANSWERING JEHOVAH'S WITNESSES SUBJECT BY SUBJECT, p. 139.
⁶⁷ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. pp. 202, 203, 210-211.
⁶⁸ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 206, 207.
⁶⁹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, p. 205; SHOULD YOU BELIEVE IN THE TRINITY? p. 22.
⁷⁰ SHOULD YOU BELIEVE IN THE TRINITY? p. 22.
⁷¹ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 207-210.
⁷² Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S WITNESSES, pp. 211-212.
⁷³ Hodge, SYSTEMATIC THEOLOGY, Vol. 1, p. 524.
⁷⁴ Hodge, SYSTEMATIC THEOLOGY, Vol. 1, p. 524. Emphasis mine.
⁷⁵ SHOULD YOU BELIEVE IN THE TRINITY? p. 22.
⁷⁶ Rhodes, REASONING FROM THE SCRIPTURES WITH THE JEHOVAH'S

WITNESSES, pp. 212-214.
⁷⁷ Ryrie, BASIC THEOLOGY, p. 344.
⁷⁸ Ryrie, BASIC THEOLOGY, p. 345.
⁷⁹ Ryrie, BASIC THEOLOGY, p. 345.
⁸⁰ Ryrie, BASIC THEOLOGY, p. 345.
⁸¹ Ryrie, BASIC THEOLOGY, p. 53.
⁸² Ryrie, BASIC THEOLOGY, p. 56. Earle E. Cairns, CHRISTIANITY THROUGH THE CENTURIES: A HISTORY OF THE CHRISTIAN CHURCH, Grand Rapids, MI: Academie Books, 1954, 1981, pp. 112, 113.
⁸³ SHOULD YOU BELIEVE IN THE TRINITY? p. 5.
⁸⁴ R. A. Torrey, A. C. Dixon, et al, ed., THE FUNDAMENTALS, R. A. Torrey, D.D., The Personality And Deity Of The Holy Spirit, Grand Rapids, MI: Baker Books, 1917, Reprinted 1996, Vol. II, p. 323.
⁸⁵ Torrey, Dixon, et al, ed., THE FUNDAMENTALS, R. A. Torrey, D.D., The Personality And Deity Of The Holy Spirit, Vol. II, pp. 323, 324.
⁸⁶ Torrey, Dixon, et al, ed., THE FUNDAMENTALS, R. A. Torrey, D.D., The Personality And Deity Of The Holy Spirit, Vol. II, p. 336.
⁸⁷ Torrey, Dixon, et al, ed., THE FUNDAMENTALS, R. A. Torrey, D.D., The Personality And Deity Of The Holy Spirit, Vol. II, pp. 336, 337.
⁸⁸ Hodge, SYSTEMATIC THEOLOGY, Vol. 1, pp. 444, 445.
⁸⁹ Lorri MacGregor, WHAT YOU NEED TO KNOW ABOUT... JEHOVAH'S WITNESSES, Eugene, OR: Harvest House Publishers, 1992, p. 9.
⁹⁰ MacGregor, WHAT YOU NEED TO KNOW ABOUT... JEHOVAH'S WITNESSES, pp. 133-136. Reed, ANSWERING JEHOVAH'S WITNESSES SUBJECT BY SUBJECT, p. 164.
⁹¹ Reed, ANSWERING JEHOVAH'S WITNESSES SUBJECT BY SUBJECT, p. 164.
⁹² See: CREATION REVELATION, Vol. 4, Issue 2, April-June 2000, pp. 14-16, for a defense of this verse.

The Aleph and the Tau

In Genesis 1:1 there is an untranslated word between "God" and "the heavens." These are the two Hebrew letters the *aleph* and the *tau*. They are the first and last letters of the Hebrew alphabet. In Greek they would be the *alpha* and the *omega*. In English they would be equivalent to *the first* and *the last*. Admittedly these characters are used together as a grammatical element to indicate a direct object. There are occasions where these characters are used as an indefinite pronoun. According to Chuck Missler this may be "an idiomatic use of a preposition — a grammatical pun, if you will, or more precisely, a *hypocatastasis*. (a hypocatastasis, from the Greek for 'putting down underneath,' designates a hidden but declarative implied metaphore, expressing a superlative degree of resemblance. That indeed, appears to be its function..." in these passages.¹ The significance to these passages is amazing. Genesis 1:1 could be translated:

In the beginning God, **the Aleph and the Tau**, created the heaven and the earth. Genesis 1:1.

Similarly in Isaiah 53:6-7 there is the same untranslated word between "in Him" and "the iniquity of," rendering this verse as:

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him, **the Aleph and the Tau**, the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb



to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isaiah 53:6, 7.

Also In Zechariah 12:10 we find this untranslated word between the "me" and the "whom". This suggests that the translation of Zechariah should be:

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me, **the Aleph and the Tau (the First and the Last)**, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zechariah 12:10.

The First and the Last

Jehovah Witnesses are quick to point out the Alpha and Omega (the First and the Last) of Revelation is Jehovah God, not Jesus Christ. However, consider the following:

ISA 41:4 *Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.*

ISA 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.*

ISA 48:12 *Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

REV 1:10, 11 *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

REV 22:12, 13 *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.*

REV 1:7, 8 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which*

is to come, the Almighty.

REV 21:6 *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

REV 1:17, 18 *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.*

REV 2:8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;*

ZEC 11:12, 13 *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price **thirty pieces of silver**. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. **And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.***

ZEC 12:3 *And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

ZEC 12:9, 10 *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me [the Aleph and the Tau (the First and the Last)] whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

ZEC 13:6 *And one shall say unto him, **What are these wounds in thine hands?** Then he shall answer, **Those with which I was wounded in the house of my friends.***

Jesus Christ is the Aleph and the Tau, the First and the Last, the Alpha and the Omega. Jesus Christ is God, the Second Person of the Blessed Trinity. AMEN. AΩ

¹ Chuck Missler, *Cosmic Codes*, Couer d'Alene, ID: Koinonia House, 1999, pp 111-113, (emphasis in the original). E. W. Bullinger, *Figures of Speech Used in the Bible Explained and Illustrated*, Grand Rapids, MI: Baker Book House, 1898, Reprinted 1968, p. 833.

² Jay P. Green, Sr., editor & Translator, *The Interlinear Bible*, Hendrickson, Vol. I & III.

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