

THE TRIUNE GOD

&

JESUS CHRIST IS GOD REVEALED

A Scripture study
by
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(Study # 2)

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PREFACE

People get caught up in error and heresies mainly due to a failure on their part to;

(A). Rightly divide the Word of Truth. 2 Tim 2: 15. That is to separate and make a distinction between Dispensations, and that which applies to the Jew, the Gentile and the Church, and to keep everything in context, i.e. to consider what goes immediately before and after any portion of Scripture.- All Scripture is given for our instruction and learning, Rom. 15: 4, but not all Scripture is addressed to, or applicable to us in this dispensation.

Ex. 19: 6. Mat. 10: 5, 6. Acts. 9: 15. Rom. 11: 13. Eph. 3: 1-7. James.1: 1. 2 Tim.1: 11.

(B). A failure to study and understand the basic important Doctrines of Scripture.

Acts 2: 42. 1Tim.1: 3, 4 & 4:6. 2 Tim. 3: 16. Titus 2: 1, 10.

The purpose of this study is to concentrate on the above 2nd. aspect, and that part of doctrine which reveals Jesus Christ as the second person of the Triune Godhead, which is comprised of Father, Son, and Holy Spirit, and is indeed Himself God. - It's one thing to believe Jesus existed, and there is ample evidence for this from secular history alone, but it's quite another thing to know who and what He was and is.

In order to bring this out I find it necessary to look at the whole of the Godhead. (The Triune God) In this study we will therefore look separately at the following, but with emphasis on the Son, Jesus Christ.

(A) God.

(B) The Father.

(C) The Son.

(D) The Holy Spirit

Much more could be said on this subject, but in order to keep this booklet brief, to the point, and easily understood, it is necessary to leave many things unsaid. My prayer is that sufficient information will be found herein to convince and to encourage further study.

GOD

This is the God who spoke through the prophet Isaiah as recorded in Isa.43: 10,11,13, which reads; "You (Israel) are my witnesses", says the LORD, and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I am the LORD, and besides Me there is no saviour... Indeed before the day was, I am He; and there is no one who can deliver out of My hand; I work, and who will reverse it?" - - Deut. 4: 35, reads, - "That you might know that the LORD Himself is God; there is none other besides Him", then in Deut. 6:4. "The LORD our God the LORD is one." - See also Isa. 44: 6. In these quotes, the word 'LORD' (as in most places in the O.T. where it appears in small capitals) has been used in place of the Hebrew word 'YHWH'. - The word GOD in the above quotes is from the Hebrew word, ELOHIM . - - These verses clearly teach that there is only one God. However, the plain teaching of all Scripture is that this one God is triune in nature and being; revealing Himself in three distinct personalities and ways. Both the Old and New Testaments reveal that the one eternal, invisible, supreme being uses many names and titles to describe Himself, and thus reveal His character and purposes.- Listed below with their meanings are some of these names, and Bible references.

YHWH = Used about 7,000 times. Pronounced Yahveh, and usually printed as LORD (in small capitals), or as God. The four consonants of YHWH stands for the ancient Hebrew name for God, commonly referred to as Jehovah or Yahweh. YHWH became considered too sacred for the Hebrews to speak. In place of it they at first used the name Adonai (meaning, my LORD). Later they substituted the vowels for Adonai, making the word Jehovah. Gen. 2: 4 Ex. 3: 14 Mal. 3: 6.

ELOHIM = Used over 2,500 times in the O.T. and means; 'Be Strong' or 'In Front'. It is usually printed as 'LORD' (small capitals) when referring to the true God, or when referring to men it is printed in non-capitals. It is also sometimes printed as God, or god. In the Hebrew this word is plural in form, but singular in construction. Because of its plural form, it has been used as an argument to vouch for God's tri-unity. However it is incorrect to use it this way. The plural is due to a Hebrew idiom use of a 'plural of magnitude or majesty.' It is like underlining, or repeating a word in order to emphasise it. The word gives an emphasis of importance. It has a similar meaning to the Greek word, 'Theos', in the New Testament, usually translated as 'Lord,' or God, it means 'A god or Deity', or one with authority, Elohim is used not just for the true God, as in Gen.1:1---Ex.6:3.---Ps.83:18.---Isa.12:2. ; 26:4, but is also used for; Heathen gods; Ex.19: 11.--Angels; Ps.8: 5.-Judges; Ex.21: 6. The word denotes respect or submission to any in a position of power or authority, be they God, angel, or man.-The word "Lord" as used throughout the Bible is used in a similar way in our society today, as a word of respect in the Judiciary, and in English aristocracy, and can be used for both God & man.

EL or ELOAH = This word is the singular form of ELOHIM and means The Powerful One. **EL**, also has the meaning of God or god. The title, Eloah is used extensively in the Book of Job. Gen. 33:20. Ps.85: 8. 2 Sam.22: 33.

Titles starting with EL (God)

- EL-ELYON** = Means ; *God Most High.*
Gen. 14: 18-22.
- EL-SHADDAY** = Means ; *God The Almighty.*
Gen. 17: 1 + 28: 3-4 + 49: 25.
- EL-OLAM** = Means ; *God Everlasting, or God of Eternity.*
Gen. 21: 33. Ps. 90: 2.
- EL-ROI** = Means ; *God All Seeing, or Watching Over (As a Shepherd).*
Gen.16: 13,14.

Titles starting with YHWH (or JEHOVAH).

- YHWH-ELOHIM** = Means ; *LORD God.*
Gen. 2: 4.
- YHWH-YIREH** = Means ; *The LORD Will Provide.*
Gen .22: 13,14.
- YHWH-ROPHI** = Means ; *The LORD That Heals.*
Ex. 15: 26.
- YHWH-NISSI** = Means ; *The LORD My Banner.*
Ex. 17: 15.
- YHWH-SHALOM** = Means ; *The LORD Our Peace.*
Judg. 6: 24.
- YHWH-TSIDKENU** = Means ; *The LORD Our Righteousness.*
Jer.23: 6 + 33: 16.
- YHWH-SHAMMAH** = Means ; *The LORD Is Present.*
Ezk.48: 35.
- YHWH-SABAOTH** = Means , *The LORD Of Hosts*, i.e. a commander & leader in warfare.
Used about 80 times in Jer., and about 14 times in two chapters of Haggai, also, 1 Sam. 1: 3.
Ps. 24: 10 + 46: 7-11. Isa. 6: 1-5. + 44: 6. Mal. 3: 16, 17. Luke 2: 13-15. Rom. 9: 29
James 5: 4.

Then of course we have His

- Omnipresence.** (We cannot hide from Him)
Ps. 139: 7-10. Jer. 23: 24. Acts 17: 24,28.
- Omnipotence** (He guides and overrules in all things)
Job. 42: 2. Jer. 32: 17. Ps. 33: 6-9. Mat. 19: 26. Nahum. 1: 3. Luke. 1: 35. Rom. 15: 19.
- Omniscience.** (He knows all things and cannot be deceived)
Ps. 139: 1-6. & 147: 4,5. Acts. 15:18. 1 Cor. 2: 10. 1 John. 3: 20.
- Transcendence.** (Above all things. He cannot be excelled)
Gen. 21: 33. 2 Chron.6: 18. 1 Tim. 1: 17.

God is; Light, 1 John 1: 5.----- Love, 1 John 4: 8,16.

Spirit, John 4: 24.----- Holy, Lev.19: 2. Isa.6: 3.

God is an un-seeable Spirit. Ex. 33: 20 Job. 23: 8. John 1: 18 + 4: 24. + 5: 37. Rom. 1: 20.
Col.1: 15. 1 Tim. 1: 17. & 6: 16. Heb. 11: 27. 1 John. 4: 12.

He is a jealous God, who will not share His glory with another.

Josh. 24: 19. Ezek. 39: 25. Joel 2: 18. Nahum. 1: 2.

He abhors and forbids the worship of any other god, person, or image, or any created thing.

Ex. 20: 3. & 34: 17. Deut. 5: 7-9, + 8: 19. + 18: 20. Isa. 42: 8. & 45: 22. Mark 12: 32.

Evidence of God is clearly seen in creation all around us.

Ps. 19: 1-4. Rom. 1: 19, 20.

God has chosen to reveal Himself in three forms, i.e. -

The Father. The senior authority figure, lawgiver, justice enforcer, receiver of worship, and giver of parental love, mercy, and compassion.

The Son. The God-man Jesus Christ, The very expression of God's love, the saviour of all who believe, God's gift to mankind, The redeemer, sin bearer, priest, and mediator between God and man.

The Holy Spirit. He indwells and empowers, the Comforter, Counsellor, Guide, Helper and Advocate. of Christians. Sealer and Sanctifier of believers. Having the purpose of glorifying Christ, and to give assurance of salvation to believers.

THE FATHER

The Father is the first person of the Godhead, and is revealed by voice, signs, and through the Son. Only Christ has seen the Father.-For in essence they are one.

John 6: 43-46 & 14: 6-11.

Has role as Father figure of family, and that of Authority, Lawgiver, Disciplinary figure, Giver of Mercy, and Receiver of worship.

Following are some quotes and references that reveal some of the Father's roles.

2 Sam. 7: 14. "I will be his (David's) Father, he shall be My son."

Ps. 68: 5. A Father of fatherless, a defender of widows.

Ps. 103: 13. As a father pities his children, so the LORD pities those who fear Him.

Prov. 3: 12. For whom the LORD loves He corrects, just as a father the son in whom he delights.

Jer. 31: 9. "I am a Father to Israel...."

Mal. 1: 6. "If then I am the Father, where is my honour?"

Mal. 2: 10. Have we not all one Father? Has not one God created us?

Mat. 5: 16. ...Glorify your Father in Heaven.

Mat. 25: 34. "... Come you blessed of My Father, inherit the Kingdom...."

Luke. 23:34. Jesus said, "Father forgive them..."

John. 1: 14. ...Glory as the only begotten of the Father...

John. 4: 23. Will worship the Father in spirit and truth, for the Father is seeking such to worship Him.

John. 5: 20. The Father loves the Son.

John. 5: 22. The Father judges no one, but has committed all judgment to the Son.

John. 5: 37. "The Father Himself who sent Me (Christ) has testified of Me".

Mat. 5: 45. That you may be sons of your Father in Heaven.

Mat. 6: 6. ..Pray to your Father.

Mat. 6: 9. Our Father in Heaven, Hallowed be your name.

Mat. 6: 14. If you forgive men their trespasses, your heavenly Father will also forgive you.

When God put Abraham's fatherly love and faith to the test as recorded in Genesis Chapter 22, we find that God asked him to prepare to sacrifice his son Isaac, on the altar. Abraham out of obedience, and believing God would raise Isaac from the dead to fulfil His promises concerning the Covenant made in Gen. 17: 19. (See also Heb. 11: 17-19.) - He then prepared to sacrifice his son. - God seeing Abraham's faith and willingness to obey prevented Abraham from carrying it out. - Abraham was prepared to sacrifice his son, (James. 2: 23.), but, - God the Father **did** sacrifice His only beloved Son. - His love so great for His creation, (man-kind) that He was willing, and did, send His Son to be born of human flesh, for the very purpose that He might die on the cross of Calvary to bear our sins, and its punishment. In order that we might be cleansed and forgiven, and have everlasting life, even the adoption as sons and daughters of God, admitting us into the Fathers family. (2 Cor. 6: 16-18.)

John 3: 16, reads, ' For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life

THE SON

How though can we say that Jesus Christ (whom men have seen) is God, when the Bible clearly states in John 1: 18a, that ' *No man has seen God* '. As we have also just read, the clear teaching of Scripture is that there is only one God. - A God who will not share His position or glory with any other. So, - Is Christ God?. -- Is there a contradiction in Scripture?. - Well, let's forget human logic for a moment, and look at just what the Scriptures do teach. - It's the last part of John.1: 18, that gives us the important clue.

I will quote the whole verse, highlighting the last part. " *No man has seen God. - **Jesus Christ He has revealed Him.***"

Now also compare, 1 Thes. 3: 11, with 1 Tim. 3: 16. - The Greek word for God used in both of these passages is exactly the same. - In the first, the obvious reference is to God the Father, and in the second, the obvious reference is to God the Son.

1 Thes.3: 11, reads, " *Now may our **God and Father Himself**, and our Lord Jesus Christ, direct our way to you*"

1 Tim. 3: 16, reads, " *And without controversy great is the mystery of Godliness: **God was manifested in the flesh**, justified in the Spirit, seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory*"

And 1 Cor. 8: 6, tells us, there is only one God, comprised of the Father through whom all things proceed, and the Lord Jesus Christ, through whom all things proceed. So, we find that Jesus Christ is identified as both God and the Father, for He is the revelation of God.

God, who is an invisible omnipresent Spirit, cannot be seen. He has no shape or form. He is Spirit ! In order to make Himself visible, He first had to take on human form, and He did this through Mary, thus becoming both God and man; The God-man, Jesus Christ. It is through the flesh and life of Jesus that we behold the very nature and character of God. For Jesus is God made manifest, 'the second person of the Godhead.' - Following, are a few more Scripture portions that bear this out. First, let's look at Isa. 9: 6, which attributes to Jesus names that can only be given to God. It reads; " ***For unto us a Child is born, Unto us a Son is given; And the Government shall be upon His shoulder. And His name will be called, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace***". - - In John 10: 30 & 36-38. Christ said. " *I and My Father are one.*" (Note, Jesus puts Himself first), " *Do you say of Him whom the Father sanctified and sent into the world 'You are blaspheming,' because I said, 'I am the Son of God'? 'If I do not do the works of My Father, do not believe Me; 'but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him*". In John 12: 45. Jesus said; " *He who sees Me, sees Him who sent Me*", and John 14: 6-11. " *He who has seen Me has seen the Father, so how can you say, "Show us the Father"? "Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on my own authority; but the Father who dwells in me does the works. "Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves*". - - Read also, Mat. 11: 27, & Col. 1: 15- 20, & Col. 2: 9. Hebrews Ch. 1 & 2, should be read in full, but I will here just quote a few portions.

Heb. 1: 2,3. (God), " *Has in these last days spoken to us by **His Son** whom He has appointed Heir of all things, through whom also He made the worlds; who being the brightness of His glory and **the express image of His person**, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.*"

Heb. 1: 6, says, " *Let all the angels of God worship Him.*" (Christ); but remember, God has said that we should worship none but Him.

Heb. 1: 8, states, " *But to the Son He says; "Your throne O God is for ever and ever."*

Gen. 1: 1. Ps. 33: 6, & 96: 5, & Isa. 42: 5, clearly teach that YHWH God is the Creator.

Yet, John 1: 1-3, & Heb.1: 8-10, also teaches that Jesus is the Creator.

Heb. 1: 10, reads, “*You Lord (Jesus), in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.*” -This refers to Jesus as The Creator.

Rev. 2: 8, reads: “*And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life:*

Here Jesus is referring to Himself as the “First and the Last”. This is a claim to His eternal state and His Divinity.

In Acts 20: 28. Paul spoke of “The church of God, which He (Jesus) bought with His own blood.”

Heb. 12: 23, states that God is the judge of all men, but in John 5: 22. Jesus says; “*The Father judges no one, but has committed all judgment to the Son*”.

John. 1: 1-3. “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.*”

John.1: 1, is translated differently in the version of the Bible used by a large religious organisation.- It reads; “*...and the word was **a god***”.

They claim that this is the correct interpretation. This translation provides one of the main tenets for their belief that Jesus was ‘**a god**,’ thereby deducing Christ to be a created being, inferior to Jehovah. This substitution of ‘a god’ however violates the rules of Greek grammar, making the verse to say other than what was intended. It is grammatically incorrect to translate the Greek original to “The Word was a god”, and such a translation does not agree with the rest of Scripture. They insert the indefinite article, (a) before the word ‘God’, and they appear to do so on the following grounds. They claim that when the Greek omits the definite article, (the) it should always be read as indefinite, (a) - This is true in some circumstances in the Greek; but it is not necessary when the noun is deity. The absence of the definite article merely indicates quality, (in this case deity), rather than identity, which is indicated by the definite article.

The in-correctness of that translation can be further demonstrated in the continued reading of John.1. It appears that they seem to agree 'God' in John 1: 6,12,13,18, refers to Jehovah God, yet **none of these** has the definite article before the noun in the Greek. - If they were to be consistent, they would translate all of these as, 'a god', but they don't.

In the prophecy concerning Jesus in Micah 5: 2, we read; ‘*Whose going forth were of old from everlasting.*’ This shows Jesus had no beginning, He was always there, and therefore is God.

Ps. 45. & Heb. 1: 8-10, leaves no doubt that Jesus was, and is God.

Heb.1: 8, 9, speaking of Jesus reads; “*Your throne, O God, is for ever and ever; A sceptre of righteousness is the sceptre of Your Kingdom, You have loved righteousness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions.*”

Jesus said in John 16: 15. “*All things that the Father has are Mine.*” This is an absolute statement of equality, and if untrue, would be absolute blasphemy.

1 Tim. 3: 16, leaves no doubt that Jesus is the manifestation of God.

Now compare the following two readings.

Isa.45: 22, 23. ... “*For **I am God** (YHWH), and there is no other. I have sworn by Myself... that to **Me every knee shall bow, every tongue shall take an oath.***”

But Philip.2: 9-11, reads; ‘*Therefore God also has highly exalted Him (Jesus) and given Him the name, That **at the name of Jesus every knee should bow**, of those in heaven, and of those on earth, and of those under the earth, and that **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.*’

Zech. 14: 1-5, speaking of our Lord’s physical return to the Mount of Olives at the end of the Tribulation; it concludes with the words; “*Thus the **LORD my God** will come, and all the saints with You (Him)*”. – See also Acts. 1: 9-12.

This same religious organisation also claims that Jesus Christ is not God, based on their translation and interpretation of Mat. 24: 36, and on the surface their argument appears reasonable. - In most

modern Bibles, Mat. 24: 36, reads as follows, or similar; *“But of that day and hour no one knows, not even the angels of Heaven, **nor the Son**, but the Father only.”*

The argument put forward is that, **if the Son does not know the time, but the Father does, then the Son cannot be God.**

This would have to be one of their strongest arguments and is certainly worthy of consideration. Though the K.J. & N.K.J.V. Bibles omit the words *“Nor the Son”* in Mat.24 on good grounds, they do include them in Mark 13: 32. - To say that Christ was unaware of anything the Father knew, on the surface appears to be out of harmony with Scripture. Yet the Bible does indicate that while Jesus was in a flesh form it could indeed be the case that He had willingly denied Himself some of His divine powers and knowledge, for we find that he was made *“a little lower than the angels”*..

Psalm 8

⁵ *For You have made him a little **lower than the angels**, And You have crowned him with glory and honor.*

And in Hebrews 2: 7,9 we read;” *You have made him a little **lower than the angels**; You have crowned him with glory and honor, And set him over the works of Your hands.*

*But we see Jesus, who was made a little **lower than the angels**, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”*

Jesus is God’s Spirit in human mortal flesh. He was made a little lower than the angels, (but still higher than man), If His flesh was immortal, He would not have been able to die on the cross. His flesh, including His brain was mortal and had human limitations. His Spirit however was wholly God. – The Father deprived Jesus (while in the flesh) some of the knowledge of God; that is, some things were concealed from the mortal human brain of Jesus. This was all part of God’s plan. Otherwise Jesus would not have been able to be tempted in all points, like as we are (Heb. 4:15), and some details of future events were hidden from Him. (Mark 13:32). – This also explains Jesus prayer in the Garden of Gethsemane, (Matt. 26:39), where He prayed to the Father, saying, *“O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will”*. The prayer again repeated in verse 42. This prayer would not have been necessary, if He had at that time, a full knowledge of the future. – He Knew He had to die, but did not know if there could be an alternative or not. – He knew more than other men, but had been previously limited by the Father on some issues. This does not make Jesus any less God, for the Spirit within Him is no ordinary human spirit, but is the very fullness of the Spirit of God. – Though God dwells in fullness in Jesus; God is not restricted to Jesus, as God is omnipresent.

These same people also state, that because Col.1: 15 refers to Jesus Christ as the “firstborn of all creation”, that makes Jesus a created being. This they claim, ignoring the mountain of other Scriptures which show Jesus (aside from the flesh) had no beginning. For the overall consensus of Scripture teaching is that **He always was**. – Romans 8 :29 reads ²⁹*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.* Here Jesus is referred to as the firstborn of the resurrected. It obviously does not mean He was created again, but simply that He was the first to have the victory over death, and in the above Col. 1:15 it is simply saying Jesus was the first (or before or the forerunner of all creation), indeed we read in Col.1:16 ¹⁶*For **by Him all things were created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. **All things were created through Him and for Him.**”*

When you use just one or two verses from any great written work, be it the Bible, Law Books, Union Rules, Historical Works or many others, you can easily (though falsely) “prove” just about anything. The Scriptures warn us of this, telling us to study the Word. 2 Tim. 2:15 & 1 Cor. 2: 12-14 reads ¹²*Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. ¹³These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things*

with spiritual. ¹⁴ *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*” This shows that when dealing with the teaching of the Holy Spirit, (found in the Word of God) we need to compare spiritual things (Scripture teaching) with the spiritual. In other words all Scriptural teaching needs to be compared with the overall Scriptural teaching. If something is interpreted as contrary to the overall teaching, then it shows that interpretation as being incorrect.

Our finite minds cannot expect to understand all the greatness and mysteries of God. Nevertheless, He has given us abundant and clear proof within the Scriptures to clearly show that the one great creator God YHWH has revealed Himself as father, Son and Holy Spirit.

The consensus of all Scripture is that Jesus Christ is God revealed

John. 5: 23 requires that we should honour the Son in the same way that we honour the Father, and 1 John 2: 22-23 reads;

“Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.”

Then also in Philip. 2:5-11, we read;

Phl 2:5 “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”

Also used by this group is John 14: 28, where Christ said, “...*My Father is greater than I*”. This is simply a reference to the office or position of the Father as the 1st. person of the Godhead, not to His essence, or nature.

Some things in Scripture are difficult to understand, but that does not mean that we should pass over them, or simply accept any interpretation. Instead we need to diligently study God’s Word, and where difficulties arise, seek through prayerful study and God’s guidance, by comparing Scripture with Scripture to find the original meaning, and correct interpretation.

Read; - 2 Pet. 3: 13-18. & Mat. 7: 7, 8.

The pre-existence of Jesus Christ in O.T. times can be clearly seen by reading John 1:1-3. / John 8: 56-58. / Heb. 1:10. / 1 Pet. 1:10,11, & 19,20., and many others.

It has to be the height of foolishness, to in anyway believe that a mere mortal or any created being would be able to pay the price for the sins of all mankind. – Only the sinless Son of God, (God in human flesh) could possibly achieve that.

NAMES & TITLES

Now let's look at some of the **names and titles** our Lord is given.

JESUS;	The Lord's personal name, It is identical with the Hebrew 'Joshua' and means, = 'Saviour'. Mat.1: 21.
CHRIST; (or MESSIAH)	The Anointed; Chosen, Set Aside, or Sent One. Mat.1: 16. & 16: 16.
LORD;	A term of honour, and dignity; Used for both God and man: For God, recognition of Sovereignty: For man, respect for someone in a position of authority. Mark. 2: 28. Luke. 2: 11.
LORD JESUS CHRIST;	The full written title of our Lord. It brings together His Authority, (Lord), His manhood, (Jesus).and His Glory, (Christ). This threefold title shows Him in His Fullness, as the anointed God-Man, Saviour. This title appears about 88 times in the New Testament.
SON OF GOD;	Personal, and Divine glory. Note; when He called Himself by this title, the Jews said He was blaspheming, and making Himself equal with God. The Jews understood He was claiming Divinity. John.10: 30-38. Acts.9: 20.
SON OF THE FATHER;	Ever present relationship of Son to Father. Mat.17: 5. John.1: 14. & 5: 20.
SON OF MAN;	His Humanity. Mat.8: 20 & 13: 41.
SON OF DAVID;	Fulfiller of God's promises, and predictions to Israel and David, and King of the Jews, on David's throne forever. Mat.1: 1 & 9: 21. 2 Sam.7: 16. Ps. 89: 3,4.
LAMB OF GOD;	The only acceptable sacrifice for mankind's sins. John 1: 29.
IMMANUEL;	God with us. Mat. 1: 23.
PROPHET;	Bringer of Gods message. Luke. 13: 33. & 24: 19. John. 6: 14.
PRIEST;	Sacrifice bearer, and our only intermediary between God and man.- This one God / Man / Priest stands ever before the throne of God bearing the sacrifice of Himself on our behalf. Heb.2: 17,18. & 4: 14. 5:11. 6: 19 to 8: 6 Rom. 8: 34. 1 Tim. 2: 5.
KING;	Ruler of the hearts and lives of all believers, and of the coming Kingdom. Isa. 9: 6,7. Jer. 9: 9. Mat 2. 2 & 27: 37. Rev.3: 21. & 19: 11-16.
MEDIATOR	Established the New Covenant of Grace, as opposed to the Old Covenant of Law, and the only intermediary between God and man. Heb. 9: 14,15.
ALPHA & OMEGA;	The First, -The Last, - The "I AM".-The Eternal. Rev.1: 8, 17-19.
MY LORD AND MY GOD;	Referred to as such by Thomas. John. 20: 28.
GOD OVERALL,	His Authority and recognition as the Eternally Blessed God. Rom. 9: 5.
ETERNAL THRONE.	The Throne of Jesus and His Kingdom are forever. Heb. 1: 8.

Jesus never, at any time rejected any of these names or titles, nor did He say that any of them were wrong.

We have seen already (on page 5); God forbids the worship of any but Himself, yet we find that Jesus was worshipped, and accepted that worship. He was worshipped by;-

The wise men, as a child.	Mat.2: 1,2,11.
A leper.	Mat.8: 2.
A ruler.	Mat. 9: 18.
Disciples.	Mat. 14: 33. & Luke 24: 52
The woman of Canaan.	Mat. 15: 21-28.
A man who had been blind.	John. 9: 35-38.
Thomas.	John. 20: 28, 29.
Stephen.	Acts. 7: 59,60.

It is commanded in Heb. 1: 6. *"Let all the angels of God worship Him"* (Christ), and this they do in Rev. 5: 11-14.

Yes, - Jesus Christ accepted worship, and never at any time rejected it or said it was wrong. Yet in Rev. 22: 8, 9, when John fell down at the feet of the angel to worship him, he was rebuked, and told to worship only God. The above shows that Jesus Christ was either an impostor and liar, (and managed to even convince angels), or He was and is who He claimed to be - The only begotten Son of God, the revealed image of the one true invisible God. In John 5: 23. Jesus said; *"He who does not honour the Son, does not honour the Father who sent Him."*

Note, - At Jesus birth, no one, neither angels, shepherds nor wise men worshipped Mary; all was directed to Jesus.

In Luke 5: 20 and Mark 2: 5, we have the account of Jesus forgiving sins, yet Mark 2: 7, shows that the Jews clearly understood that only God can forgive sin.

What do you say to the question of Mat.22: 42.

Christ? Whose Son is He?

SHARED TITLES

The following are some other titles and attributes shared by members of the triune Godhead.

Title	Father	Son	Holy Spirit
Eternal	Ps. 90: 2.	John 8: 58. Luke 1: 33. Rev. 1: 8 & 22:13.	Heb. 9: 14.
Creator	Gen. 1: 1	Heb. 1: 2, 10. John 1: 3. Col. 1: 16.	Gen. 1: 2. Job. 26: 13. ; 33: 4.
Saviour	Isa. 60: 16.	Titus 2: 13 & 3: 6.	
Omnipresence	Jer. 23: 24.	Mat. 18: 20. ; 28: 20 Eph. 1: 23. John 3: 13.	Ps. 139: 7
Omniscience	1 John 3: 20.	John 2: 24, 25. ; 6: 64. John 10: 14, 15. ; 21: 17. Rev. 2: 23.	1 Cor. 2: 10, 16.
Omnipotence	Gen. 17: 1.	Mat. 28: 18. Col. 1: 17. Heb. 1: 3. Rev. 1: 8.	
LORD of Lords	Deut. 10: 17.	Rev. 19: 16.	
KING of Kings	Dan. 2: 47.	Rev. 19: 16.	
The Rock	Deut. 32: 3,4.	1 Cor. 10: 4.	
Christians are the Temple of ...	2 Cor. 6: 16.	Col. 1: 27.	1 Cor. 6: 19.

In Exod. 3: 14. God (YHWH) referred to Himself as the "*I AM*" (The one who was, and is, always present,) and in John 8: 24, 58,59. Jesus claims this title. The Jews knowing the significance sought to stone Him, for He was clearly claiming equality within the Godhead.

Also in John, 18: 5-8, note the effect on Christ's accusers when He claimed the '*I am*' title (Vs.6). - (The word 'He' after 'I am' in this portion of the Bible is in italics, due to it not being in the original.)

To find out why **God the Father** by the action of **The Holy Spirit** revealed Himself through **The Son** 'The Lord Jesus Christ'; - please read the following portions of Scripture

Isa. 53. Mat. 1: 23. Mark. 8: 36. John 1: 12. John. 3: 15-18 John. 14: 6. John. 20: 31.
Acts. 4: 12. Rom. 3: 22-26. Rom. 4: 21-26. Rom. 5: 8. Rom. 6: 2-5. Rom. 6: 23.
1 Cor. 15: 1-4 . Eph. 2: 8-10. Philip. 2: 5-11. 1 Tim. 1: 15. Titus 3: 5.
1 Pet. 1: 17-21. 1 Pet. 2: 21-24. 1 Pet. 3: 18. 1 John 4: 9. 1 John. 5: 10-12.

THE HOLY SPIRIT

There is much talk amongst Christians these days regarding the Holy Spirit. However a lot of what we hear has been taken out of context, applied to the wrong dispensation, or simply non-scriptural. The Holy Spirit is the third person of the triune Godhead. - A personal being, not a thing. Neither is He a power, nor some sort of lucky charm, or means to an end.

For instance, you cannot grieve a thing.

But, the Holy Spirit can be grieved. - Eph. 4: 25, 32.

Can be lied to. - Acts. 5: 3.

Blasphemed. - Mat. 12: 21.

He strives with men. - Gen. 6 : 3.

He convicts and reproves. - John. 16: 8.

He speaks God's Word. - Acts 1: 16. & 3:18-21. 13:2. 28:25. John. 16: 13, 14.

He indwells the believer. - Acts. 13: 9.

He intercedes for the Christian. - Rom. 8: 26, 27. 2 Cor. 13: 14.

He is clearly a personal being, as only a personal being is capable of these attributes.- Things that can only be said of a personal being are said of Him, as well as things that can only be said of a Divine being.

In the Old Testament, and up to Pentecost, the Holy Spirit came upon men and women for special purposes and tasks, but was not given to God's people in general as has been the order since Pentecost.

In 1 John 2: 1, Jesus is referred to by the Greek word Parakletos, which has been translated as 'Advocate'. This same word is used of the Holy Spirit in John. 14: 16,26, & 15: 26 + 16: 7, but is there translated as 'Helper'. This Greek word carries the meaning of; Advocate, Helper, Comforter, Counsellor, and Strength giver.

Mat. 28: 19, says; "*Baptising them in the **name** (singular) of the Father, Son, and Holy Spirit*". (One name but three persons) If Jesus were not equal with the Father, such a statement would be blasphemous. Likewise if the Holy Spirit were not equal with the Father, it would also be blasphemous.

God the Holy Spirit dwells in believers. He brings forth from them, (amongst other things) the 'Fruit of The Spirit' as found in Gal. 5: 22, 23. - "*Love, Joy, Peace, Long Suffering, Kindness, Goodness, Faithfulness, Gentleness, Self-control*". If we are really Christians, walking in the Spirit (Gal. 5: 16.) then by God's Spirit our lives will manifest this fruit.

We all need to constantly measure ourselves by these standards to see if we are maintaining that companionship walk with God, - for; "*Therefore by their fruits you will know them*". Mat. 7: 20.

Then we have the "Sign Gifts" of the Holy Spirit.

This area is where many go astray, due to their failure to rightly divide the Word of Truth. (2 Tim. 2: 15.).

The Sign Gifts are found mainly in 1 Cor. Chapters 12 to 14. Because this subject is so controversial I will not go into it in detail here, other than to say that they were given for a set period of time, and to select groups and people (1 Cor. 13: 8). The time span commenced at Pentecost for the purpose of being a sign to the unbelieving Jews (1 Cor. 14: 22.), and to establish the new church, and was phased out with the passing of the Apostles. The gifts terminating at the time of the completion of the New Testament and death of the Apostle John at the end of the 1st. Century A.D. For God warns in (Rev. 22: 18) that no one must add to this revealed, completed Word. - Prophecy, the greatest of the gifts (1 Cor. 13: 8. & 14: 1-5.), had to finish with the completion of the Scriptures, or else prophecy would add to Scripture contrary to (Rev. 22: 18.).

These gifts applied to that part of The Gospel of the Kingdom, commencing with Pentecost, and phased out steadily after Paul was given the Gospel of Grace. In which period (Dispensation) the Church now is. No more of these sign gifts were given once John finished the book of Revelation. Acts.1: 15. & 20: 24. Gal. 1: 1,11,12,15,16. & 2: 1-9. Eph.1: 1.

Many Charismatics and Modernists claim that the word 'Prophecy' as used in Corinthians, should be interpreted as 'Forth-Tell'. They say this simply means 'preaching, or teaching for God'. These claims however have no justification in Scripture. - It's made quite clear in 1 Cor. 12: 27 – 31, that these are distinctly different gifts. – It is clearly shown in 1 Sam. 9: 9 that the original term for a prophet, was 'seer'. This in itself shows that it does not mean 'forth telling'.

The Gospel of the Kingdom was put on hold due to the Jews rejection of their King, - John. 1: 11, Acts. 13: 46 & 28: 28, Rom. 11: 1-27, but will be re-established after the Rapture of the Church, when the Gift of Prophecy, and other miracles are given again as a sign to the Jews. Rev. 11: 3-10. As much good literature is available on this subject I will not say any more about it here, but recommend to you the reading of the books,

'The Healing Epidemic' by Peter Masters,

'All About Speaking in Tongues' by Fernand Legrand. &

'Tongues Shall Cease' by John R. Ecob. This latter one is excellent, and is available for free download @ <http://heraldofhope.org.au/index.php/publications/>- Go to "Free Resources" and scroll to the book you want.

UNDERSTANDING THE TRIUNE GOD

Father, Son, and Holy Spirit are all equally God, for the invisible Spirit God Jehovah reveals Himself fully in each. All dwell as one in the believer. John. 14: 16 - 23. Rom. 8: 9,11.

Not three Gods, but three revelations of the one God.

Not $1+1+1=3$, But $1 \times 1 \times 1=1$. - We see this law in nature.

Water (H₂O) reveals itself in 3 states; solid, liquid and vapour. It is all still water (H₂O).

In a similar way the one God (YHWH) reveals Himself as Father, Son, & Holy Spirit. He is still the one God (YHWH).

Our Universe is comprised of, Space, Matter, Time.- Each is distinct, yet inseparably interrelated.

Space. - Is invisible.

Matter. - Has mass, occupies space & can be perceived by the senses.

Time - Reveals, records, divides, space, and matter.

Each of the above is also comprised of trinities.

Space - Cannot be measured except within the bounds of Length, Breadth, and Depth.

Matter - Is comprised of Solids, Liquids, Gas, and also divided into,
Energy, Motion, and Phenomenon.

Time - Time has three facets.-Past, Present, and Future.

There are many other evidences of God's stamp in nature, and the universe.

Many attempts have been made to illustrate the Trinity. - But we are finite people that are locked (for now) into this mortal, three-dimensional existence. God however, is not bound by Space, Time, and Matter. Rather they owe their existence to God. - So no matter how well we may try to explain or illustrate the Trinity, yet because of our limitations the very best we may achieve will still fall far short. However so long as we accept that no explanation or illustration is perfect, it's still possible to gain some reasonable understanding from them. - The following are a couple of illustrations, which I hope will help you to gain some understanding of the Trinity (One God in three Persons).

Imagine electricity as being God.

Now imagine three light globes, say, one red, one yellow, one blue, with a feeder wire connecting all three together.

Electricity is not visible, nor has it any shape or form, yet it is a powerful force. It can bring light, heat, and energise motors. It is capable of both taking and restoring life. It is therefore a good and reasonable type for God, although it still lacks many other attributes of God. For it is just a part of creation, (not the Creator), but will do for our purposes. - Now again imagining electricity to be God. This electricity wants to reveal itself. - By flowing through the wires its power (spirit) enters each of the three globes with equal power. But one lights up red, one yellow, and one blue, so that the one power now reveals itself in three equal but different ways, for our purposes as Father, Son, and Holy Spirit. This perhaps helps to show us that a Spirit God in order to reveal Himself needs to do so through a physical form.

Then we have the Triquetra , an ancient symbol of 'three in one', which was adopted by some in the early church as a symbol of the triune nature of God. It is one object with unbroken lines, yet with three distinct and equal parts.

Another simple illustration can be found in the triangle. The Israeli Star of David, being comprised of two interlocked triangles.

The triangle with each side being of equal length is one whole unit. The triangle is expressed (revealed) by its sides. All sides are equal in power and purpose, and can be seen as the expression of the whole unit.

Likewise God is seen (revealed) by expressing Himself through Father, Son and Holy Spirit.

Another simplified illustration is as follows.

Finally, - I (The author), am a father, also a grandfather and a great-grandfather. At times when all the family are present I fulfil all three rolls at the same time. I do not become three different people but am manifested in three different ways. Yet people still put up the silly argument saying, if God exists as Father, Son & Holy Spirit, it means there are three Gods. How biased and foolish can people get?

There is nothing beyond human understanding about the Trinity, it is simply common sense.

One invisible, Omni present, spirit God; making Himself known by three revelations or functions, (manifestations) in Father, Son & Holy Spirit.

Note; - Three times, and three times only, in the whole Bible, the word 'Us' is used to describe the 'Deity'. They are found in, -

Gen. 1: 26.... Gen. 3: 22, and Gen. 11: 7.

IS MARY THE MOTHER OF GOD?

This is another question which requires an answer here.

The Roman Catholic Church at the Council of Ephesus in 431 A.D. canonised the title of Mary as “Theotokos”. The earliest recorded use of this Greek word in reference to Mary which I can find was about 250A.D. it is not found in the Bible. Correctly translated the word means “God Bearer”, but became mistranslated to mean “Mother of God”.- Correctly interpreted it could be used to convey the fact that Mary bore the child in whom was God’s Spirit. But the term “Mother of God” has the inference that Mary was before God, even superior to God and that would be ridiculous.

Mary was indeed called the most blessed of women, (Luke 1: 28.), but the Bible never refers to her as “The Mother of God”. – Some use Luke 1: 43, to “prove” that the Bible makes this claim. – Elizabeth speaking in Luke 1:43 says, “*But why is this granted to me, that the mother of **my Lord** should come to me?*” This problem exists because Bible translators have chosen here with “Lord”, (and with other words, such as “Hell”) to use a single English word in place of multiple Hebrew or Greek words, often with different meanings. -

In the case of Luke 1: 43, the word Lord is here written in lower case. It is taken from the Greek word “Kypioy or Kuriou the closest literal translation is “Master, Chief, or Foremost” (one in authority). The translators entered the word “Lord” in lower case to signify that this is not the word which denotes “God”. When translators want to indicate God, they print LORD using small capitals. In the same way Translators use the word God for the true God, and god for false gods. In the English speaking world today we use the word Lord in the same way to indicate a person of authority, or one worthy of respect i.e. the judiciary or English aristocracy; it never infers “God”.

In the Old Testament Bible translators have used LORD or God in place of YHWH or Jehovah and have created a lot of confusion with the word Elohim, (Literally, Strong or in front), or one with authority, for this word has a similar meaning to the Greek Kypioy, (Literally, Master, or Chief), It is used many times in the Old Testament to indicate God, Angels and men. It does not specifically indicate God. Translators have printed it in different ways according to context.

“Theo” (Greek) Literally “Divinity” in the New Testament is translated mostly as God but sometimes as god according to context as it does not necessarily mean the true God.

I hope this all goes to prove that Luke 1; 43, does not declare Mary to be “The Mother of God”. – Mary cannot be the mother of God, as this would indicate that Mary preceded God.

Mary was the mother of the flesh of Jesus Christ (of the man Jesus Christ) but was not the mother of His Spirit, for we read in John 1:1-2. “¹*In the beginning was the Word, and the Word was with God, and the Word was God.*” ²*He was in the beginning with God.*” And verse 14 reads ¹⁴*And the Word became 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.*” This verse shows that the Word refers to Jesus Christ. – This leaves the one conclusion, which is; The Spirit of Jesus Christ existed before Mary was even born, for that Spirit is God, and He always was. He is the eternal Omni present God who indwelt the flesh of Jesus Christ; God manifesting Himself through the flesh of Jesus Christ. – Because God is omni present He was not restricted to the flesh of Jesus Christ, for He can also at the same time manifest Himself as the Father or the Holy Spirit.

In conclusion; Mary was the blessed mother of Jesus Christ’s flesh, but not the mother of His Spirit, for the Spirit of Jesus is God.

Luke 1: 43 is more correctly translated as “*But why is this granted to me, that the mother of (**my teacher or person in authority**) should come to me?*”

As a footnote to this; Mary was a virgin until the birth of Jesus, but later had other sons and daughters to Joseph.

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

*The author highly recommends
the free Christian literature available through*

<http://www.christiansunite.com/>

<http://www.ebcwa.org.au/>

<http://heraldofhope.org.au/index.php/publications>

<http://www.blueletterbible.org/>

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