

## The Godhead and the Deity of Christ



This is a study of the Godhead; also called the Trinity, or the Tri-unity of God. The best definition of the Trinity is that there is only **one God**, but in unity of the divine and infinite Godhead there are three personalities, the Father, the Word (or Son), and Holy Spirit, of **one substance**, power and eternity, each having the whole divine essence, yet the essence undivided.

Again in simpler terms; There is only one God, but in the unity of the Godhead there are three eternal and co-equal Persons; the same in essence but distinct in existence.

Throughout the history of Israel and the church, there has been vast opposition to the concept of the Trinity of God. The question is; how can God be one, and how can God be three? Is this a contradiction? The doctrine of a triune Godhead is a stumbling block for many believers, but it is important to understand, because it is central to the sacrifice of Jesus Christ.

The Holy Spirit anticipates every single heresy that may arise concerning scripture, so that the saints of God are thoroughly furnished by the sword of the Spirit, which is the word of God, to discern both good and evil.

<b>II Timothy 3:16</b>	All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
<b>II Timothy 3:17</b>	That the man of God may be perfect, thoroughly furnished unto all good works.

In church history, there have been five major errors concerning the doctrine of the Trinity. In this DVD and audio tract, I'm going to discuss a particular one called Arianism, and hopefully shed some light on any confusion about the doctrine of the triune Godhead and the deity of Jesus Christ.

### **Arianism**

Arianism is one of the first early church heresies. This heresy was founded by [Arius](#) in the 4<sup>th</sup> century. It was one of the most widespread and divisive heresies in the history of Christianity. As a priest in Alexandria, Arius taught that God created, before all things, a Son who was the first creature, but who was neither equal to nor coeternal with the

Father. According to Arius, Jesus was a supernatural creature not quite human and not quite divine, and not eternal.

**I Corinthians 12:3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that **no man can say that Jesus is the Lord, but by the Holy Ghost.**

The name Jesus means "Jehovah is salvation", and the title Lord used in **I Corinthians 12:3**, [Kurios](#) in the Greek, means that Jesus is God.

### [Lord: 2962](#)

**κύριος** *Kurios* (koo'-ree-os); Noun Masculine, Strong #: 2962

In the [Septuagint](#), the Greek translation of the Jewish Scriptures translated in the third century BC by seventy Jewish scholars, the Greek word, "[Kurios](#)", is used as the Greek equivalent to Jehovah 6,156 times of the 6,832 times that Jehovah appears in the Old Testament. Also there are a number of Old Testament scriptures that speak of Jehovah, the personal name of God, which when they are quoted in the New Testament, are applied to Jesus. For instance:

**Isaiah 40:3** The voice of him that crieth in the wilderness, **Prepare ye the way of the LORD**, make straight in the desert a highway for **our God**.

When that same verse is quoted in the New Testament, the personal name of God is applied to Jesus. John the Baptist declares that the same Jehovah that is spoken of in Isaiah 40:3, which is also called our God, is Jesus in Matthew 3:3.

**Matthew 3:3** For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, **Prepare ye the way of the Lord**, make his paths straight.

Also let us look at the prophecy in Joel chapter 2 and the fulfillment in Acts chapter 2:

**Joel 2:28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

**Joel 2:29** And also upon the servants and upon the handmaids in those days will I pour out my spirit.

**Joel 2:30** And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

**Joel 2:31** The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the **LORD** come.

**Joel 2:32** And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the **LORD** hath said, and in the remnant whom the **LORD** shall call.

The book of Acts declares that that Jesus is Jehovah spoken of in Joel 2:32. When quoting Joel chapter 2 and speaking of Jesus, Acts 2:21 reads:

**Acts** But this is that which was spoken by the prophet Joel;

**2:16**

**Acts** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

**Acts** And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

**Acts** And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

**Acts** The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

**Acts** And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved.**

The book of Acts makes it clear that Jesus Christ of Nazareth is the only name that saves:

**Acts** Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

**Acts** If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

**Acts** Be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth**, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

**Acts** This is the stone which was set at nought of you builders, which is become the head of the corner.

**Acts** Neither is there salvation in any other: **for there is none other name under heaven given among men, whereby we must be saved.**

In I Corinthians 12:3, where it says that no man can say that Jesus is the Lord, but by the Holy Ghost, there is an emphasis on the fact that Jesus is God. Unsaved men might mouth the words in order to call him Lord as in master, and as we see from reading the book of Jude, some may even mouth the words for the purpose of deceiving a congregation about where their heart really is, but in order to recognize the deity of Christ and call Jesus the Lord our God, this can only be done with the ministry of the Holy Spirit. The Arian doctrine denies that Jesus is the Lord.

The Arian doctrine is still around us in various sects, such as Jehovah's Witnesses (which is also called the watchtower bible and tract society) and also with Mormonism, which deny the eternal pre-existence of the Son by teaching that the Son was a created being, created by the Father. The watchtower society teaches that Jesus is the arch angel Michael.

**Hebrews** For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

**Hebrews** And again, when he bringeth in **the firstbegotten** into the world, he saith, **And let all the angels of God worship him.**

Jesus was **never** an angel. Jesus Christ is Lord, to the glory of God the Father. The significance of Jesus being the "firstbegotten" over all creation means that while he is still fully 100% God, he also came as a man, and in eternity, **he was always the Son of God** and the Lamb slain from the foundation of the world.

When Michael the archangel contended with the devil over the body of Moses, he couldn't do it on his own; he needed the help of the Lord. If Michael the archangel was the Lord, then he would be able to rebuke the devil in his own name.

<b>Jude 1:9</b>	Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, <b>The Lord rebuke thee.</b>
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In light of the watchtower claim that Jesus is the arch angel Michael, and the claim that Jesus is not eternal, let's look to the scriptures to see if this claim is biblical. God's nature is first revealed in the Old Testament, and nothing about it changes as the New Testament adds more light. The attribute of being **immutable**, which means not susceptible to change, is an attribute that is only ascribed to God. As we study scripture, we see this attribute is applied to both God the Father and to Jesus.

- **Immutability** (Not capable of or susceptible to change)

**Father in immutable:** [Psalm 102:25-27](#); [Malachi 3:6](#); [James 1:17](#)

<b>Malachi 3:6</b>	For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.
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<b>Psalm 102:25</b>	Of old <b>hast thou laid the foundation of the earth:</b> and <b>the heavens are the work of thy hands.</b>
<b>Psalm 102:26</b>	They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
<b>Psalm 102:27</b>	But thou art the same, and thy years shall have no end.

When we read that passage in Psalm 102, it tells us that God is the creator, and that God does not change. But when Psalm 102:25-27 is quoted in the Hebrews 1:10-12, it is attributed to Jesus thus showing that Jesus is God the creator, and that Jesus is God in His attribute of being immutable. When speaking of Jesus, and quoting Psalm 102:25-27, Hebrews 1:10-12 reads:

**Son is immutable:** [Hebrews 1:10-12](#); [Hebrews 13:8](#)

<b>Hebrews 1:9</b>	Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
<b>Hebrews 1:10</b>	And, Thou, Lord, in the beginning <b>hast laid the foundation of the earth;</b> and <b>the heavens are the works of thine hands:</b>
<b>Hebrews 1:11</b>	They shall perish; but thou remainest; and they all shall wax old as doth a garment;

**Hebrews 1:12** And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

**Hebrews 1:13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Jesus is the creator of Heaven and earth, and Jesus does not change.

**Hebrews 13:8** Jesus Christ the same yesterday, and to day, and for ever.

Jesus was **never** an angel. Angels are NOT to be worshipped. Even John, the beloved apostle of Jesus Christ, wrote concerning an angel in Revelation 19:10:

**Revelation 19:10** And I fell at his feet to worship him. And he said unto me, **See thou do it not:** I am thy fellowservant, and of thy brethren that have the testimony of Jesus: **worship God: for the testimony of Jesus is the spirit of prophecy.**

And Revelation 22:8-9:

**Revelation 22:8** 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 showed me these things.

**Revelation 22:9** **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.**

If we are only to worship God, and Hebrews 1:6 tells us, “And let all the angels of God worship him,” then Jesus Christ is Lord, to the glory of God the Father.

All the disciples worshipped Jesus in Matthew 28:17 and none of them were rebuked for worshipping Him.

**Matthew 28:16** Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

**Matthew 28:17** And **when they saw him, they worshipped him:** but some doubted.

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

**Matthew 28:19** 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 28:20** 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.

Jesus is worthy of that worship. And again; none of the disciples were rebuked for worshipping Him. On the other hand, there is a penalty for worshipping angels:

**Colossians 2:18** **Let no man beguile you of your reward in a voluntary humility and worshipping of angels,** intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

**Colossians 2:19** And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

## The deity of Christ and our Salvation

Arians deny the deity of Christ, but the deity of the Messiah is an important part of Jewish and Christian faith.

Following the account of creation, sin entered into the human experience causing man to fall under the righteous judgment of God, never the less at the time of the fall, God provided for future redemption.

While speaking with Adam and Eve and Satan, God tells Satan in Genesis 3:15:

<b>Genesis 3:14</b>	And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
<b>Genesis 3:15</b>	And I will put enmity between thee and the woman, and between thy seed and <b>her seed</b> ; it shall bruise thy head, and thou shalt bruise his heel.
<b>Genesis 3:16</b>	Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Jewish Scholars agree that Genesis 3:15 is a [Messianic prophecy](#). A Messianic prophecy is an Old Testament prophecy of or relating to the coming Messiah, Jesus Christ. Genesis 3:15 was the first Messianic prophecy.

In the context of biblical teaching, the statement, the seed of the woman, is very unusual. Throughout the Hebrew Scriptures, lineage was never reckoned after the woman, only after the man. In all the genealogies that we have in biblical record, women are virtually ignored because they are irrelevant in determining genealogy. Yet, the future person who would crush the head of Satan while suffering only a slight heel wound Himself, would not be reckoned after a man, but after a woman.

Centuries later, it was the prophet Isaiah who explained why the Messiah would be reckoned after the woman. In Isaiah 7:14, Isaiah writes:

<b>Isaiah 7:14</b>	Therefore the Lord himself shall give you <b>a sign</b> ; Behold, <b>a virgin shall conceive</b> , and bear a son, and shall call his name <b>Immanuel</b> .
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The fact that the birth spoken of in Isaiah 7:14 was a sign, showed that God wanted to make a statement by using a miracle or a distinguishing mark in order to show a perceptible indication of something not immediately apparent. If this was a normal birth, it would not fulfill the requirement of being a sign.

## The very existence of the Jewish people derived from a sign of a miraculous birth.

Both Abraham and Sarah were both far beyond the point of bearing children. Abraham was ninety-nine years old, and Sarah was eighty-nine years old and far past menopause, when God promised that Sarah would conceive and bear a son within one year.

This miraculous birth would be the sign that God will keep his covenant with Abraham and will make a great nation from him. A year later this sign took place with the birth of Isaac, through whom the Jewish people came. This miraculous sign authenticated the [Abrahamic covenant](#).

[Genesis 17:7; Genesis 22:18](#)

<b>Genesis 17:7</b>	And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
<b>Genesis 17:8</b>	And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

- **Isaac**

The miraculous son of Abraham

[Genesis 17:15-19; 18:1-15; 21:1-8; Joshua 24:3; I Chronicles 1:28; Galatians 4:28; Hebrews 11:11](#)

The birth of the son born of a virgin prophesied about in Isaiah 7:14 was also to be a miraculous sign; a birth taking place in an unusual way. This time the miraculous sign was not the age of the mother, it was the fact that the child was going to be born of a virgin.

### Area of Conflict?

So now we have another area of conflict. There are those who want to teach that the Hebrew word, *almah*, does not mean “virgin”, but “young woman” or “maid” when translated in Isaiah 7:14.

[virgin: 5959](#)

עַלְמָה <i>almah</i> (al-maw'); Noun Feminine, Strong #: 5959
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But what they fail to explain is how this would be used as a sign. A young woman giving birth to a child is not a sign because it happens all the time.

In other passages where the Hebrew word “*almah*” is used as virgin, it clearly means virgin, like in [Genesis 24:43](#) when referring to Rebekah, but Isaiah 7:14 is the only verse that seems to attract the attention of those that want scrutinize the language. But the Greek word “*Parthenos*” used for virgin in [Matthew 1:23](#) & [Luke 1:27](#) clearly means a woman who has never had sexual intercourse with a man.

<b>Matthew 1:22</b>	Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
<b>Matthew 1:23</b>	Behold, a <b>virgin shall be with child</b> , and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

[virgin: 3933](#)

παρθένος <i>Parthenos</i> (par-then'-os); Noun Feminine, Strong #: 3933
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The Jewish scholars, who first translated the Torah into Koine Greek in the third century BC, when translating the Hebrew word “almah”, used the **same** Greek word “Parthenos” in Isaiah 7:14 that was used in Matthew 1:23, which clearly indicates a woman who has never had sexual intercourse with a man. So clearly the Jewish scholars who translated the Septuagint recognized that the correct translation of the Hebrew word “almah” to mean a woman who has never had sexual intercourse with a man. Matthew and Luke were quoting directly from the Septuagint when writing their Gospels.

The only other Hebrew word used for virgin, [bēthuwlah](#), is also translated as maid seven times, and maiden five times in scripture. And when bēthuwlah was used for virgin in [Genesis 24:16](#), the words “neither had any man known her” had to be added in order to reiterate her virginity. In [Joel 1:8](#), bēthuwlah refers to a widow grieving for her husband. Those who deny the virgin birth claim that if Isaiah 7:14 were speaking of a woman who never had sexual intercourse, it would have used bēthuwlah instead of almah. But if bēthuwlah were used in Isaiah 7:14 instead of almah, then those who would want to deny the virgin birth would simply apply the other definitions of the word bēthuwlah instead of virgin.

#### [virgin: 1330](#)

בתולה <b>B@thuwlah</b> (beth-oo-law'); Noun Feminine, Strong #: 1330
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Before I go on, if this sounds too confusing, I’m going to break it down and simplify it. There are two Hebrew words, and one Greek word that we should learn when it comes to being familiar with this argument.

- The first Hebrew word is “[almah](#)” H5959. It means virgin. It is translated as virgin four times, but it is also translated as maid two times and damsel one time. Each time it is used as maid and damsel, it can still mean virgin.
- The second Hebrew word is “[bēthuwlah](#)” H1330. It means virgin. It is translated as virgin thirty-eight times, but it is also translated as maid seven times, and maiden five times in scripture. And when bēthuwlah was used for virgin in [Genesis 24:16](#), the words “neither had any man known her” had to be added in order to reiterate her virginity. In [Joel 1:8](#), bēthuwlah refers to a widow grieving for her husband.
- The Greek word is “[Parthenos](#)” G3933. There is no other definition to the Greek word Parthenos except for virgin. It is always used a woman who has never had sexual intercourse with a man, except for when it mentions a man that has never had sexual intercourse with a woman. ([Revelation 14:4](#))

Some of the adversaries to the virgin birth have even attacked the scholarship of Matthew and Luke for using the Greek word Parthenos when referring to the prophecy in Isaiah 7:14 because Parthenos truly means virgin, but that was the exact word chosen by the

Jewish scholars who translated the Septuagint from the Hebrew language to the Koine Greek, three centuries **before** the birth of Christ, which means that every Jew at the time who studied scripture knew that the Messiah was going to be brought into the world by a virgin birth.

The difference between [almah](#) and [bēthuwlah](#), the two Hebrew words that are used for virgin, is that “almah” is used for a virgin that is mature and ready for marriage, and “bēthuwlah” is used for a virgin living with her parents or not [betrothed](#), or pledged to be married. In the case of Joel 1:8, bēthuwlah refers to a widow grieving for her husband, so a grieving widow would not be someone considered to be betrothed or pledged to be married.

There is one more Hebrew word, [na`arah](#), which is used as damsel, maid, maiden, and young woman, but does not indicate whether the woman being spoken of is a virgin or not, so this word would not be used to describe a miraculous sign. It would be like saying “young woman” in the English language.

Is any thing too hard for the LORD? That is the question that is asked in [Genesis 18:14](#). How powerful is your God? The true and living God is omnipotent which means he is all powerful. So the question isn't could He? But did He make a virgin conceive? The answer to that question is yes.

The prophecy of the miraculous birth in Isaiah 7:14 was the explanation of the mystery in Genesis 3:15. The Messiah will enter the world by the means of a virgin birth.

Also His name was to be called Immanuel, which being interpreted is, God with us. In the Hebrew Scriptures, whenever a parent names a child, it shows the mindset of the parents. The name indicates what character or accomplishments that the child is expected to have. With human parents this may or may not be true of the child, but when God gives a name to denote character, it is 100% accurate. **Jesus is God with us.**

Jesus Christ is the promised seed in the Abrahamic covenant:

<b>Galatians 3:16</b>	Now <b>to Abraham and his seed were the promises made</b> . He saith not, And to seeds, as of many; but as of one, <b>And to thy seed, which is Christ.</b>
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Christ was the fulfillment of the prophecy in Genesis 3:15 and Isaiah 7:14. God sent forth his Son, made of a woman, made under the law.

<b>Galatians 4:3</b>	Even so we, when we were children, were in bondage under the elements of the world:
<b>Galatians 4:4</b>	But when the fulness of the time was come, <b>God sent forth his Son, made of a woman, made under the law,</b>
<b>Galatians 4:5</b>	To redeem them that were under the law, that we might receive the adoption of sons.

Also, According to Revelation 12:17, those which keep the commandments of God, and have **the testimony of Jesus Christ**, are also the seed of the woman and the fulfillment of Genesis 3:15. The church is His body according to [I Corinthians 12:12, 27](#); [Ephesians 5:30](#).

**Revelation 12:17** And the dragon was **wroth with the woman, and went to make war with the remnant of her seed**, which keep the commandments of God, and have **the testimony of Jesus Christ**.

And of course; the woman being spoken of in Revelation 12:17 is Israel.

Isaiah 9:6 spoke of the Messiah and predicted that He would some day rule from the throne of David in Jerusalem and would fulfill the [covenant that God made with David](#). The Messiah would come into the world as a human child through the virgin birth.

**Isaiah 9:6** 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.

As a child he was born, but as a son he was given. Through the virgin birth He is a child born, with reference to his human nature. But as the Lamb slain from the foundation of the world He is a son given, with reference to his divine nature.

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

Let's take a look at the titles given to the Messiah in Isaiah 9:6:

- His name shall be called Wonderful. The Hebrew word for **Wonderful**, "[Pele](#)", in Isaiah 9:6 is a word that is ONLY used of God.
- [Wonderful: 6382](#)

פֶּלֵא' **Pele'** (peh'-leh); Noun Masculine, Strong #: 6382

wonder, marvel

wonder (extraordinary, hard to understand thing)

wonder (of God's acts of judgment and redemption)

- His name shall be called "**Counsellor**". How is Jesus our Counsellor?
  - o Jesus is the mediator between God and man. ([I Timothy 2:5](#))
  - o Jesus is interceding on behalf of believers. ([Romans 8:34](#); [Hebrews 7:25](#); [Hebrews 9:24](#))
  - o Jesus Christ is our advocate with the Father and our Comforter. ([I John 2:1](#))

Jesus loves you, and you can turn to Him when you are in time of need. Jesus grants us everlasting comfort and good hope through grace ([II Thessalonians 2:16-17](#)). Also Jesus promised his disciples that He would send **another** (*allos = another of the same kind*) Comforter to abide with the saints forever. We have a comforter with the Holy Spirit.

**Ephesians 4:30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

You can not grieve someone that doesn't love you. The Arian doctrine teaches that the Holy Spirit is an impersonal force, but God the Holy Spirit loves you, and He is our Comforter and Teacher in His ministry to be our Counsellor.

**Counsellor & Comforter:** [John 14:16](#); [John 14:26](#); [John 15:26](#); [John 16:7](#); [1 John 2:1](#)

<b>John 14:16</b>	And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
<b>John 14:17</b>	Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

- His name shall be called The mighty God. The term “**The mighty God**” is a term that is only used of God.
- His name shall be called The everlasting Father. The term “**The everlasting Father**” is a term that is only used of God. It means father of eternity.
- His name shall be called The Prince of Peace. The term “**The Prince of Peace**” is a term that can be used for both God and man, yet it is something that only God can accomplish.

<b>Isaiah 9:7</b>	<b>Of the increase of his government and peace there shall be no end</b> , upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
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In a recent conversation with a person from the watchtower society, I was told that there is a difference between mighty God and Almighty God. This is the argument they use to discredit Isaiah 9:6, but it is also the closest that they will come to actually admitting that Jesus is the Mighty God, The **everlasting Father**, and The Prince of Peace spoken of in Isaiah 9:6.

I've never encountered this argument before; but Scripture clearly states that the mighty God is the LORD God Jehovah. Three examples that prove this is scripture are:

<b>Psalm 50:1</b>	A Psalm of Asaph. <b>The mighty God</b> , even <b>the LORD</b> , hath spoken, and called the earth from the rising of the sun unto the going down thereof.
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In Jeremiah 32:18 Jehovah is called “the Great” and is also called “the Mighty God”:

<b>Jeremiah 32:16</b>	Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,
<b>Jeremiah 32:17</b>	Ah <b>Lord GOD!</b> behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:
<b>Jeremiah 32:18</b>	Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: <b>the Great, the</b>

**Mighty God, the LORD of hosts, is his name,**

<b>Jeremiah 32:19</b>	Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:
<b>Jeremiah 32:20</b>	Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;
<b>Jeremiah 32:21</b>	And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;
<b>Jeremiah 32:22</b>	And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;
<b>Jeremiah 32:23</b>	And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:
<b>Jeremiah 32:24</b>	Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

In Habakkuk 1:12 we see mighty God being applied to the personal name of God.

<b>Habakkuk 1:12</b>	Art thou not from everlasting, O <b>LORD my God</b> , mine <b>Holy One</b> ? we shall not die. O <b>LORD</b> , thou hast ordained them for judgment; and, O <b>mighty God</b> , thou hast established them for correction.
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Those are just three examples that show that their argument is incorrect. If you do a word search, you will see more examples of where mighty God and Almighty God are used interchangeably.

Even though the Mighty God vs. the Almighty God argument is new to me, the Holy Spirit anticipated this heresy thousands of years in advance through scripture.

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

Jesus Christ is the Almighty. Clearly both Almighty God & Mighty God are both used of Jehovah in the Old Testament, and Almighty is used of Jesus in the New Testament. This argument appears to be a desperate attempt to handle the word of God deceitfully.

<b>II Corinthians 4:1</b>	Therefore seeing we have this ministry, as we have received mercy, we faint not;
<b>II Corinthians 4:2</b>	But have renounced the hidden things of <b>dishonesty</b> , not walking in <b>craftiness, nor handling the word of God deceitfully</b> ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
<b>II Corinthians</b>	<b>But if our gospel be hid, it is hid to them that are lost:</b>

4:3

**II Corinthians** In whom **the god of this world** hath blinded the minds of them which

4:4 **believe not**, lest the light of the glorious gospel of **Christ, who is the image of God**, should shine unto them.

**II Corinthians** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your

4:5 servants for Jesus' sake.

God told Christians to witness to the Jew first ([Romans 1:16](#)). The Jews believed in the deity of the coming Messiah. The deity of the Messiah was never a question in the early church. The Jews were able to recognize the signs of the Messiah, and were able to look at the works of Jesus to see if Jesus was really the true Messiah. For instance in Matthew 11:2-6:

**Matthew** Now when John had heard in the prison the works of Christ, he sent two of his  
**11:2** disciples,

**Matthew** And said unto him, Art thou he that should come, or do we look for another?

**11:3**

**Matthew** Jesus answered and said unto them, Go and show John again those things  
**11:4** which ye do hear and see:

**Matthew** The blind receive their sight, and the lame walk, the lepers are cleansed, and  
**11:5** the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

**Matthew** And blessed is he, whosoever shall not be offended in me.

**11:6**

The Jewish people, who studied the scriptures, recognized that Jesus fulfilled these Messianic signs in Isaiah 35:5-6:

**Isaiah** Then the eyes of the blind shall be opened, and the ears of the deaf shall be  
**35:5** unstopped.

**Isaiah** Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in  
**35:6** the wilderness shall waters break out, and streams in the desert.

### **Q. What were some of the signs that the coming Messiah was really the Messiah?**

The Bible tells us the "I.D." of the Messiah. His ethnic background, His place of birth, the time frame of His arrival and other identifying characteristics are given. These credentials enable us to identify the Messiah, and to recognize imposters. What, then, are some of the credentials of the Messiah? There are over three hundred and forty prophecies about the first coming of the Messiah, and **ALL** of them were fulfilled by Jesus. For instance:

- Messiah was to be born at Bethlehem: [Micah 5:1-2](#) *Fulfilled* [Matthew 2:1](#); [Luke 2:4-6](#)
- Messiah would be from the tribe of Judah: [Genesis 49:10](#) *Fulfilled* [Hebrews 7:14](#)
- Messiah would present himself by riding on an ass: [Zechariah 9:9](#) *Fulfilled* [John 12:14-15](#)

- Messiah would be tortured to death: [Psalm 22](#) *Fulfilled* [Matthew 27:34-50](#); [John 19:17-30](#) ([Psalm 22 contains 11 prophecies](#))
- Messiah would arrive before the destruction of the Second Temple: [Daniel 9:24-27](#) *Fulfilled in 70 AD and prophesied about by Christ* [Matthew 24:2](#); [Mark 13:2](#)

All of these passages were recognized by the early Jewish scholars as referring to the Messiah. In detail as to His lineage, His birthplace, the time frame of His arrival, and lifestyle, it was Jesus who matched the Messianic expectations of the Hebrew Scriptures. The record of the fulfillment of these Messianic prophecies is found in the pages of the New Testament.

### Clearing Up another False Claim

There is another false claim that must be cleared up. That is the claim that Jesus never claimed to be the Messiah. Jesus repeatedly made it clear that He was the Anointed One of God, the Messiah, the Christ, and the Savior of the world. So why are false teachers going around saying that Jesus never claimed to be the Messiah? Jesus Christ clearly claimed to be the Messiah and the Son of God:

- Jesus told the Samaritan woman that he is the Messiah ([John 4:25-26](#))

**John 4:25** The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

**John 4:26** Jesus saith unto her, **I that speak unto thee am he.**

- Jesus affirmed Peter's statement that he is the Messiah and Son of God ([Matthew 16:15-17](#); [Mark 8:29-31](#); [Luke 9:20-23](#))
- Jesus told the high priest that he is the Messiah and Son of God ([Matthew 26:63-64](#); [Mark 14:61-62](#); [Luke 22:70-71](#))

**Mark 14:61** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?**

**Mark 14:62** **And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**Mark 14:63** Then the high priest rent his clothes, and saith, What need we any further witnesses?

**Mark 14:64** Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Jesus told us that He is the Messiah that was sent to die for the remission of our sins ([Matthew 26:28](#)), but we have to believe Jesus in order to have salvation. As a Christian, faith is very important, but salvation comes from what we believe in.

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

**John 3:17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**John 3:18** He that believeth on him is not condemned: **but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

**John 3:36** He that believeth on the Son hath everlasting life: and **he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

In John 5:17-18, the Jews understood that Jesus was equating himself with God: "he was even calling God his own Father, making himself equal with God" ([John 5:17-18](#)).

**John 5:15** The man departed, and told the Jews that it was Jesus, which had made him whole.

**John 5:16** And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

**John 5:17** But Jesus answered them, My Father worketh hitherto, and I work.

**John 5:18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

After Jesus tells the scribes and Pharisees if ye had known me, ye should have known my Father also, in [John 8:19](#), Jesus tells them:

**John 8:24** I said therefore unto you, that ye shall die in your sins: **for if ye believe not that *I am* he, ye shall die in your sins.**

The italics in the King James Bible are the marks of an honest translation. No one added these words to mislead us, or to change the word of God. Whenever the translators added a word, when translating from one language to the next, they put it in italics to inform the reader that the word was added. In John 8:24 the word "he" was added because it is in italics, so when we remove that added word we see the words of Jesus read; **for if ye believe not that *I am*, ye shall die in your sins.**

Jesus is the God of Israel:

**Exodus 3:13** 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?

**Exodus 3:14** 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.**

Jesus is the God of Abraham, Isaac, and Jacob:

**John 8:56** Your father Abraham rejoiced to see my day: and he saw it, and was glad.

**John 8:57** Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

**John 8:58** Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**

**John 8:59** 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.

Abraham knew Jesus and rejoiced to see Jesus' day. Abraham knew that God would provide "Himself" as a sacrifice.

**Genesis 22:7** And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?  
**Genesis 22:8** And Abraham said, My son, **God will provide himself a lamb for a burnt offering:** so they went both of them together.

As a person who used to write songs and poems, I like wordplay, and cleaver use of words. For example:

### **Paronomasia**

#### **Noun**

1. A humorous play on words; Know Jesus Know peace. No Jesus No peace.

A **pun** (also known as **paronomasia**) is a play on words that transposes the meanings of words with similar sounds. This is usually for humorous effect, although one well known pun of serious intent is found in the Bible.

In the English language we use puns for the purpose of humor, but the bible uses puns through out scripture.

In Genesis 22:8, I like the word play that is used. It is saying one thing, but it has two totally different meanings. **God will provide himself a lamb for a burnt offering.** Not only will God will provide **for Himself** the lamb for the burnt offering (We see that in the ram caught in a dense growth of bushes by his horns in Genesis 22:13), but God will provide **Himself as the lamb** for the burnt offering. We see that in Hebrews chapter seven, which tells us that God offered up Himself as the sacrifice.

**Hebrews 7:26** For such **an high priest became us**, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;  
**Hebrews 7:27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he **offered up himself.**

We must believe on Jesus, the son of God, in order to have salvation. Hebrews 11:6 tells us just how important faith is:

**Hebrews 11:6** But without faith it is impossible to please him: for he that cometh to God **MUST BELIEVE THAT HE IS**, and that he is a rewarder of them that diligently seek him.

Hebrews chapter eleven lets us know how important faith was to the Old Testament saints, as well as in our present day. The fact that we needed a redeemer was something that was also known by the Old Testament saints, so the coming of a future Messiah was something that the Old Testament saints were looking forward to.

<b>John 8:56</b>	Your father Abraham rejoiced to see my day: and he saw it, and was glad.
<b>John 8:57</b>	Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
<b>John 8:58</b>	Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
<b>John 8:59</b>	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.

- Jesus Christ Acknowledged by the Old Testament saints

[Genesis 17:1; 48:15,16; 32:24-30; Hosea 12:3-5; Judges 6:22-24; 13:21,22; Job 19:25-27](#)

Abraham recognized Jesus as Almighty God in Genesis 17:1, Jacob recognized Jesus as having the face of God in Genesis 32:30, Joseph recognized Jesus as the God of his fathers in Genesis 48:15, Gideon recognized Jesus as the God of peace and built an altar there unto the LORD, and called it Jehovahshalom in Judges 6:24, Manoah and his wife recognized Jesus as God in Judges 13:22, and Job recognized Jesus as the redeemer in Job 19:25-27.

Jesus is the God of peace, Jesus is our redeemer, and Jesus is God.

<b>John 1:1</b>	In the beginning was the Word, and the Word was <b>with</b> God, and <b>the Word was God.</b>
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Verse 14 tells us who the Word is:

<b>John 1:14</b>	And <b>the Word was made flesh, and dwelt among us</b> , (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
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Those who depend on the Gnostic Alexandrian translated text may depend on a bible that translates John 1:1 differently than the authorized text, so here is something to consider:

Seven times in scripture, God tells us that He is the first and the last. When encountered with question of the deity of Jesus Christ, I want to point out these eight verses: (These verses point out the deity of Christ in any translation; even the New World Translation which is the bible of the Watchtower Society.)

- 1.

<b>Isaiah 41:4</b>	Who hath wrought and done it, calling the generations from the beginning? I the LORD, <b>the first, and with the last</b> ; I <i>am</i> he.
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- 2.

<b>Isaiah 44:6</b>	Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; <b>I am the first, and I am the last; and beside me there is no God.</b>
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- 3.

<b>Isaiah 48:12</b>	Hearken unto me, O Jacob and Israel, my called; I am he; <b>I am the first, I also am the last.</b>
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- 4.

**Revelation 1:11** 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.

- 5.

**Revelation 1:17** 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:**

**Revelation 1:18** **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.

- 6.

**Revelation 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;**

- 7.

**Revelation 22:13** I am Alpha and Omega, the beginning and the end, the first and the last.

- Jesus is the Alpha and Omega, Jesus is the first and the last, and Jesus is God.

**Colossians 2:9** For in him dwelleth all the fulness of the Godhead bodily.