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*Across from Keavy Elementary School*

MEETING TIMES

| | |
|---|---|
| Sunday Bible Classes (All Ages) | 10:00 AM |
| Sunday Morning Worship | 11:00 AM |
| Sunday Evening Worship | 5:00 PM |
| Tuesday Support Group for Addicts and Survivors of Domestic Violence | 6:00 PM |
| Wednesday Afternoon & Evening Jail Ministry @ Knox County Detention Center | 1:00 PM |
| Wednesday Evening Bible Classes | 5:00 PM |

# The Trinity In The Old Testament

(More Bible Studies Available @ marktabata.com)

1 John 5:7-For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.[1]

## Elohim

Genesis 1:1-In the beginning God[2] created the heavens and the earth.

Exodus 26:6, 11-And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle….And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.[3]

Deuteronomy 6:4-Hear, O Israel: The LORD our God, the LORD *is* one![4]

## Two Jehovahs

Genesis 19:24-Then the LORD rained brimstone and fire on Sodom and

Gomorrah, from the LORD out of the heavens.[5]

## The[6] Angel Of The Lord

Genesis 16:7-13-7 Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.8 And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai."9 The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand."10 Then the Angel of the LORD said to her, "I will m u l t i p l y y o u r d e s c e n d a n t s exceedingly, so that they shall not be

counted for multitude."11 And the Angel of the LORD said to her: "Behold, you are with child, And you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction.12 He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."13 Then she called the name of the LORD who spoke to her, You-Are- the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"[7]

Genesis 32:24-Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

Hosea 12:3-5-He took his brother by the heel in the womb, And in his strength he struggled with God. **4** Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him *in* Bethel, And there He spoke to us—. **5** That is, the LORD God of hosts. The LORD *is* His memorable name.

Genesis 48:15-16-And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, **16** The Angel who has redeemed me from all evil, Bless the lads; Let my name be named upon them, And the name of my fathers Abraham and Isaac; And let them

grow into a multitude in the midst of the earth."[8]

Exodus 3:2, 6-And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed...Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

Exodus 23:20-23-Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. **21** Beware of

Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him. **22** But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. **23** For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

Judges 6:11-22-11 Now the Angel of the LORD came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it

from the Midianites.12 And the Angel of the LORD appeared to him, and said to him, "The LORD is with you, you mighty man of valor!"13 Gideon said to Him, "O my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and delivered us into the hands of the Midianites."14 Then the LORD turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"15 So he said to Him, "O my Lord, how can I save Israel? Indeed my clan is the weakest

in Manasseh, and I am the least in my father's house."16 And the LORD said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."17 Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talk with me.18 Do not depart from here, I pray, until I come to You and bring out my offering and set it before You." And He said, "I will wait until you come back."19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them.20 The Angel of God said to him, "Take

the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so.21 Then the Angel of the LORD put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.22 Now Gideon perceived that He was the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! For I have seen the Angel of the LORD face to face."

Zechariah 1:9-13-Then I said, "My lord, what *are* these?" So the angel who talked with me said to me, "I will

show you what they *are*." **10** And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth." **11** So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly." **12** Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?" **13** And the LORD answered the angel who talked to me, *with* good *and* comforting words.[9]

# The Psalms

Psalm 33:6-By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.[10].

Psalm 45:6-7-Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your kingdom. 7 You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.[11]

Hebrews 1:8-9-But to the Son He says: "YOUR THRONE, O GOD, IS FOREVER AND EVER; A SCEPTER

OF RIGHTEOUSNESS IS THE SCEPTER OF YOUR KINGDOM. 9 YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS MORE THAN YOUR COMPANIONS."

Psalm 110:1-**A Psalm of David.** The LORD said to my Lord,"Sit at My right hand, Till I make Your enemies Your footstool."

Mark 12:35-37-Then Jesus answered and said, while He taught in the temple, "How *is it* that the scribes say that the Christ is the Son of David?

**36** For David himself said by the Holy Spirit: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, TILL I MAKE YOUR ENEMIES YOUR FOOTSTOOL." '. **37** Therefore David himself calls Him 'LORD'; how is He *then* his Son?" And the common people heard Him gladly.

## Isaiah's Testimony

Isaiah 9:6-7-For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God,[12] Everlasting Father,[13] Prince of Peace. 7 Of the increase of *His* government

and peace *There will be* no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.[14]

Isaiah 48:16-Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I *was* there. And now the Lord GOD and His Spirit Have sent Me."

## The Son Of Man

Daniel 7:13-14-I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the

clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. **14** Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed. [15]

## Study Questions

1. How does logic point us to the existence of the Trinity?[16]

2. Why does the doctrine of the Trinity matter?[17]

3. What are some other passages in the Old Testament that describe how the Messiah is Divine and not only human?

[1] ONLY 300 OF THE 5, 300 PLUS MANUSCRIPTS HAVE 1 JOHN. OF THESE 300, ONLY TEN GREEK MANUSCRIPTS RANGING FROM THE FOURTEENTH CENTURY TO THE EIGHTEENTH CENTURY, CONTAIN THE JOHANNINE COMMA; Manuscripts 61, 629, 918, 2318 , 2473, 88, 177, 221, 429, 636. Nine Latin manuscripts, ranging from the 10th to 16th centuries include the Comma. These facts are used by some scholars to teach that the Comma was never in the original text of 1 John.....First John 5: 9 10 refer to the event recorded in Matthew 17:5 where God the Father spoke out of heaven and testified that Jesus was His Son. If we leave the Comma in, we have the witness of the Trinity and the witness of man in verses 7- 8. Verse 9 contrasts the witness of men, described in verses 6 and 8 with the witness of God in verse 7 and 10- 11. If we leave out the Comma, we have verses 10- 11 referring back to a non-existent clause...SEVERAL ANCIENT CHURCH FATHERS QUOTE OR ALLUDE TO THIS PASSAGE. Cyprian says: The Lord says, 'I and the Father are one;' [ John 10:30 ] and again it is written of the Father, and of the Son, and of the Holy Spirit, 'and these three are one ' [1 John 5:7- 8]. Cyprian, Unity of the Church 6, AD 250...Jerome commented in his Latin Vulgate that the Greek church created a controversy when they decided to leave out the Johannine Comma. HIS GREEK COPIES, NOW NON-EXISTENT, CONTAINED THE JOHANNINE COMMA AND HE REFUSED TO ALTER THE SCRIPTURES! The general epistles are not the same in the Greek Church as they are for the Latin Church...The general epistles have been correctly understood and faithfully translated into Latin [from the Greek] in their entirety, without ambiguous or missing information; especially the verse about the unity of the Trinity found in 1 John. Unfaithful translators have created much controversy by omitting the phrase "Father, Word, and Spirit," while leaving the phrase "water, blood and spirit, " which only serves to strengthen our faith and show the Father, Son, and Holy Spirit are of the same substance. I do not fear those who call me a corrupter of Scriptures; I refuse to deny the truth of Scripture to those who seek it. Jerome, Prologue to the Canonical Epistles, Codex Fuldensis, AD 541-546...Tertullian stated that 1 John 5:7 is saying these three are one in substance, and this is what Jesus meant when He said that He and the Father are One in John 10:30. Jesus did not mean He was the Father. "'These Three are one' in essence, not one Person, as it is said, 'I and My Father are One,' in respect of unity of substance, not singularity of number." Tertullian Against Praxeas 25, AD 200...Here are just a few of the ones who either quoted, or alluded to, the Johannine Comma. 215, Tertullian, Against Praxeas 25 250 , Cyprian, Unity of the Church 6 250, Cyprian, Epistle to Jubaianus 635, Athanasius, Books 1 & 10, cited three times 380, Priscillian, Liber Apologeticus 385, Gregory of Nazianzus, Theological Orientations (Holy Spirit) 390, Jerome, Prologue to the General Epistles 450, Author Unknown, De divinis Scripturis suie Spaculum 500, Jerome, Codex Freisingensis 527, Flugentius , De Trinitate." (Ken Johnson, *Ancient Word Of God: KJV Only Or Not?* 112-117 (Kindle Edition, emphasis added M.T.): CreateSpace Independent Publishing Platform)

[2] The first occurrence of the divine name is the Hebrew *Elohim,* the name of God which stresses His majesty and omnipotence. This is the name used throughout the first chapter of Genesis. The *im* ending is the Hebrew plural ending, so that *Elohim* can actually mean 'gods,' and is so translated in various passages referring to the gods of the heathen (e.g., Psalm 96:5). However, it is clearly used here in the singular, as the mighty name of God the Creator, the first of over two thousand times where it is used in this way. Thus Elohim is a plural name with a singular meaning, a 'uni-plural' noun, thereby suggesting the uni-plurality of the Godhead. God is one, yet more than one. (Henry Morris, *The Genesis Record: A Scientific And Devotional Commentary On The Book Of Beginnings,* 23 (Kindle Edition); Grand Rapids, Michigan; Baker Book House)

[3] Boettner gives a long quotation from Ex-Rabbi Leopold Cohn in which he informs us that there are two Hebrew words for one, 'Yachid which means an only one, or an **absolute one,** and achid (or echad, M.T.), which means a united one.' Achid is the word, according to Cohn, which is used in Genesis 2:24 where a man and a woman are said to become one flesh. It is the word used in Exodus 26:6, 11, where many pieces are put together so the tabernacle may be one. This is the word which is used in Deuteronomy 6:4, 5, where it is said, 'Jehovah, our God is one Jehovah.' This is the united one. So Jehovah our God is a united one: three Persons, Father, Son, and Holy Spirit are one Jehovah God...We need to develop one other thought with reference to the single essence of God and the plural personality. In both the Old Testament and the New Testament, the writers, moved by the Holy Spirit, used the plural form of the word for God, and usually with a singular verb. In the first verse in the Bible we are told that God (Elohim, plural) created the heavens and the earth. And God said, 'let us (plural) make man in our (plural) image.' Again, the word for God in this verse is plural. It is the very same word used in Deuteronomy 6:4, 5 where it is said, 'Jehovah our God (Elohim-plural) is one Jehovah. (Roy H. Lanier, Sr., *The Timeless Trinity For The Ceaseless Centuries,* 48-49; Denver, Colorado)

[4]. It is important to recognize that the notion of *ehd* does not signify isolation or aloneness (this is the emphasis of the Heb. word *bad,* GK 963). Note, for example, that when Adam and Eve come together in sexual union, they become '*one* flesh,' yet they do not lose their individuality. This concept is important when we look at the *Shema,* Israel's confession of faith: "Hear O Israel: The Lord our God, The Lord is *one*' (Deut. 6:4). While this verse stresses monotheism (that there is only one God) and the uniqueness of Israel's God, it does not suggest that The Lord God is a solitary, isolated, alone individual. That is, consistent with *ehd,* is the notion that God appears in relationship to himself ('let us make man in our image,' Gen. 1:26) or in relationship to 'the council of the holy ones' (Ps. 89:7). While this observation does not prove the Trinity in the OT, it is certainly consistent with the notion of God's being more than one person-a doctrine that receives more complete treatment in the NT. (William D. Mounce, *Mounce's Complete Expository Dictionary Of Old & New Testament Words,* 19465-19473 (Kindle Edition); Grand Rapids, Michigan; Zondervan)

[5] Genesis 19: 24 was a common text used by early Christians to show the distinction between the Father and the Son. In fact, it was one of the most common, being used by almost every major Church Father of the early church (see the Appendix at the end of the book). For example, Justin Martyr—one of the earliest of the Fathers—wrote in his defense of Christianity to the Jew Trypho: Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush. Since, unless we thus comprehend the Scriptures, it must follow that the Father and Lord of all had not been in heaven when what Moses wrote took place: "And the Lord rained upon Sodom fire and brimstone from the Lord out of heaven." (Justin, Dialogue with Trypho 127) Earlier he had said, I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things—above whom there is no other God—wishes to announce to them … If I could not have proved to you from the Scriptures that one of those three [men who met Abram at the Oaks of Mamre in Gen 18] is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought]. (Dialogue 56) The importance of this needs to be apprehended. Justin is using a verse where he sees two Yahwehs, saying that one of them is the Second Person of the Trinity. This is not a NT proof-text but goes back to the very first book of the Bible, which is what you would expect when trying to prove the deity of Christ to a Jew. It also follows perfectly with what we saw the passage do as it shortened "The Angel of the LORD" to simply "The LORD." If the Fathers are correct, then the author of Genesis knew a Second Yahweh. He knew different Persons to be the LORD. Moses was a Monotheist, but not a Unitarian. Neither were the Patriarchs. For as Vos said, the Angel is the most important form of revelation in their days. They interact with the Angel on a regular basis. But what could their stories add that will help us understand this figure of the Angel of the LORD even better? (Matt Foreman, Doug Van Dorn, The Angel of the LORD: A Biblical, Historical, and Theological Study, 32-34 (Kindle Edition): Dacono, Colorado: Waters Of Creation Publishing)

[6] The angel of the Lord is identified with God himself, so he must be a manifestation of God and not just a created angel. There are several reasons why we believe this to be the correct understanding. First, the grammatical construction of the expression “the angel of the Lord” has special significance. From Weingreen’s Grammar of Hebrew Language we learn that a noun in the construct state never takes an article. So, “Malach Elohim,” or “angel of the Lord,” without the article, would mean “an” angel of the Lord. However, the scriptural references to the angel of the Lord read “Malach Ha Elohim,” which means “the” angel of the Lord. Therefore, the reference is to one specific angel. Second, the people to whom the angel of the Lord appears acknowledge him as the Lord. (Edward P. Myers, Ph.D., A Study of Angels, 71-72 (Kindle Edition): New York, NY: Howard Books)

[7] His personal identification. From a number of appearances throughout biblical history, we notice this angel consistently presented as Jehovah. …B. HIS DISTINCTION FROM JEHOVAH The same person is most likely in view in every mention of the singular and peculiar title, the Angel of Jehovah. Yet this angel, while identified as Jehovah, is presented as distinct from Jehovah. 1. He intercedes to Jehovah. In Zechariah 1:9-11 we see that the man among the myrtle trees was the Angel of Jehovah, and that Jehovah had sent the horsemen who were to report to this angel. Their separate identity also appears in verses 12-13 where the Angel of Jehovah intercedes for Jerusalem as he speaks to Jehovah. 2. He calls upon Jehovah. In the visions of the cleansing of Joshua, Zechariah saw the Angel of Jehovah defending this priestly leader of Israel against the accusations of Satan in the presence of Jehovah (3:1-2). The angel (v. 1) is called Jehovah: "And Jehovah said unto Satan, Jehovah rebuke thee, 0 Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee" (3:2 Asv). The angel called Jehovah was speaking to a separate person called Jehovah. How can there be more than one person called Jehovah? (Fred Dickason, Angels Elect and Evil, 796-815 (Kindle Edition); Chicago; Moody Press)

[8] Genesis 48 records Jacob's deathbed words of blessing to Joseph's children. The passage references the God who had appeared to him at Bethel, who, readers know from Genesis 31:13 , is called an angel. It's all set up for the thunderbolt in the section in bold below (vv. 15–16 )... "The parallel position of elohim and mal'ak ("angel") is unmistakable. Since the Bible very clearly teaches that God is eternal and existed before all things, and that angels are created beings, the point of this explicit parallel is not to say that God is an angel. On the other hand, it affirms that this angel is God. 9 But the most striking feature is the verb ("may he bless"). In Hebrew, the verb "bless" in this passage is not grammatically plural , which would indicate two different persons are being asked to bless the boys. Rather, it is singular , thereby telegraphing a tight fusion of the two divine beings on the part of the author. In other words, the writer had a clear opportunity to distinguish the God of Israel from the angel, but instead merges their identities. (Michael S. Heiser, The Unseen Realm: Recovering the Supernatural Worldview of the Bible, 2485-2742 (Kindle Edition); Bellingham, WA; Lexham Press)

[9] The Angel of the Lord is not only recognized as being Yahweh, he is also recognized as a person distinct from Yahweh. This may seem contradictory at first glance, but the problem is immediately resolved by recognizing Trinitarian distinctions in the Godhead. Though the doctrine of the Trinity is not fully developed in Old Testament revelation, we see preliminary glimpses of the Trinitarian God in several important passages. Among these is Zechariah 1: 12 where we find the Angel of the Lord (literally "Angel of Yahweh") interceding to Yahweh on behalf of the people of Jerusalem and Judah: "The angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?'" Here, the Angel of the Lord (one person of the Trinity) intercedes before God (another person in the Trinity) on behalf of the chosen people. The result of this intercession before the Father by the divine Angel was that the Father's intentions to bless and prosper the chosen people were reaffirmed. We see further glimpses of the Trinitarian God in Zechariah 3: 1-2 where the Angel of Yahweh is seen calling upon Yahweh. In this passage, Zechariah witnesses the Angel of Yahweh defending Joshua (the high priest) against the accusations of Satan in the presence of Yahweh. [ 131] Zechariah sees an Angel called Yahweh speaking to a separate person also called Yahweh! How can there be two different persons with the name Yahweh? The answer is found in the Trinitarian God.[ 132] One person in the Trinity (the divine Angel) was addressing another person in the Trinity (the Father). That the Angel of Yahweh interceded to or called upon Yahweh in no way indicates that the Angel is less than deity. The Angel's intercessory prayer to Yahweh on behalf of Judah and his calling upon Yahweh on behalf of Joshua is no more a disproof of his essential unity with Yahweh than the intercessory prayer of Christ to the Father in John 17 is a disproof of his divinity.[ 133] In fact, Christ is often portrayed as interceding to the Father in the New Testament: "He [Jesus] is able to save completely those who come to God [the Father] through him, because he always lives to intercede for them" (Heb. 7: 25, inserts mine). In Jesus, "we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One" (1 John 2: 1). To recap, then, we have seen that the Angel of Yahweh is Yahweh. We have also seen that the Angel of Yahweh is distinct from Yahweh. These are important foundational truths to keep in mind as we proceed to narrow our focus regarding the precise identity of the divine Angel. (Ron Rhodes, Christ Before the Manger: The Life and Times of the Preincarnate Christ, 83-84 (Kindle Edition): Grand Rapids, MI: Baker Books)

[10] “Psalm 33: 6 reads, “By the Word of Yahweh were the heavens made, and all the host of them by the Spirit [rûCah] of His mouth.” Here again we have the same involvement of all three Persons of the Trinity in the work of creation: the Father decrees, the Son as the Logos brings the Father’s decree into operation, and the Spirit imparts His life-giving dynamic to the whole process.” (Gleason Leonard Archer, New International Encyclopedia of Bible Difficulties, 670 (Kindle Edition): Grand Rapids, MI: Zondervan)

[11] When I first started studying Hebrew in college, I asked my professor, fessor, a very friendly Israeli rabbi, to translate for me the words kis'aka 'elohim `olam wa'ed. He replied immediately, "Your throne, 0 God, is for ever and ever," explaining, "These are praises to the Almighty." I then asked him to read the rest of the psalm, clearly addressed to the king, and his face dropped. How could this earthly king be called 'elohim? To repeat: This is the most natural and obvious meaning of the Hebrew, and no one would have questioned such a rendering had the entire psalm been addressed to God.` How then can the earthly king be called "'elohim"? Obviously, when we apply this verse to Jesus the Messiah, there is no question or difficulty. In fact, he is the answer to the question and the solution to the difficulty. But this psalm was originally addressed to an entirely human "son of God" and later applied in its fullest sense to Jesus, the last and greatest Davidic king. How can this be?…The word 'elohim can mean God, god, gods, or angels, all of which refer in some sense to "divine beings."…Here in Psalm 45, the Hebrew language was stretched to its limit, speaking of the Davidic king as 'elohim, a "divine one."," But this daring concept serves as the perfect introduction to the real divine sonship of the Messiah. He truly is 'elohim! So this verse applied in a limited sense to the earthly, Davidic king, and it applies in its full sense to Jesus, the Davidic Messiah.64 This may seem a little complex, but it really is very simple. Every time a new Davidic king was installed, there was an elaborate ceremony,, and it appears that psalms such as Psalm 2 were read, proclaiming claiming the king to be God's son, the anointed (ntashiach) of the Lord (cf. Ps. 2:2), and promising him rulership over the entire world (see Ps. 2:8-9). Eventually, these psalms became part of our Hebrew Bible, and as each new king failed to live up to the high prophetic expectations, disappointment set in. But these were God's words and God's promises. How could they fail to reach their fulfillment? It was this kind of tension that caused the people of Israel to begin to look for a greater son of David, the anointed one (mashiach) par excellence. When Jesus the Messiah finally came into the world, these royal psalms reached their goal. Here was one who truly was God's Son, who in a unique way was elohim among us, and who was David's lord, to be worshiped and served by all mankind. Thus, the royal psalms had their partial application to the earthly sons of David, but they were only fill filled through Yeshua, the greater son of David. This understanding alone does justice to the truth of the Hebrew Bible and the truth of history. (Michael L. Brown, Answering Jewish Objections to Jesus: Theological Objections Vol. 2, 43-44 (Kindle Edition): Grand Rapids, MI: Baker Books)

[12] Jehovah's Witnesses do not question that this verse speaks prophetically of Jesus Christ, identifying him as the "Mighty God" (NWT). But they believe that the Son is merely "a god"—one of the "many 'gods' and many 'lords'" (1 Cor. 8: 5, NWT)—just as Satan, the devil, is called "the god of this system of things" (2 Cor. 4: 4, NWT). They see Jesus Christ as a created being, an angel. According to Watchtower theology, he is definitely not Almighty God Jehovah. The Witnesses actually have two gods, a big one and a little one: an "Almighty God," Jehovah—and a "mighty god," Jesus Christ….Now turn to the Bible to show the Jehovah's Witnesses that the Mighty God and the Almighty God are the same. You can do this in two steps. First, show that the risen Christ is not just mighty, but Almighty; and second, show that Almighty God Jehovah is also called the Mighty God. First: Have the Witness read, at Hebrews 1: 3, that Jesus Christ is "upholding the universe by his word of power" (RSV). How could anyone be more almighty than that? Then turn to Matthew 28: 18 and show that Jesus Christ has "all authority" (NWT) or "all power . . . in heaven and in earth" (KJV). By definition, this is what the word almighty means. Therefore, Jesus Christ is almighty. Second: Ask the Witness: "Since Isaiah was a Jew and therefore believed in only one God—Jehovah—who did Isaiah understand the Mighty God to be?" Certainly, Isaiah understood the Mighty God to be Jehovah. Next, invite the Witness to read Isaiah 10: 20–21 in his own Watchtower Bible: ". . . those remaining over of Israel . . . will certainly support themselves upon Jehovah, the Holy One of Israel, in trueness. A mere remnant will return, the remnant of Jacob, to the Mighty God." Yes, the inspired Word penned through Isaiah calls Jehovah "the Mighty God." Finally, to reinforce the point, ask the Witness to turn to Jeremiah 32: 18 in his own New World Translation. But, before he reads it, remind him that the Watchtower organization teaches that the Mighty God and the Almighty God are different—Jesus being the Mighty one and Jehovah the Almighty one. Then have the Witness read what Jeremiah wrote about "the true God, the great One, the mighty One, Jehovah of armies being his name . . ." (Jer. 32: 18, NWT, italics added). So, since Jesus is the Mighty God, and Jehovah is the Mighty God, who must Jesus be? (Let the JW reach the inescapable conclusion in his own mind that Jesus is Jehovah.). (David A. Reed, Jehovah's Witnesses Answered Verse by Verse, 42-43 (Kindle Edition): Grand Rapids, MI: Baker Books)

[13] It is true that Hebrew names are used descriptively, and it is true that in this context the messiah is described with a series of names. However, what is not true is that Jesus is called the Father. This passage is one of those unique passages in Hebrew where, when general principles of translation are used, it can lead to a confusing conclusion. The two words, "eternal" and "Father," are joined in a special way in Hebrew called "in construct." While words in construct are usually translated as a noun and its adjective, it is in reality similar to a genitive. For example: if the words, "pine and tree", were in construct, they would be translated "pine tree." However, a literal translation would be "tree of pine". In most cases where "constructs" are translated as a noun and an adjective there is no exegetical problem. The passage is easier to read in English. However, in some cases the two words together are laden with meaning in and of themselves, and the translation can be misleading. This passage is an example. It is not saying that Jesus is the eternal Father (Noun and adjective), but that Jesus is the father of eternity (genitive). The meaning of "father of eternity" is the begetter or originator of time. Quite simply, the passage is saying that Jesus is eternal. (Bruce Tucker, Oneness Pentecostal Churches:Their Doctrine and Practice-An Examination Of The Oneness Pentecostal Movement, 1157-1164 (Kindle Edition); Xlibris Corporation)

[14] Promise of the Child (9: 6-7) Michael Rydelnik and James Spencer note, "The joys described in vv. 1-5 are grounded in the birth of a child within the Davidic line." 32 This passage provides a further identification of both Immanuel's human birth and divine origin. Again, the emphasis in the passage, as in 7: 14, falls on the Child whom the prophet speaks of as if He were already born. 33 The perfect tense of the verbs emphasizes the actual historicity of this birth. It is an actual event in a definite time and place. The promise of eternal sovereignty had already been connected to David's throne since the divine declaration in 2Sm 7: 8-17. Also, the messianic concept of the One who is both the son of David and the Son of God (Ps 2: 7; 110: 1) was not new at this time. Victor Buksbazen observes that Jewish commentators did not dispute the messianic nature of this prophecy until recent times. He states, "The ancient (first century BC) Aramaic Targum Jonathan paraphrases this passage: And there was called His name from of old, Wonderful, Counsellor, Mighty God, He who lives forever, the Messiah in whose days peace shall increase. 34 The four titles of the child's name are obviously significant. Oswalt notes, "The titles underscore the ultimate deity of this child-deliverer." 35. (Edward E. Hindson, "Isaiah 9:1-7-The Deity Of Messiah," in Michael Rydelnik, Edwin Blum (General Editors), The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament, 835-836 (Kindle Edition): Chicago, IL: Moody Publishers)

[15] We should note that there is at least one biblical text that speaks explicitly of people "serving" Jesus Christ. The book of Daniel contains a vision in which people of all nations, tribes, and languages "serve" someone who is "like a Son of Man" (Dan. 7:13 NASB). In the New Testament we learn that Jesus Christ, of course, is that Son of Man (e.g., John 9:35-38; Rev. 1:12-18). In the Septuagint version of Daniel, the word translated "serve" is latreuo, which is also used in the Rahlfs edition of the Septuagint and in other critical editions of the Greek Old Testament. In the Greek version of Daniel produced in the late second century A.D. by Theodotion, the word translated "serve" is douloo, a far more common Greek word that has a broader range of meanings. Whichever Greek translation one chooses to follow, the underlyingAramaic word (Daniel 2:4-7:28 was originally written in Aramaic, not Hebrew) is pelach, a word that is always used to refer to rendering religious service or performing religious rituals in honor of a deity.6 In other words, latreuo is an excellent Greek translation of pelach. That is why all extant ancient Greek versions of Daniel usually use latreuo elsewhere in Daniel to translate pelach (Dan. 3:12, 14, 18, 28; 6:16, 20 [6:17, 21 in Greek] ).7 In the earlier chapters of the book, Daniel and his Jewish friends had refused to "serve" the image of Nebuchadnezzar or to "serve" Darius, identifying themselves as those who "serve" only their God, the living God (3:12, 14, 17, 18, 28; 6:16, 20). In this setting, the vision of people from all nations "serving" the Son of Man presents a startling contrast. The "service" that Daniel and his friends refused to give to Nebuchadnezzar's image or to Darius, Daniel envisions all nations giving to the heavenly Son of Man. Daniel's reference to the Son of Man being "served" implies a divine status for the Son of Man, not merely because of the use of that one word, but because cause of the context in which it is used. The universal sovereignty attributed to the Son of Man is earlier attributed to Daniel's God by the Babylonian and Persian kings….This language of a kingdom that will not be destroyed and that will endure forever is then applied to the kingdom of the Son of Man. To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting ing dominion that shall not pass away, and his kingship is one that shall never be destroyed. (7:14, emphasis added) Within this larger context, the reference to all peoples "serving" the Son of Man is confirmed as an expression of religious devotion. The One whom you regard as the Ruler of your entire universe for all time is by definition your God, and it would be the height of folly not to render religious devotion or service to him.' (Robert Bowman & J. Ed Komoszewski, Putting Jesus in His Place: The Case for the Deity of Christ, 636-658 (Kindle Edition); Grand Rapids, Michigan; Kregel Publications)

[16] For Young's Papa, if God were alone and solitary from eternity, then being other-centered would be out of the question, for there would be no other to be centered upon. Relationship itself and fellowship, even being open, personal, and approachable, would be quite foreign to the very nature of such a solitary God. "Love," C. S. Lewis says, "is something that one person has for another person. If God was a single person, then before the world was made, He was not love." 2 According to Saint Victor, "No one is properly said to have charity on the basis of his own private love of himself. And so it is necessary for love to be directed toward another for it to be charity. Therefore, where a plurality of persons is lacking, charity cannot exist." 3 Young, Lewis, and Saint Victor raise a great issue. If there is no relationship within God's eternal being, then there is no real basis in God's nature for caring about something other than himself, no basis for altruistic devotion to others or for loving a thing for its own sake. The love of a single-personed God would be inherently self-centered, narcissistic, and ultimately about God, not others. A solitary God could love others for their benefit only by shutting off, as it were, the fountain of his deeper and true nature. That would mean Papa would have only been pretending when she embraced Mackenzie on the porch. Hiding her real nature—self-interest, or private love—she put on the mask of acceptance, all the while waiting to see if her desires would be fulfilled. Her embrace (in this scenario) would be not for Mack's sake, but ultimately for her own, and thus would have been conditional upon a proper response at some point. This, it seems to me, is a huge point. Are we loved for what we can potentially bring to God's table, or are we loved for our own sake? Does the love of the Father, Son, and Spirit come with strings attached? Is our existence about relationship, or is it about performance? Is the universe the product of divine self-interest, or need, or perhaps boredom? Are we here to do something for God, for God's benefit? "What's important is this: If I were simply One God and only One Person, then you would find yourself in this Creation without something wonderful, without something essential even. And I would be utterly other than I am." "And we would be without…?" Mack didn't even know how to finish the question. "Love and relationship." (103) If God is alone and solitary, then in one way or another we were created for God's benefit, not ours. 4 But given that God is Father, Son, and Spirit, and given that relationship and love form the core of the trinitarian being, then we were "created to be loved" (99), and to live loved, and to love others without agenda (181f.). As Lewis says, "God, who needs nothing, loves into existence wholly superfluous creatures in order that He may love and perfect them." 5" (C. Baxter Kruger, The Shack Revisited: There Is More Going On Here than You Ever Dared to Dream, 117-119 (Kindle Edition); New York, NY; FaithWords)

[17] God's first gracious act toward humanity was not the Exodus nor the Cross, it was Creation. When God created, he acted freely and without compulsion. Humanity did not deserve to be created; it had no inherent right to exist. Neither was there some need which God had to satisfy through creation. God was not compelled by some inner necessity to create in order to preserve his own mental health. Creation was an act of unmerited love which arose freely out of God's will….But why does God seek a communion of love with creatures? Is God a solitary figure who needs to create in order to have fellowship with others? Does God need company? The Christian doctrine of Trinity, which is the triune nature of God's life, answers these questions…The doctrine of the Trinity teaches that the divine reality is a community of loving fellowship between the Father, Son and Spirit. It is a community of holy love. This communion of love explains why God created the cosmos. Even before the cosmos existed, there existed a community of love between the Father, Son and Spirit…If the intent of redemption is modeled after creation, then the intent of creation is clear. God intended to create a people to share his loving community; to have fellowship with God through the sharing of his love. Creation is an expression of grace and love which engages his people in the fellowship of the Spirit (2 Cor. 13: 14). But this fellowship was not created by a solitary, lonely God. Before the creation of the world, God existed as a community, not as a solitary being. God did not create because he needed fellowship, since he already enjoyed fellowship through the triune communion of the Father, Son and Spirit. This fellowship was not created by God, as though at some point in time God became a fellowship. Rather, it is who God is. God is a community of love because God is agape (1 John 4: 8). Consequently, God did not need to turn to anything outside of himself in order to experience loving fellowship and community. This was experienced in the mutual indwelling of God's Trinitarian fellowship. The grace of God was expressed in the act of creation. The gracious act of creation, an act of agape love, is God's decision to share what he already possessed. It was not to gain something he lacked. Rather, God decided to share his own loving fellowship within the triune community with others. This is an astounding but wondrous thought. God, without compulsion, decided to share his holy communion with those whom he created. God created out of the overflow of his love. It flows from the inner-Trinitarian love which decided to share itself with others. God decided to express his love by creating us. Just as God so loved the world that he gave his Son, he also so loved that he created a world with which to share his love. God's love, by his free decision, is self-giving and other-centered so that it seeks to share the joy of the divine communion with others. (John Mark Hicks, Come to the Table: Revisioning the Lord's Supper, 70-110 (Kindle Edition): Abilene, TX: Leafwood Publishers)