

The Names of God

by Lambert Dolphin

Old Testament (The Hebrew Scriptures, or Tanach):

EL: אֵל God ("mighty, strong, prominent") used 250 times in the OT See Gen. 7:1, 28:3, 35:11; Nu. 23:22; Josh. 3:10; 2 Sam. 22:31, 32; Neh. 1:5, 9:32; Isa. 9:6; Ezek. 10:5. El is linguistically equivalent to the Moslem "Allah," but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews. ELAH is Aramaic, "god." Elah appears in the Hebrew Bible in Jer. 10:11 (which is in Aramaic, and is plural, "gods"). In Daniel (the Aramaic sections) Elah is used both of pagan gods, and of the true God, also plural. Elah is equivalent to the Hebrew Eloah which some think is dual; Elohim is three or more. The gods of the nations are called "elohim." The origin of Eloah is obscure. Elohim is the more common plural form of El. Eloah is used 41 times in Job between 3:4 and 40:2, but fewer than 15 times elsewhere in the OT. See the [Catholic Encyclopedia entry on Elohim](#).

ELOHIM: אֱלֹהִים God (a plural noun, more than two, used with singular verbs); Elohim occurs 2,570 times in the OT, 32 times in Gen. 1. God as Creator, Preserver, Transcendent, Mighty and Strong. Eccl., Dan. Jonah use Elohim almost exclusively. See Gen. 17:7, 6:18, 9:15, 50:24; I Kings 8:23; Jer. 31:33; Isa. 40:1.

EL SHADDAI: אֱלֹהֵי שָׁדַי God Almighty or "God All Sufficient." 48 times in the OT, 31 times in Job. First used in Gen. 17:1, 2. (Gen. 31:29, 49:24, 25; Prov. 3:27; Micah 2:1; Isa. 60:15, 16, 66:10-13; Ruth 1:20, 21) In Rev. 16:7, "Lord God the Almighty." The Septuagint uses Greek "ikanos" meaning "all-sufficient" or "self-sufficient." The idols of the heathen are called "sheddim."

ADONAI: אֲדֹנָי Lord in our English Bibles (Capitol letter 'L', lower case, 'ord') (Adonai is plural, the sing. is "adon"). "Master" or "Lord" 300 times in the OT always plural when referring to God, when sing. the reference is to a human lord. Used 215 times to refer to men. First use of Adonai, Gen. 15:2. (Ex. 4:10; Judges 6:15; 2 Sam. 7:18-20; Ps. 8, 114:7, 135:5, 141:8, 109:21-28). Heavy use in Isaiah (Adonai Jehovah). 200 times by Ezekiel. Ten times in Dan. 9.

יהוה

JEHOVAH: **יהוה** LORD in our English Bibles (all capitals). **Yahweh, YHWH** is the covenant name of God. Occurs 6823 times in the OT First use Gen. 2:4 (Jehovah Elohim). From the verb "to be", *havah*, similar to *chavah* (to live), "The Self-Existent One," "I AM WHO I AM" or "I WILL BE WHO I WILL BE" as revealed to Moses at the burning bush, Ex.3. The name of God, too sacred to be uttered, abbreviated (. . .) or written "YHWH" without vowel points. The tetragrammaton. Josh., Judges, Sam., and Kings use Jehovah almost exclusively. The love of God is conditioned upon His moral and spiritual attributes. (Dan. 9:14; Ps. 11:7; Lev. 19:2; Hab. 1:12). Note Deut. 6:4, 5 known to Jews as the Sh'ma uses both Jehovah and Elohim to indicate one God with a plurality of persons.

JEHOVAH-JIREH: **יהוה יראה** "The Lord will Provide." Gen. 22:14. From "jireh" ("to see" or "to provide," or to "foresee" as a prophet.) God always provides, adequate when the times come.

JEHOVAH-ROPHE: **יהוה רפא** "The Lord Who Heals" Ex. 15:22-26. From "rophe" ("to heal"); implies spiritual, emotional as well as physical healing. (Jer. 30:17, 3:22; Isa. 61:1) God heals body, soul and spirit; all levels of man's being.

JEHOVAH-NISSI: **יהוה נס** "The Lord Our Banner." Ex. 17:15. God on the battlefield, from word which means "to glisten," "to lift up," See Psalm 4:6.

JEHOVAH-M'KADDESH: **יהוה קדש** "The Lord Who Sanctifies" Lev. 20:8. "To make whole, set apart for holiness."

JEHOVAH-SHALOM: **יהוה שלום** "The Lord Our Peace" Judges 6:24. "Shalom" translated "peace" 170 times means "whole," "finished," "fulfilled," "perfected." Related to "well," welfare." Deut. 27:6; Dan. 5:26; I Kings 9:25 8:61; Gen. 15:16; Ex. 21:34, 22:5, 6; Lev. 7:11-21. Shalom means that kind of peace that results from being a whole person in right relationship to God and to one's fellow man.

SHEPHERD: **רעה** Psa. 23, 79:13, 95:7, 80:1, 100:3; Gen. 49:24; Isa. 40:11.

JUDGE: **שפוט** Psa. 7:8, 96:13.

JEHOVAH ELOHIM: יהוה אלהים "LORD God" Gen. 2:4; Judges 5:3; Isa. 17:6; Zeph. 2:9; Psa. 59:5, etc.

JEHOVAH-TSIDKENU יהוה צדקנו "The Lord Our Righteousness" Jer. 23:5, 6, 33:16. From "tsidek" (straight, stiff, balanced - as on scales - full weight, justice, right, righteous, declared innocent.) God our Righteousness.

JEHOVAH-ROHI: יהוה רעה "The Lord Our Shepherd" Psa. 23, from "ro'eh" (to pasture).

JEHOVAH-SHAMMAH: יהוה שמה "The Lord is There" (Ezek. 48:35).

JEHOVAH-SABAOTH: יהוה צבא "The Lord of Hosts" The commander of the angelic host and the armies of God. Isa. 1:24; Psa. 46:7, 11; 2 Kings 3:9-12; Jer. 11:20 (NT: Rom. 9:29; James 5:4, Rev. 19: 11-16).

EL ELYON: אל עליון 'Most High' (from "to go up") Deut. 26:19, 32:8; Psa. 18:13; Gen. 14:18; Nu. 24:16; Psa. 78:35, 7:17, 18:13, 97:9, 56:2, 78:56, 18:13; Dan. 7:25, 27; Isa. 14:14.

ABHIR: אביר 'Mighty One', ("to be strong") Gen. 49:24; Deut. 10:17; Psa. 132:2, 5; Isa. 1:24, 49:26, 60:1.

BRANCH: צמח (tsemach), The Branch: Zech. 3:8, 6:12; Isa. 4:2; Jer. 23:5, 33:15.

KADOSH: קדוש "Holy One" Psa. 71:22; Isa. 40:25, 43:3, 48:17. Isaiah uses the expression "the Holy One of Israel" 29 times.

SHAPHAT: שפוט "Judge" Gen. 18:25

EL ROI: אל רואי "God of Seeing" Hagar in Gen. 16:13. The God Who opens our eyes.

KANNA: קנא "Jealous" (zealous). Ex. 20:5, 34:14; Deut. 5:9; Isa. 9:7; Zech. 1:14, 8:2.

PALET: פלט "Deliverer" Psa. 18:2.

YESHA: **ישוע** (Y'shua) "Savior" Isa. 43:3. Jesus is the Greek equivalent of the Hebrew "Joshua." The latter is a contraction of Je-Hoshua. ("Christ", the anointed one is equivalent to the Hebrew Maschiah, or Messiah).

GAOL: **גואל** "Redeemer" (to buy back by paying a price). Job 19:25; For example, the antitype corresponding to Boaz the Kinsman-Redeemer in the Book of Ruth.

MAGEN: **מגן** "Shield" Psa. 3:3, 18:30.

STONE: **אבן** Gen. 49:24

EYALUTH: **אילות** "Strength" Psa. 22:19.

TSADDIQ: **צדיק** "Righteous One" Psa. 7:9.

EL-OLAM: **אל עולם** "Everlasting God" (God of everlasting time) Gen. 21:33; Psa. 90:1-3, 93:2; Isa. 26:4.

EL-BERITH: **אל רית** "God of the Covenant" Used of Baal in Judges 9:46. Probably used originally to refer to the God of Israel.

EL-GIBHOR: **ל גבור** Mighty God, God the Warrior (Isaiah 9:6)

ZUR: **צור** "God our Rock" Deut. 32:18; Isa. 30:29.

Malachi calls Messiah "The Sun of Righteousness" (Malachi 4:2).

Isaiah calls Messiah "Wonderful Counselor (pele' ya'ats), Mighty God (El Gibhor), Everlasting Father ('ad ab), Prince of Peace (sar shalom)" (Isa. 9:6).

'Attiq Yomin (Aramaic): "Ancient of Days," Dan. 7:9, 13, 22.

MELEKH: **מלך** "King" Psa. 5:2, 29:10, 44:4, 47:6-8, 48:2, 68:24, 74:12, 95:3, 97:1, 99:4, 146:10; Isa. 5:1, 5, 41:21, 43:15, 44:6; 52:7, 52:10.

"The Angel of the Lord: " Gen. 16:7ff, 21:17, 22:11, 15ff, 18:1-19:1, 24:7, 40, 31:11-13, 32:24-30; Ex. 3:6, 13:21, Ezek. 1:10-13. Seen in the theophanies, or pre-incarnate appearances of the Son of God in the OT (See I Cor. 10:3 NT).

FATHER: **אב** 2 Sam. 7:14-15; Psa. 68:5; Isa. 63:16, 64:8; Mal. 1:6.

THE FIRST AND LAST: Isa. 44:6, 48:12.

Outstanding Reference: [Hebrew Names and Titles for God](#)

New Testament Scriptures, (Greek):

KURIOS: (kurios) "Lord" Found some 600 times in the NT.

DESPOTES: (despotes) "Lord" 5 times: Lu. 2:29; Acts 4:24; 2 Pet. 2:1; Jude 4; Rev. 6:10.

THEOS: (yeos) "God" (equivalent to the Hebrew Elohim), 1,000 times in the NT. In the NT all the persons of the trinity are called "God" at one time or another.

I AM: Jesus upset his generation especially when He said, "Before Abraham was, I AM," John 8:58. Note also his claim to be Jehovah in such phrases as "I AM the Light of the world," "the bread of life," "living water," "the Resurrection and the Life," "the Way, Truth and the Life" in John's Gospel. From the Hebrew OT verb "to be" signifying a Living, Intelligent, Personal Being.

THEOTES: "Godhead" Col. 2:9; Rom. 1:20.

HUPSISTOS: "Highest" Mt. 21:9.

SOTER: (soter) "Savior" Luke 1:4 7.

WORD: (logos) John 1:1ff

ALMIGHTY: (pantokrator) 2 Cor. 6:18, Revelation, 9t, e.g. 19:6.

JESUS: Derived from the Hebrew "Joshua" (Y'shua) or "Je-Hoshua" meaning JEHOVAH IS SALVATION.



CHRIST: is equivalent to the Hebrew 'Messiah' (Meshiach), "The Anointed One."

Other NT Titles for Jesus: Shepherd of the Sheep; Master; King of kings; Lord of lords; Bishop and Guardian of our Souls; Daystar, Deliverer, Advocate, Last (or Second) Adam, Ancient of Days, Branch, Chief Cornerstone, Immanuel, First Born, Head of the Body, Physician, Rock, Root of Jesse, Stone, Potentate; Chief Apostle; Great High Priest; Pioneer and Perfecter of our Faith (or Author and Finisher); Lamb of God; Lamb Slain before the Foundation of the World; Lord God Almighty.

LOGOS: "The Word of God" John I; Rev. 19:13.

SOPHIA: "The Wisdom of God," referring to Christ, refers back to Proverbs (I Cor. 1,2)

Father, Son, Holy Spirit: Christian orthodoxy has always understood God to be One God in Three Persons (Elohim). In The NT each person of the godhead is called "God" and "Lord" at least once.

Names for the Holy Spirit: Counselor; Comforter; Baptizer; Advocate; Strengthener; Sanctifier; Spirit of Christ (not the same as the spirit of Christ); Seven-Fold Spirit (Rev.); Spirit of Truth; Spirit of Grace; Spirit of Mercy; Spirit of God; Spirit of Holiness; Spirit of Life. Symbolized in OT and NT by (1) breath or wind; (2) fire; (3) water; (4) oil; (5) light; (6) a dove.

The Deity of the Lord Jesus Christ: Most Study Bibles have notes which give references to the Deity of our Lord Jesus Christ. Here is what the Scofield Study Bible Notes say:

(1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7-13; 18:2-23. especially v. 17; 32. 28 with Hos. 12:3-5; Ex. 3:2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2-9), and God (Psa. 45:6, 7 with Heb. 1:8,9; Psa. 110. with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110.4 with Heb. 5:6; 6. 20:7. 17-21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jeho-vistic I AM. (The pronoun "he" is not in the Greek; cf. John 8:24; John 8:56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10:33; 18:4-6, where, also "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42-45. See Gen. 15:2, note). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2:5-7; Lk. 7:48-50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11-14, when Jesus was fifty miles away; Mk. 11:6-8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21-23; 6. is); mastery over nature, and creative power (Lk. 9:16. 17; John 2:9, 10:28). (f) He received and approved human worship (Mt. 14:33; 28: 9, John 20: 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20. 28; Acts 20:28; Rom. 1:4; 9:5; 2 Thess. 1:12; 1 Tim. 3:16; Tit. 2:23; Heb. 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20, 28:20; John 1:2, 2:23-25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8,17,18; 2:23; 11. 17; 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3. 16:17, Col. 1:16, 17; Heb. 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14, Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4). Philippians 2 is the great Chapter on the kenosis or self-emptying of the Lord Jesus Christ when He became a man. His equality with the Father as the Son of God is stated here.

Note also John 5:18 "This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God."

A well-known NT passage of mine is Romans 9:5 "...to them (the Jewish race) belong the patriarchs, and of their race, according to the flesh, is the Messiah (who is) God who is over all, blessed for ever. Amen."

ALPHA AND OMEGA: The First and the Last, The Beginning and The End (Rev. 1).

Additional Reading: [Names of God, by Nathan Stone](#)

The Trinity

Notes on the Trinity

by "Richard Young" (richard_e_young@hotmail.com)

These notes briefly comment on the idea of Jesus being God in human flesh and the idea of the trinity (the One God consisting of three persons).

The unique thing about Jesus is that he was fully man and fully God. That is, He is God come in the flesh. So, just as the tabernacle was the place where God dwelt among the Israelis so was Jesus. That is why John wrote:

"And the Word [i.e., God - see John 1:1] became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14).

In the Old Testament we see God clothe Himself in a cloud, a pillar of fire (see Ex 13:21), and as a man when He appeared to Abraham (see Gen 18). [Jesus was tempted but without sin, His death was because He was punished for our sins which were put upon Him, I'll not dwell on this aspect of the incarnation but go into the main idea of the trinity].

The concept of the "trinity" is that God consists of three persons who are one in being and nature. The concept of the "trinity" is not something that one just reads a verse or two and says "so there it is!" The word itself is not a translation of any word or phrase found in the Bible. The concept is derived and "falls out" of the

evidence. Without Jesus' revelation when He was on earth I would say that the idea of the trinity would be difficult to determine from the Hebrew Scriptures, for after all, Deuteronomy 6:4 states "the LORD is one." But, because of Jesus, we are forced to re-examine our first impression understanding of this statement. Here are the pieces:

(1) Jesus speaks to the Father in the second person. Jesus refers to the Father and the Holy Spirit in the third person. Jesus refers to His will being distinct from His Father's "not my will but yours be done."

(2) The Father, Jesus, and the Holy Spirit are all referred to as God. Each is described as deserving of worship by us something only God Himself is worthy of.

(3) The Scriptures clearly teach that "the LORD is one" and that there are "none besides Him."

From these pieces the idea of God's nature being more complex than we would have imagined emerges. The question then needs to be addressed as to exactly what "one" means in Deuteronomy 6:4. Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus wants us to be one as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children. This concept of "one" then does not then refer to a uniform or homogeneous state of being; men and women are very different (despite what some feminists would have you believe) and the members of the body of Christ are also very different. Individuals who are united in marriage do not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married. If the members of the body of Christ were to become a "uniform and homogeneous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness." The "oneness" must refer not to a homogeneous singularity. The oneness of the marriage and the body of Christ are reflective of the nature of God Himself.

What exactly does "oneness" then mean? The Hebrew word used for God as one "*echad*." *Echad* can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Num 13:23 *echad* refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand

all of these parts constitute "one person." Echad was the word to describe the "one flesh" of marriage (Gen 2:24). Since God is referred to as "echad" in the same way as man and woman are referred to as "echad" this heavily implies that the oneness of marriage reflects the oneness of God. We also see echad used very intensely in Ezekiel 37:15-28 in the prophecy of the "two sticks" of Israel and Judah becoming one. In that prophecy we have a representative picture and the actuality. Examine the passage carefully and you will see that the intent of the two sticks is to be a picture that Ezekiel first shows to the captive Jews in Babylon. The idea is that they would remember this message as they go about their daily activities and would pick up sticks (for building cooking fires, for example) and be reminded of this promise of God and have hope. In Ezek 37:17 the sticks don't fuse together into a single stick. It appears that this was representative of the reality of what happens in God's hand in Ezek 37:19. Even then, Judah and Israel contain distinct tribes (after all, one must know who the Levites are for priests and who the tribe of Judah is from which the Messiah will come). So the oneness of the two sticks in Ezekiel's hand obviously is a representative oneness and echad in Ezek 37:17 could be easily translated as "united." But, nevertheless, the oneness of Israel and Judah still consists of many individuals from twelve distinct tribes. The individuals do not become a homogeneous consciousness or a physical singularity of any sort. We are dealing on a spiritual level of oneness, which is reflective of God's nature. The "oneness: we observe in marriage and the other examples are shadows of the reality of the oneness within God.

Now the true nature of God's oneness we can only describe by how it appears to us from what Jesus said and did. The best words we have to describe the members of the trinity seem to be as "persons."

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What doth it profit thee to enter into deep discussions concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skillful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should this profit thee without the love and grace of God? --Thomas a Kempis (1380-1471), *Of the Imitation of Christ*

Notes on the Trinity

by Helen Fryman Setterfield (bhs4light@sbcglobal.net)

The concept of the Trinity is present from the opening verse of the Bible, actually. The word "God" in Genesis 1:1 is "elohim." This is not a simple plural of the word 'god.' The plural of that word, which means 'two,' is "eloh." "Elohim" means "three or more."

In Deuteronomy 6:4, we have the resounding,

"Hear O Israel, the LORD our God, the LORD is one!"

"God" is, there again, "Elohim." What is also interesting is that the last word of that, the word "one" is the word "echad." "Echad" means unity in plurality. It is the same word used regarding marriage in Genesis. 2:24, when a man is to leave his mother and father and become one with his wife. The word which is NOT used there to mean "one" is "yachid." "Yachid" means a unique singularity. Now go to Isaiah 9 -- the famous Christmas verse:

**"For unto us a child is born
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace."**

Now go to Isaiah 44:6 --

**"This is what the LORD says -- Israel's King and Redeemer, the LORD
Almighty:
I am the first and I am the last;
Apart from me there is no God."**

Please cross reference this with Jesus' words to John in Revelation 1:17-18 --

**"Do not be afraid.
I am the First and the Last.
I am the Living One.
I was dead, and behold I am alive for ever and ever."**

Check the Gospel of John, opening sentences, opening chapter:

**"In the beginning was the Word. And the Word was with God and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. [Remember Genesis 1:1 -- "In the beginning, God created the heavens and the earth.:]
The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."**

Please note also that the absolutely correct translation of the Greek is "...and God was the Word," - I urge you to look it up. And remember Jesus words' at the end of Matthew: "...baptizing them in the name of the Father, and of the Son, and of the Holy Spirit...." and, again, Jesus' words defining eternal life in John 17:3 clearly equate Him with the Father. And so, although we may not understand the Trinity with our human minds very well, the doctrine of the Trinity is present in the Bible from the first. Jesus is God

Himself in the flesh, and it was because this was His very claim that the Pharisees were so outraged and attempted several times to stone Him.

THE TRINITY (GENERAL)

God is a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as Father. They are separate persons; yet, they are all the one God. They are in absolute perfect harmony consisting of one substance. They are co-eternal, co-equal, and co-powerful. If any one of the three were removed, there would be no God. A further point of clarification is that God is not one person, the Father, with Jesus as a creation and the Holy Spirit as a force (Jehovah's Witnesses). Neither is He one person who took three consecutive forms, i.e., the Father who became the Son who then became the Holy Spirit (United Pentecostal). Nor is the Trinity an office held by three separate Gods (Mormonism). The chart below should help you to see how the doctrine of the Trinity is derived from Scripture. The list is not exhaustive, only illustrative. "I am the LORD, and there is no other; besides Me there is no God" (Isaiah 45:5).

THE TRINITY (ATTRIBUTES)

	Father	Son	Holy Spirit
Called God	Philippians 1:2	John 1:1,14	Acts 5:3-4
Creator	Isaiah 64:8; 44:24	Colossians 1:15-17	Job 33:4,26:13
Resurrects	1 Thessalonians 1:10	John 2:19, 10:17	Romans 8:11
Indwells	2 Corinthians 6:16	Colossians 1:27	John 14:17
Everywhere	1 Kings 8:27	Matthew 28:20	Psalms 139:7-10
All knowing	1 John 3:20	John 16:30	1 Corinthians 2:10-11
Sanctifies	1 Thessalonians 5:23	Hebrews 2:11	1 Peter 1:2
Life giver	Genesis. 2:7	John 1:3; 5:21	2 Corinthians 3:6,8
Fellowship	1 John 1:3	1 Corinthians 1:9	2 Corinthians 13:14
Eternal	Psalms 90:2	Micah 5:1-2	Romans 8:11
A Will	Luke 22:42	Luke 22:42	1 Corinthians 12:11
Speaks	Matthew 3:17	Luke 5:20; 7:48	Acts 8:29
Love	John 3:16	Ephesians 5: 25	Romans 15:30
Searches the heart	Jeremiah 17:10	Revelation. 2:23	1 Corinthians 2:10
We belong to	John 17:9	John 17:6	

Savior	1 Timothy 1:1; 2:3	2 Timothy 1:10	
We serve	Matthew 4:10	Colossians 3:24	
Believe in	John 14:1	John 14:1	
Gives joy		John 15:11	Romans 14:17
Judges	John 8:50	John 5:21,30	

Some Unique Scriptures

Revelation 1:7-8 Jesus was the Almighty.
 Genesis 17:1 And the Almighty was God.
 John 8:58 Jesus was the "I Am"
 Exodus 3:14 and the "I Am" was God
 Acts 3:14 Jesus was the "HOLY ONE"
 Isaiah 43:15 and the "HOLY ONE" was God
 John 8:24 Jesus is the "I Am He"
 Isaiah 43:10 and the "I Am He" was God
 Revelation 22:13 Jesus is the "First and the Last"
 Isaiah 44:6 and the "First and the Last" was God
 I Corinthians 10:4 Jesus was "The Rock"
 Psalm 18:31 and "The Rock" was God
 II Corinthians 11:2 Jesus was the "One HUSBAND"
 Jeremiah 31:32 and the "One HUSBAND" was God
 Matthew 23:8 Jesus was the "ONE MASTER"
 Malachi 1:6 and the "ONE MASTER" was God
 John 10:16 Jesus was the "One SHEPHERD"
 Isaiah 40:11 and the "ONE SHEPHERD" was God
 Acts 4:12 Jesus was the "ONE SAVIOR"
 Isaiah 45:21 and the "ONE SAVIOR" was God
 Luke 1:68 Jesus was the "ONE REDEEMER"
 Isaiah 41:14 and the "ONE REDEEMER" was God
 Revelation 19:16 Jesus was "LORD OF LORDS"
 1 Timothy 6:14 Jesus was "LORD OF LORDS"
 Deuteronomy 10:17 and the "LORD OF LORDS" was God
 Philippians 2:10 Every knee must bow to Jesus
 Isaiah 45:23 Every knee must bow to God
 John 1: 3-10 Jesus was the "ONE CREATOR"
 Isaiah 44:24 Jesus was the "ONE CREATOR"
 Genesis 1:1 and the "ONE CREATOR" was God
 John 1:49 Jesus was "KING OF ISRAEL"
 Isaiah 44:6 and the "KING OF ISRAEL" was God
 Deuteronomy 4:35 The Lord He is God, there is NONE else beside him
 Deuteronomy 4:39 there is None Else
 Deuteronomy 6:4 the Lord our God is ONE Lord
 Deuteronomy 32:39 I even I, am He and THERE IS NO GOD WITH ME

1 Kings 8:60 The LORD is God - There is None Else
 2 Kings 19:15 You ALONE are the only true God
 Psalm 86:10 You are God, YOU ALONE
 Isaiah 42:8 I am Jehovah, and to no one else shall I give my own glory
 Isaiah 43:10,11 Before me there was no God formed
 NEITHER SHALL THERE BE AFTER ME. I, EVEN I AM THE LORD:
 AND BESIDE ME THERE IS NO SAVIOR.
 Isaiah 44:6 I AM THE FIRST, AND THE LAST: AND BESIDE ME THERE IS NO
 GOD
 Isaiah 45:5 I am the Lord, and there is NONE ELSE, THERE IS NO GOD
 BESIDE ME
 Isaiah 45:6 There is NONE beside Me. I am the Lord and there is NONE else.
 Isaiah 45:15 you are a God, the /god of Israel, a Savior.
 Isaiah 45:22 turn to me and be saved. For I am God, and there is no one else
 Isaiah 48:11 I will not give my glory unto another.
 Isaiah 45:5
 Isaiah 48:12 I am he, I am the first, I also am the Last. Revelation 1:8
 Hosea 13:4 I am Jehovah your God, there was no God except me, and there was
 no savior but I.
 Joel 2:27 I am your God, and None Else
 Zechariah 14:9 In that day shall there be ONE LORD AND HIS NAME ONE
 Philippians 2:11 that Jesus Christ is Lord, to the Glory of God the Father
 Matthew 23:9 For one is your Father, the heavenly one
 Mark 12:29 Jehovah our god is one Jehovah

The "I AMs" of Jesus

Introduction

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." And 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 at God. Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" He said, "But I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain." Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "**I AM WHO I AM.**" And he said, "Say this to the people of Israel, '**I AM** has sent me to you.'" God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

this is my name for ever, and thus I am to be remembered throughout all generations.(Exodus 3:1-15)

John's Gospel:

1. Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." They said to him, "Lord, give us this bread always." Jesus said to them, "**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst. (John 6:26-35)

2. Again Jesus spoke to them, saying, "**I am the light of the world**; he who follows me will not walk in darkness, but will have the light of life." The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know whence I have come and whither I am going, but you do not know whence I come or whither I am going. 15 You judge according to the flesh, I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone that judge, but I and he who sent me. In your law it is written that the testimony of two men is true; I bear witness to myself, and the Father who sent me bears witness to me." They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also." These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.(John 8:12-20)

3. "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, **I am the door of the sheep**. All who came before me are thieves and robbers; but the sheep did not heed them. I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture.

4. The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. **I am the good shepherd**. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the

wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father." (John 10:10-14)

5.[Jesus]...said to them, "Our friend Lazarus has fallen asleep, but I go to awake him out of sleep." The disciples said to him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, "Lazarus is dead; and for your sake I am glad that I was not there, so that you may believe. But let us go to him." Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "**I am the resurrection and the life**; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." (John 11:11-27)

6. "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "**I am the way, and the truth, and the life**; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." (John 14:1-7)

7. "**I am the true vine**, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my

Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.(John 15:1-10)

8. Truly, truly, I say to you, if any one keeps my word, he will never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If any one keeps my word, he will never taste death.' Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?" Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God. But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. Your father Abraham rejoiced that he was to see my day; he saw it and was glad." The Jews then said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Truly, truly, I say to you, **before Abraham was, I am.**" So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.(John 8:51-59)

9. When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "**I AM.**" Judas, who betrayed him, was standing with them. When he said to them, "**I AM,**" they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." (John 18:1-9)

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More Notes on the Trinity

by Richard Young

http://home.talkcity.com/LibraryLawn/richard_e_young/Communications.html

The concept of the "trinity" is that God consists of three persons who are one in being and nature. The concept of the "trinity" is not something that one just reads a verse or two and says "so there it is!" The word itself is not a translation of any word or phrase found in the Bible. The concept is derived and "falls out" of the evidence. Without Jesus' revelation when He was on earth I would say that the idea of the trinity would be difficult to determine from the Hebrew Scriptures, for after all, Deuteronomy 6:4 states "the LORD [YHWH] is one." But, because of Jesus, we are forced to re-examine our first impression understanding of this statement. Here are the pieces:

1) Jesus speaks to the Father in the second person. Jesus refers to the Father and the Holy Spirit in the third person. Jesus refers to His will being distinct from His Father's "not my will but yours be done."

2) The Father, Jesus, and the Holy Spirit are all referred to as God. Each is described as deserving of worship by us something only God Himself is worthy of.

3) The Scriptures clearly teach that "the LORD is one" and that there are "none besides Him." [Scriptures will be provided later in this article that demonstrate these items].

From these pieces the idea of God's nature being more complex than we would have imagined emerges. The question then needs to be addressed as to exactly what "one" means in Deuteronomy 6:4. Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus wants us to be one as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children. This concept of "one" then does not then refer to a uniform or homogeneous state of being; men and women are very different (despite what some feminists would have you believe) and the members of the body of Christ are also very different. Individuals who are united in marriage do not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married. If the members of the body of Christ were to become a "uniform and homogeneous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness." The "oneness" must refer not to a homogeneous singularity. The oneness of the marriage and the body of Christ are reflective of the nature of God Himself.

What exactly does "oneness" then mean? The Hebrew word used for God as one is "echad." Echad can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Num 13:23 echad refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand all of these parts constitute "one person." Echad was the word to describe the "one flesh" of marriage (Gen 2:24). Since God is referred to as "echad" in the same way as man and woman are referred to as "echad" this heavily implies that the oneness of marriage reflects the oneness of God. We also see echad used very intensely in Ezekiel 37:15-28 in the prophecy of the "two sticks" of Israel and Judah becoming one. In that prophecy we have a representative picture and the actuality. Examine the passage carefully and you will see that the intent of the two sticks is to be a picture that Ezekiel first shows to the captive Jews in Babylon. The idea is that they would remember this message as they go about

their daily activities and would pick up sticks (for building cooking fires, for example) and be reminded of this promise of God and have hope. In Ezek 37:17 the sticks don't fuse together into a single stick. It appears that this was representative of the reality of what happens in God's hand in Ezek 37:19. Even then, Judah and Israel contain distinct tribes (after all, one must know who the Levites are for priests and who the tribe of Judah is from which the Messiah will come). So the oneness of the two sticks in Ezekiel's hand obviously is a representative oneness and echad in Ezek 37:17 could be easily translated as "united." But, nevertheless, the oneness of Israel and Judah still consists of many individuals from twelve distinct tribes. The individuals do not become a homogeneous consciousness or a physical singularity of any sort. We are dealing on a spiritual level of oneness, which is reflective of God's nature. The "oneness: we observe in marriage and the other examples are shadows of the reality of the oneness within God.

Now the true nature of God's oneness we can only describe by how it appears to us from what Jesus said and did. The best words we have to describe the members of the trinity seem to be as "persons."

Let's look at some Scriptures pertaining to the trinity.

At the baptism of Jesus we see the following:

"Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased." (Luke 3:21-22). We see three mentioned:

- 1) Jesus
- 2) Holy Spirit
- 3) Father (implied by "my beloved Son")

We see these three mentioned together at other times:

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." (2 Cor 13:14).

"There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." (Eph 4:4-6).

Jesus later tells his disciples to "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matt 28:19).

The point of this is that we are speaking of three distinct persons. Now let's press on to examine each of these persons.

The Father:

I don't think I need to go into any detail here. It is pretty clear that the references to "the Father" are to God (see, for example, John 20:17). So let me go on.

The Son:

The Scriptures tell us that only God is permitted to receive worship (see Matt 4:10; Luke 4:8; Ex 20:2-5)

Yet Jesus receives worship:

"Jesus heard that they had put him out, and finding him, He said, 'Do you believe in the Son of Man?' He answered, 'Who is He, Lord, that I may believe in Him?'

Jesus said to him, 'You have both seen Him, and He is the one who is talking with you.' And he said, 'Lord, I believe.' And he worshiped Him." (John 9:35-38).
"When they got into the boat, the wind stopped. And those who were in the boat worshiped Him, saying, 'You are certainly God's Son!'" (Matt 14:32-33).
"And when He again brings the firstborn into the world, He says, 'And let all the angels of God worship Him.'" (Heb 1:6).

We see that the angels of God refuse worship:

"Then I fell at his feet to worship him. But he said to me, 'Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.'" (Rev 19:10).
See also Rev 22:8-9.

Jesus is declared to be God:

"Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." (Phil 2:5-11).

An interesting note here is the Paul stating that "bestowed on Him the name which is above every name." YHWH is referred to as "the Name" (Hebrew, "hashem"). To say that Jesus is above every name can only mean one thing to a Jew like Paul. Only one name is above every name and that is hashem (YHWH). Thus, Paul has unmistakably referred to Jesus as YHWH.

"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 came into being through Him, and apart from Him nothing came into being that has come into being.... And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:1-3,14). Note how John 1:1 parallels Genesis 1:1. The parallel is intentional to show that Jesus is the Creator God of Gen 1:1.

"He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him. He is before all things, and in Him all things hold together." (Col 1:15-17).

"For in Him all the fullness of Deity dwells in bodily form" (Col 2:9).

"looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus" (Titus 2:13).

Jesus is given the same titles and attributes as YHWH. Below are several parallels. For each attribute there are two sets of references. The first reference set is to Jesus and the second is to YHWH in the Hebrew Scriptures: (from The New Evidence that Demands a Verdict by Josh McDowell)

Creator: John 1:3 (Jesus); Isa 40:28 (YHWH)

Savior: John 4:42 (Jesus); Isa 45:22; 43:11 (YHWH)

Raise the dead: John 5:21 (Jesus); I Sam 2:6 (YHWH)

Judge: John 5:27; Matt 25:31-46 (Jesus); Joel 3:12 (YHWH)

Light: John 8:12 (Jesus); Isa 60:19-20 (YHWH)

"I AM": John 8:58; 18:5,6 (Jesus); Ex 3:14 (YHWH)

Shepherd: John 10:11 (Jesus); Ps 23:1 (YHWH)

Glory of God: John 17:1,5 (Jesus); Isa 42:8; 48:11 (YHWH)

First and last: Rev 1:17; 2:8 (Jesus); Isa 41:4; 44:6 (YHWH)

Redeemer: Rev 5:9 (Jesus); Hosea 13:14 (YHWH)

Bridegroom: Rev 21:2; Matt 25:1ff (Jesus); Isa 62:5; Hosea 2:16 (YHWH)

Rock: I Cor 10:4 (Jesus); Ps 18:2 (YHWH)

Forgiver of sins: Mark 2:7,10; Jer 31:34 (YHWH)

Worshiped by angels: Heb 1:6 (Jesus); Ps 148:2 (YHWH)

Addressed in prayer: Acts 7:59 (Jesus); throughout Hebrew Scriptures (YHWH)

Creator of angels: Col 1:16 (Jesus); Ps 148:5 (YHWH)

Confessed as Lord: Phil 2:11 (Jesus); Isa 45:23 (YHWH)

Because of who Jesus is (i.e., YHWH) then we are to give Him the proper respect and worship He deserves.

Spirit:

The Holy Spirit is a person, distinct from Jesus and the Father:

"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you." (John 14:16-17).

The Spirit teaches, testifies, convicts, lives, and is grieved:

"for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 12:12).

"When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me" (John 15:26)

"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment" (John 16:7-8).

"You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you." (Rom 8:9a) See also I Cor 3:16.

"Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption." (Eph 4:30).

The Holy Spirit is God:

"And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him." (Luke 12:10).

"But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.'" (Acts 5:3-4).

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." (2 Cor 3:17).

The Nature of God as "One"

The Apostle John wrote in one his letters that "God is love." This statement sounds simple but is packed with implications. First, since God is love from all eternity (without any creation) and by Himself then it must be understood with respect to God Himself. But love only has a meaning when it involves a relationship between persons. This implies that the One God - if He is love in and of Himself - must exist as a relationship. Let's explore this concept of God being "One" a little bit further.

The relationships God has established between people (e.g., marriage partners, parent/child, king/subject, etc) are pictures of the relationship within God and between God and man. Each image presents a different facet of that relationship. Each is necessary to grasp the reality.

Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus calls us to be one with Him, as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen. 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children. This concept of "one" then does not then refer to a uniform or homogeneous state of being; men and women are very different (despite what some feminists would have you believe). The "members of the body of Christ" are also very different. Individuals who are united in marriage do

not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married. If the members of the body of Christ were to become a "uniform and homogeneous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness." The "oneness" must refer not to a homogeneous singularity. The oneness of the marriage and the body of Christ are reflective of the nature of God Himself.

What exactly does "oneness" then mean? The Hebrew word used for God as one is *echad*. *Echad* can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Numbers 13:23 *echad* refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand all of these parts constitute "one person." *Echad* is the word to describe the "one flesh" nature of marriage (Gen. 2:24). Since God is referred to as *echad* in the same way as man and woman are referred to as *echad* this heavily implies that the oneness of marriage reflects the oneness of God. The individuals do not become a homogeneous consciousness or a physical singularity of any sort. We are dealing on a spiritual level of oneness, which is reflective of God's nature. The "oneness" we observe in marriage and the other examples are shadows of the reality of the oneness within God.

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[Additional Resources on the Trinity](#)

[Trinity Help from C.S. Lewis \(Mere Christianity\)](#)

Who Is God?

By Ray C. Stedman

God consists of three persons: Father, Son and Spirit. We cannot experience him in any other way. But though we usually list him as Father, Son and Spirit, the actual experience of God is different. We first meet the Son, by means of the Spirit, and then the Father.

The Father is the source. The Father is unseen, unknown, except as he continually embodies himself (makes himself

visible) in the Son. The Son is who we see and hear and know. He is ceaselessly embodying the Father, day by day, hour by hour, moment by moment. He is perpetually revealing the Father, hitherto invisible.

The Father is logically first, but not chronologically. For the Son exists as long as the Father exists, and is coexistent with the Father. The Father acts through and in the Son. He makes himself visible only in the Son. It is in the Son that the Father becomes a part of human life, and so is born and lives and dies in human life.

The Spirit, in turn, comes from the Son . He does not embody the Son. On the contrary, God, in issuing from the Son into the Spirit becomes invisible again. The Spirit proceeds silently, endlessly, invisibly from the Son.

But the Son is not the source of the Spirit which proceeds from him. The Father is the source of both the Son and the Spirit. Back of the Son is the Father out of which the Son comes. The Spirit issues and proceeds from the Father, through the Son.

The Son therefore comes out from the invisible Father and perpetually and ever-newly embodies the Father in visible, audible, livable form, and returns again into invisible God in the Spirit.

The Spirit acts invisibly. He continually influences us with regard to the Son. He casts light upon the Son. That is his great function. He helps us to live in the Son which we know, and with reference to the Father whom we expect to see.
(Ray C. Stedman, <http://raystedman.org/gems.html>)

Daniel Wallace's analysis of John 1:1c.

William Mounce summarizes some of Wallace's analysis in his book *Basics of Biblical Greek*. Wallace goes into more detail in his book, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Zondervan, 1995):

In English the subject and predicate nominative are distinguished by word order (the subject comes first). Not so in Greek. Since word order in Greek is quite flexible and is used for emphasis rather than for strict grammatical function, other means are used to determine subject from predicate nominative. For example, if one of two nouns has the definite article, it is the subject.

Generally speaking, when a word is thrown to the front of a clause it is done for emphasis. When a predicate nominative is thrown in front of the verb by virtue of word order it takes on emphasis. A good illustration of this is John 1:1c. The English versions typically have, "and the Word was God." But in Greek, the word order has been reversed. It reads, *kai* (2532) *theos* (2316) *en* (2258) *ho* (3588) *logos* (3056) "and God was the Word"

We know that "the Word" is the subject because it has the definite article [*ho*, 3588], and we translate it accordingly: "and the Word was God." Two questions, both of theological import, should come to mind: (1) why was *theos* [2316] thrown forward? And (2) why does it lack the article? In brief, its emphatic position stresses its essence or quality: "What God was, the Word was" is how one translation brings out this force. Its lack of a definite article keeps us from identifying the person of the Word (Jesus Christ) with the person of "God" (the Father). That is to say, the word order tells us that Jesus Christ has all of the divine attributes that the Father has; lack of the article tells us that Jesus Christ is not the Father. John's wording here is beautifully compact! It is, in fact, one of the most elegantly terse theological statements one could ever find. As Martin Luther said, the lack of an article is against Sabellianism; the word order is against Arianism.

To state this another way, look at how the different Greek constructions would be rendered:

kai ho logos en ho theos "and the Word was the God" (i.e., the Father; Sabellianism)

kai ho logos en theos "and the Word was a god" (i.e., Arianism)

kai theos en ho logos "and the Word was God" (Orthodoxy)

Jesus Christ is God and has all the attributes that the Father has. But he is not the first person of the Trinity. All this is concisely affirmed in *kai theos en ho logos*.

Comments on the Oneness of God from the Tanach by Prof. Fred Field

In Jewish services, there is a refrain that goes like this:

Ba-yom ha-hu, ba-yom ha-hu,

Yihiye Adonai echad

U-shemo, u-shemo, ushemo echad

Literally, it says

ba-yom ha-hu yihiye Adonai echad

in-day the-that will be our LORD one

"In that day Our Lord will be one"

U-shemo echad

and-name-his one

"And His name will be one."

This appears to be a reference to Zechariah 14:9:

And the LORD shall be King over all the earth. In that day it shall be--"The LORD is one," And His name one.

This is apparently also a reference to Deuteronomy 6:4 (the Hebrew Shema)

Hear, O Israel: The LORD our God, the LORD is One!

Which is followed by verse 5:

"You shall love the LORD with all your heart, with all your soul, and with all your might," which Jesus cited when giving the two greatest commandments upon which the Law and the Prophets rest (Matthew 22:37).

Matthew 22 34-37: "But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' [Leviticus 19:18] On these hang all the Law and the Prophets."

Jesus, the Messiah of Israel, claimed to be one with the Father, which was a bitter pill for these particular Jewish scholars. The word "One" can mean one, as in unity (and not one and the same). That's why Christians coined the term "Trinity," to represent the Three-in-One, or tri-unity of Father, Son, and Holy Spirit. Jews don't have any trouble at all acknowledging the Holy Spirit as divine; they consider the Spirit identical with God. Jesus really drew out the Father distinction, to emphasize the fact that He is the true Father of Israel (and the Father of all life), not Abraham, who lived his life before their was a nation Israel. Abraham's grandson, Jacob, had his named changed to Israel. The Pharisees like to refer to "Our father, Abraham."

So, ultimately, the verse in Zechariah does not suggest that the distinctions among the three persons of the Trinity will disappear. I think that it merely emphasizes the oneness of the Father and the Son, particularly for those who have never recognized Jesus as the Messiah (e.g., the official position of Judaism). In Orthodox Jewish circles today, the name of God is never uttered;

instead, people refer to Hashem (The Name). This verse in Zechariah, to me, points to That Day, when we will all know the name of God, and the very obvious name of the Messiah, Jesus. (In Hebrew, Jesus' name is Yeshua or Yehoshua, which literally means Yahweh (the Name of God) is Salvation.

Jesus and the Father are one. Tough concept to understand fully. But, "in That Day, we will know Him as we are known by Him."

Excellent Reference: [The Biblical Basis of the Doctrine of the Trinity, by Robert M. Bowman, Jr. \(Blue Letter Bible\)](#)

Other References to the Names of God:

[Classic Book: The Names of God, by Nathan Stone](#)

[The Hebrew Names of God \(with audio\), from "Hebrew for Christians"](#)

[Names of God web site #1](#)

[The Names of God, by J. Hampton Heathley, III](#)

[Names and Titles of Jesus Christ \(Blue Letter Bible\)](#)

[The Name which is Above Every name, by Paul Wong \(The name of the Messiah in various languages\)](#)

[Response to the Extreme Exclusive Sacred Name Movement, by Paul Wong](#)

[The Trinity, by Jonathan Sarfati, Ph.D., F.M.](#)

[Christian Distinctives: The Trinity, by Glenn Miller](#)

[Christian Distinctives: The Trinity, Glenn Miler](#)

[Testing the Trinitarian Hypothesis in the Old Testament, by Glenn Miller](#)

[The Shema, by Paul Wong](#)

[The Gentile Names of God, by Gordon Holmes Fraser](#)

[Biblical Proper Names, Personal and Local, Illustrated from Sources External to Holy Scripture, by the Rev. Henry George \(1881\)](#)

Note: The "plural of Majesty" or "Royal We," is used occasionally in English, but apparently not in Biblical Hebrew: [Christian Think-Tank by Glenn Miller](#)

The Names Of God

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Lambert's Library: <http://dolphin.org/asstbib.shtml>

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