

The Deity of Jesus Christ

(Focus here is on the nature of Jesus Christ as God in the flesh, rather than focussing on the fulfillment of Old Testament prophecy of Christ's life and work)

side note: Jesus fulfilled over 300 distinct Old Testament prophecies regarding the Messiah, ranging from His birth in Bethlehem (Micah 5:2) to His crucifixion (Psalm 22, Isaiah 53) and resurrection (Psalm 16:10).

Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Presupposition of Foundational Elements						
<p>The Bible is the inspired (God breathed), inerrant, infallible, preserved word of God; preserved by God for all generations.</p>	<p>For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. - Psalm 100:5 For ever, O Lord, thy word is settled in heaven. - Psalm 119:89</p>	<p>All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: - 2 Timothy 3:16</p>		<p>Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. - 2 Peter 1:20-21</p> <p>We don't look at the Scriptures and interpret it "according to me" but realize that the unity of truth is preserved and taught (revelation) by the Holy Spirit of God to those who come by faith in humility</p> <p>God who has promised to preserve His word is faithful and has proven through History of the preservation of Scriptures. God's ways are higher, beyond our understanding or reasoning ability:</p> <p>For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. - Isaiah 55:9</p> <p>O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? - Romans 11:33-34</p>	<p>The Dead Sea Scrolls, discovered in the Qumran Caves in 1946-1956, contain over 15,000 scroll fragments. They are the oldest surviving manuscripts of entire books included in the Bible, and show Divine preservation without error of the text we have today. They were dated from 3 BC to 1 AD. For example, the Isaiah Scroll, which was found, is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1000 years older than the previously known Hebrew manuscripts.</p>	<p>The deity of Jesus Christ is a cardinal doctrine of Christianity. This is essential as in foundational, non-negotiable, and part of the core beliefs.</p> <p>Along with * The Deity and Humanity of Jesus Christ, other cardinal doctrines include: * The Eternal Godhead (One God in three Persons) * The Virgin Birth * The Substitutionary Blood Atonement * The Bodily Resurrection * The Inerrancy of Scripture * Salvation by Grace through Faith and Not of Works * The Person and Work of the Holy Spirit</p> <p>When someone denies any one of the above cardinal doctrines, it ceases to be Christianity and becomes a philosophy. One cannot be a true born-again Christian who denies any of the above non-negotiable core beliefs.</p>

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<p>The deity of Jesus Christ is always by revelation applied by faith and not by deduction.</p>		<p>John answered and said, A man can receive nothing, except it be given him from heaven. - John 3:27 [Jesus] I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. - Revelation 1:18 (Jesus meeting John the disciple and declaring His deity and work)</p>		<p>The Rules of Interpretating the Scriptures 1. Must be a born-again child of God (1 Corinthians 2:14) 2. Must be Scriptural and cannot have any external philosophies or our own logic of what we think it should be 3. We must be led by the Spirit of God, the God who wrote the Scriptures (2 Peter 1:21) is the best Person to help interpret it and He will guide us into all truth (John 16:13) 4. Scripture must be used to interpret Scriptures. They are our sole authority (2 Timothy 3:16-17) 5. Context is crucial. Context of God's nature (ex. holiness, just, goodness, etc.) must never be compromised on any interpretation. Details around the context is important. 6. Start with what we know of overarching themes such as God's glory, His known way of dealing with His creation, etc. 7. The Scriptures cannot be broken, and look for the unity of truth. Where we cannot come to a conclusive evidence, we leave the working out to God (ex. Sovereignty of God and Responsibility of man). We do what we are responsible for and happily state, let God be true, but every man a liar (Romans 3:4)</p>	<p>There are certain mysteries that cannot be humanly explained. The Virgin Birth, God being conceived of the Holy Ghost (Matthew 1:20), the humanity of Christ in submission to His Father (John 5:19) and the deity of Christ in being equal with God (Philippians 2:6). Here is another mystery of the second Person of the Trinity who declares His death on the Cross. We dare not bring our human finite and corrupted wisdom to the infinite wisdom of God. We keep our hand upon our mouth and stay silent.</p> <p>We heed to the apostle Paul's warning from God, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." - Colossians 2:8-9 Godhead means the state of being God</p>	<p style="text-align: right;">Page 2/20</p> <p>If you are not convinced by the Spirit that Jesus is God in human flesh, you are yet in your sin, because only God can save man, and man cannot save man. You have not been revealed by the Spirit of who He is, without which no one can be saved. Only God can satisfy God's demands since Adam failed and we in him.</p> <p>To those who question certain words that are not in the Scriptures such as The Trinity or Incarnation, those are words of identification used of a doctrine that the Scripture teaches. Example: The word "Original Sin" does not appear but we know the doctrine of inherited sin from Adam (Romans 5:12). The word "Bible" does not appear in the Scriptures, but we know and agree on what that means.</p>
<p>We come to the Scriptures on our knees in humility as a student and not as a teacher</p>				<p>Those who came to Christ for help always received it, and those who came to question His teachings or authority or as someone who already knew the answers always went back empty. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. - 1 Corinthians 2:14 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Corinthians 1:21</p>	<p>Jesus said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." - Mark 10:15 This statement is not speaking of ignorance, for God desires us to plunge into the depths of who He is and get to know Him (Philippians 3:10-11). Instead, this is speaking of knowing our limits and believe though we don't fully understand.</p>	<p>Blaise Pascal, the famous Mathematician, Physicist, Philosopher, among other things, said, "The supreme function of reason is to show man that some things are beyond reason"</p>

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Theophanies (Old Testament visible Instances of Christ)						
	In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. - Isaiah 6:1 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (v9-10)	Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. - John 12:39-41 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. - John 12:44-45		Isaiah saw Christ on his vision in the year king Uzziah died. He recounts the declaration in that vision. In Jesus declaring His diety plainly states His direct representation of the Father, as His Son. God in human flesh.		Page 3/20
	Abraham: Genesis 12:7 - First one Genesis 14:18-20 / Hebrews 7:1-3 Gave worship to the pre-incarnate Christ who received it (Genesis 18:1-3)	Speaking of the Father: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. - John 1:18 No man hath seen God the Father: John 1:18, 6:46, Exodus 33:20, 20:3-5, Isaiah 45:5, 1 Timothy 6:14-16 In the plains of Mamre (Genesis 18), when the Lord appears to Abraham. Abraham bows down and gives worship and afterwards the two angels go on to Sodom while Abraham contends with the Lord for ten righteous in Sodom. He is having a face-to-face conversation with Christ.	The word Lord used in Genesis 18:1 is Jehovah. Jesus stated, "he that hath seen me hath seen the Father" - John 14:9 declaring His oneness with the Father as co-equal.	Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; - Exodus 20:3-5 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: - Exodus 34:14 And he said, Thou canst not see my face: for there shall no man see me, and live. - Exodus 33:20	True worship is always attributed to God, no one else is to receive worship, even the angel forbids John to worship him (Revelation 22:8-9) Peter restrained Cornelius, Paul and Barnabas, restrained them from worship to themselves as well (Acts 10:25-26, Acts 14:11-15)	Worship given to Christ: Matthew 2:11, 8:2, Revelation 1:17-18, 5:5-14 The Angel who appeared to Joshua received worship - Joshua 5:13-15, others were forbidden to receive worship. Revelation 19:10, 22:8-9, Acts 10:25-26. If no man has seen God face to face, in Genesis 12:7 it is stated that the LORD appeared to Abram. Here LORD is Jehovah or the self-existent One. This was not an apparation, but Christ who came and met with Abraham.
	Jacob: Wrestling with the Angel (Genesis 32:24-30)			In verse 29 we see the Angel of the Lord "blessed him there," angels as in created supernatural beings cannot bless other creation, only God can bless. There is no instance of angels blessing created mankind.	Jacob knew the significance of the Angel where he declares, "I have seen God face to face, and my life is preserved." - Genesis 32:30.	The word "man" in verse 24 is used to signify the type of interaction that Jacob was having, in the form of contenders in a wrestling arena.
	"The Angel which redeemed me from all evil" - Genesis 48:16			Jacob is blessing Joseph's children, and is reminded of the incident where he wrestled with the Angel, and at other times when the Lord preserved him, including from Laban's anger (Genesis 31:24).	This is capitalized to represent the theophanic Angel (Jesus Christ)	The times God appeared in dreams, though it may not have been in a physical form, was clear enough to know that it was God (Genesis 20:3).
	Moses: Burning bush (Exodus 3:2-6)		The word elohim (God) is plural, Masculine	In verse 3 "And when the LORD" using Jehovah and the verse continues to "God called unto him" using Elohim - plural	It says Moses was afraid to look upon His face, signifying the Lord Jesus Christ. We see similar reactions of Peter on meeting Christ (Luke 5:8), John seeing Christ in Revelation (Revelation 1:17).	

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	Seen in the life of Hagar (Genesis 21:17). Appearing to Jacob (Genesis 31:11) and in v13 He declares "I am the God of Bethel." Angel of God as a pillar of cloud and fire (Exodus 14:19)			The many instances where God appeared in the Old Testament, and even in the prophecy of Malachi 3:1 He is called as the Lord who will suddenly come, after Elijah (John the Baptist) prepares the way of the Lord (adonay)		These are just a few, and there are many more instances given of such theophanies
	Angel promised for guide (Exodus 23:20-23)	Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. - 1 Corinthians 10:9		The multiple times this Angel is capitalized (v20,23) shows the nature of this person who was going to be sent with the Israelites. They were said to have tempted Christ in the wilderness.		Page 4/20
	Elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. - Exodus 24:10-11			There is a visual representation given of God's feet. Some may consider this as anthropomorphism or to assign attributes of human traits to God to help better grasp, such as "With a strong hand, and with a stretched out arm: for his mercy endureth for ever." - Psalm 136:12		
	Joshua: Called Him Jehovah, gave worship (Joshua 5:13-15) Adonay/Jehovah (v14 - lord)			Here the captain of the Host of the LORD was visible, not an apparation. And He asks Joshua to remove his shoes similar to Moses at the burning bush, for the place whereon thou standest is holy. (v15)	God does not share His glory with another: Revelation 22:13, Isaiah 44:6, Isaiah 41:4 / 48:12-13, Isaiah 42:8, 43:10-11, Revelation 2:8, 22:12-16, 5:13-14	
	In Balaam's interaction there is a strong possibility he was interacting with Christ. (Numbers 22:22-35)			Though Jesus does not have a beginning as an uncreated Being, He is seen as the Angel of the Lord who in Joshua 5 is represented as the captain of the LORD's host.	We see a similar interaction with Manoah and his wife (Judges 13) who was to bear Samson.	
	And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? - Judges 6:14		The Lord physically appears to Gideon, the word LORD used in v14 is Jehovah	Gideon: The Lord who sends Him, Jehovah (Judges 6:14)		
	Shadrach, Meshack, Abednego: Nebuchadnezzar declaration of The Son of God (Daniel 3:25)			We see the declaration of the fourth Man in the fire, as like unto the Son of God. This was the pre-incarnate occurrence of Christ, since that title is not given to angels.		
	Daniel's encounter: Daniel 10:5-10	His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. - Revelation 1:14-15		Specifically in verse 6, "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." has a lot of significance to the vision of John in Revelation.	This is speaking of future prophecy given by Christ the eternal Word through His messenger.	The reaction that John had, fell at His feet as dead (Revelation 1:17), is the same reaction Daniel has (v8). In v10 when "an hand touched me" and set him up, that person possibly transitioned to a high ranking angel who was withstood by the prince of Persia, an opposing being.

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	Isaiah 6:1-5: The Lord Jesus Christ (John 12:41) Adonay and Jehovah.	That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? - John 12:38 These things said Esaias, when he saw his glory, and spake of him. - John 12:41	Isaiah 6:1: Adonay is the Lord-title, spoken in place of Yahweh in Jewish display of reverence Isaiah 6:3: Jehovah, the exiting One. God does not have a beginning nor can He have an end.	Uzziah saw Jesus Christ, since no man can see the Father and live (John 12:41). We see Christ declared here as Adonay and Jehovah.	The quote in John 12:38 is from Isaiah 53:1, speaking of the incarnation of Christ and His work. We use the word incarnation to signify Christ's coming to earth as fully Divine and fully Human. Etymologically derived from Latin for "to put on flesh," it signifies God becoming visible on Earth.	Page 5/20 The New Testament reaffirms the Father whom no man has seen: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." - 1 Timothy 6:16
	Christ is the prophetic Saviour represented here in Isaiah 63:1-3 whose garments are dipped in blood			Though this was relevant in the day of the conquest of Edom, this is the picture of the conquering Christ the King from the phrase "I that speak in righteousness, mighty to save." (v1)		
	Prophecy of Isaiah 53 (Confirmed by Philip in Acts 8:32-35)			This declaration in Isaiah of the coming Messiah was something the Jews looked forward to, and here Philip starts in that passage and preached Christ, who was the fulfillment of that prophecy.		
	And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake. - Ezekiel 1:26-28			A lot of similarity with the glorified Christ in Revelation 1. The response of Ezekiel is similar to what John had in his encounter. These instance of the theophanies of Christ indicate His eternal existence and the glory He shared with His Father. [Jesus] "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." - John 17:5		

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Prophetical						
	For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God (Isaiah 10:21, Jeremiah 32:18), The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. - Isaiah 9:6-7	Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. - Matthew 1:23			Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name - Jeremiah 32:18	Page 6/20
	Born of a virgin - Isaiah 7:14	Born of the Holy Ghost having no earthly father - Matthew 1:20-25		And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. - Luke 1:35		Begotten of God to enter into humanity that He might be a faithful High Priest, who knows what it means to live in this sinful world. Hebrews 2:16-18
	And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. - Genesis 22:8	The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. - John 1:29		Meaning the incarnation of God becoming a man and offering Himself as the sacrifice.	Abraham's statement was that God will provide "Himself" as the lamb.	God Himself will be that Lamb, not that He will point us to the Lamb, but He Himself will become the way, the truth, and the life (John 14:6).
	Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The LORD Our Righteousness. - Jeremiah 23:5-6	And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. - Matthew 2:23 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. - Revelation 22:16	The word LORD (here states Jehovah)	This is a prophecy regarding Jesus the Branch from the lineage of David. Matthew 2:23 speaks of fulfilling the prophecy of the Branch's humble life in Nazareth. In Revelation Jesus identifies Himself as the Root and Branch of David's line		

	For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. - Psalm 16:10	And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. - Mark 16:6 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. - Luke 24:39 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. - John 20:27 And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. - Luke 24:40-43		The bodily resurrection speaks to the victory of Christ over sin, death, and the grave.	God raised Him from the dead (Acts 13:28-30), Jesus raised Himself from the dead (John 2:19-22), the Spirit raised Him from the dead (Romans 8:11)	We see the tri-fold act of God and the uniqueness of the three Persons fulfilling the purpose of redemption.
	But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. - Micah 5:2	And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. - Matthew 2:5-6		This prophecy calls out the nature of this ruler, speaking about the Lord Jesus Christ as, "whose goings forth have been from of old, from everlasting." This speaks to the clear picture of Jesus Christ one with the Father in eternity past.		
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Attributes						
	And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. - Exodus 3:14	In the Gospel of John, Jesus uses seven distinct "I AM" statements (Greek: egō eimi) to declare His divinity, echoing Jehovah's name in Exodus 3:14. Jesus here declares Himself as God		These statements by Jesus Christ reveal His divine nature and role in salvation: I am the Bread of Life (John 6:35) I am the Light of the World (John 8:12) I am the Door of the Sheep (John 10:7) I am the Good Shepherd (John 10:11) I am the Resurrection and the Life (John 11:25) I am the Way, the Truth, and the Life (John 14:6) I am the True Vine (John 15:1)		
	Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. - Jeremiah 23:5-6	Jesus speaking , "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." - Revelation 21:6-7		The context is the picture of Christ on the throne "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." - Revelation 21:5 The righteousness we have is from Jesus Christ "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:" - 1 Corinthians 1:30		

		And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King Of Kings, And Lord Of Lords. - Revelation 19:15-16	The Lord (kyrios) stated here is the title given to God, the Messiah. Speaks of supremacy, Master, God.	Here we see the context of Christ's second coming to earth		
		Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: - Philippians 2:6-7	The word form means "although He was" God, took upon Him the form "He became" a servant.	It is significant to note that, Jesus did not abdicate His deity to become a Man, but took upon, meaning in addition to being God, He took upon the nature of man. Not in the matter of conceived in sin, because He was conceived of the Holy Ghost and born of a Virgin, but He was that innocent Lamb that was prophesised.	Here we see His true Being as 100% God and 100% Man.	
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		Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? - John 14:9		Here we see the direct equality of Christ with the Father declaring His divinity		
		And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. - 1 Timothy 3:16		"This aligns with what John begins his Gospel with "In the beginning was the Word, and the Word was with God, and the Word was God." - John 1:1 and "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." - John 1:14	Speaking of Christ, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." - Revelation 19:13	
		And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. - Revelation 19:4-6	The word Lord used here (of the Lamb, Jesus Christ) and in the context of the 1st verse (Lord) is kyrios (Strong's G2962), which is the same word used for the Lord Jesus Christ. (for the Lord God omnipotent reigneth)	Here we see worship given to Jesus Christ in Heaven, seated upon the right hand of God the Father (Romans 8:34, Acts 7:56). This title of kyrios is given to: God, the Messiah	The position of right hand signifies of power and authority (Exodus 15:6, Psalm 89:13, Luke 22:69) Jesus on the right hand of the throne is also a position of exaltation, not a representation of Father, Son, and Holy Ghost, that they have to have all three visibly there. The Spirit speaks of Christ, because of His exaltation. Philippians 2:6-11, John 16:13-14. He is seated on the right hand of the Father, and intercedes for us as our great High Priest.	
	For I am the LORD, I change not; therefore ye sons of Jacob are not consumed. - Malachi 3:6	Jesus Christ the same yesterday, and to day, and for ever. - Hebrews 13:8 [Jesus] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. - Revelation 1:8	Alpha (beginning and the end), and Omega (finality) is the all-containing entity which is used to represent the Being of God.	Jesus affirms this again in the end of the Scriptures, "I am Alpha and Omega, the beginning and the end, the first and the last." - Revelation 22:13		

	God the Son speaking as Jehovah: Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. - Isaiah 48:16			Here we see the unity of the work of the Father, Son and the Holy Ghost in perfect harmony. The Father planned it all, the Son in obedience executed the plan, the Spirit in exalting the Son completes the work of redemption in lost sinners.	As displaying His humanity He was subject to the Father, as displaying His deity He is equal with God: 1 Corinthians 11:3, Ephesians 5:23, John 17:11,21-24	The Spirit of God is here spoken of as a Person distinct from the Father and the Son, and having a divine authority to send prophets. See Acts 13:2, Acts 16:6-7
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
		Son of God (40 Times) Only Begotten Son of God (5) First and the Last (Revelation 1:17) Alpha and the Omega The Holy One and the Just (Acts 3:14) The LORD (several 100 times): Equivalent Old Testament Term - Jehovah (One of the highest titles ascribed to God, represents Jehovah) The Lord of Glory (1 Corinthians 2:8) My God (Thomas's declaration on seeing the risen Christ) Immanuel (God with us - Matthew 1:23) Our great God and Saviour (Titus 2:13) God Blessed forever (Romans 9:5)		Names signifying the deity of Christ	Section listing His divinity (as 100% God) grouped together using the same color	Page 9/20
		Omnipotence (Hebrews 1:3) Omniscience (Matthew 11:27, John 2:23-25) Ominipresence (Matthew 18:20, 28:20, John 3:13 - in heaven at the same time) Eternity (John 1:1) Immutability (Hebrews 13:8) Pre-existence (Colossians 1:17, John 17:5, Philipians 2:6, all the fulness of the Godhead dwelleth in Him bodily - Colossians 2:9), John 8:56-58, John 1:15,30, John 12:41 - Isaiah 6:1-5		Divine attributes		
		Creation (John 1:3, Colossians 1:16, Hebrews 1:8-10) Preserves everything (Hebrews 1:3, Colossians 1:17) Power to forgive Sin (Mark 2:5-10) Power to raise the dead (John 6:39-44) Power to transform our bodies (Philipians 3:21) Judgement is committed to Him (John 5:22-23, Acts 17:31, 2 Timothy 4:1) Power to Bestow Eternal Life (John 10:28, 17:2)		Divine offices		
		Psalms 102:24-27, Hebrews 1:10-12 Isaiah 40:3-4, Matthew 3:3, Luke 1:68, 69 Isaiah 6:1,3,10, John 12:37-38 Isaiah 8:13-14, 1 Peter 2:7-8 (Lord - God, except in the context of sir or ruler) Malachi 3:6, Hebrews 13:8		Old Testament which are made distinctly to Jehovah, but in the New Testament ascribed to the Lord Jesus Christ		

		Matthew 28:19, Romans 1:7, 2 Corinthians 13:14, 1 Thessalonians 3:18, James 1:1		Names of God the Father and Jesus Christ the Son are coupled together			
		Matthew 28:9, Luke 24:52, 1 Corinthians 1:2, 2 Corinthians 12:8-9, Acts 7:59, John 5:23, Philippians 2:10		Divine Worship is ascribed to Him			
		Luke 2:41-52 - Child Matthew 3:14-15, 16-17 - Accepts it, superiority to John Matthew 4:3-7 - Accepts the statement that He is the Son of God Gives power to cast our devils in His name - Mark 3:14-15 John 14-17 (self-consciousness of His deity)		Self-consciousness, specific claims to deity			
		Isaiah 7:14, Luke 1:27,35		The Virgin Birth			
		Romans 1:4, Luke 24:39		Bodily Resurrection from the Dead			
		Matthew 17:9, Luke 19:30, 22:10-12		Knew the future			
		Matthew 8:27, 14:25		Power over nature as the Creator			
		Matthew 8:28-32, Mark 3:11, Luke 4:41		Power over demons			
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments	
		Luke 1:27,35		Virgin Birth - doctrine of incarnation, take on Him the human nature	Section listing His humanity (as 100% Man) grouped together using the same color	As displaying His humanity He was subject to the Father, as displaying His deity He is equal with God: 1 Corinthians 11:3, Ephesians 5:23, John 17:11,21-24	
		1 Timothy 2:5 The Son of Man (80 times)		Mediator, the Man Christ Jesus			
	Isaiah 53	John 1:14, Hebrews 2:14		Human physical nature			
		Woman of Samaria - John 4:9		Looked like a Man, a typical Jew			
		Luke 24:39, John 20:26-28 Acts 7:55-56 Philippians 3:20		Human body after His Resurrection, even in glory			
		Luke 2:40,52, Hebrews 2:10, 5:8		Subject to growth and development		This act of humility in His obedience to Joseph and His mother Mary (Luke 2:51) was in keeping the Fifth Commandment.	He came to fulfill the law at all points (Matthew 5:17) and be the perfect sacrifice. He obeyed where Adam disobeyed and failed.
		And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. - Mark 11:13, 13:32		Subject to limitations of Knowledge			
		John 4 (weariness) Being asleep (Mark 4:38), hungry (Matthew 4:2), thirsty (John 19:28), physical agony - great drops of blood (Luke 22:44)		Subject to Physical Limitations			

Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
		He literally died (Luke 23:46) Hebrews 2:16-18, 4:15, 2:9		He physically died He was Tempted	While we know that the innocent Lamb had to be killed we do not go beyond what we see when God the Father punished God the Son on the Cross for our sin and Jesus faced the wrath of God on our behalf, and being made sin for us He was forsaken of the Father (Mark 15:34, Romans 3:26). Jesus (God in human flesh) died physically on the cross, while His divine nature remained, leading to His resurrection three days later (Psalm 16:10, Acts 13:35-37).	Humanity and Divinity: Jesus died in His human capacity, meaning His physical body died, and His soul separated from His body (like what happens to us when we die). While we see corruption as our bodies decay, He saw no corruption (Acts 13:36-37) and bodily rose from the dead. Not a Cessation of Existence: Theologically, God cannot cease to exist; therefore, the death refers to the separation of body and soul, not the annihilation of God's nature.
		Prayed all night, Garden of Gethsamane - Matthew 26:38		Had need of Prayer	There many other instances He prayed (ex. Luke 6:12, 11:1). His High Priestly prayer in John 17.	Page 11/20
		Needed the power and was given it (Acts 10:38, John 3:34)		Clearly given power by the Holy Ghost	Luke 4:18-21 was a fulfillment of Isaiah 61:1-3.	
		John 20:17 - After His bodily resurrection		Refers to God as His God		
		Hebrews 2:17, Hebrews 10:5, Matthew 26:38, Luke 23:46		Human in all things, having body, soul and spirit		

		Matthew 4:1, God-man, Divine and Human. As Human He was subject to temptation and was in subjection to His heavenly Father.				Regarding His return when He declares, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. - Mark 13:32," it was a willing restraint of knowledge for things committed to His heavenly Father.
		Luke 1:35, John 8:46, 2 Corinthians 5:21, Hebrews 4:15, 9:14, 1 Peter 2:22, 1 John 3:5, Isaiah 53:5-6, Romans 8:3 - likeness is not sinful, as in partaking or the act of committing sin. Human but not carnal. Carnality is the result of sin.				He took the Human nature from Mary by the operation of the Holy Spirit upon her, and Joseph was completely excluded, his seed did not pass to Christ. He truly had a human nature, but free from sin being passed to Him.
		In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. - John 1:1-2 In him was life; and the life was the light of men. (v4) And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (v14)				Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. - John 14:6 Jesus was not implying that he pointed to the way, truth, and life, but that He Himself is all of that. Salvation is a Person.
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
	The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. - Psalm 110:1	He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? - Matthew 22:43-45 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. - John 8:58		Matthew 22:41-45. LORD in Psalm 110:1 is Jehovah. And David calls that He will deliver him. In the Son of David, it is referencing to the same LORD as the Son of David, that Christ was equating Himself to.		Page 12/20
	Genesis 1:26, 3:22, Daniel 3:25	Revelation 4:8, John 14:23, John 1:14, John 8:56-59, Revelation 1:17-18, 22:13, 1:10-11, Revelation 13:8				
		But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. - Hebrews 1:8-9	The word (God) used is theos, singular Masculine	The declaration of the Father regarding His Son, gives the clarity of the unity of the Godhead.	In verse 10 it continues to His (Jesus Christ) work of Creation, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:"	In verse 3 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:" is speaking of the same nature as the Father, the fullness of the Godhead, and upholding all things in omnipotent power.

Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Relational						
	In the beginning God created the heaven and the earth. - Genesis 1:1	Speaking of the Lord Jesus Christ: All things were made by him; and without him was not any thing made that was made. - John 1:3 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. - Colossians 1:16-17 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; - Hebrews 1:1-2	In Isaiah 6:8 the word is Lord is Adonay. It is a title spoken in place of Yahweh in Jewish display of reverence	Plurality confirmed here in Genesis 1:26 (And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here am I; send me. - Isaiah 6:8 And the Lord God said, Behold, the man is become as one of us , to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: - Genesis 3:22	The heaven declare the glory of God; and the firmament sheweth his handywork. - Psalm 19:1. Speaks of Christ's creative work, which declares God's glory.	Page 13/20 He (Jesus Christ) created all things and He upholds all things (Hebrews 1:3) and He was before all things and by Him all things exist (Colossians 1:17).
		For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. - 1 John 5:7		This record speaks of unity in Trinity		
	Hear, O Israel: The Lord our God is one Lord: - Deuteronomy 6:4		The word Lord used here is Jehovah, the word God used is Elohim which is plural. One God in three Persons.	This is consistent with the other passages in Genesis 1:26, and Isaiah 6:8 of the word "us."		
		Speaking of the Lord Jesus Christ: For in him dwelleth all the fulness of the Godhead bodily. - Colossians 2:9		Here is another reflection of the fullness of God in human flesh.	This goes hand in hand with, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" - Romans 1:20	This matter of eternal nature of the Godhead signifies the eternal nature of Christ in preexistent before time and continues on forever, past, present, and future.
		Let not your heart be troubled: ye believe in God, believe also in me. - John 14:1		If He is not God how can we believe in a creature which is idolatry.		Jesus was not created (not made), he was begotten (John 3:16, 1:14) if He was created then we are worshipping the creature (Romans 1:25)

	I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. - Psalm 2:7	And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. - John 1:14 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. - John 3:16 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. - Acts 13:33		Begotten of the Holy Ghost in the womb of Mary (Luke 1:35). Jesus was eternal as the Father is eternal, He took on human flesh when He was begotten in what we call as the incarnation, God became a Man.	Mary is not the mother of God, in the context that she is "above God"; rather, she was the human mother of the divine Child, the Person of the Lord Jesus Christ, God in human flesh. She was a sinner just like anyone else who needed a Saviour (Luke 1:47). She had no power to influence Jesus (in the sense of a special privilege) because she was just a human, and was a vessel and nothing more (Matthew 12:46-50, Luke 2:49, John 2:4). And she has no elevated status in Heaven, she is just a sinner saved by the grace of God.	Distinction from Eternal Generation: Theologically, this "begotten" (temporal conception) is distinct from the eternal "generation" of the Son, which signifies His divine relationship with the Father outside of time.
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Jewish Cultural Significance						
		[Jesus] I and my Father are one. - John 10:30		In the very next verse (v31) the Jews understanding the implication, "Then the Jews took up stones again to stone him."	The Jews specifically called out what He meant when He said this, "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." This was not that He agreed with the Father, but that He was part of the Godhead, the One true God in three Persons.	Jesus quotes in v35 Psalm 82:6 as judges, and makes application of the word of God that called them as gods, and in His case declaring Himself to be God the most High. In v38 He again signified His special relationship "that ye may know, and believe, that the Father is in me, and I in him." at which point they try to kill Him knowing the significance of this statement. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." - John 1:18
		Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. - John 8:58	This was a reference to His pre-existence and self-existence which was who Jehovah was and claimed by Him, as the self-existent one.	John the Baptist who was physically born before Christ states, "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me." - John 1:30	The Jews knowing this statement which was equating Him with the great I AM, took stones to kill Him because of blasphemy.	In v56 Jesus recounts Abraham saw my day, which was in the many instances that Abraham met the pre-incarnate Christ (Theophanies)
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
		[Jesus] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: - Matthew 28:19		The equal positions given to the Trinity is significant, for those identifying with Christ was identifying with God the Father, God the Son, and God the Holy Ghost		

		Jesus answered them, My Father worketh hitherto, and I work. - John 5:17		The response of the Jews is important. He made His work as something in parallel to the work of Jehovah, which was to create a conflict with Jehovah.	Thus in their realization of His statement, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." (v18)	
	Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. - Ezekiel 36:25-27	Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. - Luke 7:47-48 Why doth this man thus speak blasphemies? who can forgive sins but God only? - Mark 2:7 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. - Matthew 1:21		Only God has the authority to forgive sins. The Pharisees were always accusing Christ of blasphemy since He was declaring cleansing for sinners. In the Old Testament the High Priest could not forgive sins, he could only offer the sacrifice for a temporal covering for sin, as a reminder that Christ would come (the Messiah) and offer once of Himself as a sacrifice forever, never to be repeated, or needing to add to it. Thus Jesus said on the Cross, "It is finished" - John 19:30.	Jesus did what He knew He could do because of who He was.	On the Cross when the sin was laid upon Him, it was passive obedience, to be made sin for us (like the pictures in the Old Testament of the sin being placed on an innocent lamb), during His life lived under the law it was active obedience (Matthew 5:17-18, Romans 8:3-4, Galatians 4:4-5).
		And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. - Matthew 19:16-17 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. - John 4:25-26		The rich young ruler was confronted with the truth of declaring Jesus as God since he was comparing Christ with himself saying, I have been good, and I am speaking to Jesus who is also good. Jesus answer of only God is good was similar to how He approached the woman at the well in dealing with her sin in asking to bring her husband. The failure of the rich man as opposed to the Samaritan woman of the ability of Christ to forgive sins, as God, cost him his eternal salvation.		
Access to the Father	And he said, Thou canst not see my face: for there shall no man see me, and live. - Exodus 33:20	No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. - John 1:18		Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. - John 14:6	In the Old Testament when the pictures of Christ was portrayed in the temple with the sacrifices only the High Priest could go into the holy of holies once a year an offer the blood. But Jesus here calls Himself as that door through with anyone can enter in.	The significance of when Jesus died the temple veil which seperated the holy of holies rent in two, signifying the access to the Father is complete through the Son (Matthew 27:51)
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Apostles						
		But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; - Titus 1:3		Paul's commision was from Jesus Christ beginning at the Damascus Road and in meeting Ananais (Acts 9)	Jesus gave the great comission earier to go into all the world and preach the Gospel to every creature.	Jesus is the Saviour of the world (Matthew 1:21, John 3:16, 1 John 4:14)

Conversion of Saul to the apostle Paul		And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. - Acts 9:5		Paul's astonishment of what He thought was serving God by persecuting Christian's who were worshiping Jesus who was considered to be a blasphemer by the religious leaders, calls out his declaration of Lord, the title used for God the Messiah.	Paul was well versed with the Law and knew the implication of Christians calling Jesus as God, in serving Him.	
		Thomas on seeing the risen Christ, And Thomas answered and said unto him, My Lord and my God. John 20:28		Thomas declaration of Christ as God, where Jesus accepted Thomas's declaration of Himself.		
		Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; - Titus 2:13 God the Eternal Son from the context of v13, looking for the blessed hope regarding Christ's second coming.		Titus specifically calls out by the inspiration of God of Christ as God our Saviour		
		Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. - 1 John 3:16		John here captures the love of God to lay down His life for us. This is clearly speaking about the sacrifice of Christ on the Cross		
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
		Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. - Romans 9:5		Here is the unity of Christ being with us in the flesh and His supremacy of His rule over all.		
		Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. - 1 John 4:1-3		The declaration of the true nature of Christ as the Son of God, eternal God who was with the Father from the beginning, this declaration is not something we deduct from human reasoning, instead it is a confession by the true Spirit of God, who upon indwelling us, assures us of, and convinces us of His nature as God come in human flesh.	The warning here is for trying to spirits to see if they are of God, or from God (v1). This trying must be in conjunction with what we have stated in the beginning of the rules of interpreting the Scriptures, and in prayer, and seeking after God desiring truth. This truth revealed will never contradict what God has given in the Bible, or how we see the unity in Christian Church history, for God cannot lie (Titus 1:2)	

Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Additional Considerations						
The Angel of the Lord				The Angel of the Lord is clearly seen to be divine in passages such as Gen 16:7-14, Gen 22:9-16, Gen 31:11-13, 32:24-30, Ex 3:1-5, Judges 6:11-24 amongst others. These passages show that 'The Angel of the Lord' is much more than just an angel and is a fulfillment of the Micah prophecy about the Messiah 'whose goings forth have been from eternity.'		Page 17/20
The Person of the Holy Spirit of God				The Spirit of God is clearly divine in such passages as Genesis 1:2, Psalm 51:11, Isaiah 11:2, Isaiah 63:10, Isaiah 63:14 amongst others. Fruchtenbaum writes "The Holy Spirit cannot be a mere emanation because, as can be seen in these quotations, He has all the characteristics of personality – intellect, emotion and will – and is considered divine."	The Holy Spirit is a Person just as Jesus is a Person (John 16:8,13), He can be quenched (1 Thessalonians 5:19), He can be grieved (Ephesians 4:30), He can be sinned against (Matthew 12:32), He is God and part of the Godhead in the doctrine of the Trinity (Matthew 28:19).	Jesus specifically stated regarding the Comforter as the Masculine Person "he shall testify of me" (John 15:26) and multiple instances of the work of the Holy Spirit in John 16. He speaks to the disciples to separate unto Him Barnabas and Saul (Acts 13:2), forbids them to certain areas when travelling (Acts 16:6-7), even executes judgment with Ananias and Sapphira (Acts 5:1-11). Jesus warned that the Blasphemy of the Holy Ghost is the unpardonable sin (Matthew 12:31-32) because He was doing the work of His Father in the power of the Spirit, who as God was working in effectual power.
The Triune Nature of God				"All three personalities are used in the same passage such as Isaiah 48:12-16 where God the creator of the earth is speaking and says that He has been sent by another, Jehovah, together with a third Person, the Spirit of Jehovah. This is the Trinity! And it is clearly seen in the Tanach. The three are seen also in Isaiah 63:7-14." - Fruchtenbaum		Fruchtenbaum is an Messianic Jewish theologian and author

Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments
Early Church						
Persecution of Christians during the Romans emperors beginning with Nero in 64 AD and culminating in empire-wide, systematic campaigns under Decius (250 AD) and Diocletian (303–311 AD).				<p>Jesus is Lord or Ceaser is lord.</p> <p>We don't believe on Jesus, we believe on the "Lord" Jesus Christ (Acts 16:31). Peter recounting this on the day of Pentecost states, "Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ." - Acts 2:36.</p>	<p>The Christians identified themselves with Christ by baptism and were targetted by Rome. The apostle James writes of a similar picture to baptism of proving your faith by your works (James 2:18). Faith without works is dead in the sense that your works prove that you have faith. In the same way the early Christians being baptized to follow Christ in the face of reproach and certain death proves that they had faith, that they have believed (regenerated) and that they had life within, to be identified with Christ.</p>	Page 18/20
Ignatius, the disciple of John (35–107 AD)				<p>He would have transitioned immediately after the longest survived disciple of Christ, John. As being John's disciple he lived after the apostolic age.</p>	<p>Ignatius speaks of "the will of the Father and of Jesus Christ our God" and in many other places calls Jesus Christ as God using the supreme title.</p>	
Athanasius (A.D. 293–373)				<p>Dealing with the Heresy of Arianism. He declared Jesus as equal to the Father, as touching His Godhead; and inferior to the Father, as touching His manhood; Who, although He be God and Man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh but by taking of the Manhood into God, being God a very God and Man a very Man.</p>	<p>The larger part of the Athanasius Creed is available for reading, but in essence this declaration captures the uniqueness of the Three Person's as God Almighty (Father, Son, and Holy Spirit), Uncreated Beings, co-equal, co-eternal, not three God's but One God.</p>	<p>Portion of the Athanasius declaration: Whosoever will be saved, before all things it is necessary that he hold the (universal) faith; Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the (universal) faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance.</p>
Some Early Church Heresies						
Hersey of Modalism (2nd and 3rd Century AD)				<p>It taught that God was simply one God but that he had chosen to reveal himself in three different styles or modes: as a Father, as a Son, and as Spirit.</p>	<p>This is a heresy because God interacts with the three Persons as unique offices, bearing the same substance. The Father sending His only begotten Son. Jesus stating that the access through the Father was through Him. Jesus crying "My God. My God, why hast thou forsaken me?"</p>	

<p>Heresy of Arius (250 to 336 AD) Arianism.</p>				<p>Arius taught that the Father is the only supreme God and that the Son was His first creation. So the Son is above the creation but he is still a creature. In this view, only the Father is truly God; He was too pure and perfect to appear here on earth, so He created the Son as His first creation. The Son then created the universe.</p>	<p>The Scriptures states clearly the Jesus was not created but begotten (John 1:14, 3:16, 1 John 4:9). Worship can only be given to God and not to a creation, which would be idolatry. Jesus declared Himself as co-equal with God the Father (John 10:30) and He had all the fullness of the Godhead in Himself (Colossians 1:19, 2:9). Jesus Himself has the power to forgive sins and save, His righteousness alone is able to declare the sinner as innocent before the holiness of God.</p>	
<p>Heresy of Adoptionism (2nd Century AD)</p>				<p>This heresy denies the pre-existence of Christ and therefore denies His deity. It taught Jesus was simply a man who was tested by God and after passing the test was given supernatural powers and adopted as a son (this occurred at His baptism). Jesus was then rewarded for all He did (and for His perfect character) with His own resurrection and adoption into the Godhead.</p>	<p>Jesus declared that He always was, is and is to come (Revelation 1:4). He referenced His name as I AM, the self-existent one (John 8:58). In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). Jesus was tempted after He was baptized (Matthew 3:16-17, 4:1).</p>	
<p>Heresy of Docetism (2nd Century AD). Promoted by the Gnostics</p>				<p>This heresy was coined from the Greek word, “dokesis” which means “to seem”. It taught Jesus only appeared to have a body and was not truly incarnate.</p>	<p>We see multiple references to Immanuel, God with us (Isaiah, Matthew), or Word was God and became flesh and dwelt among us (John). He ate food and showed himself bodily after His resurrection (Luke 24:41-43).</p>	
<p>Topics</p>	<p>Old Testament</p>	<p>New Testament</p>	<p>Language Helps</p>	<p>Context</p>	<p>Relevance</p>	<p>Comments</p>
<p>False teaching of Islam</p>				<p>Teaches that Jesus was a prophet and was not God, and that God cannot have a Son.</p>	<p>Q: Why is this a false teaching? A: Jesus declaring of Himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." - Revelation 1:8 in declaring Himself as Almighty For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. - John 3:16</p>	<p>In the beginning was the Word, and the Word was with God, and the Word was God. - John 1:1 Jesus claimed his preexistence and His interaction with Abraham (see section on Theophanies of Christ) There is one access to the Father through the Lord Jesus Christ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. - John 14:6 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. - Acts 4:12</p>

False teaching of Mormonism (Church of Latter Day Saints)				Teaches that Jesus became God and was the half brother of Lucifer, and that He was less than God in the beginning	Q: Why is this a false teaching? A: We see multiple references to Jesus as God since the beginning (eternity past), there is no indication that Jesus was anything else from the beginning until now and eternity future.	In the beginning was the Word, and the Word was with God, and the Word was God. - John 1:1 The Word of God here is speaking of Christ. "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." - Revelation 19:13, and follows His second coming in power. Jesus declaring of Himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." - Revelation 1:8
False teaching of Jehovah's Witness				The Jehovah's Witness claim that Jesus is not God	Q: Why is this a false teaching? A: Paul explicitly, under the inspiration of God in his epistle states "glorious appearing of the great God and our Saviour Jesus Christ" - Titus 2:13, in speaking of Christ and His second coming.	Jesus declaring of Himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." - Revelation 1:8 Jesus Christ the same yesterday, and to day, and for ever. - Hebrews 13:8
Topics	Old Testament	New Testament	Language Helps	Context	Relevance	Comments