

THE HOLY TRINITY

Definition: Within the unity of the one true God there are three coequal, coeternal, and distinct Persons, the Father; the Son and the Holy Spirit; and these three equally share all of the attributes of the Divine Nature. In effect, then, the three Persons are the one God.

The Christian Church does not believe that “there are three gods in One.” Quite to the contrary, we affirm that there is but one God, as Scripture repeatedly asserts (Deut. 6:4; Isa. 43:10; 1 Timothy 2:5). Having defined the Christian doctrine of the Trinity, it becomes necessary to demonstrate inductively from the Bible that it is true.

To accomplish this, we reasonably begin with one basic premise: If it can be shown from Scripture that there are three Persons, all of whom are called Jehovah-God, and since there is one true God (Isa. 44:6, 48:12), then it follows that those three Persons are the one God. This is reasonable because things equal to the same thing are equal to each other.

In understanding what Christians mean when we refer to the Father, Son, and Holy Spirit as persons, we affirm that the word “*person*” is, by definition, descriptive of “*ego*” or “*I*.” Without “*ego*,” which distinguishes man from the beasts, personality as such would cease to exist. Reputable Greek lexicons will substantiate the fact that the Greek word, “*ego*,” is translated into the English personal pronoun “*I*.” All three Persons use “*I*” (*ego*) when speaking, denoting personality (Heb. 1:5; John 8:58; Acts 10:20).

THE FATHER IS JEHOVAH

Jehovah’s Witnesses concede to the point that the Father is a person and is God, so we do not need to belabor the point (2 Peter 1:17). Isaiah 63:16 clearly identifies God the Father as Jehovah (YHWH) in this short phrase, “You, LORD (Jehovah), are our Father . . .” With this we see that the Father is a person and that He is designated as the LORD (YHWH), Jehovah.

THE SON IS JEHOVAH

A careful study of Revelation 1:11-18 will show that Jesus Christ identifies Himself as the “Alpha and Omega, the first and the last” and “the one who became dead” and who now lives for all eternity. Again, in Revelation 22:13, He confirms this title with great emphasis, declaring that He is “the Alpha and the Omega, the beginning and the end, the first and the last.” The context reveals Jesus as the speaker, “I am coming quickly” (vs. 12) and “I Jesus” (vs. 16), for it is Jesus, and *not* the Father, who is the one coming quickly (Rev. 1:7; 1 Thessalonians 4:15-16).

In an Old Testament comparison, the title “the first and the last,” belongs only to Jehovah God (Isa. 44:6). Jesus claims this exclusive title to show that He is also Jehovah God! We see, then, that there are either *two* firsts and *two* lasts (a hopeless

contradiction of terms), or both persons are truly Jehovah. Our Lord Jesus, as the one who was pierced for our sins (Zechariah 12:10; Rev. 1:7, 11, 13, is truly “the fullness of the Godhead bodily” (Colossians 2:9).

Jehovah’s Witnesses have always taught that Jesus Christ was no more than a perfect man, “Certainly not the supreme God Almighty in the flesh.”³ They state categorically that He was in no sense *both* God and man, “Some insist that Jesus while on earth was both God and man. This theory is *wrong*.”⁴ Jehovah’s Witnesses also maintain that our Lord was “the first and direct creation of Jehovah God,” and that prior to His earthly life He was an angel.⁵ In fact, they teach that Jesus was created as Michael the Archangel.⁶

In contrast to this teaching, the Bible and the Christian Church declare the full Deity of Jesus Christ, and His equality with God the Father. In John 1:1, Jesus Christ is revealed as the eternal Word of God who became flesh (John 1:14). Consider the emphasis, “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Jesus is God stamped in human flesh.

Note that John 1:1 states that the Word *already* was in the beginning—it does not say the Word “became” or “was created” by God, as the Witnesses teach. They incorrectly translate this text to read “the Word was a god.”⁷ Their translation errs both in context (making two gods) and grammar (the Colwell Rule) by producing an impossible rendition, according to all recognized authorities on New Testament Greek. The Witnesses ignore this and point to a few obscure translations that used “a god” (Coptic, German, cult, and occult!) but this is the fallacy of a “confirmation bias.” They want it to be true, so they work backward to locate a source to confirm their bias while ignoring all evidence to the contrary.

Moreover, the Bible proclaims that Christ made “himself equal with God” (John 5:18) and He received Thomas’s declaration, “My Lord and My God” (John 20:28). The Bible further states that Christ claimed to be the great I AM (Jehovah) of the Old Testament in John 8:58 (cf. Ex. 3:13-16), and the Jews understood Him so clearly that they sought to stone Him to death for blasphemy (John 8:59; cf. 10:28-33).

Jehovah’s Witnesses pervert these texts and many others in their determined effort to demote our Lord from His position of God and Creator (Col. 1; Heb. 1); and they compound their error by translating the New Testament Greek, in many places, contrary to all grammatical authorities. It is certainly true that during His earthly life our Lord voluntarily limited Himself as a man (Philippians 2:6-8), and thus he never strove to usurp the prerogatives of Deity—*one does not “rob” to get what He already has* (Heb. 1). He was true Deity, “the

great God” (Titus 2:13).

We must not forget that Christ humbled Himself, even to the death of the cross (Phil. 2:8), and therefore, as a man, could say, “My Father is greater than I” (John 14:28). Let us remember that Christ never said, “My Father is *better* than I.” “Better” is a term of comparison between *natures*, while “greater” is a term of comparison relative to *positions*, as in the context of John 14:28. See also Hebrews 1:4.

The President of the United States, for instance, is *greater* in position than other Americans but the President is *not better* than other human beings. Similarly, Christ’s usage of “greater” was a positional comparison to His Father while on earth as a man, but the Scriptures clearly and unmistakably state that he was at all times His Father’s equal on the spiritual plane of Divine Being (Heb. 1:3; John 5:18).

Additional proof of Christ’s equality with the Father is found in John 5:23, that “all should honor the Son just as they honor the Father.” Whatever you do to honor the Father, do likewise for the Son, which is why the Son received direct worship from angels (Heb. 1:6) and from humans (Matt. 28:9-17; Luke 24:52). This would have been a blasphemous act and a direct violation of His Father’s commandments (Ex 20:3; Deut. 6:17), *unless* He were in some mysterious sense one in Nature and Being with His Father. In this case, where He did this, He in truth is entitled to receive both honor and worship as Jehovah.

Jehovah’s Witnesses always point to Christ’s humanity in the Bible; they carefully omit mention of His claim to full Deity, and they “twist to their own destruction . . . the rest of the Scriptures (2 Pet. 3:16). The second Person, the Son, is also God, despite the efforts of the Watch Tower to prove the contrary.

THE HOLY SPIRIT IS JEHOVAH

The Jehovah’s Witnesses ignore the Holy Spirit’s personal nature and Deity in Acts 5:3-4. Ananias lied to Him, showing His Person, and yet he lied “to God,” showing His Deity. Further study in Acts 13 reveals that the Holy Spirit is a Person, because He possesses “*ego*.” Luke records that the Holy Spirit used first-person pronouns, I and Me, of Himself (Acts 13:2, 4). Later, the Holy Spirit acted as a Person by prophesying to His servants and commissioning them (Acts 21:11). A non-personal entity, “it,” or a “force,” as the Jehovah’s Witnesses view the Holy Spirit, could not do this. Their position is refuted by John 14:26, 15:26; Acts 8:29, 13:2; and Romans 5:5.

The Bible is clear that the Holy Spirit has a personal “will” (Heb. 2:4, *houtou*—a masculine gender pronoun in Greek, “His own” will), and since a “will” denotes “ego” or personality, as opposed to the neuter (animals), obviously the Holy Spirit is a person. Let us remember His love (Eph. 4:30), His mind (Rom. 8:27), and His intelligence (1 Cor. 2:10). Prayer