

List of pro-Trinity/deity of Christ passages

OT EVIDENCE

Genesis 1:26: Elohim states that Adam will be made “in **our** image,” yet in the next verse Adam is made “in the image of Elohim.” This could indicate plurality of Persons within Elohim, but could also be a majestic plural or (less likely) speaking to divine council (cf. Job 38:7).

Genesis 3:22: Yahweh Elohim states that “the man has become like one of **us**.” This could indicate plurality of Persons within Yahweh Elohim, but could also be a majestic plural or speaking to divine council.

Genesis 11:7: Yahweh says, “Let **us** go down and confuse their language.” However, in the next verse it is Yahweh alone who scatters the people. This could indicate a plurality of Persons within Yahweh, but could also be a majestic plural or (less likely) speaking to divine council.

Genesis 19:24: Yahweh rains down fire and sulfur on Sodom and Gomorrah from (?) Yahweh out of the heavens. This could indicate two Persons called “Yahweh,” but could also be an example of Hebraic agency or parallelism. It could also be a Hebraism meaning “from Himself.”

Genesis 20:13: Elohim “caused [plural] me to wander.” Whereas Elohim (plural) is occasionally used in reference to lesser gods, it is always with a singular verb; here, (plural) Elohim is used together with a plural verb, unprecedented in Hebrew except where multiple persons are in view. This appears to be strong evidence for the plurality of Persons within Elohim.

Genesis 35:7: Elohim “appeared [plural].” Whereas Elohim (plural) is occasionally used in reference to lesser gods, it is always with a singular verb; here, (plural) Elohim is used together with a plural verb, unprecedented in Hebrew except where multiple persons are in view. This appears to be strong evidence for the plurality of Persons within Elohim.

2 Samuel 7:23: Elohim “went [plural].” Whereas Elohim (plural) is occasionally used in reference to lesser gods, it is always with a singular verb; here, (plural) Elohim is used together with a plural verb, unprecedented in Hebrew except where multiple persons are in view. This appears to be strong evidence for the plurality of Persons within Elohim.

Psalms 138:1-2: A Davidic king, addressed as Elohim, is anointed by Elohim His Elohim. This shows that Elohim is not, in itself, an indication of numerical plurality; however, it also demonstrates that there are at least two Persons who can be called Elohim, one of Whom is inferior to and anointed by the other.

Psalms 82:1-8: The Psalmist states that “there is a God Who judges [plural, lit. ‘they judge’] the earth.” Whereas Elohim (plural) is occasionally used in reference to lesser gods, it is always with a singular verb; here, (plural) Elohim is used together with a plural verb, unprecedented in Hebrew except where multiple persons are in view. This appears to be strong evidence for the plurality of Persons within Elohim.

Proverbs 30:4: Yahweh has a Son whose name is not expected to be known by the writer's audience. This could be a point in favor of trinitarianism. However, it is also possible that the son in question is Solomon himself (see 1 Chron. 28:5-6).

Isaiah 9:6: The prophet prophesies the future arrival of a Son, a descendant of David, who will be called "El-Gibbor" (lit. "God of Might"). The very same title is applied in the next chapter to Yahweh, to Whom Israel is exhorted to return (Isa. 10:20-21). This is evidence that the coming Messiah will be Yahweh Himself, Who will be born as a child, a descendant of David.

Isaiah 61:1: Yahweh, Who is contextually the One speaking throughout the entirety of this passage (see 60:22, 61:8), states that "the Spirit of Adonai Yahweh is upon Me, for Yahweh has anointed Me." The same Yahweh Who is speaking then goes on to state that He will rejoice in Yahweh His God (v. 10)! The grammar appears to indicate three Persons, all of Whom are called Yahweh directly: Yahweh Who anoints and sends to Israel, Yahweh Who is anointed and sent to Israel, and the Spirit of Adonai Yahweh.

Isaiah 63:8-10: Yahweh saved Israel by the instrumentality of the Angel of His Presence (Who has the very name of Yahweh; Exod. 23:20-21). However, they rebelled and His Holy Spirit grieved. The grammar indicates three separate Persons, all of Whom are identified with Yahweh (either in this passage or elsewhere) yet distinguished from one another.

Jeremiah 23:5-6: The name of the Davidic king and Messiah Who will come to restore Israel will be "Yahweh our righteousness."

Daniel 7:13-14: One "like a son of man" is presented before the Ancient of Days, riding on the clouds of heaven, and is religiously served (*pelach*) by all people. Both riding on the clouds of heaven and being religiously served are deeds elsewhere reserved for Yahweh alone. This implicitly indicates that the "One like a son of man" is Himself Yahweh, despite being distinguished from the One on the throne.

Hosea 1:6-7: Yahweh states that He will save Israel "by Yahweh their Elohim." This could be evidence of two Persons called Yahweh, one of Whom sends the other to save Israel (esp. in light of Zech. 2:8-11), but could also merely be a Hebraism meaning "by Myself."

Zechariah 2:8-11: Yahweh of Hosts insists no less than three times that He has been sent by Yahweh, and that He Himself will come to dwell in the midst of Israel. This indicates the existence of at least two different Persons called Yahweh, one of Whom will send the other to dwell in Israel.

Zechariah 14:9: Yahweh, Who is one and Whose name is one, will Himself come to rule over the whole earth from Jerusalem. This indicates that the coming Messiah will indeed be Yahweh Himself.

NT EVIDENCE

THE SYNOPTIC GOSPELS

Matthew 3:3: Here it is stated that John the Baptist came to "prepare the way of the Lord." In this context, the Lord refers to Jesus, yet in the original context "the LORD" is Yahweh (Mal. 3:1). This could be taken to show that Jesus is Yahweh; however, it could also be a mere example of Hebraic

agency, considering that the original passage also states that “the Messenger [lit. “angel/agent”] of the Covenant” is the One Who is coming.

Matthew 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44: Jesus repeatedly alters the Old Testament teachings, even in some cases reversing them. But rather than appealing to the authority of God, as would be necessary when altering/reversing a previous teaching of God, He appeals to His own authority: “I say to you”! This implies that He Himself carries the authority of God, and His audience certainly would not have missed this implication.

Matthew 9:2: Jesus claims the authority to forgive sins, something properly belonging to God alone. However, the author immediately goes on to state that “God... had given such authority to a man,” which renders this passage equivocal on the issue of Christ’s deity.

Matthew 12:6, 8: Jesus not only claims authority over the Sabbath, a day consecrated by Yahweh Himself (Exod. 20:8-11), but claims to be greater than the temple itself (which was considered to be the earthly presence of God Most High)! His Pharisaic audience clearly recognized the ‘blasphemy,’ resulting in a conspiracy to murder Him (v. 14).

Matthew 12:32: The blasphemy of the Holy Spirit is considered far greater than all other sins, which is inconceivable unless the Holy Spirit is both personal and on the level of God Himself. However, this doesn’t prove that He is a ‘third Person,’ for Holy Spirit could simply be another name for the Father.

Matthew 14:27: Jesus tells His disciples not to fear the tumultuous sea, because “I am He” (*ego eimi*). This is a strong parallel with Isaiah 43, in which Yahweh tells Israel, “do not fear when you pass through the waters” because “I am He” (*ego eimi*) is with them (vv. 1-3, 10). However, the parallel between the two is possibly unintentional.

Matthew 16:27: Jesus claims authority over the angels of God and states that He will come to “repay each one according to his deeds.” This is a quotation of several Old Testament passages which state that *Yahweh Himself* will repay according to each person’s deeds (Ps. 62:12; Prov. 24:12; Jer. 17:10; 32:19; Ezek. 33:20 cf. Rom. 2:6). However, this could also be understood in light of other passages which state that God gave judgment over to Jesus (Jn. 5:22; Acts 17:31).

Matthew 19:17-21: Jesus quotes all of the Ten Commandments except those dealing with following God, and then sums up the rest by exhorting the rich young ruler to “follow Me”! This is an implicit claim to being the same as Yahweh God, Who the first four commandments deal with. However, it could also be understood in light of the principle of Hebraic agency by which following Jesus, the agent of God, is the same as following God Himself (cf. Jn. 12:44).

Matthew 21:9: Jesus is identified as “the One Who comes in the name of the Lord” (Ps. 119:26), Who in the original OT context is in fact Yahweh Himself.

Matthew 23:9-10: Jesus puts Himself on the same level as the Father in heaven, stating that He, the Christ, is their “one-and-only Leader.”

Matthew 23:37-39: Jesus states that He, in the past, willed to gather the inhabitants of Jerusalem “as a hen gathers her chicks under her wings.” This is an action attributed to Yahweh alone in the OT (Deut

32:11; Ruth 2:12; Ps 17:8; 36:7; 57:1; 61:4; 63:7; 91:4). Furthermore, He again identifies Himself as “the One Who comes in the name of the Lord,” Who in the original OT context is Yahweh Himself (Ps. 119:26).

Matthew 25:31-32: Jesus Himself will enter into judgment with the nations in the eschatological Day of the Lord, an action which in the OT is attributed to Yahweh (Joel 3:2). However, this can be understood in light of other passages which state that God gave all judgment over to Jesus (Jn. 5:22; Acts 17:31).

Matthew 26:64: Jesus claims to be the “one like a son of man” of Daniel 7:13-14, Who as noted above is described using actions (like riding on the clouds and being religiously served) that belong to Yahweh alone. In the very next verse, the high priest identifies this claim as blasphemous and deserving of death. However, this could also be merely a Messianic claim, which some early sources imply was also considered blasphemous in the 1st-2nd centuries.

Matthew 28:19: The Father, Son, and Holy Spirit all appear to share a singular “name” into which Christians are to be baptized. However, this could also be a Hebraism in which multiple individuals with different names are attributed a singular “name” (cf. Gen. 48:16; 1 Sam. 17:13).

Mark 1:2-3: See note on Matthew 3:3.

Mark 2:5: See note on Matthew 9:2.

Mark 2:28: See note on Matthew 12:8.

Mark 3:29: See note on Matthew 12:32.

Mark 6:50: See note on Matthew 14:27.

Mark 10:18-21: See note on Matthew 19:17-21.

Mark 11:9: See note on Matthew 21:9.

Mark 14:62: See note on Matthew 26:64.

Luke 3:4-6: See note on Matthew 3:3.

Luke 4:18: Jesus claims that the prophecy of Isaiah 61:1 is fulfilled by Himself. In the original context, it is actually Yahweh Himself speaking and stating that Yahweh has anointed Him and the Spirit of Adonai Yahweh has rested upon Him (see note on Isaiah 61:1).

Luke 5:20: See note on Matthew 9:2.

Luke 6:5: See note on Matthew 12:8.

Luke 6:27: See note on Matthew 5:43-44.

Luke 7:16: In response to Jesus' miracles, the people rejoice that "God has visited His people," using a verb (*episkeptomai*) which elsewhere describes a personal visit (Matt. 25:36, 43; Acts 15:36; Jas. 1:27). However, the same verb can also simply mean "to care for" (i.e. by sending the Messiah) without necessarily indicating a bodily visitation.

Luke 10:17-18: Jesus claims authority over the demons because "I watched Satan fall like lightning from heaven." This could indicate a past pre-existence in which He saw Satan fall from heaven (?)

Luke 13:34-35: See note on Matthew 23:37-39.

Luke 18:19-22: See note on Matthew 19:17-21.

Luke 19:38: See note on Matthew 21:9.

Luke 22:67-70: See note on Matthew 26:64.

THE GOSPEL OF JOHN

John 1:1-14: John states that the word of God, which was with God in the beginning and which was God, has become flesh in Jesus Christ. This may reflect early Targums (Aramaic translations/paraphrases of the Hebrew Bible) which had a tendency to replace "Yahweh" with "the Memra (Word) of the Lord." For example, Targum Neofiti 1:1 (which dates before Jesus) states, "In the beginning the Memra (Word) of the Lord created and perfected the heavens and the earth." If this was John's literary background in mind, then the claim that the Word of God became flesh in Jesus is a claim that Jesus is Yahweh Himself in human flesh. However, if John's literary background was the Hebrew wisdom literature (including Psalms, Proverbs, and intertestamental literature), then he was merely claiming that the impersonal word of God by which Yahweh made the heavens and earth (Ps. 33:6) was made manifest in Jesus.

John 1:18: Most textual traditions state here that the Son, in the bosom of the Father, is the "only-begotten God" who reveals the Father. This reflects trinitarian claims that the Son is the Begotten God while the Father is the Begetting God. However, patristic evidence favors the alternate reading, "only-begotten Son."

John 4:14, 26: Jesus claims to be the One out of Whom flows living water, which in the OT is always Yahweh Himself (Isa. 12:2-3, Jer. 2:13). Furthermore, He follows this up immediately with the statement that "I am He, the One speaking to you" (*ego eimi ho lalon soi*) which is a near word-for-word quote of Isaiah 52:6 (LXX), in which Yahweh reveals His name as "I am He, the One speaking, 'I am here'" (*ego eimi ho lalon pareimi*).

John 5:18-30: According to John, the Jews viewed the claim that "God was [Jesus'] Father" as "making Himself identical [Greek: *isos*] to God." The Greek word used here (*isos*) does not indicate mere representational equality with God, but actual ontological identity as God. Furthermore, Jesus goes on to claim that the purpose of judgment is "that all will honor the Son according as they honor the Father" (vv. 22-23), indicating equality of worship between the Son and the Father. The fact that the Son cannot do anything apart from the Father (vv. 19, 30) is not contrary to trinitarian theology, but actually expected by it, since according to trinitarianism the unity of action between the Father and Son is actually the foundation of all reality.

John 6:20: See note on Matthew 14:27.

John 7:37-38: Again, Jesus claims to be the One from Whose innermost being flows springs of living water. According to OT refs, this can only be Yahweh Himself (Isa. 12:2-3, Jer. 2:13).

John 8:24, 28: Jesus twice states emphatically that “I am He” (*ego eimi*), mirroring two identical declarations from the book of Isaiah. First, He claims that “I am He” (*ego eimi*) and that unless His audience believes this they will be dying “in your sins” (*en tais hamartiais humon*), strongly paralleling Isaiah 43:24-25 in which Yahweh states that “you stood before Me in your sins [*en tais hamartiais humon*]” but that “I am He, I am He [*ego eimi ego eimi*] Who blots out your transgressions.” In the second statement, Jesus claims that “you will know that I am He” (*gnosesthe hoti ego eimi*) paralleling Isaiah 43:10 in which Yahweh states that “you may know... that I am He.” These two, almost word-for-word, quotes from the same chapter of Isaiah in such close proximity would certainly not have been missed by Jesus’ Pharisaic audience.

John 8:58: After making such implicit claims to deity as noted in the previous note above, Jesus goes on to say at the end of the chapter that “before Abraham became, I am.” Although this does not (as is commonly assumed) parallel Exodus 3:14, it appears to be a straightforward claim that Jesus existed before Abraham, coming immediately after a dialogue in which Jesus implicitly claims to be far greater than even Abraham (something which the Jews did not fail to pick up on). The Jews immediately pick up stones to stone Jesus, showing that they viewed this as a strong implicit claim to deity (and thus ‘blasphemy’). They were not merely stoning Him for His Messianic claims (contrary to some unitarian arguments), because although He claimed explicitly to be the Son of Man earlier in the chapter (v. 28), the Jews apparently did not view this as warranting such extreme measures.

John 10:1-16: Jesus makes the claim, not only to being the Shepherd of the sheep, but to being the *exclusive* Shepherd of the sheep, to the extent that everyone else is either a thief or merely a “hired servant.” However, in the OT, the only Shepherd of Israel is Yahweh Himself (Gen. 48:15; 49:24; Ps. 23:1; 79:13; 80:1; 100:3; Isa. 40:11; Ezek. 34:31; many others). Unless Yahweh is being degraded to merely a “hired servant” (impossible!) the claim to deity is immediately evident: Jesus is not merely a hired servant of Yahweh, but He Himself *is* Yahweh, the exclusive Shepherd of Israel.

John 10:25-29: Jesus again claims to be the Shepherd of Israel, but goes even further than that, stating that the people of Israel are the ‘sheep in His hand.’ Furthermore, the people of Israel are also the ‘sheep’ in His Father’s hand. This is a reference back to Psalm 95:7, in which it is said that Israel are “the people of [Yahweh’s] pasture and the sheep of His hand.” If they are the sheep in the hand of *both* Jesus and His Father, the only conclusion is that both Jesus and the Father are somehow Yahweh. This all leads up to the very next verse, in which Jesus claims...

John 10:30: “I and the Father are one.” Unitarians often argue that Jesus was merely stating that He and His Father were ‘of one mind,’ citing John 17:21 and 1 Corinthians 3:8 as parallels. But in light of what He just finished stating - that the Israelites are the ‘sheep in the hand’ of both He and the Father - Jesus was *already* making a claim to ontological unity with His Father *as Yahweh* (see the previous note above). Thus, by stating that “I and the Father are one,” He was merely affirming that which His Pharisaic audience was likely already thinking: “Yes, My Father and I are one; We are Yahweh.” This also solves the apparent ‘problem’ of the many Shema-based passages which state that “God is one” (e.g., Deut. 6:4; Mk. 12:29, 32; Rom. 3:30; Jas. 2:19). It is indeed possible for God to be more than

one Person, and yet still be One; for between the Persons there is perfect unity of being and unity of action.

John 10:31-36: Jesus' statement that "I and the Father are one" is the first time that He explicitly makes Himself out to be God in the gospel of John; prior to this, He had only indirectly indicated this by way of Old Testament references (although His audience did not fail to pick up on it). The Jews, incensed by this statement, immediately take up stones to stone Him "for blasphemy, because you, being a man, make yourself God" (v. 33). In response, Jesus rebukes them: "Is it not written in your Law, 'I said, "You are gods"'" (v. 34) Unitarians often claim that Jesus is stating that He is merely a derivative and lesser god, like the ones in Psalm 82. However, Jesus is actually using a typical rabbinic rebuke technique in which a rabbi quotes the first part of a verse, expecting the disciples to finish the quote and understand the rebuke. In the original context of Psalm 82, the full quote is, "I have said, 'You are gods, and all of you are sons of the Most High; but **you will die like men, and fall like one of the princes.**' Arise, O Elohim, judge the earth!" Jesus is not saying that he is a derivative god; rather, He is rebuking the Pharisees and saying that they will "die like men." In fact, in the context of the full quote, Jesus is *putting Himself in the place of Elohim*, as Judge over all of the derivative gods (including the Pharisees). This would make very little sense if Jesus were Himself one of the derivative gods.

John 10:37-39: Finally, Jesus finishes off this dialogue heavy with OT refs and double meanings by appealing to the works that He has done as proof that "the Father is in Me and I am in the Father." This claim is apparently strong enough, along with the other statements He has made, to be considered blasphemy and worthy of stoning by the Jews, because they immediately attempt to seize Him again. However, this is somewhat weaker as an argument for trinitarianism considering that the apostle John says that the same is true of *anyone* who loves (1 Jn. 4:16).

John 11:25: Jesus claims to emphatically **be** the Resurrection and the Life, which is elsewhere true of only Yahweh Himself, "the Living God" "in Whom we live and move and have our being." However, this could be an example of how Jesus as the express image of the Father shares certain titles of God (although this seems unlikely considering that His claim is to be **the** Life, not merely **a** Life).

John 12:13: See note on Matthew 21:9.

John 12:38-41: John states that Isaiah the prophet spoke the words of Isa. 6:8-10 and 53:1 "when he saw His [Jesus'] glory and spoke of Him." In context, it is the glory of Yahweh of Hosts which Isaiah saw when he spoke of these things (Isa. 6:3). However, it is possible that John was instead speaking of the glory of the Messiah which Isaiah saw in 52:13-15 and 53:11-12. For this reason, this passage is fairly equivocal on the issue of the deity of Christ.

John 13:18-19: Jesus quotes Psalm 41:9 as a prophecy about Himself, saying "**so that you may believe** (when it comes to pass) **that I am He**" (*hina pisteusete... ego eimi*). This is a near word-for-word quote of Isaiah 43:10 (LXX), in which Yahweh says, "**so that you may believe... that I am He**" (*hina pisteusete... ego eimi*). Like earlier in the gospel of John, this '*ego eimi*' statement clearly parallels an Isaianic statement about the uniqueness of Yahweh, and is thus an implicit claim to deity by Jesus.

John 14:6: Jesus again claims to be the Life, but also emphatically the Way and the Truth. As noted about John 11:25, being **the** Life is unique to Yahweh Himself, "the Living God" "in Whom we live

and move and have our being.” Furthermore, the Truth (or the TRUE) is a title belonging to Yahweh alone, and it is applied elsewhere to both the Father (Jn. 17:3; 1 Thess. 1:9; 1 Jn. 5:20) and the Son (1 Jn. 5:20; Rev. 3:7).

John 14:9-11: Despite not being the Father, Jesus absolutely reveals the Father to the extent that if you have seen Jesus, you have seen the Father. Furthermore, the Father is in Jesus, and Jesus is in Him. This emphasizes the unity between the two Persons, although it does not (by itself) show that Jesus is God.

John 14:16-17, 26: Jesus distinguishes the “Helper,” “Holy Spirit,” and “Spirit of Truth” from the Father Who sends Him, and distinguishes Him from Himself (the Son) by referring to Him as “**another** Helper.” Furthermore, He uses masculine pronouns in v. 26 to describe Him (in contradistinction to the *neuter* word ‘spirit,’ *pneuma*), emphasizing the personality of this Spirit. Thus, the Holy Spirit is a Person separate from the Father and the Son (although it is important to recognize that He is not declared to be God in this passage).

John 15:26: The “Helper” and “Spirit of Truth” referenced in the previous chapter is said to “proceed forth out of the Father” (present tense, indicating continual ongoing action).

John 16:7, 13: The “Spirit of Truth” will be sent by Jesus when He goes away (emphasizing the distinction between the Son and the Spirit), yet is described again with masculine pronouns in v. 13 in contradistinction to the neuter word ‘spirit’ (*pneuma*). This again demonstrates the Spirit to be a Person separate from the Father and the Son.

John 17:5: Jesus, praying to the Father, asks Him to “glorify Me with Yourself, with the glory that I was having with You before the existence of the world.” Read straightforwardly, this would indicate that Jesus had a heavenly pre-existence, and that He has the same glory which Yahweh said He would never give to another (Isa. 42:8), making Him Yahweh. However, it could also be an example of prolepsis, and the same glory is said to be given to believers (v. 22); thus, this passage is not necessarily in favor of the deity of Christ.

John 20:22: Jesus breathes on the disciples and gives them the Holy Spirit. This has a double meaning, as the word ‘spirit’ (*ruach* in Hebrew and *pneuma* in Greek) also means ‘breath.’ The implication of this verse is that Jesus’ breath *is* the Holy Spirit; He has the same Spirit as Yahweh.

John 20:28: John reports Thomas as having exclaimed to Jesus, “My Lord and my God!” (*ho kurios mou kai ho theos mou*) This is a rare vocative address which is elsewhere always applied to Yahweh alone; it is found in both the LXX (e.g., Ps. 35:24) and the NT (Rev. 4:11). If the exclamation is to be understood vocatively, this is one of several instances in the New Testament where Jesus is explicitly referred to as “the God” (*ho theos*). However, there are several alternate unitarian interpretations of this verse which read it as other than a vocative address.

John 21:17: Peter tells Jesus, “Lord, You know all things,” a reference to Jesus’ omniscience (see also Jn. 16:30).

THE BOOK OF ACTS

Acts 1:11-12: Jesus is taken up bodily from the Mount of Olives, and it is prophesied that He will return in the same way. However, in the OT, it is *Yahweh Himself* Who returns bodily to the Mount of Olives in the Day of the Lord (Zech. 14:3-4).

Acts 2:17-18, 33: Peter quotes Joel 2:28-29 in which “Yahweh your God” promises that He Himself will pour out the Spirit. However, he then goes on to state that it is Jesus who is pouring out the Spirit.

Acts 3:14: Peter refers to Jesus as “the HOLY and Righteous One,” a name which belongs to Yahweh alone in the OT (see esp. Isa. 17:7; 24:16; 43:15; 57:15).

Acts 5:3-4, 9: By parallelism the Holy Spirit is both “God” and “the Spirit of the Lord.”

Acts 7:52: Jesus is referred to as the Righteous One, a title only properly belonging to Yahweh in the OT (see note on Acts 3:14).

Acts 7:59: It is Jesus Who receives the spirit of Stephen upon his death. However, according to the OT, the spirit of a man returns to *God* at death, because it is He Who first gave it (Ecc. 12:7).

Acts 10:43: “All the prophets testify of [Jesus], that through His name everyone who believes in Him receives forgiveness of sins.” The OT prophets never say such a thing about any human or derivative god, but only about Yahweh alone.

Acts 20:28: Paul exhorts the elders at Ephesus to “shepherd the church of God which He purchased with His own blood.” Since it is, of course, Jesus Who purchased the church with His blood, this is likely another instance in which Jesus is referred to as “the God” (*ho theos*). However, it is possible to translate it alternately as “...which He purchased with the blood of His own [Son],” although this has the problem that “His own” (*ho idios autou*) is never elsewhere used on its own to describe Jesus.

Acts 22:14: See note on Acts 8:52.

Acts 28:25-27: According to Paul, it was the Holy Spirit Who spoke in Isa. 6:8-10. In the original context of the passage, it is the Lord Yahweh who speaks.

THE EPISTLES OF PAUL

Romans 1:3-4: Jesus is both the Son of David according to the flesh, and the Lord and Son of God according to the Spirit of holiness. This confirms the distinction between the Son and the Spirit, and (at least superficially appears to) affirm the ‘two natures’ of Jesus.

Romans 8:9-17, 26-29: The Father, Son, and Spirit are distinguished from one another. Furthermore, the Spirit is said to have a mind (v. 27) and to both testify and intercede for us (vv. 16, 26), demonstrating His personality.

Romans 8:35-39: “The love of Christ” is equated with “the love of God.”

Romans 9:1: Paul undertakes the Oath of Testimony, swearing that he is telling the truth, which (under pain of death) the Jews were not allowed to swear by anything less than God Himself. Jesus confirms

that no one may swear by anything less than God, even by heaven itself (Matt. 5:34-37 cf. Jas. 5:12). However, here Paul swears by Christ and the Holy Spirit!

Romans 9:5: Christ is referred to as “the One being God over all, blessed to the ages.” The grammar is fairly unambiguous, considering that there is no contextual reason why Paul would suddenly switch from describing Christ to describing the Father.

Romans 9:32-33: Paul states that Christ has become a stumbling stone and rock of offense (see also Rom. 10:9-11), in accordance with the OT prophecy (Isa. 8:14). However, in the original OT context it is Yahweh Who will become a stone of stumbling and rock of offense to Israel.

Romans 10:13: Paul quotes Joel 2:32, “Everyone who calls on the name of the Lord will be saved.” In the original OT context, “the Lord” Who is called upon for salvation is Yahweh Himself, whereas in the context of Paul’s quotation, it is Jesus.

Romans 10:20: Paul states that the prophecy in Isaiah 65:1, in which Yahweh proclaims that He has been found by those who did not seek Him, has been fulfilled now that the Gentiles have come to faith. However, in the context of Paul’s application of the prophecy, it is *Jesus* Who has been found by the Gentiles (vv. 6-8).

Romans 14:6-9: Paul states that anyone who fasts, or does not fast, does so “with regard to the Lord, for he gives thanks to God.” However, the Lord in question is identified as Jesus in v. 9. Thus, this is likely another instance in which Jesus is called “the God” (ho theos), albeit indirectly.

Romans 15:30: The Father, Son, and Spirit are yet again distinguished personally from one another. Furthermore, the Spirit is said to love, something which very clearly implies His personality.

1 Corinthians 2:10: The Spirit is said to be omniscient, for He “searches all things.” Furthermore, the Spirit is said to even search out “the depths of God,” something which no one but God Himself can search out (Rom. 11:33).

1 Corinthians 2:16: Paul quotes Isa. 40:13, “Who has known the mind of Yahweh?” followed up by the statement, “But we have the mind of Christ.” This equates Yahweh with Christ.

1 Corinthians 8:4-6: Paul states that Jesus Christ is greater than any lesser god or lord, referring to Jesus as the one Lord. Although unitarians often press this passage into service as a unitarian proof-text, the context makes clear that Paul is placing Jesus on the same level as the Father, as the *Adonai*. Furthermore, Paul breaks up the traditional doxology - “from Whom and through Whom and to Whom are all things” - by speaking of the Father “from Whom are all things” and of the Lord Jesus “through Whom are all things.” Again, this puts Jesus on the same level as the Father, as the one God.

1 Corinthians 12:4-11: The Spirit, the Lord (Jesus), and the God (the Father) are each personally distinguished from one another while their equal authority over the church and spiritual gifts is recognized. Furthermore, the Spirit is said to have a “will” and to decide which spiritual gifts go to which person, affirming His personality.

2 Corinthians 1:21-22: God (the Father), Christ, and the Spirit are each personally distinguished from one another.

2 Corinthians 3:17-18: The Spirit is said to be “the Spirit of the Lord” **as well as** “the Lord” Himself.

2 Corinthians 5:10: Paul states that “we must all appear before the judgment seat of Christ,” whereas elsewhere he states that “we must all appear before the judgment seat of God” (Rom. 14:10). This demonstrates that the throne of God is the same as the throne of Christ (a fact affirmed even more emphatically in the book of Revelation).

2 Corinthians 10:17: Paul quotes Jeremiah 9:24, “Let him who boasts boast in the Lord [Yahweh]” (cf. 1 Cor. 1:31). However, in the context of Paul’s quotation, the only Lord is Jesus Christ. (See also Gal. 6:14.)

2 Corinthians 13:14: The Spirit, the Lord Jesus, and the God (the Father) are personally distinguished from one another. Furthermore, the Spirit is said to have “fellowship” with us, which is inconceivable unless He is personal.

Galatians 4:4-6: The Father, the Son, and the Spirit are personally distinguished from one another. The Spirit’s personality is once again affirmed as Paul states that He cries out, “Abba Father!” within our hearts.

Galatians 6:14: See note on 2 Corinthians 10:17.

Ephesians 1:3-14: The Father, the Son, and the Spirit are once again personally distinguished from one another, and each are praised for their respective role in salvation (the Father for predestining us, the Son for saving us, and the Spirit for sealing us).

Ephesians 2:18, 21-22; 3:14-17; 4:4-6; 5:18-20: God the Father, the Lord Jesus, and the Spirit are personally distinguished from one another, five separate times.

Ephesians 4:8: Paul, quoting Psalm 68:18, states that when Christ “ascended on high, He led captive captivity, and He gave gifts to people.” However, in the original OT context, it is explicitly Yahweh God Who is doing this.

Philippians 2:5-8: Christ Jesus, although being inherently in the form of God, did not grasp at equality with God, but emptied Himself, taking the form of a servant. Being born in the likeness of man, and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death on a cross. Traditionally, this passage is seen as describing the ‘two natures’ of Jesus; one *morphe* nature (that of God) which He inherently has, and one *morphe* nature (that of mankind) which He took upon Himself. However, there is an alternate interpretation, the Second Adam interpretation (held by trinitarians and non-trinitarians alike), which sees this passage as describing only Jesus’ life on earth without a reference to a divine pre-existence.

Philippians 2:10-11: Paul quotes Isaiah 45:23, in which Yahweh swears by Himself that “to Me every knee will bow and every tongue will swear allegiance,” but reapplies it to Jesus. Since the original OT context is all about the supreme uniqueness of Yahweh compared to other derivative gods, the entire point of the passage would be annulled if Jesus were only human or a derivative god.

Philippians 3:3: The Father, the Son, and the Spirit are again personally distinguished from one another.

Colossians 1:15: As the Son of the Father, in unity of action with the Father, Jesus perfectly reveals the Father (being the “image of the invisible God”), and as the Firstborn, He inherits the entire creation from the Father. This is consistent with trinitarianism, in which the Son derives His very being and authority from the Father.

Colossians 1:16: In this passage, Paul states that all things were created [aorist] in Jesus Christ, and all things have been created [perfect] through Him and for Him. This verse uses three of the prepositions which are used in the traditional formulation of God’s relationship to creation (“from Him and in Him and through Him and for Him”), with the exception of “from Him” since it is the Father, not the Son, Who initiates all creative action. However, this could also be interpreted in a unitarian fashion as describing the “new creation” in Christ (cf. 2 Cor. 5:17-18).

Colossians 2:2: Paul speaks of his gospel as “*tou musteriou tou Theou Christou.*” This could be translated as “the mystery of God Christ,” in which case it would be explicitly calling Christ “the God” (*tou theou*). However, it could just as easily be translated as “the mystery of the God of Christ,” or even “the mystery of the Christ of God.”

Colossians 2:9: Paul states that “in Him [Jesus], all the fullness of the God-ness dwells bodily.” This is a straightforward claim to the absolute deity of Christ. Unitarians often point to Ephesians 3:19, which states that believers too can be “filled to all the fullness of God” without themselves being God. However, this is not a valid parallel for two reasons. First, whereas Eph. 3:19 states that believers may be filled with all the fullness of **God** (*theos*), Col. 2:9 states that Jesus has all the fullness of **God-ness** (*theotes*), that is, *the state of being God*. This is a small but very important distinction. Second, whereas Eph. 3:19 states that believers must be **filled** with the fullness of God (in the aorist subjunctive, describing a one-time and uncertain event), Col. 2:9 states that all the fullness of God-ness **dwells bodily** in Jesus (in the present indicative, describing a continual, ongoing, and certain event). These two verses, though superficially similar, are in fact very different and do not parallel one another. Whereas believers must be filled with the fullness of God, all of the fullness of the ‘God-ness’ *inherently dwells continually* within Jesus. Furthermore, the next verse states “...and in Christ you have been made full,” showing that any ‘fullness of God’ within believers is merely *derivative* to that of Christ.

1 Thessalonians 1:3-6: God the Father, the Lord Jesus, and the Spirit are again personally distinguished from another. The Spirit is said to have “joy,” once again affirming His personality.

2 Thessalonians 1:12: Paul speaks of “the grace of our God and Lord Jesus Christ,” calling Jesus “the God” (*ho theos*) in a grammatically unambiguous fashion. Unitarians deny that this verse is actually calling Jesus “our God,” and prefer to translate it as “the grace of our God and *the* Lord Jesus Christ” (supplying a definite article not found in the Greek). Such a translation is theologically motivated, based on the idea that “the NT nowhere else refers to Jesus as ‘the God,’” an idea which is patently false. However, the possibility does remain (however small) that Paul was not following the Granville Sharp Rule in this instance, and was therefore not referring to Jesus as “our God.”

2 Thessalonians 2:13-14: God the Father, the Lord Jesus, and the Spirit are personally distinguished from another.

2 Thessalonians 3:5: “May the Lord direct your hearts to the love of God and to the perseverance of Christ.” The grammar indicates that the Person being referred to as “the Lord” is distinct from “the God” and “the Christ.” So then, we have a third Person separate from the Father and the Son, Who is nevertheless referred to as “the Lord.” Since Paul elsewhere states that “the Lord is the Spirit” (see note on 2 Cor. 3:17), we may conclude that this third “Lord” is in fact the Spirit, Who (actively!) directs us to the love of God and the perseverance of Christ.

1 Timothy 2:5-6: The grammar of this passage is somewhat ambiguous; it could easily be translated as, “For one God and one mediator between God and mankind, a man Jesus Christ, He [or ‘this One’] gave Himself as a correspondent ransom for all.” If this translation is correct, then Paul was referring to Jesus as both the “one God” and “a man,” affirming the traditional ‘two natures’ doctrine of Christ. However, it could also be translated (interpolating a few words not found in the original Greek) as, “For *there is* one God, and *there is* one mediator between God and mankind, a man Jesus Christ,” which would be equivocal on the issue of the deity of Christ. This translation, although more common among modern Bible versions, may not reflect the original Greek as it adds several words not found therein; however, the possibility that this translation is correct (however small) must be recognized.

1 Timothy 3:16: The best textual evidence indicates that this verse should be translated, “And confessedly, great is the mystery of piety: He was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.” Who is “He” Who was revealed in the flesh? The nearest antecedent is “the Living God” of the previous verse, indicating that it was “the Living God” Who “was revealed in the flesh, etc.” This passage, therefore, likely refers to Jesus indirectly as “the Living God.” However, this interpretation is not absolutely certain, despite the fact that “the Living God” is the only possible antecedent at all within the previous two verses.

2 Timothy 4:18: Like in Romans 9:5, Paul gives a doxology to the Lord Jesus, despite the fact that in *another* doxology, at Rom. 1:25, Paul condemns worshipping any created being apart from the Creator (such as in a doxology!)

Titus 2:13: Paul speaks of “that happy expectation and appearing of the glory of our great God and Savior, Christ Jesus,” calling Jesus “the great God” in a grammatically unambiguous fashion. Unitarians deny that this verse is actually calling Jesus “the great God,” and prefer to translate it as “the glory of our great God and *the* Savior Christ Jesus” (supplying a definite article not found in the Greek), just as in 2 Thess. 1:12. However, in this passage, contextual indications make such a translation inconceivable. First of all, elsewhere in the NT, the Second Coming is *never* described as the appearing of God the Father; rather, it is the appearing of only a single Person, the Lord Jesus. Furthermore, just a few verses earlier, Paul refers to “God our Savior” whose grace “is saving all mankind”; because of this, when Paul goes on to speak of “our great God and Savior,” it is inconceivable that he could be speaking of two individuals! Based on these contextual indications, we can be certain that Paul is referring to Jesus as “the great God” in this verse, even apart from the Granville Sharp Rule.

Titus 3:5-6: God the Father, our Savior Jesus, and the Holy Spirit are once again personally distinguished from another.

THE BOOK OF HEBREWS

Hebrews 1:2: God the Father “established the ages” through His Son. This could be describing the original creation event; however, it is more likely describing the future ages during which Christ shall reign (Lk. 1:33), seeing as the context of the verse deals with the period *following* His resurrection and ascension (vv. 3-4).

Hebrews 1:6: The Hebraist quotes Psalm 97:7 (LXX) as the Father saying, “Let all the angels of God worship Him [the Son].” Since the original context of the passage deals with the worship of Yahweh by all derivative gods, the fact that the Hebraist applies this quote to Jesus destroys any view that Jesus is, Himself, a derivative god. Instead, Jesus (the Son) is fully Yahweh, not a derivative god.

Hebrews 1:8-9: The Hebraist quotes Psalm 45:6-7 (LXX) as the Father saying to the Son, “Your throne, O God, is to the age of the age, and a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of joy beyond your companions.” Like in the original passage, this indicates two individuals Who are called “God” (or “Elohim”), one of Whom is the Son, and the other of Whom is the Father (according to the Hebraist’s application). At the very least, this shows that Jesus is directly called “the God” (ho theos) at least one time in the New Testament.

Hebrews 1:10-12: The Hebraist quotes Psalm 125:25-27 (LXX) as the Father speaking to the Son about His (!) work of creation and His eternity. The original passage is explicitly about Yahweh, and the Hebraist applies it to the Son, showing the Son to be Yahweh. Although there are unitarian interpretations of this passage, they fail to fully account for the context of the Hebraist’s argument, as a straightforward reading leads to the view that vv. 10-12, like vv. 8-9, is the Father speaking to the Son.

Hebrews 3:1-4: The Hebraist makes the argument that Jesus is far greater than Moses, “inasmuch as the builder of the house has more honor than the house,” for “the builder of all things is God.” The parallelism used here shows that Jesus is the One Who created Moses, and furthermore, it is very likely that the Hebraist is here calling Jesus “the God” (ho theos). However, although this is a very likely interpretation, there *are* certain ambiguities in the grammar of this passage which make it possible that the Father is the One being spoken of here.

Hebrews 3:7-11: The Hebraist states that it was the Holy Spirit Who spoke the words of Psalm 95:7-11. Since, in the original OT context, it is Yahweh Who spoke these words, the Holy Spirit must be Yahweh.

Hebrews 9:14; 10:29-30: God the Father, the Christ, and the eonian Spirit are twice personally distinguished from one another.

Hebrews 13:20: In this verse, the Hebraist refers to Jesus as “the great Shepherd of the sheep,” a title which only properly belongs to Yahweh Himself (for which see note on Jn. 10:1-17).

Hebrews 13:21: The Hebraist gives a doxology to Jesus Christ in this verse, despite the fact that worship of any non-God creature (*especially* in a doxology) is absolutely forbidden; and furthermore (if Paul is the Hebraist), in another doxology, at Rom. 1:25, Paul condemns worshipping any created being apart from the Creator (such as in a doxology!)

THE GENERAL EPISTLES

1 Peter 1:2: God the Father, Jesus Christ, and the Spirit are personally distinguished from one another.

1 Peter 2:8: See note on Romans 9:32-33.

1 Peter 3:14-16: Peter quotes Isaiah 8:12 which states, “Do not fear their fear, and do not be in dread.” However, whereas the OT passage continues, “It is Yahweh of Hosts Whom you are to regard as holy,” Peter goes on to state instead, “Sanctify Christ as Lord in your hearts.” This is one of the clearest (albeit implicit) statements of Christ’s identity as Yahweh in the NT.

1 Peter 4:11: Peter gives a doxology to Jesus Christ, despite the fact that worship of any non-God creature (*especially* in a doxology) is absolutely forbidden.

1 Peter 4:14: God the Father, the Christ, and the Spirit of glory are personally distinguished from one another.

1 Peter 5:4: Peter refers to Jesus as the “Chief Shepherd,” for which see note on Jn. 10:1-17.

2 Peter 1:1: Peter speaks of “the righteousness of our God and Savior Jesus Christ,” calling Jesus “the God” (*ho theos*) in a grammatically unambiguous fashion. The formulation of the address, in the original Greek, is exactly the same as elsewhere in the Petrine epistles where he refers to Jesus as “the **Lord** and Savior” (2 Pet. 1:11; 2:20; 3:2; 3:18), and to the Father as “the God and Father” (1 Pet. 1:3). Because of the regularity of this type of address in the Petrine epistles, unitarians cannot argue that Peter is not referring to Jesus as “the God” in this verse without some sort of special pleading.

2 Peter 3:18: See note on 1 Peter 4:11.

1 John 5:20: “We are in Him Who is TRUE, in His Son Jesus Christ; this One is the TRUE God and eonian life.” Based on the grammar of this verse, John could be referring to either the Father or Jesus (or even... both!) as “the TRUE God.” However, contextual indications demonstrate virtually beyond a doubt that it is, in fact, *Jesus* Who is being referred to in this way. This is because John *never* refers to the Father as “eonian life,” but makes a habit of referring to Jesus as “the Life” (Jn. 11:25; 14:6) and “the Truth” (Jn. 14:6) or even “the TRUE” (Rev. 3:7)! Furthermore, at the start of this epistle and even earlier in the same chapter, John calls Jesus the “eonian life” (1 Jn. 1:1-2; 5:11-12). So then, it is very likely that John is referring to Jesus (or else, *both* the Father and Jesus) as “the TRUE God.” This also solves another ‘problem’ for trinitarianism. At Jn. 17:3, Jesus refers to His Father as “the only TRUE God,” which unitarians take to mean that Jesus cannot Himself be God. However, according to 1 Jn. 5:20, the “eonian life” (Jesus) is *also* the TRUE God.

Jude 4: Jude refers to Jesus as “our only Master and Lord Jesus Christ.” Although unitarians often argue that Jesus could be “our only Lord” in the sense of being our only *human* lord, the same cannot be true of “our only Master.” The title “the Master/Owner” (*ho despotes*, lit. ‘the Despot’) emphasizes total authority, and is typically applied to Yahweh alone, the One Who created the heavens and the earth (Lk. 2:29; Acts 4:24; Rev. 6:10). If Jesus is “our **only** Master,” then (unless Yahweh is somehow demoted to a *lesser* position than Jesus) Jesus must be Yahweh, creator of heaven and earth.

Jude 5: After stating that Jesus is avowedly our *only* Master and Lord, Jude goes on to state “that Jesus/the Lord, after saving a people out of Egypt, then destroyed those who did not believe.” The textual evidence is split fairly evenly between the two readings “Jesus” and “the Lord,” although leaning slightly toward “Jesus.” However, even if the original reading is “the Lord,” Jude just stated that Jesus is “our **only** Lord”! This early Christian tradition that Jesus is the One who led the exodus from Egypt parallels the Old Testament teaching that it was ‘the Angel of the Presence’ Who saved Israel, and Who, though being sent by Yahweh, nevertheless carries the name of Yahweh (Exod. 23:20-21, Isa. 63:8-10).

Jude 25: “To the only God our Savior be glory, majesty, power, and authority, through Jesus Christ our Lord, before all ages, now, and for the ages, verily!” A straightforward reading of this passage indicates that God had glory through Jesus Christ *before all ages*, which of course requires Jesus to have existed before all ages. (See also 2 Tim. 1:9 which implies that Christ Jesus existed “before times eonian.”)

THE BOOK OF REVELATION

Revelation 1:17-18: Jesus declares, “I am the First and the Last, and the Living One.” Elsewhere in RevJohn, the statement that “I am the First and the Last” is attributed to the One sitting on the throne, Who is unambiguously the Father (Rev. 1:11). However, even if “the First and the Last” is a title that can be applied to Jesus as a non-God being, as unitarians argue (despite the fact that this title in Isa. 44:6 is a claim to being the absolute one and only God), the title of “the Living One” is absolutely unique to Yahweh alone, the Living God in Whom is all life. This is the climax of the “Life” statements throughout the Johannine literature (cf. Jn. 11:25; 14:6; 1 Jn. 1:1-2; 5:11-12; 5:20).

Revelation 2:8: Jesus once again claims to be “the First and the Last.”

Revelation 2:23: Jesus declares that all of the churches will come to know that “I am the One Who searches minds and hearts, and I will give to each of you according to your works.” This brings together two frequent OT statements about Yahweh’s role in judgment (for which see 1 Chron. 28:9; Ps. 7:9; Jer. 17:10 cf. Acts 1:24; Rom. 8:27; along with Ps. 28:4; 62:12; Prov. 24:12; Ezek. 33:20 cf. Rom. 2:6). Even if unitarians argue that this refers to the fact that God has given all judgment to Jesus (Jn. 5:22; Acts 17:31) this still would not warrant Jesus’ declaration of Himself as “**the One** Who searches minds and hearts, and gives to each according to their works”; only Yahweh could refer to Himself as such.

Revelation 3:7: Jesus is said to be “the One Who is Holy and TRUE,” both of which are titles applicable to Yahweh God alone

Revelation 5:6: The Lamb (Jesus), despite being distinguished from the One sitting on the throne (the Father), is nevertheless said to stand “in the center of the throne.” This shows that He is personally distinguished from the Father, while also deserving the same divine honor and prerogatives as the Father Himself.

Revelation 5:9: The elders “sing a new song” to the Lamb Who was slain, to praise Him for His salvation. In the OT, the exhortation to “sing a new song” is only ever directed at Yahweh Elohim Himself, and always in the context of His lovingkindness and salvation (Ps. 33:3; 96:1; 98:1; 144:9;

149:1; Isa. 42:10). (Significantly, in Psalm 33:3-4, the exhortation to “sing a new song” is directed at “the Word of Yahweh,” which is also the name of Jesus! [Jn. 1:14; Rev. 19:13])

Revelation 5:11-14: The multitudes before the throne worship the Lamb, using almost the exact same song that they sang to the One on the throne (the Father) in the previous chapter. Combined with v. 6, this shows that the Lamb not only sits upon God’s throne, but is worthy of equal worship with the Father (cf. Jn. 5:23); and this despite the fact that worshipping any derivative being, even a messenger of God, is condemned (Col. 2:18 cf. Rev. 19:10; 22:9-10).

Revelation 7:17: See note on Revelation 5:6.

Revelation 11:15: The author uses a singular verb - “He will reign” - despite the fact that *both* the Father and “His Christ” are the subject of this verb.

Revelation 17:14; 19:16: “The Lamb... is Lord of lords and King of kings.” This reflects a name of God which came to be used in Judaism, *Melech Malchei HaMelachim*, meaning “King of kings of kings.” However, this is likely not a statement of Christ’s deity, since King of kings was also a title of some human kings during this period.

Revelation 20:6: The priests of God are said to also be the priests of Christ, despite the fact that Yahweh’s priests were absolutely forbidden from acting as priest for any derivative ‘god’ or mere human.

Revelation 21:9: New Jerusalem is said to be the bride of the Lamb. Per the OT imagery of Israel and Judah as the brides of God, the marriage of Jerusalem to any not-God entity is adultery (see esp. Jer. 3:1-10; Hos. 1:2). However, in RevJohn the marriage of Jerusalem to the Lamb is presented as good and ideal.

Revelation 21:22: *Both* “the Lord God the Almighty” and “the Lamb” are said to constitute the ‘temple’ of New Jerusalem - i.e., the physical presence of God. It would not make sense to include the Lamb in the ‘temple’ if the Lamb were not God.

Revelation 22:1, 3: God and the Lamb are said to share a (singular) throne, reaffirming that Jesus shares the divine honor and prerogatives of the Father.

Revelation 22:3-5: Of *both* God and the Lamb, it is said that “**His** servants will serve **Him**; they will see **His** face, and **His** name will be on their foreheads” (cf. Rev. 11:15). This shows that singular pronouns can be used of these two Persons together, which solves the ‘problem’ for trinitarianism of why God repeatedly uses singular pronouns in the OT.

Revelation 22:6-7, 16: The messenger speaking to John says that it was “the Lord God of spirits” Who sent him, yet immediately goes on to relate that this Lord God states, “Lo, I am coming quickly” (the words of *Jesus* according to v. 20). Furthermore, it is later said that it was Jesus Who sent the messenger (v. 16). Thus, it is Jesus Who is referred to as “the Lord God of spirits” in v. 6.

Revelation 22:12: See notes on Matthew 16:27 and Revelation 2:23.

Revelation 22:13: The One Who states, “I am coming quickly,” in the previous verse (i.e. Jesus) now claims, “I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” In Isa. 44:6, the title “the First and the Last” is a claim to being the absolute one and only God of monotheism. Furthermore, elsewhere in RevJohn, the claim to being “the Alpha and the Omega” and “the Beginning and the End” is only made by the Father (1:8, 21:6).