

# DIFFICULT BIBLE PASSAGES

*The following passages are those which are cited most often to “prove” that God is a Trinity.*

## **CHRIST IS GOD**

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made *through* Him, and without Him nothing was made that was made” (John 1:1-3).

“And the Word became 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).

*Note: The Greek word “theos” meaning a divine being, is translated “God.” The Son is a divine being. He is God begotten from God (Pro. 8:22-30). John says that Christ was “begotten of the Father.” He was the Word of God, before He became flesh.*

*Christ is our “Everlasting Father” (Isa. 9:6) but God is His Father (Pro. 8:22-30, 2 John 1:3). He is our “Mighty God” (Isa. 9:6) but THE Father is “His God” (Eph. 1:17, Rev. 3:12, Rev. 1:6). We might say that God the Father is our divine Grandfather.*

## **CHRIST “THE ETERNALLY BLESSED GOD”**

[The Jews] “of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen” (Romans 9:5).

[Compare other translations.] “to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen” (RSV).

*Note: Of course Christ is God [divine] because He is the Son of the Divine Father, and He is over all things to the church.*

## **EQUAL WITH GOD**

[Christ] “who, being in the form of God, did not consider it robbery [#725 a thing to be seized] to be equal with God” (Philippians 2:5).

*Note: Christ existed in the form of God. This is plain. I believe this means that He existed both in bodily and in spirit form. He was present and omnipresent, matter and energy, visible and invisible - just like His Father. Some have interpreted the phrase “did not consider it robbery” to mean that Christ did consider Himself equal with God. Other translations do not convey this meaning.*

*Christ did not consider it a thing to be seized to be equal with God. He was content with His position as the Son of God, and the representative or “word” of God. Lucifer on the other hand, sought to take the place of God, by force if necessary.*

Consider other translations:

NIV Philippians 2:6 “Who, being in very nature God, did not consider equality with God something to be grasped,”

NAS Philippians 2:6 “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

NAB Philippians 2:6 “who, although He existed in the form of God, did not regard equality with God a thing to be grasped,”

“All should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him” (John 5:23). *[The Spirit is not honored.]*

“The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God” (John 10:33).

*Note: While on this earth, Christ went out of His way to say that He did not consider Himself equal with God His Father. He said, “My Father is greater than all” (John 14:28). “My teaching is not mine, but His Who sent me” (John 7:16). I do “the works which the Father has given Me to finish” (John 5:36). “The Son can do nothing of Himself” (John 5:19). “I have come in My Father’s name” (John 5:43).*

*The reason why all men were to honor the Son as they honored the Father (John 5:23) was because the Son spoke for the Father. According to Paul, God the Father is now and always will be the Head, even of Christ (1Cor. 11:3, 1Cor. 15:28).*

## **JESUS FORGIVES SIN - SOMETHING ONLY GOD CAN DO.**

[Jesus speaking] “But that you may know that the Son of Man has power (authority) on the earth to forgive sins” Matthew 9:6.

"For the Father judges no one, but has committed all judgment to the Son" John 5:22.

"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek my own will but the will of the Father who sent Me" John 5:30.

"All authority has been given me, in heaven and in earth" Matt 28:18.

"For the Father loves the Son, and has given all things into His hand" John 3:35.

*Note: The Son of God represented His Father to men, and as the representative of the Father, He was “given” the authority to forgive sins.*

## MICAH 5:2

“But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days.” NRS

“ . . . whose goings forth have been from of old, from everlasting.” KJV

*Note: The word translated “everlasting” in Micah 5:2 is cited by those who believe that the Son of God had no beginning, but instead, has always existed. He must then be a co-eternal divine being, or a second manifestation of one always existent divine being.*

*Note: The Hebrew translated “goings forth” in the KJV (Strong’s #4163) means “origin.” This would mean that Christ originated from something, someone, or somewhere. “I proceeded forth and came from God” He said (John 8:42).*

*The word translated “everlasting” (#5769) is from a root word meaning “to hide,” thus pointing to what is hidden in the distant future or in the distant past. When the word is used to refer to the past, such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past. In Deut. 32:7 and Job 22:15 it may refer to the time of one’s elders. In Prov. 22:28; 23:10; Jer. 6:16; 18:15; 28:8 it points back somewhat farther. In Isa. 58:12, 61:4; Mic. 7:14; Mal. 3:4, and in the Aramaic of Ezra 4:15, 19, it clearly refers to the time just before the exile. In 1Sam. 27:8; in Isa. 51:9 and 63:9, 11, it refers to events of the exodus from Egypt. In Gen. 6:4, it points to the time shortly before the flood. None of these past references has in it the idea of endlessness or limitlessness, but each points to a time long before the immediate knowledge of those living. The above explanation is found in The Theological Wordbook of the Old Testament by Harris, Archer, Waltke who give the meaning of “everlasting” as simply “most distant times.”*

## “LET US MAKE MAN.”

“Then God said, ‘Let **Us** make man in **Our** image, according to **Our** likeness’”(Genesis 1:26).

“Then the Lord God said, ‘Behold, the man has become like one of **Us**, to know good and evil’” (Genesis 3:22).

“‘Come, let **Us** go down and there confuse their language, that they may not understand one another’s speech’” (Genesis 11:7).

“Also I heard the voice of the Lord, saying: ‘Whom shall I send, And who will go for **Us**?’” (Isaiah 6:3).

*Note: “**Us**” is more than one, but not necessarily three. God the Father may have spoken these words to His Son. The very next verse (Gen 1:27) says, “So God created man in His own image; in the image of god He created him; male and female He created them.”*

## BAPTIZING THEM IN THE NAME”

“Go therefore and make disciples of all the nations, **baptizing them in the name of the Father and of the Son and of the Holy Spirit**” (Matthew 28:19).

*We will consider two interpretations of this command.*

*First: “The name” of the Father.*

*Children are named after their father. Every being in Heaven and on earth is named after Our Heavenly Father (Eph. 3:14,15). Jesus Christ is the Son of the Father, and the Holy Spirit is the Spirit of the Father, therefore “the name” in Matthew 28:19 is the Father’s name. This is why the 144,000 who stand on Mt. Zion have the Father’s name written in their foreheads (Rev. 14:1; Rev. 22:3,4). It is the Father’s kingdom into which the new convert is accepted by baptism, the Father’s family into which he is born (Matt. 26:29).*

*Jesus said, [Father] “I have manifested Your name [character]” (John 17:6,12,26). He said, “I have come in My Father’s name.” [I have come as His representative.] To act “in the name of another” means to act by authority of the other. “Name” on occasion is synonymous with “person” so that to speak or act in the name of another is to speak or act as that person (Ex. 5:23; 1Sam. 17:45; 1Ki. 21:8, etc). The minister baptizes with water, but Christ baptizes with the Holy Spirit, in the name of the Father (Matt. 3:11).*

*When David takes a city and establishes his right of possession over it, he does so not simply by naming it, but by giving to it his name (2Sam. 12:28; 2Sam. 49:11). Yahweh lays claim to Israel, the temple, the ark, and Jerusalem, not by naming them but by calling out His name over them (2Ch. 7:14; Jer. 7:10; 2Sam.6:2). This act declares that they now belong to Him. They are now under his authority and protection (2Sam. 12:28; Ps. 49:11; Isa. 4:1). The people of Israel are God’s peculiar possession, subject to His rule and under His protection (2 Ch. 7:14; Isa. 63:19; Jer. 14:9; 15:16). For this same reason a wife takes her husband’s name. He is obligated to protect and to provide for her and for their children.*

Second: The name of Jesus Christ

“Then Peter said unto them, Repent, and be baptized every one of you **in the name of Jesus Christ** for the remission of sins, **and ye shall receive the gift of the Holy Ghost**” (Acts 2:38).

---

*The most common baptismal formulas in the NT are “in the name of Jesus Christ” (Acts 2:38; 10:48, and “in the name of the Lord Jesus” (Acts 8:16; 19:5). The baptizer names the name of Christ over the person as he is being baptized (Ja. 2:7).*

---

*Why would the disciples go about baptizing in the name of Jesus Christ, rather than follow His own instructions to them - “baptizing them in the name of the Father and of the Son, and of the Holy Spirit?” - or may we understand that “the name” IS “the name of Jesus Christ?” The answer may lie in the fact that to us Christ is Father (Isa. 9:6), and Brother (John 5:27), and Holy Spirit (1Cor. 15:45).*

*His name includes all three. He is “Father” because He created us. He is the Son of God, and He is the Holy Spirit Comforter.*

Compare the baptismal name [singular] in Matthew 28:19, to the name [singular] in Isaiah 9:6. “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

## NO OTHER NAME

ACTS 4:12 “let it be known to you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth**, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This is the stone which was rejected by you builders, which has become the chief cornerstone. Nor is there salvation in any other, for **there is no other name** under heaven given among men by which we must be saved.”

*The expression “in the name of” carries a broader meaning than simply choosing the correct name. For an excellent explanation of the phrase “in the name” see The International Standard Bible Encyclopedia, edited by G.W.Bromiley, and also the Vine’s Expository Dictionary of Old and New Testament Words. (Notations here are largely paraphrased from these sources.)*

### [In the name of the Father]

Every name of the Father also belongs to Christ, for God said, “My name is in Him” (Exodus 23:21). He is our Father, our Mighty God, our Wonderful Counselor (Isaiah 9:6). He is our Father, but God is His Father. He is *our* God. But THE Father is *His* God (Jo. 20:17, Rev. 1:6, Rev. 3:12).

### [In the name of the Son]

Christ is the Son of Man (John 5:27) and the Son of God (Matt 16:15-16).

### [In the name of the Spirit]

The Holy Spirit is the unseen presence and power of Christ our Lord.  
(1Cor. 15:45, 2Cor. 3:17, Eph. 4:10, Matt.28:20, John 14:18, Heb. 13:5, Rev. 3:20, Jo. 14:16)

### [In the name of her Husband]

Jesus’ name is “the Lord our Righteousness” (Jeremiah 23:5-6). The name of the church triumphant is also “the Lord our Righteousness” (Jeremiah 33:16). As the bride of Christ she takes His name (Eph. 5:23).

*Note: When we are baptized in the name of the Father, Son and Holy Spirit, we are saying that we realize Who Jesus is: the Son of the Father, the representative of the Father Who carries His name, the Head of the Church, the Comforter with us always. He is our strength, our Master, our Lord.*

## **HOLY, HOLY, HOLY**

“The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” (Revelation 4:8).

“And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of *his* glory” (Isaiah 6:3).

*Note: The thrice repeated “Holy” is not necessarily a praise to Father, Son, and Holy Ghost. The created beings cry “Holy, Holy, Holy” because the Lord God Almighty “is and was and is to come.” He is God of the past, present, and future. He is the same “yesterday, today, and forever.”*

## **“THREE THAT BEAR WITNESS IN HEAVEN”**

“For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one” (1John 5:7).

*Note: These words are not found in any Greek manuscript older than the 16th century. Almost all modern translations make note of this.*

*They are believed to have been added to two later Greek manuscripts by followers of the church, zealous to settle the controversy over the doctrine of the Trinity. Jerome, under threat of punishment, then translated the passages from these doctored Greek manuscripts, into Latin.*