

PREACHING THE OLD PATHS PT. 16

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“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. 17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. 18 Therefore hear, ye nations, and know, O congregation, what is among them. 19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.” Jer. 6:16-19.” Col.2:9, “For in him dwelleth all the fulness of the Godhead bodily”

This will be our 16th message on our subject of Preaching the Old Paths as we continue on **To preach the OLD Paths is to PREACH the TRUTH about Jesus Christ.** We have looked at the book of Colossians chapters 1 & 2 to speak on the Doctrine of Christ and we have set forth 4 things regarding the DOCTRINE OF CHRIST from Colossians 1 & 2:

- I. **The Similitude of Christ.** (Col.1:15-17)
- II. **The Supremacy of Christ.** (Col.1:18)
- III. **The Sufficiency of Christ.** (Col.2:1-8 &10)
- IV. **The Sovereignty of Christ.** (Col.2:9)

We have also outlined the first 10 verses of chapter 2 for you:

1. The Determination (Verses 1-3)
2. The Discernment (Verse 4)
3. The Dedication (Verses 5-7)
4. The Deception (Verse 8)
5. The Divinity (verse 9)
6. The Declaration (verse 10)

This morning Lord willing we look at our 4th and last point on the Sovereignty of Christ, that is; the Divinity of Christ in Colossians 2:9, *“For in him dwelleth all the fulness of the Godhead bodily.”* Paul no doubt established the Divinity of Christ in chapter 1 of Colossians by writing these precious truths in verses 14-19 *“In whom we have redemption through his blood, even the forgiveness of sins: 15 **Who is the image of the invisible God**, the firstborn of every creature: 16 **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: 17 And he is before all things, and by him all things consist.** 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; **that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell.**”* Paul so clearly and convincingly established this blessed and glorious truth regarding the Divinity and Sovereignty of Christ.

As a reminder, he wrote this epistle not only to encourage the Colossians saints but to also

refute the false teachings of his day against the LORD Jesus Christ and His Divinity. Many were teaching that Christ only had some partial attributes of God and any aspect of Deity that He did have was only temporarily, but Paul here clearly and succinctly here sets the record straight regarding Christ's Divinity, that is, that He is God in all the fulness of Godhead bodily. Paul sets forth Jesus Christ as being 100% man and 100% God.

I want to quickly define 4 important words in our text and then make application regarding the Deity of Christ. "*For in him **dwelleth** all the **fulness** of the **Godhead bodily**.*"

1. The first word we want to consider is the word dwelleth: It is the Greek word '**katoikeo**' the beginning of the word is from **KATA** which is an intensifying preposition that shows the essence of permanence. The root word is **OIKEO** which means to occupy a house that literally means to settle down, as we would say be at home or to dwell at home. It means to take up a permanent abode or residence. This Greek word '**katoikeo**' is also in the present tense which clearly signifies that Jesus has always been and will always be God of very God and will never, ever cease to be God. Many false prophets; whether they were mystics, Jewish leaders and or Gnostics were saying like modern day Jehovah Witnesses that Jesus was not fully God and fully man, but is very clear that Paul wrote in distinctive and definiteness language that the fullness of Godhead bodily DWELT in CHRIST! It is very clear in Scripture that the fullness of the God-Head bodily dwelt in Christ before the incarnation because the Apostle John wrote in John 1:1, "*In the beginning was the Word, and the Word was with God, and the Word was God.*" The Apostle Paul used the same Greek word in the prior chapter in Col.1:19, "*For it pleased the Father that in him should all fulness dwell.*" ('**katoikeo**') Thus, this word for dwelleth gives the idea of full measure, complete, sum total or a permanence presence than a temporary sojourning or abode. No doubt that in Jesus dwells the fullness of God head bodily!
2. The second word we want to look at is fulness. It is the Greek word, '**Pleroma**' it comes from '**pleroo**' which means full or that which is filled up. The word '**Pleroma**' means full measure with a special emphasis upon the essence of completeness. In John 1:16 it says, "*And of his fulness [Same Greek word] have all we received, and grace for grace.*" Therefore it speaks of that which is or has been filled. Like a cup of water filled to the rim. To be filled in complete fullness.
3. The next word is Godhead which in the Greek is '**Theotes**' which is translated deity in other versions. Thus, it means Deity or the state of being God, that is; to have the very personality of God that denotes properly the divine nature which includes all attributes and perfections. This Greek word is only found here in Colossians 2:9. Vincent in his Greek word studies wrote this about this word, "*Paul is speaking of the essential and personal deity as belonging to Christ.*" Bengel adds, "*Not only the divine attributes; but the divine nature.* Precept Austin web page, "*Theotes refers to the essence and nature of the Godhead, not merely the divine perfections and attributes of Divinity...Christ, as Man, was not merely God-like, but*

was in the fullest sense, God.” Thus we see that Christ is God of very God in every aspect of His nature. Paul is basically saying that, “For in him dwelleth all the fulness of the Godhead or if you wish DEITY...”

4. The last word we want to consider is bodily: It is the Greek word, ‘**Somatikos**’ which means a body corporally. Paul is showing clearly that Jesus was fully man as well as fully God. It does not make a difference how many might be confused about Jesus’ nature. Paul sets the record straight Jesus is both God and man! Paul also writes to Timothy in I Tim.3:16, “*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.*” One writer says, “*Christ’s birth brought the Infinite God within reach of finite man.*” Reminds of that blessed Hymn of Charles Wesley, I’ll be fighting with his brother John tonight in the evening sermon on the subject of prevenient grace, but I think Charles had a better understanding of theology than John, anyway, in the second stanza on Hark the Herald angels sing:

Christ by highest heav’n adored
Christ the everlasting Lord!
Late in time behold Him come
Offspring of a Virgin’s womb
Veiled in flesh the Godhead see
Hail the incarnate Deity
Pleased as man with man to dwell
Jesus, our Emmanuel
Hark! The herald angels sing
"Glory to the newborn King!"

Hail the heav’n-born Prince of Peace!
Hail the Son of Righteousness!
Light and life to all He brings
Ris’n with healing in His wings
Mild He lays His glory by
Born that man no more may die
Born to raise the sons of earth
Born to give them second birth
Hark! The herald angels sing
"Glory to the newborn King!"

Paul was very clear in his understanding of Christ’s deity: “*For in him dwelleth all the fulness of the Godhead bodily.*”

Let us start to make application of this glorious doctrine of the Deity of Christ. No doubt that the subject of the Deity of Christ warms and trills the heart of every saint of God. This subject is so broad and deep that it is inexhaustible. By no means can we in a 30 – 45 minute bring everything to light out of the Scriptures that deals with this precious subject. I think that it is impossible for words to be more explicitly clear and direct than our text here in Colossian 2:9. Either Jesus Christ is God of very God or these words are most misleading, but I whole-heartily believe that these chosen words by the Apostle Paul are

distinct and satisfactory to adequately declare the Divine Majesty of Jesus Christ! No doubt that it sets forth the Glory of the Lord Jesus Christ as the 2nd person of the TRINITY! Yes, Jesus Christ is the brightness of His Father's glory and the express image of HIS person, yea Jesus Christ who is over all, God blessed for ever AMEN! This is exactly what it says in Romans:

- The Glorious Christ is called GOD, Romans: 9:5, "*Whose are the fathers, and **of whom as concerning the flesh Christ came, who is over all, God blessed for ever.** Amen.*"
- The Glorious Christ is called God also in Hebrews 1:8, "*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.*"
- The Glorious Christ is called the TRUE God, 1 John 5:20, "*And we know that the Son of God is come, and hath given us an understanding, **that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.***"
- The Glorious Christ is called the only WISE God, 1 Tim.1:17, "*Now unto the King eternal, immortal, invisible, **the only wise God,** be honour and glory for ever and ever. Amen.*"
- The Glorious Christ is called the MIGHTY GOD, Isaiah 9:6, "*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,** The everlasting Father, The Prince of Peace.*"

There are plenty more verses that show the DEITY of Christ, that is, that Jesus Christ is GOD of very God, but the one that I believe puts all arguments to rest against His Godhead and or Deity; is when Christ called Himself, THE "I AM!" Christ took upon Himself the name of Jehovah so clearly that it puts to rest all the attacks against Him by cults and false prophets who viciously attack the veracity of Christ's DEITY, or if you wish attack the GODHEAD of Christ. I believe that 17 times Christ used this appellation or name upon Himself to clearly teach who He really was, that is; GOD of VERY GOD! The one that stands out to me in of course in John 8, please turn there, please stop in John 5 real quick just to make application: John 5:15-18, "*And therefore did the Jews persecute Jesus, and **sought to slay him,** because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 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.**" The Jews had no doubt as to what He was saying and claiming for Himself, that is; that HE WAS EQUAL WITH GOD! If you are equal with God that makes you GOD! Afterwards Christ makes some powerful statements in verses 19-26, but we must press on, read them this afternoon, go to John 8:24, "*I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*" You notice that in our text the word "he" is in italics, it is inserted for clarity, but if you read it without the italics, like what the Jews heard, He blew them away: "...for if ye believe not that **I am** he, ye shall die in your sins." He specifically told them, I am, the GREAT I AM! In other words I AM JEHOVAH!*

Now, you need to understand that the Jews knew exactly what He was saying, because they were very familiar with that SPECIFIC phrase, "I AM" that it meant Jehovah. The

name Jehovah/Yahweh basically means the self-existing one which signifies the expression of who He is: **THE GREAT I AM!** This again is the glorious name of the covenant keeping God revealed in Exodus 3 to Moses.

Now, the name JEHOVAH when used in the Old Testament we clearly understand that it is translated with the capital letters: **L – O – R – D**. As Christians we have no problems accepting this fact, that when it is translated in the Old Testament as Jehovah or Yahweh it is speaking of Jesus Christ.

It is interesting to also note that the first two names which are given to God in the Bible are ELOHIM and JEHOVAH (YAHWEH). Elohim is God's name to emphasize His creative and sustaining omnipotent power. Jehovah is God's name to emphasize His self-existing being and as the covenant keeping God! In Genesis 1 God is set forth as Elohim 32 times, then in chapters 2 & 3 in Genesis, beginning in Gen.2:4, the name Jehovah is first used "*These are the generations of the heavens and of the earth when they were created, in the day that the **LORD God** made the earth and the heavens.*" This agrees with the words of the Apostle Paul in Colossians 1:15-19. The name JEHOVAH/ELOHIM is used 11 times in chapter 2 to show that the creating omnipotent God is self-existing. The first time the name Jehovah/Yahweh is used we said is in Gen.2:4 along with Elohim, but the first time Jehovah/Yahweh, capital L, O, R and D is used by itself is in Genesis 4:1, "*And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from **the LORD.***" Now, where I believe we get the appropriate definition of this blessed name is in Exodus chapter 3. "*And God said unto Moses, **LAM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **LAM** hath sent me unto you.*" The usage of I AM clearly establishes to show us who God is. The Greek translation of the Septuagint – LXX of Exodus 3:14, "*καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν **ἐγὼ εἰμι** (Ego eimi) **ὁ ὢν** (I AM -the existing One or I AM - the Being, HE that is) καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ **ὁ ὢν** (the existing One [I have always been] or the Being, He that is) ἀπέσταλκέν με πρὸς ὑμᾶς.*" And (kai) said (eipen) the (ho - ὁ) God (theos) unto (pros) Moses (mousen) I (ego) Am (eimi) the (ho) being (on - ὢν) and (kai) said (eipen) thus (outos - οὕτως) shalt (ereis) thou say unto (tois) the children (uiois) Israel (Israel) the (ho - ὁ) being (on - ὢν) hath sent (apestalken - ἀπέσταλκέν) me unto (pros).

The phrase I want you to remember is "**ἐγὼ εἰμι** (Ego eimi) - *And God said unto Moses, **LAM THAT I AM...***" It is very important to understand the expression of ego eimi as used in the Septuagint, because it is the same Greek word used by Christ in John 8:24 when Christ said that He was EGO EIMI, that is, I am THE I AM! Quickly, so that you'll know in the past, I have years ago covered the aspect of the name Yahweh, or the 4 letters YHVH (or YHWH) which is the name translated "LORD," which is referred to as the Tetragrammaton which in the Greek means, "The Four Letters." Tetra = four and gamma

= letter. Therefore I am using the phrase Jehovah/Yahweh as being one and the same.

Again in Exodus 3:15 notice what God continues to say to Moses, “*And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations.***” The name LORD or Jehovah/Yahweh is not only the name for the self-existing God, but also the special memorial name in which God revealed Himself to Moses. God told Moses, this is my name for ever and it will be a memorial for all generations, as though He is telling Moses this is MY ETERNAL NAME! Thus, Jehovah/Yahweh or YHVH emphasizes God’s absolute being to denote complete transcendence in time. He is beyond His creation; He is without beginning and without end because HE ALWAYS IS! The name I AM THAT I AM; contains each tense of the verb **to be**, thus, I AM and I SHALL ALWAYS CONTINUE TO BE. He is the blessed eternal I AM; therefore He is the same yesterday, today and forever. He is from everlasting to everlasting, without beginning and without end, **HE IS!** This is why God said what He did in Isaiah 42:8, “*I am the LORD: that is my name: and my glory will I not give to another...*” This is all so very important in describing the Jehovic name of God. This is how He was pleased to reveal Himself to us. And in doing so He reveals Himself in the Godhead bodily. God will not share His name or His glory with anyone because it is His absolute personality. Therefore if Jehovah/Yahweh can be applied to Jesus Christ, then it makes Him: **GOD of very GOD!** This is my purpose for giving an extensive explanation of the name Jehovah/Yahweh. If Jesus Christ is God, then He can be called JEHOVAH/YAHWEH.

Jehovah basically means the self-existing one which signifies the expression of who He is: The Great **I AM!** This is the name of the glorious covenant keeping God revealed in Exodus 3 to Moses. The name Jehovah can be broken up into 3 syllables:

- JE = denotes time to come.
- HO = denotes the time present.
- VAH = denotes the time past.

All the student of the Bible has to do is look to the New Testament and clearly see how it is applied. Turn quickly to Rev. 4:8, “*And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, **which was** (VAH), **and is** (HO), and **is to come** (JE).*” Now, let me ask, how is this applied to our Lord Jesus Christ? Real simple, look at Rev.1:8, “*I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is** (HO), and **which was** (VAH), and **which is to come** (JE), the Almighty.*”

By now I hope you see the connection with this: Jesus is the GREAT I AM! Before we look

at our New Testament passages to show this glorious truth, let's look at one of the most explicit and unmistakable passage that without a shadow of doubt shows Jesus Christ to be JEHOVAH/YAHWEH. Isaiah chapter 6:1-5, *"In the year that king Uzziah died I saw also the Lord (Adonai) sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD (יהוהי = Jehovah/Yahweh) of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen **the King, the LORD** of hosts."* Isaiah was given a blessed privilege in beholding the LORD of Glory. He saw the Lord sitting upon His holy throne, high and lifted up, then he saw and heard the Seraphim's sing, Holy, Holy, Holy is the **LORD**, to which I'm sure Isaiah never got over. Well, pastor Joe how can you show that he is speaking of Jesus Christ from this text? I'm glad you asked and I'm going to let the LORD Jesus Christ answer that question for me. Listen to the words of Christ in John 12:37 – 41, *"But though he had done so many miracles before them, yet they believed not on him: 38 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? 39 Therefore they could not believe, because that Esaias said again, 40 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. 41 **These things said Esaias, when he saw his glory, and spake of him.**"* He is referring to Isaiah chapter 6 here!

Now to the passage which I've wanted to get to, John 8:24. *"I said therefore unto you, that ye shall die in your sins: for if ye believe not that **Lam** he, ye shall die in your sins."* We have seen that the word "he" is in italics after the famous I am of Christ. Christ is telling them clearly if you do not believe that I AM, that is, that I AM = Jehovah/Yahweh, you will die in your sins. What a powerful proclamation by Christ. One writer said this about Christ, *"Either Jesus Christ was what He claimed or He was a liar, and we should repudiate Him. Or if He was not what He claimed to be, and not a liar, He was a madman and we should treat Him as such. Or He was what He claimed to be and we should worship Him."* I inserted also the Greek text of John 8:24: *"εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν ἐὰν γὰρ μὴ πιστεύσητε ὅτι **ἐγὼ εἰμι** ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν."*

"eipon oun umin oti apoqaneisqe en taiv amartiaiv umwn; ean gar mh pisteushte oti egw eimi, apoqaneisqe en taiv amartiaiv umwn." *"I said therefore unto you, that ye shall die in your sins: for if ye believe not that **Lam** he, ye shall die in your sins."*

I want to look at two Greek words that I put bold letters and underlined: I = ἐγώ = **egō**. AM = εἰμί = **eimi**.

The application of this is seen from Exodus 3:14, *"And God said unto Moses, **LAM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **LAM** hath sent me unto you."* The usage of I AM clearly establishes to show us who God is. Yes the I AM of

Exodus 3:14 is the same as the I AM of John 8:24, the same EGO EIMI (ἐγώ εἰμι.)

Now, continuing in John 8, in response to the accusations of the Jews, Jesus says in verse 58, just in case they misunderstood what He had said, He clearly SAYS it again powerfully! (*Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (EGO EIMI (ἐγώ εἰμι.)* Read verses 51 – 59.

This is very powerful in establishing that Jesus Christ is the capitol L-O-R-D of the Old Testament, that is; He is Jehovah/Yahweh. By taking upon Himself the name “I AM,” Jesus was setting forth His authority as the LORD God of Heaven and Earth, yea the LORD God of Israel. Therefore, Jesus is Jehovah God and God Jehovah is Jesus or Jesus is Yahweh and Yahweh is Jesus. This blew the mind of the Jews because they clearly understood that Jesus was undertaking the HOLIEST word and name for absolute deity especially in their (Hebrew) language. If you recall in another occasion Christ told the Jews, “*I and my Father are one.*” John 10:30, turn there. What was the result? The same, verse 31, “*Then the Jews took up stones again to stone him.*” It’s the ensuing conversation that is important also in verses 32 and 33, “*Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (33) 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.” The Jews clearly understood what Christ was declaring and asserting. He was revealing to them that He was God, that He was Jehovah manifest in the flesh. The cults may not get it, but the Jews clearly got it that, “...being a man, makest thyself God.”*

Our Lord Jesus Christ used the blessed “I AM” appellation to clearly and assertively communicate the blessed essential truth of being God of very God. This is why Christ would often place the “I AM,” in such an emphatic application. He revealed Himself in such a manner to authenticate who He really was. The Jews supposedly knowing the Scripture would stumble over and over again until they would finally crucify Him, because of their hatred of the truth.

I believe you can see that with the light of the New Testament we can make the clear declaration and affirmation that Jesus Christ **IS** God of very God. We shall consider the I AM’s of the New Testament in a bit, but I just want to look at a few passages from the Old Testament that substantiate that Jesus Christ is not only the Son of God but also God the Son in the aspect of the Trinity.

I want to look at specific verses in the Old Testament that clearly show forth this Glorious Truth of the Blessed Godhead unity. For the sake of time we shall look at 4 particular texts only.

- The first text we shall look at is in Isaiah 48 and verses 16 & 17. “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. 17 Thus saith the **LORD**, thy **Redeemer, the Holy One of Israel**; I am the **LORD thy God** which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.”

In this text we find something that is usually denied and that is: that you cannot find the Trinity in the Old Testament, but in this particular text we see all three persons of the Godhead bodily, that is, the TRINITY! We find God the Father, God the Son and God the Holy Spirit. All three are mentioned within the confines of a context or text. Now, we know that Jesus Christ is the one who redeemed us and is called the Holy One of Israel. Galatians 3:13, “**Christ hath redeemed us** from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Revelation 5:9, “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation.” Notice also how the phrase, the Holy One is applied to Jesus Christ, Mark 1:24, “Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, **the Holy One** of God.” Acts 3:14, “But ye denied **the Holy One** and the Just, and desired a murderer to be granted unto you.” Therefore, what we have in Isaiah 48:16 & 17 is all 3 persons of the Trinity, of the Godhead bodily.

- God the Father: “...**Lord GOD** ...” (Adonai)
- God the Son: “...**the LORD, thy Redeemer, the Holy One**...” (Jehovah)
- God the Spirit: “...**his Spirit** ...” (Spirit)

The second text we shall look at is Isaiah 44 verses 1-6. For the sake of time and space let us look at verses 3 and 6. “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour **my spirit** upon thy seed, and my blessing upon thine offspring: (6) thus saith **the LORD the King of Israel**, and his redeemer the **LORD of hosts**: I am the first, and I am the last; and beside me there is no **God**.”

Again, in this text we find the Trinity set forth. The phrase “...**the King of Israel**...” is applied to the Lord Jesus Christ in the New Testament. In John 1:49, notice what Nathanael confesses to Jesus Christ, “Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel**.” Notice what is confessed by many as Jesus was entering Jerusalem in John 12:13, “Took branches of palm trees, and went forth to meet him, and cried, Hosanna: **Blessed is the King of Israel** that cometh in the name of the Lord.” Again in Isaiah 44:1-6 we see the Trinity.

- God the Father: “...beside me these is no **GOD**.” (vs. 6)
- God the Son: “...the **LORD the King of Israel**...” (vs. 6)
- God the Spirit: “...I will pour **my spirit**...” (vs. 3)

The third text we will look at is Isaiah 61:1-2. “The **Spirit** of the **Lord GOD** is upon me; because the **LORD** hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 61:2 To proclaim the acceptable year of the **LORD**, and the day of vengeance of our God; to comfort all that mourn.”

In this text again we all 3 persons of the Godhead bodily present:

- God the Father: Lord GOD,
- God the Son: the LORD (Jehovah)
- God the Spirit: The Spirit.

Our last text which we will consider is from:

- 2 Samuel 23 verses 1-3, “Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the **God** of Jacob, and the sweet psalmist of Israel, said, (2) The **Spirit** of the **LORD** spake by me, and his word was in my tongue. (3) The **God of Israel** said, the **Rock of Israel** spake to me, He that ruleth over men must be just, ruling in the fear of **God**”

If you are familiar with the Scriptures you will know that the ROCK of Israel is another title of Christ. Look at 1 Cor.10:4, “And did all drink the same spiritual drink: for they drank of that spiritual **Rock** that followed them: and that **Rock was Christ**.” Thus we see also in 2 Samuel 23 that the Godhead bodily is set forth as God, Spirit and Rock. So we see that if we search the Scriptures we will find verses in the Old Testament that declare and emphasize the Triune God in its Godhead bodily.

Now let us consider the ‘I AM’s’ of Christ in the New Testament that substantiates His GODHEAD. Our Lord Jesus Christ again used the blessed “I AM” appellation to clearly and assertively communicate the blessed essential truth of being God of very God. This is why Christ would often place the “I AM,” with such an emphatic application. He revealed Himself in such a manner to authenticate who He really was. Regardless of the inevitable religious confrontations which would finally result in death Jesus in Holy boldness revealed

Himself as the GREAT I AM!

- **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.
- **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.
- **I am he** John 8:24, I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he**, ye shall die in your sins.
- **I am the door:** by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:9
- **I am** come that they might have life, and that they might have it more abundantly. John 10:10.
- **I am the good shepherd:** the good shepherd giveth his life for the sheep. **I am** the good shepherd, and know my sheep, and am known of mine. John 10:11 & 14.
- **I am the resurrection**, and the life: he that believeth in me, though he were dead, yet shall he live
- **I am the way...**
- **I am the truth...**
- **I am the life:** no man cometh unto the Father, but by me. John 14:6.
- **I am the vine**, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:5. (John 15:1)

Even after His resurrection Jesus continued to use this blessed description of who He really is:

- **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. Rev.1:8 (vs 11 also)
- **I am the first and the last**, Rev.1:17.
- **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. Rev.1:18.
- **I am he** which searcheth the reins and hearts... Rev.2:23.
- **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. Rev.21:6. (Rev.22:13).
- **I am the root and the offspring of David**, and the bright and morning star. Rev.22:16.

This is none but the LIVING and TRUE GOD, manifest in the flesh, EMMANUEL God with us! Matthew 1:23. Paul would unequivocally and unmistakably declare under inspiration of the Holy Spirit, "*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.*" I

Tim.3:16. Jesus Christ is set forth as the second person of the Godhead bodily. In declaring His full essence as the Great I AM, All we can but say is, "...**Never man spake like this man.**" John 7:46. As one commentator puts it, "*The personal God who cuts the covenant in the Old Testament is the same person as Jesus, the Messiah in the New Testament. Our Savior is God's last word to man.*"

If Colossians 2:9 sets forth Christ as God of very God, that is; the DEITY of Jesus Christ, then this verse incorporates the Trinity, therefore, whether it's directly or indirectly, nonetheless it sets forth the Trinity which is all 3 persons of the Godhead bodily, God the Father, God the Son and God the Holy Spirit.

Now, the Bible in the Old Testament and the New Testament confirms and asserts this blessed doctrine of the Trinity. The declaration of the Holy Scriptures unequivocally postulates this great truth. Now we understand that in the Old Testament this doctrine is implicitly set forth; in other words, it not seen as clearly or dogmatically established as in the New Testament. By this, I am not saying that it is not in the Old Testament because we have seen that it is, though not as clear or easily seen as the New Testament. But is this not so as with other doctrines as well? The doctrine of salvation is without question seen more clearly seen and understood in the New Testament than in the old. We see the same with the doctrines of justification, sanctification, the covenants, the kingdom etc. As a whole the Bible is seen in the essence of progressive revelation. The Old Testament gives us a shadow whereas the New Testament gives us the sum and the substance. Thus, the New Testament is more explicit in setting forth this glorious doctrine of the Trinity.

Now, I know the word trinity is not found in the Bible and so some deny it others say if I cannot understand it I will not believe it and things like that. Some just plain deny it to their own peril. Some just compromise for the sake of ecumenicalism, but we must be firm and with great conviction make our stand on this blessed and glorious truth because without the TRINITY no one is saved. Please understand the importance of the 3-fold operative work of the Trinity in the salvation of sinners, i.e.; all 3 Persons of the Godhead bodily working together, working synergistically and cooperatively for the purpose of saving save sinners. Make no mistake about it; the doctrine of the Trinity is a foundational stone in Soteriology (doctrine of salvation). We must therefore, dear brethren be dogmatic concerning this precious doctrine of the TRINITY! John 5:7 sets it forth assertively and infallibly, "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*"

Now, we do not by any means suggest that the doctrine of the Trinity is an easy doctrine or teaching for one to understand. The mystery of the Trinity in its width, length, depth and height is hard to comprehend. How do you adequately and succinctly explain the complex mystery of the Trinity? Two quotes regarding this thought, "...*that man is a fool who denies*

the doctrine of the Trinity, and he is equally a fool who tries to explain it.” I’m not trying to explain it; all I am doing is declaring it, as it is in the Word of God. “Try to explain it and you’ll lose your mind, but try to deny it and you’ll lose your soul.” I want to read the following by Sam Storms, “The concept of the one God as a trinity of co-equal, yet distinct, persons is the most intellectually taxing and baffling doctrine in Scripture. It is a mystery that is beyond reason yet not contrary to it. Probably the most famous definition of the doctrine of the Trinity is that of St. Augustine (4th-5th century a.d.): ‘there are the Father, the Son, and the Holy Spirit, and each is God, and at the same time all are one God; and each of them is a full substance, and at the same time all are one substance. The Father is neither the Son nor the Holy Spirit; the Son is neither the Father nor the Holy Spirit; the Holy Spirit is neither the Father nor the Son. But the Father is the Father uniquely; the Son is the Son uniquely; and the Holy Spirit is the Holy Spirit uniquely. All three have the same eternity, the same immutability, the same majesty, and the same power’ (On Christian Doctrine, transl. By D. W. Robertson, Jr. [Indianapolis: Bobbs-Merrill, 1958, p. 10]).”

Therefore, I am not assuming, nor guessing, nor speculating, but I am absolutely and emphatically asserting that the Word of God teaches this doctrine and it does so for our comfort, encouragement and edification. The text in 1 John 5:7 is so clear and so sad that many want to remove this text from the Bible as the cults do, but it clearly and openly specifically states this truth of the doctrine of the Trinity. “For there are **three** that bear record in heaven, the **Father**, the **Word**, and the **Holy Ghost**: and **these three are one**.” This is so clear and explicit.

By saying that we believe, preach, teach and embrace the doctrine of the Trinity, we do not mean that there are 3 Gods. We worship and believe in one God. We hold to monotheism (one God) not tritheism (three gods). We believe and teach that there is one God manifested in 3 persons. We worship one God manifested in 3 Divine persons, - God the Father – God the Son - God the Holy Spirit. The Divine Trinity is a union or if you wish a unity of 3 persons in one Godhead. Therefore using our chief text makes it very clear: Colossians 1:9, “For in him (speaking of Jesus Christ) dwelleth all the fulness of the Godhead bodily.” Thus, all 3 persons are one God in essence and substance and all 3 persons are eternal and equal in all things.

Therefore, the Biblical doctrine of the Trinity is seen in the doctrines of grace in unconditional election, particular redemption, irresistible grace and perseverance of the saints as the only theology of salvation that is consistent with the revealed truth that God is Triune. Every other position regarding how sinners are saved disrupts the unity of the Trinity. All 3 Persons of the Godhead bodily therefore work synergistically in perfect unity to accomplish our salvation from start to finish. God the Father chose a people unto Himself. God the Son redeemed that precise people and God the Holy Spirit calls and regenerates these same precise people. From start to finish, salvation is of the LORD, by His free and sovereign grace. If you are a child of God I hope you rejoice in this glorious

truth.

As one writer said, "Someone accurately stated that -- "The Father is all the fulness of the Godhead invisible (John 1:18); the Son is all the fulness of the Godhead manifested (John 1:14-18); the Spirit is all the fulness of God acting immediately upon the creature (1 Cor. 2:9-10)."

All three Persons of the Godhead work together in glorious unity, that is; they work synergistically in order to fulfill their purpose in the blessed work of salvation. Each person had a particular work in working out our salvation. This is why we do not make light of the doctrine of the Trinity because of its implication in our salvation. You remove any part in the outworking of our salvation in the Trinity and we have no salvation. You remove God the Father's part and none are elected or chosen. You remove God the Son's part and none are redeemed. You removed God the Holy Spirit's part and none are regenerated or sealed.

Thus, you see it is not a light thing to deny or disbelieve the doctrine of the Trinity. It has its eternal consequences and I will say that any professing Christian that denies this clearly revealed truth in the Bible; is not a CHRISTIAN at all. Yes, you heard me correctly, if you do not believe in the Trinity, you cannot be a CHRISTIAN, John 8:24, "I said therefore unto you, that ye shall die in your sins: **for if ye believe not that I am** he, ye shall die in your sins." Please do not misunderstand my words, you see on the other side of the coin, just because you believe in the Trinity does not you a Christian, coming to Christ for salvation makes you a Christian, not just believing certain truths, I can assure that there are people in hell at the present moment that believe in the Trinity, we must repent from our sins and believe the gospel to be saved.

If you sit out there this morning without Christ, I pray that the Spirit of God stirs up your soul in regards to your need of salvation. You have heard much truth this morning; don't let it fall on deaf ears. Call upon the Lord. Consider the words of Romans 10:9-13; "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Phil.2:9-11, also warns us, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Come to Christ this morning in repentance and faith. You see my dear ones:

"To preach the OLD Paths is to PREACH the TRUTH about Jesus Christ!"

Let us pray: