

Understanding Messiah (Christ)

Jesus “is the Christ, the son of the living God” (Matt 16:16)

- Christ (Greek) & Messiah (Hebrew) mean Anointed One
- Old Testament practice to anoint kings, priests, prophets with oil (symbolizing holy spirit) which consecrated them to sacred or holy use
- God does not need anointing as He is the source of holy spirit (Isa 44:3; John 15:26)
- Jesus was anointed by holy spirit (Matt 3:16; Acts 4:27; 10:38)
- Jesus holds all three anointed roles:
 - Prophet—Luke 4:18-19
 - Priest—Heb 2:17; 3:1; 7:24-27
 - King—Ps 2; Micah 5:2; Matt 2:2-4
- Messiah prophesied:
 - Offspring of woman (Gen 3:15)
 - Of the tribe of Judah (Gen 49:10-12; Rev 5:5)
 - Descendant of King David (2 Sam 7:10-16)
 - From Bethlehem (Micah 5:2)
 - Born of a virgin (Isa 7:14)
- Jesus fulfills prophecies as human Messiah:
 - Genealogy—descended from David, Judah, Abraham, Adam (Eve) (Luke 3:23-38)
 - Born in Bethlehem (Matt 2:1; Luke 2:4-7, 11)
 - Born of a virgin (Matt 1:22-25; Luke 1:34-35)

Jesus Called a Man in Scriptures

- * **Jesus calls himself a man (Jn 8:40)**
- * Peter calls Jesus a man (Mt 26:72, 74; Mk 14:71)
- * Called a man by John the baptizer (Jn 1:30)
- * “Gift of grace of the one man, Jesus Christ” (Ro 5:15)
- * “By a man also came the resurrection of the dead” (1 Cor 15:21)
- * “Appearance as a man” (Phil 2:8)
- * “One mediator ... the man Christ Jesus” (1 Tim 2:5)
- * New Testament speaks of “son of man” 80+ times; Jesus claimed this title for himself (Mt 9:6; 16:13-18; Mk 8:31; 14:41; Lk 22:48; Jn 6:52-56; 9:35-37; 12:23)



A Reference Guide about:

What is Trinity?

Hear, O Israel! LORD is our God, LORD is one!
Deuteronomy 6:4

One God and Father of all who is over all and through all and in all.
Ephesians 4:6

For us there is *but* one God, the Father . . .
and one Lord, Jesus Christ
1 Corinthians 8:6

What is the Trinity/Triune God?

The Trinity idea is that God is made up of three persons: Father, Son, holy spirit. Each “person” is co-equal to the other two persons and all three “persons” exist as God, eternally past and present, thus the trinitarian phrases God the Father, God the Son, God the holy spirit.

This idea was developed through philosophical debate and voting hundreds of years after Jesus lived, beginning with the decision that Jesus was God and somehow both fully God and fully human (after the incarnation). Decades later, holy spirit was included as a separate but equal “person.”

FACTS:

1. The word “trinity” is not used in the Bible
2. Trinity is not described or taught in Scriptures
3. The phrase “God the son” is not found in Scriptures, nor is “God the holy spirit”
4. The word “incarnation” is not found in Scriptures
5. The concept of Trinity was argued and developed over more than 100 years by church councils in the 4th and 5th centuries
6. The trinity or triune god concept is rooted in pagan religion trinities
7. The trinity doctrine was used as a basis for persecution and martyring those who believed the Bible teaching that YHWH (LORD) is God alone

How Church Councils Developed the Trinity

325 AD—Church Council of Nicaea convened by Emperor Constantine debated deity of Jesus. Determined Father and Son were of one substance (homoousios). From Nicene Creed: “one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father.” Arius of Alexandria (and others) who denied Jesus was equal with God was excommunicated.

335 AD—Council of Tyre reversed Nicaea’s condemnation of Arius.

357 AD—Council of Sirmium released the Seventh Arian Confession that the Father is greater than the Son and homoousios is unbiblical.

359 AD—Council of Ariminum supported a creed stating the Son was like (not same substance as) the Father according to Scriptures.

381 AD—Council of Constantinople affirmed the Nicene Creed and included holy spirit as equal with Father and Son in Trinity. New creedal language: “the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified.”

How Church Councils Developed the Trinity (continued)

431 AD—Council of Ephesus determined Jesus was one person with both human and divine natures. Mary to be called *Theotokos* (God-bearer). Outlawed proposals of a faith different than that determined at Nicaea.

451 AD—Council of Chalcedon stated Jesus Christ was perfectly divine and human, truly God and man, “begotten from the Father before all ages as to his divinity” and “born as to his humanity of the virgin Mary, the Mother of God” (Confession of Chalcedon).

787 AD—Second Council of Nicaea condemned adoptionism – that Christ was son of God by adoption, not by nature

The Roman Catholic Church holds that the ecumenical councils (i.e. AD 325, 381, 431, 451, 787) are infallible and that the Roman Church traditions are inspired on par with Scriptures (which are without a doubt the message of God to mankind). The Roman Church contradicts Scripture (they think without fault), demeaning the Almighty God by making Him the offspring of woman whom He created.

Trinity is not Biblical

- Old Testament emphasis is YHWH (LORD) is the one and only God, God alone (Deut 5:6-9; 6:4; Isa 46:9)
- New Testament has no teaching of a triune God – such an idea would oppose Hebrew Scriptures & would need much explanation
- Messiah (Christ) prophesied to be human (see Luke 3:23-38 Jesus’ genealogy)
 - Genesis 3:15—offspring of a human woman, Eve
 - 2 Samuel 7:12-16—descendant of the human King David
- Jesus is born of a woman (Mary) who miraculously conceives by holy spirit so Jesus is called son of God (Luke 1:31-35)
- God’s son had to be flesh and blood to be like those he saves, to be able to die, to be tempted (God cannot die, is not tempted - Heb 2:11-18; James 1:13)
- Jesus said no one is good but God alone, even excluding himself from goodness (Luke 18:19)
- Jesus acknowledged he was the son of God, but never God (Luke 22:70; John 10:33-36)
- Jesus prayed to God whom he called Father **and only true God** (John 17:1-3)
- Jesus is mediator *between* God and man (1 Tim 2:5)
- God is *greater than* Jesus (John 14:28; 1 Cor 11:3; 15:24-28); Jesus *anointed* with power (Acts 10:38)
- Jesus was *given* authority (Matt 28:18; John 5:27; 17:2)
- Jesus is first fruits of mankind to receive resurrection (1 Cor 15:20-21)
- *After* resurrection, Jesus is a glorified man with immortality and divine characteristics (ascended to heaven, seated at right hand of God – Mark 16:19; Acts 1:9-11)
- The church is established on Peter’s statement that Jesus is the *Messiah (Christ), the son of the living God* (Matt 16:16-18)
- Apostle John wrote his gospel so we might know that Jesus is *Christ (Messiah), the son of God* (John 20:31)

Knowing Messiah Jesus was a man (not God) highlights his submission to God’s will, his faith in God’s word, his reliance on God’s plan, and puts his wilderness temptation (Matt 4:1-11) and obedience to death on a cross (Matt 26:39, 42) into proper perspective. Jesus models for mankind that a life of faithfulness to the one true God is possible with the reward of resurrection to follow.

Biblical Explanations for Scriptures misused by Trinitarians

John 1:1-3 Greek for “word” is *logos* meaning “a thought, plan, or intention.” Trinitarians ignore this meaning and say that “word” here means a person of God (Jesus). In v 14, God’s word/plan “became flesh.” This refers to the life of the man Jesus whose beginning is described in Luke 1:26-38.

Colossians 1:15-20 Jesus is the “image of God,” which indicates he is *not* God, but rather he is *like* God (Jn 12:45). Jesus is the firstborn or first to be resurrected to eternal life of all man who dies (Col 1:18). He is seated at God’s right hand (Heb 10:12; 12:2). As a result, “in or by” Jesus all authorities and rulers (earthly/invisible) are created/formed/shaped (*kitizo*), as though reorganized, with Jesus “before” or above them as in hierarchy (see 1 Pet 3:22). God was pleased to have all fullness dwell in Jesus (after resurrection) because it was not a natural part of Jesus’ nature otherwise.

Philippians 2:5-11 “Form” is from the Koine Greek *morphe* meaning “station, position, or rank.” During his earthly ministry, Jesus acted as God’s agent or spokesperson. With authority delegated by God, Jesus could forgive sins, raise the dead, and judge (Mk 2:10; Jn 5:21-23), doing what only God can do, yet he remained humble and obedient to God – the attitude Paul urges believers to imitate (Phil 2:3-5) – unlike Adam and Eve who failed when they were tempted to be like God (Gen 3:5-7).

Isaiah 9:6 Hebrew *el gibbor* is “mighty hero” denoting Messiah’s power and authority. Messiah is father of a everlasting kingdom and salvation (v 7) for the children of faith (Heb 2:13-17). Verse could also be understood as a “name” carried by Messiah to indicate his identification as agent of Almighty God.

John 8:58 Jesus is referring to Abraham looking forward to the day of Messiah (v 56). The plan and expectation of Messiah was from before Abraham’s birth (Gen 3:15; John 1:1). Jesus was saying “I am he [Messiah] whom Abraham was looking forward to” (see Heb 11:10).

Scriptures of one God, YHWH (LORD)

- ❖ Hear, O Israel! The LORD is our God, the **LORD is one!** Deut 6:4
- ❖ O LORD of hosts, the God of Israel, who is enthroned *above* the cherubim, **You are the God, You alone**, of all the kingdoms of the earth. You have made heaven and earth. Isa 37:16
- ❖ O LORD our God . . . that all the kingdoms of the earth may know that **You alone, LORD, are God.** Isa 37:20
- ❖ This is eternal life, that they may know **You, the only true God**, and Jesus Christ whom You have sent. John 17:3
- ❖ For us there is *but one God, the Father.* 1 Cor 8:6
- ❖ He [Christ] hands over the kingdom to the **God and Father.** 1 Cor 15:24
- ❖ Blessed be the **God and Father** of our Lord Jesus Christ. 2 Cor 1:3
- ❖ The **God of our Lord Jesus Christ**, the Father of glory. Eph 1:17
- ❖ **One God and Father** of all who is over all. Eph 4:6

Grace, mercy, and peace . . .

from **God the Father** and from Jesus Christ, the son of the Father. 2 John 3