

# Triune God

## Week 3

September 15, 2013

### New Testament Evidence

- Matthew 28:19

“Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ”

# New Testament Evidence

εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος

- ὄνομα – Singular

- Strongs:

G3686

ὄνομα – ὄνομα on'-om-ah

From a presumed derivative of the base of [G1097](#) (compare [G3685](#)); a “name” (literally or figuratively), (*authority, character*): - called, (+ sur-) name (-d).

(Emphasis mine)

**Thayer Definition:**

- 1) name: univ. of proper names
- 2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. **for one's rank, authority**, interests, pleasure, command, excellences, deeds etc.

- Tou patrov
- of the Father
- Tou u9iou
- of the Son
- Tou agiou pneumatov
- of the Holy Spirit
- Plurality with unity.

- 2 Corinthians 13:14
- “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.”

- Albert Barnes write of this passage:

“There is a distinction in the divine nature; or there is the existence of what is usually termed three persons in the Godhead. If not. why are they mentioned in this manner? If the Lord Jesus is not divine and equal with the Father, why is he mentioned in this connection? How strange it would be for Paul, an inspired man, to pray in the same breath, “the grace of a man or an angel” and “the love of God” be with you! And if the “Holy Spirit” be merely an influence of God or an attribute of God, how strange to pray that the “love of God” and the participation or fellowship of an “influence of God,” or an “attribute of God” might be with them!”

- Grace, love, communion.
- Xariv, agaph, koinwnia
- All of these are blessings that originate from God.

- In commenting on this passage, Barnes continues:

“the passage, therefore, furnishes a proof of the doctrine of the Trinity that has not yet been answered, and, it is believed, cannot be. On the supposition that there are three persons in the adorable Trinity, united in essence and yet distinct in some respects, all is plain and clear. But on the supposition that, the Lord Jesus is a mere man, an angel, or an archangel, and that the Holy Spirit is an attribute, or an influence from God, how unintelligible, confused, strange does all become! That Paul, in the solemn close of the Epistle, should at the same time invoke blessings from a mere creature, and from God, and from an attribute, surpasses belief.”

## The Father as God

- Jesus and the New Testament writers repeatedly refer to the Father.
- Mt 5:16, Mt 5:45, Mt 5:48, Mt 6:1, Mt 6:4, Mt 6:6, Mt 6:8, Mt 6:9, Mt 6:14, Mt 6:15, Mt 6:18, Mt 6:26, Mt 6:32, Mt 7:11, Mt 7:21, Mt 10:29, Mt 10:32, Mt 10:33, Mt 11:25, Mt 11:26, Mt 11:27, Mt 12:50, Mt 13:43, just to name a few in Matthew alone.
- Close to 300 instances total in the New Testament.

- 45 instances in the New Testament that combine some form of *path/r* (Father) and *qeov* (God).
- The Father's identity as God, is not widely contested even among most of the heretical sects.

## The Son as God

- Here is where we start seeing debate.
- The Unitarian, or Arian theology.
- Arias lived around 250 – 330 A. D., in Alexandria.
- Began to teach that Jesus as the Son was a created being, and as such not God.
- The results of the Arian controversy was the calling of the Council of Nicea.
- Nicean Creed.

- Examples of modern day Arians
- Jehovah's Witnesses
- The Way International
- Assemblies of Yahweh

## Jesus as God in Scripture

- Where in Scripture is Jesus equated to God?
- John 1:1
- “In the beginning was the Word, and the Word was with God, and the Word was God.”

- The Watchtower Society produced their own translation of the Scriptures.
- The New World Translation.



- John 1:1 as translated in The New World Translation.
- “In [the] beginning the Word was, and the Word was with God, and the Word was a god.”
- Enormous theological implications.
- First rendering declares Jesus as God.
- Second rendering turns Jesus into some inferior deity.

**WARNING!!!! HEAVY GREEK  
AHEAD!**



- How does the Watchtower Society justify the rendering of “a god”?

“In the sentence ‘and the word was a god’ the copulative verb ‘was’ and the expression ‘a god’ form the predicate of the sentence. In the original Greek there is no definite article *ho* (*the*) before *theos*’ (*god*), and it is presumptuous to say that such a definite article is to be understood so that the sentence should therefore be translated ‘and the Word was God.’ - The Kingdom Interlinear Translation of the Greek Scriptures, p. 1159

## John 1:1 in the Greek

verb      subj                          subj  
0En arxh    h]n    o9    logov kai    o9    logov

In beginning was    the word    and the word

verb                          predicate noun  
h]n    prov    ton    qeon

was    with    (the)    God

## John 1:1 in the Greek

predicate noun    verb      subj  
kai    qeov                          h]n      o9      logov

and    God                          was    the    word

- The Watchtower Society quotes Greek scholars A. T. Robertson and Dr. Julius Mantey in support of their translation.
- “On page 761 Robertson's Grammar says 'Among the ancient writers, οἱ θεοὶ [ho theos] was used of the god of absolute religion in distinction from the mythological gods.’”

- “Here we agree with Dr. A. T. Robertson when he says 'God and love are not convertible terms any more than God and Logos or Logos and flesh...The absence of the article here is on purpose and essential to the true idea.' (Page 768 , *A Grammar of the Greek New Testament*)”
- And “(*i*) NOUNS IN THE PREDICATE. These may have the article also.”

## Robertson In Context

- While ancient Greek writers often used the article to distinguish “the god of absolute religion” from the “mythological gods”, in the New Testament it is more common to see  $\text{Qeov}$  without the article.
- The use of the article with  $\text{Qeov}$  would have meant that Sebellus (Modalism) was correct, by stating that The Father, and The Son were identical. But, by omitting the article, this idea is dispelled.

## Robertson In Context

- While predicate nouns “may have the article also”, “As a rule the predicate is without the article even when the subject uses it.”
- In John 1:1 the use of the article with  $\text{logov}$  (The Word), clearly identifies  $\text{logov}$  as the subject of the sentence.

- A. T. Robertson Word Pictures in the New Testament, Vol 5, p4

**And the Word was God** (*kai theos ēn ho logos*). By exact and careful language John denied Sabellianism by not saying *ho theos ēn ho logos*. That would mean that all of God was expressed in *ho logos* and the terms would be interchangeable, each having the article. The subject is made plain by the article (*ho logos*) and the predicate without it (*theos*) just as in Joh 4:24 *pneuma ho theos* can only mean “God is spirit,” not “spirit is God.”

## RWP continued

So in 1Jo 4:16 *ho theos agapē estin* can only mean “God is love,” not “love is God” as a so-called Christian scientist would confusedly say. For the article with the predicate see Robertson, *Grammar*, pp. 767f. So in Joh 1:14 *ho Logos sarx egeneto*, “the Word became flesh,” not “the flesh became Word.” Luther argues that here John disposes of Arianism also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (each necessary to the other). Thus in the Trinity we see personal fellowship on an equality.

## RWP on John 1:2

**“ Thus John clearly states of the Logos Pre-existence before Incarnation, Personality, Deity.”**

## Robertson Summary

- The Watchtower Society selectively quotes Dr. Robertson out of context, at points attributing his comments to John 1:1, when they were in reference to a different verse of Scripture.

## Dr. Julius Mantey

“Careful translators recognize that the articular construction of the noun points to an identity, a personality, whereas an anarthrous construction points to a quality about someone. That is what *A Manual Grammar of the Greek New Testament* by Dana and Mantey remarks on page 140, paragraph vii. Accordingly, on page 148 paragraph (3), this same publication says about the subject of a copulative sentence, that in a copulative sentence sometimes the article makes the subject distinct from the predicate.”

## Dr. Mantey's Response

“In Jehovah’s Witness translation of the New Testament where I am quoted in a footnote on Jn 1:1 (cf. D-M, *Greek Grammar*, p. 148), I was writing on how *the article* ‘distinguishes the subject from the predicate in a copulative sentence,’ not on the significance of the absence of the article before *theos*. My closing statement in the paragraph was: ‘As it stands, the other persons of the Trinity may be implied in *theos*.’ My interpretation of Jn 1:1 in that same paragraph was ‘The Word was deity’, i.e., that Christ is of the same essence as the Father, of the same family. So I was quoted out of context. Is that honest scholarship?”

## Dana & Mantey

· "A noun in the predicate relation never takes an article unless there is some very special reason for it."

A Manual Grammar of the Greek New Testament  
p. 152

## Dana & Mantey

- So again we see The Watchtower Society selectively quote Greek scholars out of context to support their translation.



## John 1:1 in the Greek

	predicate noun	verb	subj	
kai	qeov	h]n	o9	logov
and	God	was	the	word

## If John had intended to say “a god”

	subj	verb	predicate noun	
kai	o9	logov	h]n	qeov
and	the	word	was	a god

- Reflects the usual word order of the Greek.
- The anarthrous (no definite article) predicate noun *qeov* follows the verb giving it the indefinite sense of a god.

## John 1:1

- Lutheran comentator R. H. C. Lenski
- “Here  $\text{Q}_{\text{eov}}$  must omit the article thus making sure we read it as the predicate and not as the subject.”

## John 1:1

- In an interview with the Christian Research Institute Newsletter, Dr. Mantey voices the opinion of the majority of Greek scholars regarding John 1:1
- “Out of all the Greek professors, grammarians, and commentators only one (a Unitarian) agreed that ‘the Word was a god.’”

## John 1:1

- The Watchtower Society also tries to make the case that John 1:1 should be rendered as:
- “and the word was divine”

## John 1:1 If Divine Was Intended

                  subj                  verb  predicate  noun  
kai      o9      logov  h]n      qeiov

and  the  word  was  divine

- Reflects the usual word order of the Greek.
- The adjective *qeiov* follows the verb giving it the indefinite sense of a divine being other than God.

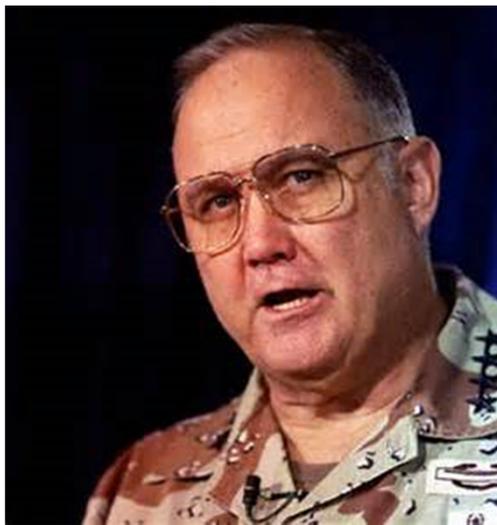
## John 1:1 in the Greek

	predicate	noun	verb	subj
kai	qeov	h]n	o9	logov
and	God		was	the word

=

“and the word was God.”

*“I would describe that report as...”*



***bovine scatology”***



Next week

**The Deity of Christ  
Part II.**

**Jesus, I Am or Has  
Been?**