



The Trinity Through Progressive Revelation

Purpose

This document is a living biblical study designed to demonstrate the doctrine of the Trinity through the progressive revelation of Scripture. Rather than relying upon isolated proof texts, this study follows the unfolding narrative of the Bible, allowing each passage to build upon those that came before it. Each argument is intended to stand on its own while also contributing to the cumulative biblical case for the Trinity.

The goal is not merely to present theological conclusions, but to allow Scripture to reveal them. Each case study traces a particular title, event, person, or divine work through both the Old and New Testaments, demonstrating the consistency of God's self-revelation throughout redemptive history.

This document is intended to be used as:

- A personal Bible study.
- A teaching guide for churches and small groups.
- An apologetics resource for discussing the doctrine of the Trinity.
- A reference manual for answering specific objections or questions concerning the deity of Christ, the personhood of the Holy Spirit, and the plurality of persons within the one true God.

Each section is designed to function independently. A reader should be able to begin with any individual argument, follow the biblical evidence in context, and understand how that particular case contributes to the larger doctrine of the Trinity.

Because this is a living document, additional biblical arguments, supporting passages, historical context, and observations will continue to be added as they are discovered through ongoing study. The goal is not simply to collect verses, but to faithfully organize Scripture's own progressive revelation concerning the Father, the Son, and the Holy Spirit.

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The Evidence

Part I — The Holy Spirit

The Holy Spirit Is a Divine Person

The Holy Spirit is not merely a force, power, or influence. Scripture consistently attributes personal characteristics and actions to Him. The Holy Spirit speaks, gives instruction, calls people to ministry, exercises judgment, directs ministry, can be grieved, can be blasphemed, creates, and has a mind.

Claim 1 — The Holy Spirit Speaks

Evidence - Acts 10:19 (ESV)

And while Peter was pondering the vision, the Spirit said to him, “Behold, three men are looking for you.”

Reasoning: The Holy Spirit speaks directly to Peter, thereby demonstrating personhood.

Evidence - Acts 11:12 (ESV)

And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man's house.

Reasoning - The Holy Spirit gives instruction, demonstrating personhood.

Evidence

Acts 13:2 (ESV) - While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

Reasoning - The Holy Spirit speaks in the first person, saying “for me,” and personally calls Barnabas and Saul to ministry.

Claim 2 — The Holy Spirit Exercises His Will

Evidence - Acts 15:28 (ESV)

For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements:

Reasoning - The Holy Spirit exercises judgment and makes decisions.

Evidence - Acts 16:6 (ESV)

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

Reasoning - The Holy Spirit directs and restrains ministry according to His will.

Claim 3 — The Holy Spirit Can Be Grieved

Evidence - Isaiah 63:10 (ESV)



But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them.

Reasoning - The Holy Spirit can be grieved, demonstrating personhood.

Evidence - Ephesians 4:30 (ESV)

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Reasoning - Believers are commanded not to grieve the Holy Spirit, showing that He is personally affected by our conduct.

Claim 4 — The Holy Spirit Can Be Blasphemed

Evidence - Matthew 12:31–32 (ESV)

Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven.

Reasoning - Scripture warns against blaspheming the Holy Spirit. Blasphemy is directed toward a person, not an impersonal force.

Claim 5 — The Holy Spirit Creates

Evidence - Psalm 104:29–30 (ESV)

29 When you hide your face, they are dismayed;
when you take away their breath, they die and return to their dust.

30 When you send forth your Spirit, they are created, and you renew the face of the ground.

Reasoning - Verse 30 explicitly attributes the work of creation to God's Spirit: "When you send forth your Spirit, they are created." The Spirit is presented as the active divine agent in giving and renewing life.

Evidence - Genesis 1:2 (ESV)

The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Reasoning - Before God's creative work unfolds, the Spirit of God is already present, hovering over the waters. This places the Spirit at creation itself and supports the claim that the Spirit is active in God's creative work.

Claim 6 — The Holy Spirit Has a Mind

Evidence - Romans 8:27 (ESV)

And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Reasoning - Scripture explicitly speaks of "the mind of the Spirit." The Holy Spirit possesses a mind and intercedes for believers according to the will of God.

Summary

The Holy Spirit:

- Speaks.
- Gives instruction.
- Calls people to ministry.
- Exercises judgment.
- Directs ministry.



- Can be grieved.
- Can be blasphemed.
- Creates.
- Has a mind.

These are personal attributes and actions that demonstrate that the Holy Spirit is a divine Person, not merely an impersonal power or force.

Part II — The angel of the LORD

The angel of the LORD Is Yahweh

The identity of the Angel of the LORD is one of the clearest examples of the progressive revelation of the Trinity in the Old Testament. Throughout the lives of the patriarchs, the Angel of the LORD speaks and acts as Yahweh, claims divine titles, receives worship, and performs works reserved for God alone. The following passages trace this revelation throughout Jacob's life, culminating in his final blessing before his death.

Central Question

Who can receive altar-building worship?

Claim 1 — Jacob's Vow Was Made to Yahweh

Evidence - Genesis 28:20–22 (ESV)

Then Jacob made a vow, saying, “If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the LORD shall be my God, and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you.”

Reasoning - Jacob makes a vow to Yahweh at Bethel.

Claim 2 — The angel of God Identifies Himself as the God of Bethel

Evidence - Genesis 31:11–13 (ESV)

Then the angel of God said to me in the dream, ‘Jacob,’ and I said, ‘Here I am!’ And he said, ‘Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land and return to the land of your kindred.’

Reasoning - The angel of God identifies Himself as the God of Bethel and claims the vow Jacob previously made there.

Claim 3 — God Commands Jacob to Build an Altar to the One Who Appeared to Him

Evidence - Genesis 35:1 (ESV)

God said to Jacob, “Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.”

Reasoning - God commands Jacob to build an altar to the One who appeared to him at Bethel.

Side Note

Claim - Mutual Glorification Within the Godhead

Evidence - Hebrews 1:8 (ESV)



"But of the Son he says,
'Your throne, O God, is forever and ever,
the scepter of uprightness is the scepter of your kingdom.'"

Reasoning - In Genesis 35, God commands Jacob to build an altar to the One who appeared to him at Bethel. Hebrews 1:8 similarly presents the Father addressing the Son as God. Both passages illustrate one divine Person directing honor toward another within the Godhead.

Claim 4 — Jacob Builds the Altar

Evidence - Genesis 35:7 (ESV)

and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother.

Reasoning - Jacob obeys by building an altar to the God who appeared to him at Bethel.

Claim 5 — Jacob's Final Testimony Continues the Identification

Evidence - Genesis 48:15–16 (ESV)

And he blessed Joseph and said,

"The God before whom my fathers Abraham and Isaac walked,
the God who has been my shepherd all my life long to this day,
the angel who has redeemed me from all evil, bless the boys;
and in them let my name be carried on, and the name of my fathers Abraham and Isaac;
and let them grow into a multitude in the midst of the earth."

Reasoning - In his final blessing, Jacob invokes both "the God" and "the Angel" together in a single blessing upon Ephraim and Manasseh, continuing the identification established throughout the Bethel narrative.

Summary

Jacob's account presents a consistent progression:

- Jacob makes a vow to Yahweh.
- The Angel identifies Himself as the God of Bethel and claims that vow.
- God commands Jacob to build an altar to the One who appeared at Bethel.
- Jacob obeys by building the altar.
- Jacob's final blessing continues to identify the Angel with God.

Together, these passages form one continuous narrative identifying the Angel of the LORD with Yahweh while maintaining a distinction of persons that is progressively revealed throughout Scripture.

Part III — The Angel of the LORD Reveals the Divine Name Yahweh

The Angel of the LORD Continues the Covenant with Abraham

Following the events at Bethel, Scripture continues the revelation of the angel of the LORD through Moses at the burning bush. The same Angel who identified Himself as the God of Bethel now identifies Himself as the God of Abraham, Isaac, and Jacob, reaffirms the covenant promises, and reveals the divine name by which He is to be remembered throughout all generations.

Claim 1 — The angel of the LORD Appears to Moses

Evidence - Exodus 3:2–6 (ESV)



And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush... And when the LORD saw that he turned aside to see, God called to him out of the bush... "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Reasoning - The narrative begins with the Angel of the LORD appearing to Moses. As the conversation unfolds, the Angel identifies Himself as the God of Abraham, Isaac, and Jacob.

Claim 2 — The angel of the LORD Reaffirms the Abrahamic Covenant

Evidence - Exodus 3:7–10 (ESV)

Then the LORD said, "I have surely seen the affliction of my people who are in Egypt... Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."

Reasoning - The Angel continues the covenant promises first given to Abraham by delivering Abraham's descendants from Egypt and bringing them into the land God had promised.

Supporting Passages

Claim 3 – The Covenant promise is the same as that the angel of the Lord gave in the burning bush

Evidence - Genesis 15:13–14 (ESV)

Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs... But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions."

Reasoning - The deliverance announced at the burning bush fulfills the covenant promise previously given to Abraham.

Claim 4 — The angel of the LORD Reveals the Divine Name

Evidence - Exodus 3:13–15 (ESV)

God said to Moses, "I AM WHO I AM"... "Say this to the people of Israel: 'I AM has sent me to you.'..." "This is my name forever, and thus I am to be remembered throughout all generations."

Reasoning - The One speaking from the bush reveals the divine name by which He is to be remembered forever.

New Testament Continuity

Claim 5 — Jesus Identifies Himself with the Divine Name

Evidence - John 8:58 (ESV)

Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

Reasoning - Jesus applies the divine name revealed at the burning bush to Himself.

Summary

- The Angel of the LORD who appeared to Moses:
- Identifies Himself as the God of Abraham, Isaac, and Jacob.
- Continues the covenant first given to Abraham.



- Reveals the divine name by which He is to be remembered forever.
- Is identified by Jesus through His declaration, "I AM."
- Together, these passages continue the progressive revelation begun in Genesis, identifying the Angel of the LORD with Yahweh and connecting that revelation to the person of Jesus Christ.

Part IV: The angel of his presence

Claim 1 — Yahweh Is Israel's Savior

Evidence - Isaiah 63:7–8 (ESV)

"I will recount the steadfast love of the LORD... And he became their Savior."

Reasoning - Isaiah begins by identifying **Yahweh** as Israel's Savior during the Exodus.

Claim 2 — The Angel of His Presence Saved Them

Evidence - Isaiah 63:9 (ESV)

"In all their affliction he was afflicted, and **the angel of his presence saved them...**"

Reasoning -

- Immediately after identifying Yahweh as Savior, Isaiah declares that the Angel of His Presence saved them.
- The Angel performs the saving work attributed to Yahweh while remaining personally distinguished from Him.

Claim 3 — They Grieved His Holy Spirit

Evidence - Isaiah 63:10–11 (ESV)

"But they rebelled and grieved his Holy Spirit..."

Reasoning -

- The Holy Spirit is presented as a distinct divine person who dwelt among Israel and could be grieved.
- Within one historical account Isaiah presents:
 - Yahweh.
 - The Angel of His Presence.
 - The Holy Spirit.
 - Each is distinguished while participating in Israel's redemption.

Summary

- Isaiah 63:7–11 presents one of the clearest Old Testament revelations of plurality within the one God.
 - Yahweh is identified as Savior.
 - The Angel of His Presence saves Israel.
 - The Holy Spirit dwells among Israel and is grieved by their rebellion.
 - Together these verses reveal three distinct persons participating in one work of redemption.
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Part V: The Arm of God

Claim 1 — The Glorious Arm Divided the Sea

Evidence - Isaiah 63:12–13 (ESV)

"...who caused **his glorious arm** to go at the right hand of Moses,
who divided the waters before them
to make for himself an everlasting name,
who led them through the depths..."

Reasoning -

- Isaiah attributes the dividing of the Red Sea to **His glorious Arm**.
- The Exodus is not merely recalled as a historical event but as the work of the glorious Arm of the LORD.
- This passage forms the foundation for Isaiah's later revelation of the Arm of the LORD.

Claim 2 — Isaiah Reveals the Identity of the Arm

Evidence - Isaiah 53:1–5 (ESV)

"Who has believed what he has heard from us?
And to whom has the arm of the LORD been revealed?"
(*Continue through the description of the suffering Servant.*)

Reasoning –

- Isaiah does not introduce a different figure.
- Instead, he reveals the identity of the same Arm of the LORD previously associated with Israel's redemption.
- The mighty Deliverer of the Exodus is now revealed as the suffering Servant who bears the sins of His people.
- This is a progression of revelation, not a change in identity.

Claim 3 — John Identifies the Servant as Jesus

Evidence - John 12:37–41 (ESV)

Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled:

"Lord, who has believed what he heard from us,
and to whom has the arm of the Lord been revealed?"
Therefore they could not believe. For again Isaiah said,
"He has blinded their eyes
and hardened their heart,
lest they see with their eyes,
and understand with their heart, and turn,
and I would heal them."

Isaiah said these things because he saw his glory and spoke of him.

Reasoning -

- John explicitly applies Isaiah's prophecy concerning the Arm of the LORD to Jesus Christ.
- The suffering Servant of Isaiah 53 is identified as Jesus.



- Thus, the Arm of the LORD revealed by Isaiah is identified in the New Testament with Christ.

Claim 4 — Jude Identifies Jesus as the Deliverer out of Egypt

Evidence - Jude 4–5 (ESV)

"...our only Master and Lord, Jesus Christ...

Jesus, who saved a people out of the land of Egypt..."

Reasoning - Jude identifies Jesus as the One who delivered Israel from Egypt.

Claim 5 – Angel of the Lord Claims to Deliver out of Egypt

Evidence - Judges 2:1 (ESV)

"Now the angel of the Lord went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you,'"

Reasoning - The angel of the Lord is the One who delivered Israel out of Egypt.

Summary

- Isaiah 63 identifies the glorious Arm as the One who divided the Red Sea.
- Isaiah 53 reveals the identity of the Arm as the suffering Servant.
- John identifies the suffering Servant as Jesus Christ.
- Jude identifies Jesus as the One who delivered Israel from Egypt.
- Together these passages present one continuous biblical revelation identifying Jesus Christ as the glorious Arm of the LORD active throughout Israel's redemption.

Part VI — The First and the Last

Isaiah Reveals Multiple Divine Persons Within Yahweh

Isaiah 48 presents one of the clearest Old Testament revelations of multiple divine persons within the one God. The speaker identifies Himself with divine titles and works belonging to Yahweh, then speaks of being sent by the Lord GOD along with His Spirit. The New Testament identifies these same divine titles and works with Jesus Christ.

Claim 1 — The Speaker Identifies Himself as the First and the Last

Evidence - Isaiah 48:12 (ESV)

"Listen to me, O Jacob,
and Israel, whom I called!

I am he; I am the first,
and I am the last."

Reasoning - The speaker identifies Himself using the divine title "the First and the Last."

New Testament Continuity

Revelation 22:12–13 (ESV)

"Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end."

Reasoning - Jesus identifies Himself using the same divine title, "the First and the Last."



Claim 2 — The Speaker Is the Creator

Evidence - Isaiah 48:13 (ESV)

“My hand laid the foundation of the earth,
and my right hand spread out the heavens;
when I call to them,
they stand forth together.”

Reasoning - The speaker claims to have laid the foundation of the earth and spread out the heavens, identifying Himself as the Creator.

New Testament Continuity

Evidence - John 1:1–3 (ESV)

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 was not any thing made that was made.**

Reasoning - John identifies Jesus as the One through whom all things were created.

Supporting Passage

Evidence - Colossians 1:16–17 (ESV)

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

Reasoning - Paul attributes the creation and sustaining of all things to Jesus Christ.

Claim 3 — The Speaker Is Eternal

Evidence - Isaiah 48:16a (ESV)

“Draw near to me, hear this:
from the beginning I have not spoken in secret,
from the time it came to be I have been there.”

Reasoning - The speaker declares His existence from the beginning, revealing His eternal nature.

Claim 4 — Isaiah Reveals Three Divine Persons

Evidence - Isaiah 48:16b (ESV)

“And now the Lord GOD has sent me, and his Spirit.”

Reasoning - Within a single verse, Scripture distinguishes:

- The Lord GOD.
- The One who is sent.
- His Spirit.
- The speaker, who has already identified Himself as the First and the Last and the Creator, now declares that the Lord GOD has sent Him along with His Spirit.

New Testament Continuity

Evidence - John 14:26 (ESV)

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.



Reasoning - Jesus teaches that the Father sends the Holy Spirit in His name.

Evidence - John 15:26 (ESV)

But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

Reasoning - Jesus also sends the Holy Spirit from the Father, revealing the distinct yet unified work of the Father, the Son, and the Holy Spirit.

Side Note

Claim - The Father and the Son Share Divine Glory

Evidence - Isaiah 48:11 (ESV)

“For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.”

Evidence - John 17:5 (ESV)

“And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”

Reasoning - Isaiah declares that Yahweh does not give His glory to another. Jesus speaks of the glory He shared with the Father before the creation of the world, revealing shared divine glory within the Godhead rather than glory given to a created being.

Summary

- Isaiah 48 reveals one speaker who:
- Identifies Himself as the First and the Last.
- Claims to be the Creator of heaven and earth.
- Declares His eternal existence.
- Speaks of being sent by the Lord GOD along with His Spirit.
- The New Testament identifies these same divine titles and works with Jesus Christ while further revealing the relationship between the Father, the Son, and the Holy Spirit.

Part VII: Independent Biblical Argument — Paul Identifies Jesus with Yahweh's Declaration That Every Knee Shall Bow

Claim — Paul Identifies Jesus with Yahweh's Declaration That Every Knee Shall Bow

Evidence - Isaiah 45:22–23 (ESV)

“Turn to me and be saved, all the ends of the earth!

For I am God, and there is no other.

By myself I have sworn;

from my mouth has gone out in righteousness

a word that shall not return:

‘To me every knee shall bow, every tongue shall swear allegiance.’”

Reasoning - Yahweh declares that every knee will bow and every tongue will swear allegiance to Him alone.

New Testament Continuity

Claim – Every knee shall bow to Jesus

Evidence - Philippians 2:9–11 (ESV)



Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reasoning - Paul applies Yahweh's declaration in Isaiah 45 directly to Jesus Christ, identifying Jesus as the One before whom every knee will bow and every tongue will confess.

Summary

Isaiah declares that every knee will bow to Yahweh alone. Paul applies that same declaration to Jesus Christ, identifying Him with Yahweh while distinguishing Him from the Father.

Part VIII: Independent Biblical Argument — Thomas Confesses Jesus as God

Claim — Jesus Accepts Thomas' Confession That He Is God

Evidence - John 20:27–29 (ESV)

Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

Reasoning - Thomas directly addresses Jesus as "My Lord and my God." Rather than correcting Thomas, Jesus accepts his confession and commends his belief.

Summary

Thomas identifies Jesus as both Lord and God, and Jesus affirms Thomas' confession rather than correcting it, demonstrating that Thomas' declaration was true.

Part IX: Independent Biblical Argument — Yahweh Calls Down Fire from Yahweh

Claim — Genesis Reveals Distinction Within Yahweh

Evidence - Genesis 19:24 (ESV)

Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

Reasoning - The passage distinguishes Yahweh on earth from Yahweh in heaven while using the divine name LORD (Yahweh) for both. Rather than saying that the LORD called down fire from Himself, Moses records that "the LORD...from the LORD out of heaven," presenting two persons who both bear the divine name Yahweh.

Supporting Passage

Claim – Abraham is speaking to the Lord on earth.

Evidence - Genesis 18:20–22 (ESV)

Then the LORD said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.” So the men turned from there and went toward Sodom, but Abraham still stood before the LORD.



Reasoning - Immediately before the destruction of Sodom and Gomorrah, Abraham is standing before Yahweh on earth. Genesis 19:24 then distinguishes this Yahweh from Yahweh out of heaven, maintaining the same divine name for both.

Summary

Genesis 18–19 presents Yahweh on earth with Abraham, followed by "the LORD" calling down judgment "from the LORD out of heaven." The passage distinguishes two persons while applying the divine name Yahweh to both, providing another Old Testament example of plurality within the one God.

Part X: Independent Biblical Argument — The Angel of the LORD Exercises the Authority of Yahweh

Claim 1 — The Angel of the LORD Exercises the Authority and Works of Yahweh Evidence - Zechariah 3:1–2 (ESV)

Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said to Satan, "**The LORD** rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?"

Reasoning

Joshua stands before the Angel of the LORD while Satan accuses him. The LORD rebukes Satan on Joshua's behalf, establishing the Angel of the LORD as the central figure in Joshua's justification.

Claim 2 — The Angel of the LORD Removes Joshua's Iniquity

Evidence - Zechariah 3:3–4 (ESV)

Now Joshua was standing before the angel, clothed with filthy garments. And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."

Reasoning - The Angel of the LORD declares, "I have taken your iniquity away from you." The removal of sin is presented as the Angel's own work rather than merely something He announces on behalf of another.

New Testament Continuity

Evidence - Colossians 2:13–14 (ESV)

And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

Reasoning - The New Testament attributes the forgiveness and removal of sin to Christ. Zechariah presents the Angel of the LORD declaring, "I have taken your iniquity away," anticipating Christ's work of removing sin.

Summary



Zechariah's vision presents the Angel of the LORD as the central figure in Joshua's justification. The Angel rebukes Satan, removes Joshua's iniquity, clothes him with clean garments, and exercises divine authority throughout the vision.

Part XI: Independent Biblical Argument — The word of the LORD

Claim 1 – The word of the Lord speaks

Evidence - Zechariah 4:8-9

Then the word of the Lord came to me, saying, “The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the Lord of hosts has sent me to you.

Reasoning - The word of the Lord speaks as well as establishes that He has been sent by the Lord, thus also establishing a multiplicity of persons.

Claim 2 – The word of the Lord speaks and is referred to as the Lord.

Evidence - Jeremiah 1:4-7, 8-19 (more of the word of the Lord speaking)

Now the word of the Lord came to me, saying,

“Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations.”

Then I said, “Ah, Lord God! Behold, I do not know how to speak, for I am only a youth.” But the Lord said to me,

“Do not say, ‘I am only a youth’;
for to all to whom I send you, you shall go,
and whatever I command you, you shall speak.

Reasoning - The word of the Lord is eternal, consecrates, has divine authority to appoint prophets and is acknowledged as the Lord.

New Testament Continuity

Claim – The Word is God

Evidence - John 1:1, 14

(v1) In the beginning was the Word, and the Word was with God, and the Word was God.

(v14) And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Reasoning – John states that the Word of God is God, who became flesh (Jesus).

Summary

The same word of the Lord in the OT is the same Word that became flesh in the NT and is said to be God Himself.