

# the\_doctrine\_of\_the\_trinity (1080p)

Sat, Jul 01, 2023 10:46PM • 48:00

## SUMMARY KEYWORDS

messiah, god, verse, word, divinity, scripture, passage, meaning, trinity, man, denies, chapter, hebrew, teaches, son, spirit, bible, speaking, virgin, talmud

## SPEAKERS

Baruch Korman

### **Baruch Korman** 00:05

The subject for this study is the doctrine of the Trinity, a most important doctrine in the Scripture. Now, let me simply point out that this doctrine is indeed found in the Word of God. We're going to go through some scripture that teaches us without any uncertainty, that the Trinity is a biblically based doctrine. It explains many of the things that we see in the scripture. But before we open up God's word, and begin to look at biblical text that proves that the Trinity is true. Before we do that, let me warn you concerning something. And that is, if you reject the divinity of Messiah, and learn that there is an inherent relationship between the divinity of Messiah, that he's God, and the doctrine of the Trinity, and fact the Trinity is what explains the divinity of Messiah, that we can affirm one God by also saying that we believe in three persons, God the Father, God, the Son, and God, the Holy Spirit, three persons, and when I say persons, I'm speaking about the fact that God has a personality, God, the Father does, God the Son does, and God the Holy Spirit, they are not the same, they are one. But there are three distinct personalities within what theologians call the gods head. Now, that may sound confusing to some, but when we look at the Scripture, we're going to see why the doctrine of the Trinity is a necessity. And again, it's important because if you reject it, then you have not had your sins forgiven, you are still loss and dead spiritually in trespasses, iniquity, and sin. And you should have no expectation of being welcomed into the kingdom of God, because you won't be why is that, because if you reject the divinity of Messiah, the Trinity, then you have not accepted the biblical Messiah, you have rejected who he truly is, you have not received Him as you must. And the same way that Islam, they have one in the Quran that they call Jesus. But it's not the biblical Jesus. It does not relate to what the Bible the truth of God refers to us concerning him, what it teaches about him, so because of that, they don't believe in the biblical Messiah, and one who rejects the divinity of Messiah has not accepted, you're sure that is Jesus of Nazareth, according to who he truly is. Now, before we begin by looking at these biblical texts, that does indeed prove that the doctrine of the Trinity is correct. I want us to do something. I want us to take out our Bibles and look at First John chapter four, First John chapter four. And we're going to begin with verse two, first, John, chapter four, in verse two, listen very carefully to these words. And by the way, I'm reading from the Textus Receptus. It's all Greek. I'm going to be translating the Greek into English for us, but realize something. The Textus Receptus is the best Greek manuscript that has been compiled to form the New Testament. And I'm going to be translated it in a most literal way, where it says, Look at Verse two, in this, you know, the Spirit of God, and hear this knowing the Spirit of God,

meaning you have experienced him, he's within you, you have a relationship with him. It's very similar to the concept that that a man shall know his wife, he experiences her. So in this, you know, the Spirit of God. And then it says, Every spirit which confesses Messiah Yeshua, Jesus Christ, in the flesh has come is from God. Now, what's he talking about here? Well, every spirit, meaning every individual, and it tells us early on, don't believe every spirit. So if it's a spirit from God, that spirit is going to affirm that in the flesh, Messiah has come. And why is that so important? He's come in the flesh. Well, you have to understand the context. And what's being said here. Now, everyone believes that your shoe up minutes, right, Jesus of Nazareth, he came badly into this world he was born he had flesh and blood. So why are they talking about the necessity to believe that he's come in the flesh? Well, it's talking about another doctrine that's also related to the Trinity, also related to the divinity of Messiah. And that is the incarnation, that God who is eternal, has visited his people in the flesh. And we call God becoming human flesh. We call that the Incarnation, that he has visited humanity bodily. And so every spirit that confesses that you're sure, the Son of God has come in the flesh, this one is from God. But notice something else. Look now to the next verse, verse three. And every spirit, which does not confess Messiah, Yeshua, and the flesh has come, is not from God. So every spirit that's from God confesses the Incarnation, that Messiah has come into flesh, meaning that God has visited his people in the person of Messiah, Yeshua, and notice something else. And this, what's this? Well, it's in the gender of the neutral, that means we're talking about the spirit. And we're speaking specifically about the spirit of the Antichrist. So it says, this one, the spirit of the Antichrist, whom you have heard, that is brought, meaning and most Bibles say, the spirit of the Antichrist, which is coming, but it doesn't say that literally, it's in the passive, which means is brought what is being taught here. It's been taught that the spirit of the Antichrist is subjected to the will of God, God will not allow the spirit of the Antichrist, or the Antichrist himself to be manifested before the time that God allows, before God allows us to take place. And it says, And now, the spirit is is brought into the world, and now even is already here in the world, at that time, going back almost 2000 years ago. So what do we know? The antichrist spirit denies the Incarnation, that Messiah has come in the flesh, the incarnation of God taking human form form. So anyone who denies the Incarnation, that is the divinity of Messiah, that denies the Trinity, this one is not of the Spirit of God, the Spirit of God is not in that one. What spirits in that one, the spirit of the Antichrist, and let me say, as we move closer to the last days, we're gonna see more and more individuals deny the Trinity, the nine, the divinity of Messiah. What I want to do now is to begin our study by looking at the book of Colossians Colossians and Chapter One Colossians. And chapter one reveals a very important truth. Now we know something, we know that it says in the book of Genesis bearers sheet Bara Elohim, at Hashemite Viet hearts, which means in the beginning, God created the heavens and the earth. Now, no one would disagree with that who says, I'm a believer, I have faith in Messiah.

#### **Baruch Korman 09:44**

Everyone believes Genesis one one that God created the heavens and the earth, but we find that Paul is more specific. He tells us something very important. And that's this look, if you would to Colossians chapter one Colossians chapter one, and we're going to look at verses 15 through 17 Colossians. One, verses 15 through 17. It says, speaking about Messiah, who is the image of the invisible dot. Now that word image is the Greek word icon. And it means something that that perfectly represents. That is something that is exact. So when it says that you show up, is the icon of the invisible God, Messiah represents him perfectly. It also tells us that He is the firstborn of all creation, what does firstborn have

to do with inheritance, he is going to inherit all of creation. And it also says, because in him in who, in your shoe, in Jesus Christ, in Him, all things were created, things that are in heaven, things that are upon the earth, things that are visible, and things that are invisible, whether we're talking about thrones, or dominions, it comes from the word for Lord. So those things that Lord over whether we're talking about thrones, or dominions, or rulers or, and it has the word, authority, all things and listening to this, all things through Him. And for him, were created. And He is before all things meaning he wasn't created. He is before all things, and all things in him. Very important. This last part, answers a very important scientific question. It says, An in him all things consists, meaning they're held together. Now we know that you pick up anything, you you pick up a book, and it's made up of different substances. And you can go and find out, okay, this is leather. And you can find out what leather consists of. That is the molecule structure for leather for the various elements. But here's what's what's not known. What keeps them together. And that same way that there is gravity, there has to be something that holds something together. And we don't know what that is. Well, Paul did it as Messiah. He's not only the Creator of all things, but he maintains all things, all things consists in him, meaning they have their being in him. So we learned something, we learned that Messiah is one who's actually created. When it says In the beginning, God created the heavens and the earth. The God that we're speaking about, is not God the Father, but God, the Son, very important and look at something else. Look, if you would, to verse 19, of this same first chapter of Colossians. Because in him, it was well pleasing, well pleasing to hurt God. In Him, it was well pleasing, that all the fullness, all the fullness of who of God dwells. Now I was sharing this verse with someone not that long ago. And they say up, there you go, you interpret something, you make an assumption that the Bible doesn't you think that in Him is the fullness of the divinity? But the Bible doesn't say that in that text? Well, he's right. It doesn't. But the reason I said that is because I know what chapter two says, Look, if you would to that same book of Colossians, this time chapter two, and verse nine. So what he was saying, in some sense, was good, that verse didn't say, but the reason why I added is because I knew what chapter to set, he didn't. And those what it says in chapter two, that because in him, dwells all the fullness of what of the Deity. Now this word deity here, it is made from the word fails God, but it also consists of a nother word. And oftentimes we translate this word, it relates to God being divine, but we can translate it as the Godhead. In Him the fullness of God, the very Godhead dwells in him. So this, this teaches us something so significant in him in your shoe. In Jesus of Nazareth, the fullness of God dwells. There's no other way to understand Colossians chapter two, verse nine, and it explains what Paul met earlier, and Colossians chapter one and verse 90. So in Messiah, Yeshua, the very divinity, the fullness of the Divinity, of God dwells. Now let's look at another passage of scripture that deals with God and Messiah. And then being one, three, and one and one in three. Look, if you would, to the book of Genesis, I referred to it, Genesis one one a moment ago. But I want you to look now at Genesis 126. Genesis chapter one, and verse 26, Word says, And God said, Let us make man in Our image, according to our likeness. Now, who is the our? Oh, you are? Who is God speaking about when he says, Let us make man in our image and in our likeness? Well, you will have some that say, well, they're speaking about the the holy Council, and heaven with God. No, it's speaking about the Trinity. How do we know that? Well, remember what verse 26 is, God is speaking, and he says, Let us make man in our image, and in our likeness. And notice what it says in verse 27. God created the man. So God created the man how now it's singular, in his image, and the image of God, not in some, some heavenly Council. But in the image of God, God created him, male and female, God created man. So now we see that that man was created not in the image of some counsel, that is in heaven, but in the image of God Himself. And therefore, because we were created in God's image,

his likeness, meaning we're supposed to be like him, we're supposed to reflect his character, we're supposed to reflect His holiness, His righteousness, His goodness, His grace, that's what humanity is called to do. That's how God created us to behave initially. But man, unfortunately chose sin. And that was ruin. But thank God, Messiah restores. But we look here, when it says, Let us make man in our image, who's the our, who's the we, God, the Father, God, the Son, and God, the Holy Spirit. So it's very important that we see that. And we're going to look at another verse that also speaks of this same truth later on. But until we do that,

### **Baruch Korman 18:47**

I want us to move now to another passage, again, from the Old Testament, look, if you would, to the book of Isaiah, Isaiah and chapter seven. Now, one of the things that that one must do, in interpreting the Word of God is to pay attention to all that's written in his word. Because if we ignore any of Scripture, we're not going to get the full understanding. Look with me to Genesis, or excuse me, Isaiah, The Book of Isaiah, chapter seven. And let's look at verse, verse 14. Isaiah chapter seven, verse 14, of the virgin birth, notice what it says, Therefore, I don't know why, meaning the Lord, therefore the Lord he will give to you. Oat, what is Oat, oat is a sign, but it's a miraculous sign that only God can do. Now, if we interpret a key word here, the word Alma Some will tell you that it just means a young woman. That is not true. And Alma refers to a righteous woman. And if she's not married, she is a virgin, in fact, and Alma is a woman who has been proven attested to, by a procedure, that she is a virgin. And that's why we have a miraculous context to this, not just a bit Tula, which is a virgin that is assumed to be, there is no reason to think that she's not but an alma is stronger than that. One who has been proven to be a virgin. And therefore it says, The Lord will give to you a sign, Behold, the ALMA the version, what will she do, conceived and will give birth to a son. And his name shall be called Emmanuel L. What is Emmanuel, with us God. So the miraculous thing is that a virgin is going to conceive, and she's going to conceive by means of the Holy Spirit, we know that elsewhere. And God, this one who is born into the world from her, is Emmanuel, God with us, literally, God with us. And that shouldn't surprise us, because we know that the scripture says, God created all things. And we know that you should, he is the one who did that. Look at a another verse also from Isaiah chapter nine, also from the book of Isaiah and chapter nine, and your Bible, it's probably verse six, in the Hebrew, it's verse five, where it says, For a child, and it says, Be born. Now it's something that's in the future. So I'm going to translate it in the future, though, literally, it's not that way. But it simply says, a child be born and born for us. And then a son, has been given for us, again, it's in the future will be given, but he's seen it in the past, why the past tense is being used here to show promise to show that God is going to do it, even though it's a future event. We can believe it, because God is going to do it. And that's why it appears in the past, but it's a future event. And it says concerning the son that is going to be given for us. It says that, that his administration is talking about his rule, his role, what he's about is going to be upon His shoulders, meaning that he's going to carry it out. And who is this one? Again, his name will be called Pele. Yo, it's el de Bourgh. Avi, OD and Sar Shalom. Now I want to mention the Hebrew for reason. Pele, us, el de Bourgh. Avi OD and Sar Shalom, eight words. Now, the reason why I say that is that there is someone who is very dishonest or simply not enough, knowledgeable. Because he says I'm speaking about Tobia singer. He translate this the God who is the wonderful Counsellor, The mighty God, The everlasting Father will call His name the Prince of Peace. So he says the first six words, Pele UITS, el de Bourgh, Avi OD, those relate to God only Sar Shalom relates to Messiah. This is not true. grammar doesn't bear that out. But even the Talmud says all eight words, Pele us I Gabor, Avi odd that Sikhs

and and Sar Shalom. They all refer to Messiah. The Talmud says that so anyone who is an orthodox rabbi, like cobia singer has to affirm the Talmud, he is is more important in trying to justify his thoughts, rather than agree with what he pledges unity and support to the Talmud, and also agree with the Word of God itself. So it's interesting here in verse five, verse six in your Bible, that this one who is born and it Again, we're talking about you're sure that he is called the Mighty God, and the Everlasting Father, meaning father, in the sense of authority. He's the turtle authority, and he's also the Prince of Peace. Well, what I want to do now is look at a another passage. Let's go back to First John for a moment. And we have a wonderful scripture there, first, John. But this time First John, chapter five, First John, chapter five and verse seven. Now, unfortunately, many of your bibles will only have half the verse in. But again, if you're using as I am, the Textus Receptus, it has the entire verse. Now what's happened? Well, we know something. The doctrine of the Trinity was controversial. Some people were confused about the identity of Messiah of usual, and therefore they didn't like this verse. And some manuscripts, they wouldn't pop it. Well, if we go back to the best manuscripts. This is what it says. And again, I'm translating literally, First John, chapter five and verse seven, Word says, because there are three that are witnessing varying testimony. So there are three varying testimony in the heaven. So we're not talking about people, but we're talking about those who are in heaven. And we're not speaking about angels. But we're speaking about who will tells us the Father, the Word, the Word is the son, we'll see that later on the Father, the Word and the Holy Spirit. And then notice what it says at the end of this verse. And these are three, these three are one, so these three are one, and it's simply supports what we know, hero, Israel, the LORD our God, is one, one God, we don't serve and worship many gods, we serve one God, God, the Father, God, the Son, God, the Holy Spirit, as it says here, these three are one very important verse, I would look in your Bible to see if it has all the verse there. And then we're going to look at a nother scripture. Turn if you would, to Philippians. And this is another one that clearly attests to the divinity of the Messiah. Look at Hebrews or excuse me, Philippians Philippians chapter two, the book of Philippians chapter two, and we're going to begin and in verse five word says, for this, and it's talking about this way of thinking, this mind this perspective, let there be this mind in you, which was also in Messiah, your shul. And who is Messiah Chu, who in the form of God exists? And look into this next part. He did not consider to be grasped, to be equal with God, meaning this. He did not need to grasp on things to take something to be equal to God. What is it saying?

### **Baruch Korman 28:39**

He is equal to God, why he's God. So those who say that the Bible doesn't teach the divinity of Messiah, let me just share with you. There are so many more passages that I could go to that point clearly to the divinity of Messiah. And the whole purpose of the Trinity is to give an explanation for the divinity of Messiah, that the three are one that's the Trinity, God the Father, God, the Son, God, the Holy Spirit, God the Father, God, the word meaning the Son of God, you show up and God the Holy Spirit. But notice what it says, again, all of of this passage, Philippians chapter two, verse 544, let this be in you, which was also in Messiah Chu, who in the form of God exists, and did not consider something to grass to be equal to God. But what did he do, but himself he emptied, so he emptied himself, and appeared in the form taking on the form of a servant and the likeness of of men becoming. And it says, and was found in the appearance of a man, having humbled Himself, having humbled himself unto death, and death on a cross. Now, his body is what's been emphasized here. See, you cannot say, God died on the cross, God cannot die. Even though Messiah is God, God didn't die on the cross. It was the human body that died on the cross, God is eternal. So God never died. I don't think



that that's heresy to say that. So his flesh, his body died, his humanity died. But but his divinity certainly did not. Now I want to move into some scripture. I wanted to do this quickly for the sake of time, but but look into wood to Matthew chapter 24, Matthew 24, and verse 36, Matthew 24, verse 36. Now we're dealing with here a statement that that Messiah said concerning and hear this carefully, concerning the rapture. And he said this, of the day and the hour, no one knows except the Father, not the angels. And another scripture says, not even the sun. Now people want to look at that and say, Oh, you just prove something. If if, if Messiah is God, he would know all things. He does know all things, we have to understand things from a theological standpoint, in this passage of Matthew 24, this this Olivet Discourse, what Messiah said, on the Mount of Olives, what's emphasize is that he is the son of man. Whatever you do with a passage in the Bible that deals with Messiah, especially New Testament passages, we have to ask ourselves, what's been emphasize, you're sure as the Son of God, or you're sure as the Son of Man, Son of God is emphasizing his divinity, Son of man is emphasizing his humanity. And when he speaks about the Son of Man, he's speaking about things. That's usually what he's revealing. What he's teaching is an example for us. He's giving us an example. So we don't know the day of the hour, Messiah, because he's the son of man. Remember, he emptied himself, he does not take hold of that. He does not receive that knowledge. Does he know in one sense, as God, He knows all things, but he denies himself in this this can Gnosis this, empty enough himself, why? To be the perfect man, we don't need to know the day of the hour of the rapture, we're so called to be ready. So all the scriptures saying is this Messiah is going to be ready for that time, even though he does not know it. That's the example to us. We don't know the day of the hour, but we're going to be ready. That's what the implication is, you need to be ready for that. Let's look at another passage that people will see as problematic to the divinity. Look with me this time to Mark chapter 10. Mark chapter 10. And let's begin with first verse 17. It deals with one that goes out on the way. And we see here that that he runs, and he wants to meet. And he comes before you show up with the purpose of asking asking a question, and this is what he says still in verse 17, where he says, Good Teacher, what do I What must I do in order to inherit eternal life? Now the problem is he thinks it's what he does. But the emphasis in your shoes response is, is upon the fact that he says, Good Teacher, what does Messiah say? Why do you call Me good? Now, that's an important question. He wants to know, why is it that you're calling me good? No one is good, except one. And who's that? God? So many people will say, See, he's denying that he's God. No, he's not. What he's doing is saying, I want to question this young man. You say, good teacher. Do you believe that I God that my teaching is of God, that that's who you're talking to. This way you're calling me good teacher. The implication is, if you think I'm God, you need to do everything that I said, you'll go to submit to that you're going to embrace it. So he was simply questioning him. How do you think I am? Do you see me as God among you, Immanuel, as Isaiah 714 says, or do you see me differently? And if it's differently, it's in, correct? Well, let's move to just a few more things. We're making our point. But look now to the Gospel of John, we had a few verses from first, John. But now let's look at that guy, the Gospel of John and chapter one, the Gospel of John and chapter one, we all know this, the Scripture where he says, Look at chapter one and verse one. And the beginning was the Word and again, the word is your shoe. There's no disagreement, regardless of what people think about this doctrine of the Trinity, everyone agrees the word in this context is the sun is your shoe. And the beginning was the Word, and the Word was with God. In the beginning, he was with God, and notice something else. And the Word was God. Now, there's something very important in here again, if you don't look at the Greek in the original language, you miss this. What you see here is that God, and the term word are both in the nominative. Normal, if you say, and the Word was God,

God would be in the accusative. It's the direct object here, he's the direct object. But here we see something that's grammatically peculiar. Why is that? Both are in the nominative? Why? To show that the Word is God, and God is the word. Only in the Greek language, can you put together a grammatical construction that teaches us that only in this language, and that's why the New Testament was written in Greek, because it wants to teach us this truth. Look, now at verse, verse three of this same first chapter of John, we're going to see again, what Paul tells us. See, some people say, Oh, that's Paul. Well, it's scripture. It's great that it's Paul, or anyone who was inspired to write down God's word inherently like Paul and all of the writers did. Notice what it says in bursary.

### **Baruch Korman 37:47**

All meaning everything, all things through him came about. And without him, nothing came about, which has been, and this true is true for those things in the past, present, and the future, everything here that what the scripture is saying is not only everything that's in the past, or now has come about through him, that's true. All things consist in him as well, we learned that. But everything that's going to be is going to be created through Him. He creates all things and who is that the word who you shoot? He is crater god, this is what we need to see. So if you say, Do you believe that God created the heavens earth? So yes, I do. Did you know that God who did that is your shoe, not the sun. People that deny the Trinity don't want to believe that but that's what the Word of God is saying. Let's look at a another passage from the Gospel of John this time. Look at John, chapter 20. John chapter 20, and verse 28. Now, let me just set this up. I just want to read one verse, but I want to set it up properly. And this has to do with Thomas Doubting Thomas, that said that he didn't believe that you should actually resurrected. And remember what he said, Unless I you know, find all touches hands and aside and see those holes, those imprints I won't believe. Well, lo and behold, Messiah came and he got to do just that, to touch to fill those places where the nails went through his palms, and that sword was was stuck in his sight. He got to see that and what did he say? Well look at John 20 and verse 28. And Thomas answered, and he said to him, that is to Yeshua. He said to him, My Lord, and my God now Notice, you should just said, don't call me God. I'm not Lord. No, he didn't say that. He says, Blessed are those who have not seen, but yet believe, believe what? That he's the Lord God. That's what the Bible reveals. So again, anyone who denies the Trinity, anyone who denies the divinity of Messiah, they are confused, they have not accepted the Messiah, the biblical Messiah, and therefore, they're still lost in their sins, and they have no hope of the kingdom of God. Let's just do one last location, turn if you would, to the book of the Revelation, the book of Revelation, and chapter one, the book of Revelation. And Chapter One again, I need to set this up properly. We know that John consistently took Old Testament passages that is passages from the Hebrew Bible that cineq what we call the Old Testament, the Hebrew Scriptures, And He brought them into a portion of them into his book. And oftentimes he changed contexts. Sometimes he wove them together with other passages or other sentences in order to teach us something. Look, if you would, to Revelation chapter one, and verse seven, where it says, Behold, and again, not I'm coming but I am brought. It shows the submissiveness of Messiah to his father's will. So he's being brought at that time, not his time. He is always in submissiveness, always ready to obey what his father wants. That's why he's called the son. Look again, verse seven, Behold, he is brought with the clouds. Now, if you know your Bible, this idea of Messiah coming in the clouds, in the original context, it's not speaking about His coming. It's speaking about him going to the Ancient of Days, read some time. Daniel, chapter seven, verses 13 and 14, this quotation is from there, that one like the Son of Man, will be brought in the clouds, to the Ancient of Days, ancient days is God the

Father? And what is this son of man going to do? He's going to inherit the kingdom, and honor and glory, to the extent that all people, all languages, all nations of the tribe is going to worship Him. Now, again, I've said this before in other messages, but it bears repetition. The Word of God is so wonderful, because if this was Hebrew, and by the way, Daniel, chapter seven, is Aramaic. Why is that important? Because in Hebrew, we would say that all those peoples, nations, tribes and languages, they will will worship. But we would say, Love vote, to worship. And law vote can also mean to work or to serve, in a general sense, not necessarily worshipful. So if it was left in the Hebrew, it wouldn't say necessarily, you can build a case it's talking about serving, but not worship. But it's not written in Hebrew. There's a different word, pay limit, cut. And there within the Aramaic language and how it's used, especially in the book of Daniel, it always refers to service in the sense of worship, and therefore we know something that everyone's going to worship. Everyone is going to be in the kingdom of God, everyone that's gonna bow the knee and confess with your mouth, that your shoe is Lord. So that passage, look again at our verse, Revelation, one seven, Word says, Behold, he is brought with the clouds, meaning everyone's going to worship him if he was not God, they couldn't worship Him. That would be idolatry. It also says, and every I will see him words that well, if you look, the context for that passage, every I will see him is from Isaiah chapter 52, and verse eight. And what's the context? God returning? Not not God the Son, not Messiah, but God returning his presence to Zion, and it says, Every I will see him. And now that passage is applied to Messiah, which gins so forts that He is God with us. So every I will see him. And then it says, And the ones who pierced him, meaning stabbed him, every one is going to see him. And there's going to be those that mourn concerning him who's going to mourn every tribe of the earth? Yea, and amen. So everyone is going to, and this word for mourning, is a word that relates to a unique mourning, or lamentation that's offered up to God. So over and over in the Scripture, we see that that Messiah is is related to the reader of Scripture, as God, as the Son of God, and the Son of God, is indeed divine. Well, we also have here in the same way where Messiah says, I am the Alpha and Omega, the beginning and the end, we see that this was said, this is the language that Isaiah used to speak about God. So over and over John, both in his epistle, and in his Gospel, announced the book of Revelation uses Old Testament passages, to support the divinity of Messiah. We need to accept this, embrace it because it's true. And let me conclude by saying for the third time, how important this is, if you reject the Trinity, you are rejecting the gospel. Because you have not put your faith in the biblical Christ, you don't know truly who your show is. And if you don't know his identity, you can't receive it. You are rejecting the biblical Messiah when you reject His divinity, and therefore, your sins are not forgiven. And you will not be welcomed into heaven. I promise you that this is vital. You must accept the divinity of Messiah to receive the gospel. Well, I'll close with that. I hope this short study has assisted you and clarified that indeed, and we only looked at a portion of the relevant passages. There's numerous ones, but we've looked at enough to show that Messiah is indeed God. Until next time, may God bless you, Shalom from Israel.