

A BIBLICAL THEOLOGY OF THE TRINITY

INTRODUCTION

Who is God? This is really the fundamental question of the human existence that men and women have been asking throughout the centuries. As part of its response to this question, orthodox Christianity has continually asserted that God is a triune being. This assertion, according to Gleason Archer, “is absolutely unique in the history of human thought. No other culture or philosophical movement ever came up with such an idea of God as this.”¹ Skeptics and members of other religions often scoff at this idea.² However, “the doctrine of the Trinity is crucial for Christianity.”³ Therefore, it is absolutely necessary for believers to have a correct understanding of this doctrine. This paper, as a biblical theology, will attempt to briefly set forth the biblical teachings on this crucial subject.

Every person has presuppositions, and these presuppositions affect our beliefs. Thus, it is best to acknowledge them from the beginning. This writer has approached the subject at hand with the presuppositions that God exists, and this God is a God of Truth. He inspired all of the Bible which means that every bit of Scripture is the Word of God, and therefore, the Word of Truth. As a result,

¹ Gleason L. Archer, Encyclopedia of Bible Difficulties (Grand Rapids, Michigan Zondervan Publishing House, 1982), 361.

² The Watch Tower publication, Should You Believe in the Trinity?, is an example of a publication of a religious group (Jehovah’s Witnesses) that denies Trinitarian theology.

³ Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1985), 322

Scripture is totally without error, and thus, totally consistent. This does not rule out the concept of progressive revelation, however. Therefore, this writer's presupposition is that the Bible is the final authority for faith and practice, and must serve as the foundation of all theology.

Theological method is also important to consider when doing theology. This paper represents an attempt to take the biblical text seriously and rightly divide the Word of Truth (1 Tim. 2:15). The writer believes that the historical-grammatical method of interpretation should be used with Scripture being interpreted in its immediate, biblical (analogy of faith), historical, and cultural contexts. Theologies, commentaries, word studies, Greek helps, and other tools of scholarship have been used to aid in determining the correct meaning of Scripture. The paper will proceed by examining the evidence for the Trinity in the Old Testament and then the New Testament, looking at the Old Testament evidence in light of the New Testament, and giving a biblical definition of the Trinity.

OLD TESTAMENT EVIDENCE FOR THE TRINITY

The fundamental premise of Old Testament theology is monotheism. Genesis 1:1 says, "In the beginning God created the heavens and the earth." Youngblood writes, "The Book of Genesis begins by assuming that there is only one true God, and that assumption is maintained throughout the OT."⁴ Exodus 20:2-3 says, "I am the Lord your God, who brought you out of the land of Egypt, out of the house

⁴ Walter A. Elwell, ed., The Concise Evangelical Dictionary of Theology (Grand Rapids, Michigan: Baker Book House, 1991), 321

of bondage. You shall have no other gods before Me.” The theological truth that serves as the foundation for these verses is the fact that God is one instead of many.⁵ Deuteronomy 6:4 is the basic Jewish statement of faith known as the shema. It states, “Hear, O Israel: The LORD our God, the LORD is one!” In addition, Isaiah 45:5a says, “I am the LORD, *and there is no other; there is no God besides Me.*” Therefore, the Old Testament clearly teaches that there is only one true God.

As a result of this clear teaching of monotheism, many people conclude that it is impossible for the doctrine of the Trinity to be taught in the Old Testament. However, there is more evidence to be considered before this conclusion is hastily drawn. In Genesis 1:1, God is translated from the Hebrew word, *elohim*, “which is plural in form but not in number.”⁶ Many scholars believe this indicates a plural of majesty, but other scholars believe it implies the tri-unity of God, and this implication is at least a plausible option.⁷ In regard to Deuteronomy 6:4, the Expositor’s Bible Commentary says, “To the Jews v.4 is not only an assertion of monotheism, it is also an assertion of the numerical oneness of God contradictory to the Christian view of the Trinity of the Godhead. This kind of oneness, however, runs contrary to the use of *ehad* in the sense of a unity made up of several parts.⁸ *Ehad* “is used of a single bunch of grapes which in turn is divisible into

⁵ W.A. Criswell, ed., The Believer’s Study Bible: New King James Version (Nashville: Thomas Nelson, 1991), 110.

⁶ Ibid, 5.

⁷ Lawrence O. Richards, ed., The Revell Concise Bible Dictionary (Tarrytown, New York: Fleming H. Revell Company, 1991), 194.

⁸ Frank E. Gaebelain, ed., Expositor’s Bible Commentary, Vol. 3 (Grand Rapids, Michigan: Zondervan, 1984), 65

distinguishable individual grapes, rather than *yahid*, which means uniquely one.”⁹

Furthermore, there are verses in the Old Testament that seem to at least imply plurality within the unity of the Godhead. Genesis 1:26a states; “Then God said, ‘Let Us make man in Our image, according to Our likeness.’” This verse asserts (like Gen. 1:1) that there is only one God, but the verse also uses the plural pronouns “us” and “our” in reference to God. Deliberation and communication within the Godhead are also implied in this verse. In addition, in Gen. 11:6, the LORD says, “Come, let Us go down and there confuse their language, that they may not understand one another’s speech.”

There are other verses in the Old Testament that bear an implicit witness to the doctrine of the Trinity. Psalm 110:1 says, “The LORD (*Yahweh*) said to my Lord (*adonay*), ‘Sit at My right hand, till I make Your enemies Your footstool’.” According to the interpretation given by the New Testament writers, the first “LORD” refers to the Father, and the second “Lord” speaks of Christ.¹⁰ Isaiah 63:7-10 refers to the LORD, the Angel of His Presence (Savior), and His Holy Spirit. Isaiah 44:6-7 says, “Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: I *am* the First and I *am* the Last; besides Me *There is no God.*” This is practically incomprehensible apart from the doctrine of the Trinity. Therefore, the conclusion this writer draws from this survey of

⁹ Richards, 543.

¹⁰ Criswell, 818.

the Old Testament data is that the doctrine of the Trinity is not explicitly taught but is definitely implied because it is asserted that there is only one God, but there are also references to the plurality of the Godhead.

NEW TESTAMENT EVIDENCE FOR THE TRINITY

1 John 5:7 says, “For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.” This would seem to be the clearest Trinitarian statement in all of the Bible. However, many scholars question whether or not the part of the verse after “witness” is actually in the original manuscripts. A. T. Robertson says of that part of the verse that “the Latin Vulgate gives the words in the Textus Receptus, found in no Greek MS, save two late cursives (162 in the Vatican Library of the fifteenth century, 34 of the sixteenth century in Trinity College, Dublin).”¹¹ Gleason Archer says, “It therefore seems best to omit this verse in the list of attestations of the Trinity, even though it seems to contain excellent theology.”¹² However, there is still ample New Testament evidence concerning the doctrine of the Trinity.

The New Testament doctrine of God does not contradict the Old Testament teaching that there is only one true God. 1 Timothy 2:5 says, “For *there* is one God and one Mediator between God and men, *the* Man Christ Jesus.” Galatians 3:20 says, “Now a mediator does not *mediate* for one only, but God is one.” 1 Corinthians 8:4-6 teaches that there are many false gods but only one true God.

¹¹ A. T. Robertson, Word Pictures In The New Testament, Vol. 6 (Nashville: Broadman Press, 1933), 240.

¹² Archer, 375.

Therefore, both testaments clearly teach that God is one. This is foundational to the doctrine of the Trinity because the doctrine asserts “God’s oneness and threeness.”¹³ This paper will now proceed by examining the New Testament witness to the threeness of God.

There are passages in the New Testament that refer to the Father, Son, and Holy Spirit together. Matthew 28:19 says, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” It is important to note that “name” is singular even though it refers to Father, Son, and Holy Spirit. Gleason Archer says, “This suggests that the name of God is Father-Son-Holy Spirit.”¹⁴ Other “triadic” passages include Rev. 1:4-5; 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 1:3-13, 2:18, 3:14-19, 4:4-6; 2 Thess. 2:13; and 1 Peter 1:2.¹⁵ However, these passages do not specifically teach that each of the three is God.

In order to establish the doctrine of the Trinity; it must be shown that the New Testament refers to the Father as God, the Son as God, and the Spirit as God; and the New Testament clearly does this. First, the Father is called God. 2 Peter 1:17 says, “For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory.” John 6:27; 1 Cor. 15:24; Gal. 1:1, 1:3; Eph. 5:20, 6:23; Phil. 2:11; Col. 3:17; 1 Thess. 1:1; 2 Tim. 1:2; Titus 1:4; 1 Pet. 1:2;

¹³ Erickson, 327

¹⁴ Archer, 357

¹⁵ J. I. Packer, Keep In Step With The Spirit (Grand Rapids, Michigan: Fleming H. Revell, 1984), 62.

2 John 3; and Jude 1 are other verses that use the phrase, “God the Father.”

Millard Erickson says, “It is apparent that, for Jesus, God’ and ‘your heavenly Father’ are interchangeable expressions.”¹⁶ In summation, Erickson also says that the Father’s deity “is scarcely in dispute.”¹⁷

Jesus is also specifically called God in the New Testament. Hebrews 1:8 records the Father saying to the Son, “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.” Therefore, the Son, Jesus Christ, is specifically called God. This is taught in many other places in the New Testament. Matthew 1:23 refers to Jesus as Immanuel, meaning, “God with us.” John 1:1 says, “In the beginning was the Word {and the context clearly refers to Christ}, and the Word was with God, and the Word was God.” In several places in the Gospel of John, including 8:58, Jesus refers to Himself as I AM. This refers back to Ex. 3:14, “where the words stand for the eternal person of YAHWEH.”¹⁸

Doubting Thomas, after seeing the resurrected Christ, exclaimed, “My Lord and My God!” (John 20:28), and Jesus received this as worship. Romans 9:5 to Christ as the “eternally blessed God.” Colossians 2:9 says, “For in Him dwells all the fullness of the Godhead bodily.” Revelation 1:8 refers to Jesus as “the Almighty.”

Many other verses could be adduced, but these should suffice to prove the point that

Jesus is God.

¹⁶ Erickson, 324.

¹⁷ Ibid.

¹⁸ Criswell, 1510

Third, the New Testament also refers to the Holy Spirit as God. Acts 5:1-11 contains the story of the deaths of Ananias and Sapphira, who received the judgment of God because they lied to God. Peter indicated that they had lied to the Holy Spirit (v.3). He then proceeded to indicate that they had lied to God (v.4). They had only told one lie, but Peter said they had lied to the Holy Spirit and God. The logical conclusion of this is that the Holy Spirit is God. 1 Corinthians 3:16 says, “Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?” However, 1 Cor. 6:19 states, “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” One of the verses states that our bodies are the temples of the Holy Spirit while the other states our bodies are the temples of God. The verses do not say the Spirit and God. This seems to indicate that they are interchangeable expressions which would put the Spirit on equal footing with the Father.¹⁹ Furthermore, it has already been noted in a previous paragraph that John 1:1 teaches the deity of Christ. In John 14:16, Christ says, “And I will pray the Father, and He will give you another Helper {the Holy Spirit, according to v. 17}, that He may abide with you forever.” J. I. Packer notes the connection of these two verses in revealing the plurality within the unity of the Godhead.²⁰ There is a connection because “another” is translated from the Greek word, *allos*, meaning “another of the same sort”, as opposed to *heteros*, which means “another of a

¹⁹ Ibid, 327.

²⁰ J. I. Packer, Knowing God (Downers Grove, Illinois: InterVarsity Press, 1973), 58.

different sort.”²¹ Therefore, the Holy Spirit is of whatever sort Christ is. Therefore, if Christ is God, which He is, the Holy Spirit is also God, and it is His job to continue the ministry of Christ.²²

Further evidence of the deity of the Holy Spirit is revealed in the fact that the Spirit is a person. Packer says, “John underlines the point {that the Spirit is God} by repeatedly using a masculine pronoun (*ekeino*, ‘he’) to render Jesus’ references to the Spirit, when Greek grammar called for a neuter one (*ekeino*, ‘it’) to agree with the neuter noun ‘Spirit’ (*pneuma*): John wants his readers to be in no doubt that the Spirit is he not it.”²³ R. A. Torrey lists three proofs of the personality of the Spirit. He asserts that the marks of personality are knowledge, feeling, and will; and each of these is ascribed to the Holy Spirit in the Bible (cf. 1 Cor. 2:11, 1 Cor. 12:11, Rom. 8:27, Rom. 15:30, Neh. 9:20, and Eph. 4:30)²⁴ Second, he says, “Many actions are ascribed to the Holy Spirit that only a person can perform.”²⁵ Torrey illustrates this by noting that the Spirit speaks (1 Cor. 2:10), prays (Rom. 8:26), and teaches (John 14:26).²⁶ Third, Torrey notes that the Holy Spirit

²¹ W. E. Vine, Vine’s Expository Dictionary of Old and New Testament Words (Grand Rapids, Michigan: Fleming H. Revell, 1981), 60.

²² Packer, Keep In Step With The Spirit, 61.

²³ Ibid.

²⁴ R. A. Torrey, The Holy Spirit (New York: Fleming H. Revell Company, 1927), 16-22.

²⁵ Ibid, 24.

²⁶ Ibid, 24-26.

is “another Comforter”, and this is an office only a person can fill.²⁷

The preceding paragraphs demonstrate that the New Testament teaches that there is only one God, but it names three persons (Father, Son, and Spirit) as God. This demonstrates the three-in-oneness of God. However, it is still necessary to proceed by examining the relationship among the three persons.

First, the New Testament clearly teaches that each person within the Triune God is eternal. Psalm 90.2 speaks of the LORD being “from everlasting to everlasting.” The Father is generally assumed to be eternal because of the strong and clear affirmation of His deity. In Hebrews 9:14, the Holy Spirit is actually called “eternal.” The Son is not specifically referred to as eternal but His eternity is clearly taught in the Scriptures. Jesus said, “I am the Alpha and the Omega, *the Beginning and the End*” (Rev. 1:8). John 1:1 states that He was “in the beginning.” This verse is parallel with Gen. 1:1. In John 8:58, Jesus said, “Most assuredly, I say to you, before Abraham was, I AM {*ego eimi*}.” *Ego eimi* means “I have always been.”²⁸ Colossians 1:16 says, “For by Him {Jesus} all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” Since Jesus created everything, He is not created, and thus, is eternal. In fact, there has never been a moment in all the eons of eternity that any member of the Godhead

²⁷ Ibid, 27.

²⁸ Spiros Zodhiates, The Complete Word Study Dictionary: New Testament (Chattanooga, TN: AMG Publishers, 1992), 513.

was not in existence.

Second, the New Testament clearly teaches that each person within the Triune God is equal. John 5:17 records Jesus referring to God as “my Father..” The next verse relates that the Jews tried to kill Him because He “also said that God was His Father, making Himself equal with God.” Jesus is everything He claimed to be so His Father and He are equal. The Holy Spirit is also equal to the Father and the Son. Some passages that speak of the Father, Son, and Spirit name the Spirit before one or both of the others (cf. Rom. 8:12-17 and Rev. 1:4-5 for examples). Packer says, “When the Father is put first and the Son third and the Spirit between them, as here, no room remains for doubt as to the Spirit’s coequality with them.”²⁹

Third, the New Testament clearly teaches that each person within the Triune God is of the same essence. Jerry Hauhton says, “The divine essence is not divided among three persons, but each one partakes equally of all the attributes of deity so that there is a numerical unity of essence. They are one in essence, but three in person.”³⁰ Jesus said, “I and My Father are one” (John 10:30). A. T. Robertson says the Greek grammatical construction does not mean one person, “but one essence or nature.”³¹ Therefore, the Father and Son are of the same essence. This truth also extends to the Holy Spirit because He is another of the same sort as Jesus. H. Wayne House lists eternity, power, omniscience, omnipresence, holiness, truth,

²⁹ Packer, Keep In Step With The Spirit, 62.

³⁰ Jerry Haughton, Every Wind Of Doctrine (Living Spring Press, 1976), 25-26.

³¹ Robertson, Word Pictures In The New Testament, Vol. 5, 186.

and benevolence as attributes of deity shown in the Bible to be shared by all three persons of the Trinity.³²

Fourth, the New Testament clearly teaches that each person within the Triune God is distinct from the others. John 1:1 says that “the Word was with God.” The preposition, “with,” *pros* in the Greek, could be translated as “toward, and it suggests that the Word and the Father were facing one another.³³ Zodhiates says, “John is careful to point out to us that Jesus Christ, the eternal *Logos* of whom he spoke in the first clause of the first verse, is not the same person as God the Father. He declares that He is a distinct Person and ought not to be confused with the Father.”³⁴ In addition, Jesus taught His disciples that He must go away in order for the Father to send the Holy Spirit. This clearly shows a distinction among the persons. The passages describing the baptism of Jesus also clearly demonstrate the distinction. Jesus, the Son, is being baptized, the Father is speaking from heaven, and the Spirit is descending like a dove upon the Son. This distinction does not abrogate the fact that the Son is the eternal “expression of what the Father is” or that the Spirit “proceeds from the Father”(John 15:26).³⁵

However, the New Testament teaches a clear distinction between the three persons who are the one God. As Wayne House says, “The Godhead exists ‘undivided in

³² H. Wayne House, Charts Of Christian Theology And Doctrine (Grand Rapids, Michigan: Zondervan Publishing House, 1992), 49.

³³ Spiros Zodhiates, Was Christ God? (Chattanooga, TN: AMG Publishers, 1966), 71.

³⁴ *Ibid*, 68.

³⁵ Vine, 48.

divided persons’.”³⁶

Fifth, the New Testament also clearly teaches that the three persons of the Triune God function together in various roles to accomplish their will. They have worked together to bring about the great events in history. The Father, the Son, and the Holy Spirit functioned together to bring about the creation.³⁷ They also worked together to bring about redemption. The Father originates it by giving His Son, the Son actually secures redemption by giving Himself at Calvary as the atoning sacrifice for the sins of the world (1 John 2:2), and the Spirit applies the benefits of salvation to the believer (John 3:5-6).³⁸ Also, many New Testament texts say that God raised Jesus from the dead. However, Gal. 1:1 says that the Father raised Him from the dead. Yet, Jesus taught that He would raise Himself (John 2:18-22). Also, 1 Pet. 3:18 speaks of Christ “being put to death in the flesh but made alive by the Spirit.” The only way to understand this is that the three Persons who are the one God functioned together to raise Jesus from the dead.

The triune God is also functioning together to work in the lives of believers today. They work in the Church, the body of Christ, because the Father has ordained the Church, the Son is Head of the Church, and the Spirit is at work empowering the Church. Ephesians 1:3-14 declares that God blesses believers in Christ Jesus. This is brought about through the Father’s election, the Son’s

³⁶ House, 46.

³⁷ This will be dealt with more fully in the next section of the paper.

³⁸ Archer, 358.

redemption, and the Spirit's protection.³⁹ Christians pray to the Father (Mt. 6:9), through the Son (John 14:6), and with the help of the Holy Spirit (Rom. 8:26). C. S. Lewis lucidly states this truth by writing.

What I mean is this. An ordinary simple Christian kneels down to say his prayers. He is trying to get into touch with God. But if he is a Christian he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the Man who was God-that Christ is standing beside him, helping him to pray, praying for him.⁴⁰

This should serve to illustrate the fact that the doctrine of the Trinity is a practical doctrine.

THE OLD TESTAMENT TEACHING IN LIGHT OF THE NEW TESTAMENT

Millard Erickson says, "The whole Bible must be taken into account when we interpret Scripture. The Old Testament and New Testament are to be approached with the expectation that a unity between the two exists."⁴¹ Packer contends that Old testament references to God should be read "in the light of the New Testament disclosure that God is triune."⁴² Thus, it is proper and important to examine the Old Testament in light of the New Testament. It is this writer's opinion that the verses that were dealt with in the Old Testament section should be viewed in light of

³⁹ Criswell, 1676.

⁴⁰ C. S. L Lewis, Mere Christianity (New York: Macmillan Publishing Company, 1952), 142-143.

⁴¹ Erickson, 70.

⁴² Packer, Keep In Step With The Spirit, 60.

both the consistency of Scripture and progressive revelation. Based on this, it is this writer's conclusion that the doctrine of the Trinity that is taught explicitly in the New Testament is definitely implied in the Old Testament. There is no qualitative difference between the two. It is only a matter of detail and specificity. The Old Testament verses looked at earlier certainly allow for a plurality within the unity of the Godhead, and passages such as Gen. 1:1-3 can certainly be interpreted as Trinitarian when looked at in light of the New Testament.

A BIBLICAL DEFINITION OF THE TRINITY

This section will seek to synthesize the biblical material presented in this paper into a coherent, working, biblical definition of the Trinity. First, the Bible clearly asserts from beginning to end that there is only one God. This refutes tritheism. Second, the Bible names three persons; Father, Son, and Holy Spirit: as God. The full deity of each of the persons is affirmed. This refutes subordinationism.⁴³ Third, the Bible affirms that the Father, the Son, and the Holy Spirit are the one God. Fourth, the Bible teaches that the Father, Son, and Holy are co-eternal and co-equal. This refutes dynamic monarchianism.⁴⁴ Fifth, the Bible asserts that the three persons are of the same essence but are distinct persons. This refutes modalistic monarchianism.⁴⁵ Sixth, the Bible teaches that the Father, Son, and Spirit work together to accomplish the functions of the Godhead. In summation,

⁴³ House, 46.

⁴⁴ Ibid.

⁴⁵ Ibid.

the biblical doctrine of the Trinity is that there is one God who is a plurality within unity. This one God is Father, Son, and Holy Spirit. They are co-eternal, co-equal, and of the same essence but with distinction of persons. They work together to accomplish their will, and it is the responsibility of all persons to respond to this God in love, worship, obedience, and service.

SOURCES CONSULTED

Archer, Gleason L. Encyclopedia of Bible Difficulties. Grand Rapids, Michigan: Zondervan Publishing House, 1982.

Criswell, W. A., ed. The Believer's Study Bible: New King James Version. Nashville: Thomas Nelson, 1991.

Elwell, Walter A. The Concise Evangelical Dictionary of Theology. Grand Rapids, Michigan: Baker Book House, 1991

Erickson, Millard J. Christian Theology. Grand Rapids, Michigan: Baker Book House, 1985.

Gaebelein, Frank E., ed. Expositor's Bible Commentary. Vol. 3. Grand Rapids, Michigan: Zondervan, 1992

Gruenler, Royce Gordon. The Trinity in the Gospel of John: A Thematic Commentary on the Fourth Gospel. Grand Rapids, Michigan: Baker Book House, 1986.

Haughton, Jerry. Every Wind of Doctrine. Living Spring Press, 1976.

House, H. Wayne. Charts Of Christian Theology And Doctrine. Grand Rapids, Michigan: Zondervan Publishing House, 1992.

Lewis, C. S. Mere Christianity. New York: Macmillan Publishing Company, 1952.

Packer, J. I. Keep In Step With The Spirit. Grand Rapids, Michigan: Fleming H. Revell, 1984.

Packer, J. I. Knowing God. Downers Grove, Illinois: InterVarsity Press, 1973.

Richards, Lawrence O., ed. The Revell Concise Bible Dictionary. Tarrytown, New York: Fleming H. Revell Company, 1991.

Robertson, A. T. Word Pictures In The New Testament. Vol. 5. New York: Richard R. Smith, Inc., 1932.

Robertson, A. T. Word Pictures In The New Testament. Vol. 6. Nashville: Broadman Press, 1933.

Should You Believe in the Trinity?. Brooklyn, New York: Watchtower Bible And Tract Society of New York, Inc., 1989.

Strong, James. Strong's Comprehensive Concordance of the Bible. Iowa Falls,

Iowa, World Bible Publishers, Inc.

Torrey, R. A. The Holy Spirit. New York: Fleming H. Revell Company, 1927.

Vine, W. E. Vine's Expository Dictionary of Old and New Testament Words.
Grand Rapids, Michigan: Fleming H. Revell, 1981.

Zodhiates, Spiros. The Complete Word Study Dictionary: New Testament.
Chattanooga, TN: AMG Publishers, 1992.

Zodhiates, Spiros. Was Christ God?. Chattanooga, TN: AMG Publishers, 1966.