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*Biblical Language & Rhetoric Series*

# GENESIS 19:24 AND THE ANCHOR OF TRUTH

**How One Passage Confirms the Trinity, Defeats Unitarianism, and Exposes the Limits of Illeism**

*When two locations demand two persons — only one doctrine survives cross-examination.*

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<b>ROOM</b>	General Theology / Trinity Defense
<b>SCRIPTURES</b>	Gen 19:24 · Zech 3:2 · Hosea 1:7 · Deut 6:4 · Isa 44:6 · John 17:3 · Gen 16:13 · Exod 3:2–6 · Judg 13:22 · Exod 23:21 · Mark 8:31 · Dan 7:13–14 · Matt 26:64
<b>SUBJECT</b>	Trinitarian Proof from Two-Yahweh Passages with Full Objection Responses
<b>AUDIENCE</b>	Believers, Trinitarians, Apologists, Counter-Cult Workers, Skeptics, Unitarians
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**OPENING STATEMENT:** *Two positions compete for the soul of these passages — pure literary illeism and Unitarianism. Both fail the same test. Genesis 19:24 places one Yahweh on earth and another in heaven simultaneously — a spatial impossibility for illeism, and a theological impossibility for Unitarianism. Only the Trinitarian view survives. This upgraded edition adds a dedicated Scripture-only exhibit, clearly marked inference boundaries, and a full cross-examination of Unitarianism's strongest objection texts — Deuteronomy 6:4, Isaiah 44:6, and John 17:3. All three are engaged head-on and answered from Scripture alone.*

## SECTION 1 · THE TWO CHALLENGERS — MEET THE OPPOSITION

Before we examine the evidence, the court must understand who is making the competing claims. Two positions challenge the Trinitarian reading of passages where Yahweh appears to speak about Himself in the third person or where two figures are both called Yahweh. Each position has its own logic — and each position has a fatal vulnerability. The prosecution grants both challengers a full and fair hearing — because a case that cannot survive cross-examination is not worth making.

**CHALLENGER #1 — PURE ILLEISM:** *These passages contain no theological mystery. When God or His agent says 'the LORD will do this,' it is simply a literary device — third-person self-reference known as illeism. One speaker. One God. No plurality implied. The grammar explains everything.*

**CHALLENGER #2 — UNITARIANISM:** *There is only one God and one divine person. Passages that appear to show two figures called Yahweh are either metaphorical, mistranslated, or refer to a created angelic being — never to a second co-equal divine person. The Trinity is a later invention with no biblical foundation. Key texts: Deuteronomy 6:4, Isaiah 44:6, John 17:3.*

Both positions sound reasonable in isolation. Both collapse under cross-examination. The witness that destroys them both is a single verse — and it has been sitting in plain sight since the days of Abraham. But before the prosecution calls that witness, the court will first hear the raw evidence — Scripture only, no commentary — so that the text speaks for itself.

## SECTION 2 · EXHIBIT A — SCRIPTURE ONLY: LET THE WITNESSES TESTIFY

The following passages are presented without interpretive commentary. The prosecution asks only that the court read them carefully, observe what is explicitly stated, and note what the text itself demands — before any framework is applied. Scripture is the final authority. Let it speak first.

**Genesis 19:24** *"Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven."*

**Zechariah 3:2** *"And the LORD said to Satan, 'The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you!'"*

**Hosea 1:7** *"But I will have mercy on the house of Judah, and I will save them by the LORD their God. I will not save them by bow or by sword or by war or by horses or by horsemen."*

**Genesis 16:13** *"So she called the name of the LORD who spoke to her, 'You are a God of seeing,' for she said, 'Truly here I have seen him who looks after me.'"*

**Exodus 3:2–6** *"And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush... And God called to him out of the bush, 'Moses, Moses!'... Then he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God."*

**Judges 13:22** *"And Manoah said to his wife, 'We shall surely die, for we have seen God.'"*

**Exodus 23:21** *"Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him."*

**Daniel 7:13–14** *"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days... And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away."*

**Matthew 26:64** *"Jesus said to him, 'You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.'"*

**John 20:28** *"Thomas answered him, 'My Lord and my God!'"*

**2 Samuel 7:11** "Moreover, the LORD declares to you that the LORD will make you a house."

**COURT OBSERVATION:** *The passages above have been presented without interpretation. The court is asked: Do these texts, read plainly, suggest one divine person or more than one? Do they suggest a single location or multiple simultaneous locations? Does Genesis 19:24, read without commentary, describe one being acting — or two? The text will now be examined.*

### SECTION 3 · GENESIS 19:24 — THE UNMOVABLE WITNESS

**Genesis 19:24** "Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven."

Read that verse slowly. Read it again. The text does not say 'the LORD rained fire from heaven.' It says the LORD rained fire FROM THE LORD out of heaven. Two distinct references to Yahweh — one as the agent acting on earth, one as the source in heaven. This is not a translation issue. Every major translation — ESV, NASB, KJV, NIV — renders it identically. The Hebrew is *וַיִּהְיֶה הַמָּטֵר עַל-סֹדֹם... מֵאֶת יְהוָה מִן-הַשָּׁמַיִם* — literally 'and Yahweh rained... from with Yahweh from the heavens.' Two uses of the tetragrammaton in a single sentence, one acting and one as the source. That is not an accident of grammar.

The critical detail is the SPATIAL DISTINCTION. The Angel of the LORD has been walking with Abraham, standing at Sodom. He is on earth. Yet another Yahweh is simultaneously and explicitly located 'out of heaven' as a distinct source raining fire DOWN. You cannot be standing on earth AND simultaneously described as raining fire from heaven as a separate, distinct source. This is not literary flourish. This is geography that demands two persons.

☞ **INFERENCE NOTE:** *The identification of the earthly Yahweh as 'the Son' and the heavenly Yahweh as 'the Father' is a reasonable and orthodox inference — but it goes beyond what Genesis 19:24 explicitly names. What the text EXPLICITLY establishes is: two distinct persons, both Yahweh, in two different locations simultaneously. The Trinitarian framework is the only one that can accommodate this explicit data without contradiction. The Father/Son labels are theology's answer to what the text demands — not an addition to the text.*

Position	One LORD on Earth?	Separate LORD in Heaven?	VERDICT
Pure Illeism	☑ Possible	✗ FAILS — one speaker cannot be in two places simultaneously	COLLAPSES
Unitarianism	☑ Possible	✗ FAILS — one divine person cannot be simultaneously on earth and in heaven as a distinct source	COLLAPSES
Trinitarianism	☑ YES	☑ YES — two distinct divine persons, one God	STANDS

**PROSECUTION'S POINT:** *Illeism requires one speaker in one location. Genesis 19:24 gives us two locations. Unitarianism requires one divine person. Genesis 19:24 gives us two simultaneous divine sources. Only the Trinitarian framework explains ALL the explicit data without remainder.*

## SECTION 4 · PRINCIPLE #5 GOES TO WORK — THE CLEAR INTERPRETS THE UNCLEAR

**COURTROOM CHRISTIANITY PRINCIPLE #5:** *Where Scripture is clear, let it speak without qualification. Where Scripture is less clear, interpret it in light of what is already established. The clear passage is the anchor. The unclear passage is measured against it — not the other way around.*

Genesis 19:24 is now the established interpretive anchor. It proves beyond reasonable doubt that two distinct persons can both bear the name Yahweh simultaneously. Every other passage in this category must now be measured against this established fact. Watch what happens when we apply the anchor:

**Zechariah 3:2** *"And the LORD said to Satan, 'The LORD rebuke you, O Satan!'"*

**THROUGH THE GEN 19:24 LENS:** Previously offered as pure illeism — one speaker referencing himself. But Genesis 19:24 has already established that two distinct persons can both be Yahweh simultaneously. Under that established anchor, Zechariah 3:2 reads naturally as one divine person (the Angel of the LORD) speaking and invoking the authority of another divine person. The Trinitarian reading does not strain the text — it fulfills it. Illeism remains possible here, but it is no longer the strongest explanation.

**Hosea 1:7** *"But I will have mercy on the house of Judah, and I will save them by the LORD their God."*

**THROUGH THE GEN 19:24 LENS:** One divine speaker promising mercy — then naming a distinct divine person as the instrument of salvation. Through the Genesis 19:24 anchor, this is entirely consistent with two persons, one God. No contradiction arises. The Trinitarian pattern holds without strain.

**2 Samuel 7:11** *"Moreover, the LORD declares to you that the LORD will make you a house."*

**THROUGH THE GEN 19:24 LENS:** One divine person declaring, another divine person acting. The Genesis 19:24 anchor has already shown this is not unusual in Scripture. The Trinitarian framework absorbs this passage naturally. Illeism is no longer needed as the primary explanation.

**CRITICAL OBSERVATION:** *Every passage previously explained away as illeism is ALSO fully compatible with the Trinitarian reading once Genesis 19:24 sets the standard. Illeism can explain some passages. The Trinitarian view explains ALL of them — including the one illeism cannot touch. In a court of law, the framework that explains more evidence without exception is the stronger argument.*

## SECTION 5 · ILLEISM — USEFUL TOOL, WRONG MASTER

Let the record be clear: illeism is real. It exists in Scripture. It is a genuine literary device used by human speakers and in some divine speech contexts. The prosecution does not dismiss it. We simply refuse to allow it to overreach its proper authority — particularly where spatial reality draws a hard line that no literary device can cross.

Passage	Illeism Possible?	Trinitarian Reading Possible?	Best Explanation
Genesis 19:24	✗ NO — spatial impossibility	☑ YES — two persons, two locations	TRINITARIAN — required
Zechariah 3:2	☑ Possible	☑ Stronger under Gen 19:24 anchor	TRINITARIAN — preferred
Hosea 1:7	☑ Possible	☑ Consistent	TRINITARIAN — preferred
2 Samuel 7:11	☑ Possible	☑ Consistent	TRINITARIAN — preferred
Exodus 9:5–6	☑ Adequate	☑ Compatible	Either — illeism adequate
Isaiah 38:7	☑ Adequate	☑ Compatible	Either — illeism adequate

**THE VERDICT ON ILLEISM:** *Illeism is a legitimate tool — but it must be subordinate to the clear evidence of Genesis 19:24. Where illeism is adequate, it may be used. Where spatial reality demands two persons, the Genesis 19:24 anchor overrules it. The Trinitarian framework is the only one that never has to declare any passage an exception.*

## SECTION 6 · THE ANGEL OF THE LORD — IDENTITY CONFIRMED

If Genesis 19:24 establishes that two distinct persons can both be Yahweh, the next question is immediate: who IS the Yahweh on earth? Scripture answers with four lines of converging evidence.

### EVIDENCE — HE BEARS THE DIVINE NAME

**Exodus 23:21** *"Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him."*

Only God exercises the divine name with authority to pardon or retain sin. A created messenger cannot. This is God present — not God represented.

☞ **INFERENCE NOTE:** *The identification of this figure as specifically 'the pre-incarnate Son of God' is a well-grounded theological inference from converging evidence — not an explicit statement of Exodus 23:21. What the text explicitly establishes: this figure is divine, is called Yahweh, and is distinct from the Yahweh in heaven. Systematic theology names this figure the Son. Scripture demands the category.*

## EVIDENCE — HE IS IDENTIFIED AS YAHWEH

**Genesis 16:13** "So she called the name of the LORD who spoke to her, 'You are a God of seeing.'"

Hagar does not say she saw an angel. She names the LORD. The text confirms this without correction. The Angel of the LORD IS Yahweh in person.

☞ **INFERENCE NOTE:** *The identification of this figure as specifically 'the pre-incarnate Son of God' is a well-grounded theological inference from converging evidence — not an explicit statement of Genesis 16:13. What the text explicitly establishes: this figure is divine, is called Yahweh, and is distinct from the Yahweh in heaven. Systematic theology names this figure the Son. Scripture demands the category.*

## EVIDENCE — HE ACCEPTS WORSHIP WITHOUT CORRECTION

**Judges 13:22** "And Manoah said to his wife, 'We shall surely die, for we have seen God.'"

Created angels refuse worship consistently (Revelation 22:8–9). The Angel of the LORD never refuses. The reaction of Manoah — that he had seen GOD — stands unchallenged in the text.

☞ **INFERENCE NOTE:** *The identification of this figure as specifically 'the pre-incarnate Son of God' is a well-grounded theological inference from converging evidence — not an explicit statement of Judges 13:22. What the text explicitly establishes: this figure is divine, is called Yahweh, and is distinct from the Yahweh in heaven. Systematic theology names this figure the Son. Scripture demands the category.*

## EVIDENCE — HE SPEAKS AS GOD FROM WITHIN THE DIVINE PRESENCE

**Exodus 3:2–6** *"And the angel of the LORD appeared to him in a flame of fire... God called to him out of the bush... 'I am the God of your father, the God of Abraham...' And Moses hid his face, for he was afraid to look at God."*

The passage opens with 'the angel of the LORD' and immediately transitions to 'God' speaking. Moses hides because he is looking at GOD — not at a created representative. The text equates the two without apology.

**☞ INFERENCE NOTE:** *The identification of this figure as specifically 'the pre-incarnate Son of God' is a well-grounded theological inference from converging evidence — not an explicit statement of Exodus 3:2–6. What the text explicitly establishes: this figure is divine, is called Yahweh, and is distinct from the Yahweh in heaven. Systematic theology names this figure the Son. Scripture demands the category.*

**IDENTITY VERDICT:** *Four lines of explicit biblical evidence converge: the Angel of the LORD bears the divine name, accepts worship, forgives sin, and is identified as God by those who encounter Him. He is not a created being. The Trinitarian identification — while an inference — is the only framework that accounts for ALL four lines of evidence simultaneously.*

## SECTION 7 · THE HARDEST OBJECTIONS — CROSS-EXAMINATION OF THE OPPOSITION'S BEST TEXTS

A fair hearing demands that we engage the opposition's strongest arguments — not their weakest. Unitarians have three texts they return to repeatedly. Each deserves a full and honest response. The prosecution does not fear these passages. It welcomes them.

### **OBJECTION — Deuteronomy 6:4 — The Shema**

*"Hear, O Israel: The LORD our God, the LORD is one."* — **Deuteronomy 6:4 — The Shema**

**THE UNITARIAN ARGUMENT:** *This is the foundational Jewish confession of monotheism. 'The LORD is ONE.' One. Not three. The Trinity contradicts the most basic statement of biblical faith. If God is one, He cannot be three persons. The Trinity is a Hellenistic corruption of Hebrew monotheism.*

**THE RESPONSE:** The prosecution does not dispute Deuteronomy 6:4. God IS one. Trinitarians affirm this without reservation. The Shema establishes ONENESS OF BEING — not oneness of person. The Hebrew word used is 'echad' — a word consistently used elsewhere to describe a compound unity, not an absolute singularity. Genesis 2:24: 'a man shall leave his father and mother and hold fast to his wife, and they shall become ONE flesh' — echad. Two persons, one flesh. Numbers 13:23: the spies cut down ONE cluster of grapes — echad — a single cluster of many grapes. The Hebrew language has a word for absolute singularity: yachid. Deuteronomy 6:4 does NOT use yachid. It uses echad — compound unity. The Shema is fully consistent with the Trinity. It destroys absolute unitarian singularity. It does not destroy Trinitarian oneness.

**Genesis 2:24** *"Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one (echad) flesh."*

**Numbers 13:23** *"And they cut down from there a branch with a single cluster (echad) of grapes, and they carried it on a pole between two of them."*

**VERDICT ON DEUT 6:4:** *The Shema demands oneness of being — and the Trinity affirms it. The word 'echad' is compound unity throughout Scripture. If Deuteronomy 6:4 destroyed the Trinity, it would first destroy Genesis 2:24. The objection collapses under Hebrew word study.*

### **OBJECTION — Isaiah 44:6 — No God Beside Me**

*"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.'" — Isaiah 44:6 — No God Beside Me*

**THE UNITARIAN ARGUMENT:** *God explicitly declares there is no god besides Him. If Jesus were a second divine person — a second Yahweh — then there WOULD be a god beside God. Isaiah 44:6 makes the Trinity impossible. You cannot have 'no god besides me' and then have two more divine persons.*

**THE RESPONSE:** Notice what Isaiah 44:6 itself does in its very first line: 'Thus says the LORD, the King of Israel AND his Redeemer, the LORD of hosts.' Two figures are referenced in the opening identification – the LORD and His Redeemer. The verse that is supposed to destroy plurality BEGINS with a dual reference. The prosecution asks: who is Israel's Redeemer distinct from the LORD? Isaiah uses 'Redeemer' (go'el) for Yahweh throughout (Isa 41:14, 43:14, 44:24, 47:4, 48:17) – yet here it is distinguished from 'the LORD, the King.' Furthermore, 'besides me there is no god' means no god OUTSIDE of or RIVAL to the one true God. The Son is not a rival or alien god – He shares the one divine nature. Isaiah 44:6 destroys polytheism. It does not address intra-Trinitarian distinctions. In fact, Revelation 1:17 and 22:13 apply 'the first and the last' – the exact language of Isaiah 44:6 – directly to Jesus Christ. If Isaiah 44:6 destroyed the deity of Christ, John would not have placed that title on His lips in Revelation.

**Revelation 1:17–18** *"When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, 'Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore.'"*

**Revelation 22:13** *"I am the Alpha and the Omega, the first and the last, the beginning and the end."*

**VERDICT ON ISAIAH 44:6:** *The Unitarian's proof text applies its own language directly to Jesus in Revelation 1:17 and 22:13. The opposition has handed the prosecution one of its strongest Christological proofs. Isaiah 44:6 destroys polytheism – not the Trinity. It confirms that Jesus shares the divine identity expressed in the very verse used against Him.*

### **OBJECTION – John 17:3 – The Only True God**

*"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." – John 17:3 – The Only True God*

**THE UNITARIAN ARGUMENT:** *Jesus Himself distinguishes 'you' – the Father – as 'the only true God.' Jesus then refers to himself separately as 'Jesus Christ whom you have sent.' If Jesus were God, He would not describe the Father as 'the only true God' in contrast to himself. Jesus is clearly subordinate to, and distinct from, the only true God. This is Jesus's own prayer – not theology. His words. His distinction.*

**THE RESPONSE:** The prosecution accepts the distinction Jesus draws – and notes that it proves everything EXCEPT what the Unitarian wants it to prove. Yes, Jesus distinguishes Himself from the Father here. Trinitarians agree – the Father and Son are distinct persons. That is Trinitarian

theology. What the Unitarian must prove is that 'the only true God' EXCLUDES Jesus from the divine nature. But the same Gospel of John that contains this verse also contains John 1:1 — 'the Word was God' — and John 20:28 — Thomas's uncontested 'My Lord and my God!' If John 17:3 excluded Jesus from divinity, John 1:1 and John 20:28 would be contradictions within the same book, by the same author. John does not contradict himself. The resolution: Jesus as incarnate Son prays to the Father — as He repeatedly does throughout John — not because He lacks divine nature, but because the Son and Father are distinct persons in eternal relationship. The prayer of the Son to the Father is Trinitarian evidence, not Unitarian evidence. Furthermore, 1 John 5:20 — written by the same author — concludes: 'This is the true God and eternal life' — with the immediate antecedent being Jesus Christ. John's own summary of his theology is that Jesus IS the true God.

**John 1:1** *"In the beginning was the Word, and the Word was with God, and the Word was God."*

**John 20:28** *"Thomas answered him, 'My Lord and my God!'"*

**1 John 5:20** *"And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life."*

**VERDICT ON JOHN 17:3:** *The same author who records John 17:3 records John 1:1, 20:28, and 1 John 5:20 — all of which affirm the full deity of Christ. If John 17:3 destroyed Trinitarianism, John destroyed his own Gospel. The distinction Jesus draws is Trinitarian — the Son praying to the Father. It is not Unitarian evidence. The prosecution rests on John 17:3 as much as any Trinitarian verse in Scripture.*

## **SECTION 8 · JESUS AND 'THE SON OF MAN' — THE PATTERN COMPLETES IN THE NEW TESTAMENT**

The same figure who walked with Abraham — the Angel of the LORD, identified as Yahweh, bearing the divine name, accepting worship — takes on flesh in the New Testament. And when He does, He continues the same pattern: speaking with full divine authority, accepting worship, and making identity claims that His audience understood as divine — evidenced by their response of torn robes and a charge of blasphemy.

Jesus uses 'Son of Man' exactly 82 times in the four Gospels. Each usage is a deliberate reference to Daniel 7:13–14 — where the Son of Man receives eternal dominion from the Ancient of Days. This is the most explosive messianic claim in the history of human speech. It is not humility language. It is a divine identity declaration — delivered in the precise oracular register that the Old Testament had established for divine speech.

**Daniel 7:13–14** *"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away."*

**Matthew 26:64** *"But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."*

The High Priest tears his robes and declares blasphemy — not because Jesus made a humble claim, but because he understood exactly what Jesus was saying: that He was the divine Son of Man of Daniel's vision. That reaction IS the proof. You do not tear your robes over a literary device.

**THE COMPLETE PATTERN:** *Angel of the LORD: bears divine name, accepts worship, IS identified as Yahweh. Jesus: 82 Son of Man declarations, accepts worship, IS identified as God (John 20:28, 1 John 5:20). Genesis 19:24 shows two Yahwehs simultaneously. The Incarnation reveals who the second Yahweh is. The thread runs from Sodom to Golgotha without breaking.*

## **SECTION 9 · CLOSING ARGUMENT — THE ONLY VIEW THAT SURVIVES CROSS-EXAMINATION**

Your Honor, the prosecution rests.

We have presented the raw evidence without commentary. We have examined each competing framework with the same standard. We have clearly marked where we move from explicit text to reasonable inference — and we have shown that even our inferences are demanded by the explicit data. We have engaged the opposition's three strongest texts — Deuteronomy 6:4, Isaiah

44:6, and John 17:3 — and answered each one from Scripture alone, without philosophical speculation. The verdict from that cross-examination was the same in every case: the opposition's strongest texts either support the Trinitarian position or are answered by it. None of them survive contact with the full counsel of Scripture.

- **ESTABLISHED:** Genesis 19:24 establishes two simultaneous, spatially distinct persons — both called Yahweh.
- **ESTABLISHED:** No illeism explanation survives the spatial impossibility of two locations in one verse.
- **ESTABLISHED:** No Unitarian explanation survives two simultaneous divine sources in the same sentence.
- **ESTABLISHED:** The Trinitarian framework absorbs every passage — including those where illeism is also possible.
- **ESTABLISHED:** The Angel of the LORD is identified AS Yahweh, accepts worship, bears the divine name, and forgives sin.
- **ESTABLISHED:** Deuteronomy 6:4 uses 'echad' — compound unity — not 'yachid' — absolute singularity.
- **ESTABLISHED:** Isaiah 44:6's own language is applied to Jesus in Revelation 1:17 and 22:13.
- **ESTABLISHED:** John 17:3 is answered by John 1:1, John 20:28, and 1 John 5:20 — by the same author.
- **ESTABLISHED:** Jesus's 82 'Son of Man' declarations are divine identity claims — confirmed by the blasphemy charge.

The opposition asked us to choose between a literary device and a one-person theology. Scripture refuses both options — because Scripture is not answering a philosophical question about grammar. It is revealing a Person. And that Person walked the earth before Bethlehem, stood at Sodom, called fire down from Himself in heaven, took on flesh in Galilee, prayed to His Father in Gethsemane, and rose from the tomb outside Jerusalem.

**FINAL VERDICT:** *Illeism is a servant — not a savior of the text. Unitarianism cannot survive Genesis 19:24 or its own proof texts in the full light of Scripture. Only the Trinitarian view explains all the evidence — from the plains of Sodom to the cross of Calvary — without remainder, without contradiction, and without apology. The Bible has always been a Trinitarian document. It was simply waiting to be cross-examined.*

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