

The Father and The Son

— An Observation —

1John 1:3

...and our fellowship is with the Father, and with his Son, Jesus Christ:

Introduction:

One can't help but notice when reading the New Testament, the number of times the Father and the Son are mentioned together. We see this most noticeably in the introductions and sometimes the endings of the letters. As a kind of summation of this, 1John 1:3 says: *...and our fellowship is with the Father, and with his Son, Jesus Christ.* John mentions no one else here, just the Father and the Son.

Scripture talks about God's Spirit and about Christ's Spirit, two spirits each belonging respectively to the Father and the Son, yet no mention is made of either of these spirits in any of these letter introductions. Why? One could be forgiven for thinking the Father and the Son are the only "players". Of course such thinking would not be the fullness of truth, for there is something more to be learned here.

Let's initially survey the listing of these verses taken from the letters.

Rom. 1:7 *...Grace to you and peace **from God our Father and the Lord Jesus Christ.***

1Cor. 1:3 *...Grace to you and peace **from the God our Father and the Lord Jesus Christ.***

2Cor. 1:2-3 *...Grace to you and peace **from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ...***

Gal. 1:3 *...Grace to you and peace **from God the Father, and our Lord Jesus Christ,***

Eph. 1:3 *Grace to you and peace **from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ...***

Eph. 6:23 *Peace be to the brothers, and love with faith, **from God the Father and the Lord Jesus Christ.***

Phil. 1:2 *Grace to you and peace **from God our Father and the Lord Jesus Christ.***

Col. 1:3... *We give thanks **to the God, the Father of our Lord Jesus Christ,** praying always for you,*

1Th. 1:1, 3 *...unto the church of Thessalonians **in God the Father and the Lord Jesus Christ...** ...and patience of hope **in our Lord Jesus Christ, before our God and Father;***

2Th. 1:1-2 *...the church of Thessalonians **in God our Father and the Lord Jesus Christ;** Grace to you and peace **from God the Father and the Lord Jesus Christ.***

1Tim. 1:2 *...Grace, mercy, peace, **from God the Father and Christ Jesus our Lord.***

2Tim. 1:2 *...Grace, mercy, peace, **from God the Father and Christ Jesus our Lord.***

Titus 1:4 *...Grace and peace **from God the Father and Christ Jesus our Saviour.***

Philem. 3 *...Grace to you and peace **from God our Father and the Lord Jesus Christ.***

Heb. 1:1-2 *...**the God,** having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, **hath at the end of these days***

spoken unto us in a Son...

James 1:1 *James, a servant of the God and of the Lord Jesus Christ...*

1Pet. 1:3 *...Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead*

2Pet. 1:1-2 *...in the righteousness of the God of us and the Saviour Jesus Christ: ...and peace be multiplied in the knowledge of the God and of Jesus our Lord;*

2John 3 *Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.*

This two-some-ness (if there is such an English word) of Father and Son, God and Lord respectively, expressed in the verses above, is easily read over without giving much thought to it having any possible significance, but it does become really significant on further reading of the New Testament, when we see that these verses are not isolated stereotyped cases reserved for the beginnings and endings of letters, but rather that the Father and the Son are mentioned together numerous other times in various ways. A full listing of all 196 New Testament occurrences, is given in [Appendix 1](#), a few of which should be read at this point to acquaint the reader of their abundance.

On reading the scriptures written out above, one would have already noticed that the word, *God*, is always used in connection with the Father and that the word, *Lord*, is always used in connection with the Son. The idea that, those who call themselves followers of Christ, should have **a God AND a Lord** may be foreign to some. That **the Father is our God** and **Jesus is our Lord** is confirmed for us in a number of scriptures but very succinctly in **1Cor 8.6** *...nevertheless for us, one is God, the Father, out of Whom all is, and we for Him, and one is Lord, Jesus Christ, through Whom all is, and we through Him....* In this verse there are two separate beings mentioned, the Father and the Son, each with their own identity. To be pedantic, that we might get it, I repeat this verse: *...for us one is **God AND** for us one is **Lord**.*

To properly understand the word, *theos*, God, in the NT, it is suggested people read the first section called Who really is the God (page 13) in the following document: <https://the-logos.net/resources/PDF's/The-God-of-our-Lord-Jesus-Christ.pdf>. We need to know that *theos* is a common collective noun and should never be used as a name. This document fully explains who THE GOD is according to the Greek NT. Unfortunately you won't find it in any of your translations.

That Jesus is our **Lord**, is confirmed for us in **2Cor 4:5** *...For we preach not ourselves, but Christ Jesus as Lord...* AND **Acts 2:36** *...Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified...* AND **Acts 10:36** *...The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all.)...* AND **Phil. 2:11** *...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

However, it can not be said that every occurrence of the word, *Lord*, *κύριος*, in the NT refers to Jesus for, on searching, we would soon find it referring to quite a few others (see [Appendix 2](#)) since the word, *Lord*, is a title as we will soon see.

Nevertheless, Jesus is **our Lord**.

This God WE are to have also happens to be the God of Jesus as well. Many followers of Christ hold that Jesus is Almighty God but this is not in accord with scripture and is certainly not in accord with Jesus' own words to Mary **after** the resurrection where Jesus tells us His God is our God too in **John 20:17** ... *Jesus said to her, ...go to My brothers and say to them, 'I ascend to My Father and your Father, and to **My God and your God***. To be sure then, Jesus has a God and this God of Jesus is our God also. All up, there are fourteen¹ New Testament verses which testify seventeen times to the fact, that Jesus has a God, and many of them after His resurrection (See <https://the-logos.net/resources/PDF's/Scripture-Tells-U-Plainly-Jesus-has-a-God.pdf>). Jesus is not our God, His Father is. Jesus is to be our Lord and is to be our brother, **with whom we together become joint-heirs (Rom 8:17)**, IF we hold fast to the end.

This God and Lord duality, is repeated many more times in the scriptures. Another handful of verses, excluding those listed above, are given here as examples:

1Tim. 2:5 *For there is one God, one mediator also between God and men, himself a man, Christ Jesus, (Remember **Luke 24:39** ...handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. Jesus actually had a resurrected human body.)*

1John 1:3 *...and our fellowship is with the Father, and with his Son, Jesus Christ:*

1John 2:24 *...If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. (This is the consequence of John 14:23 where the Father and the Son will abide in us IF we keep the logos of Jesus,)*

Eph. 1:17 *...that the God of our Lord Jesus Christ, the Father of glory...*

Eph. 5:20 *...giving thanks ... in the name of our Lord Jesus Christ to God, the Father (lit to-the God and father);*

Phil. 2:11 *...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (lit. glory unto the Father God).*

Acts 2:36 *Let all the house of Israel know certainly, then, that the God makes Him Lord as well as Christ - this Jesus Whom you crucify!*

Rom. 10:9 *...shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead...*

1Th. 3:11 *Now may our God and Father himself, and our Lord Jesus, direct our way unto you:*

Col. 3:17 *...do all in the name of the Lord Jesus, giving thanks to God the Father (lit. unto the Father God) through him.*

1Th. 3:13 *...to the end he may establish your hearts unblameable in holiness before our God and Father (lit. before the God and Father of us), at the coming of our Lord Jesus...*

2Th. 2:16 *Now our Lord Jesus Christ himself, and God our Father (lit. the Father of us) who loved us...*

Acts 8:12 *But when they believed Philip preaching good tidings concerning the*

1. These are the verses which make it clear that Jesus has a God: Matt. 27:46, Mk 15:34, John 20:17, Rev. 3:2, Rev. 3:12, Rom. 15:6, 2Cor. 1:3, 2Cor. 11:31, Eph. 1:3, Eph. 1:17, Heb. 1:9, Heb. 10:5-7, 1Pet. 1:3 and Rev. 1:6

kingdom of the God **and** the name of Jesus Christ, they were baptized, both men and women.

Acts 20:21 ...testifying both to Jews and to Greeks repentance toward the God, and faith into our Lord Jesus Christ.

1Cor. 6:11 ...but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of the God of us.

2Th. 3:5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

1Th. 3:11 Now may the God and Father of us himself, and our Lord Jesus, direct our way unto you:

John 5:17 But Jesus answered them, My Father worketh until now, and I am working...

Rev. 3:21 'The one who is conquering, to him will I be granting to be **seated with Me on My throne** as I, also, conquer, and am **seated with My Father on His throne**.

For the rest go to [Appendix 1](#).

Thus far, we see this duality of the Father and the Son, clearly expressed in all these verses and seemingly having little significance when considered in isolation, but becoming very important, when we next discover that there are a number of scriptures which also express a duality in their content which correlates directly with the Father and Son duality. Some of these verses will not immediately appear to relate to the Father and the Son but it will be clearly seen in the discussion on them which follows. Here are these duality verses. Presumably there are many more I have not noticed at this point in time.

1. Two requirements for worshipping the Father.

John 4:23-24 ...But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ... The God is spirit: and they that worship him must worship **in spirit** and **in truth**...

2. Two requirements if we want the fullest life.

John 11:25-26 ... He who is **believing into Me**, even if he should be dying, shall be living. 26 And everyone who is **living and believing into Me**, should not die into the age...(yes, the Greek says into not in.)

3. Two to know in order to have age-lasting life.

John 17:3 ...This is eternal (age-lasting) life, that **they may know You, the only true God, AND Jesus Christ** whom You have sent.

4. Two things to do to have age-lasting life.

John 5:24 ...Verily, verily, I say unto you, He that heareth **my word, and** believeth **him that sent me**, hath eternal (age-lasting) life, and cometh not into judgment, but hath passed out of death into life...

5. Two more things to do to have age-lasting life.

John 6:54 ...He who is **chewing My flesh and drinking My blood** has life eternal (age-lasting)....

6. Two requirements for us being in Christ and having Christ in us.

John 6:56, ...He who is **chewing My flesh and drinking My blood** is

abiding in Me, and I in him...

7. Two requirements if we want to ENTER the Kingdom of the God

John 3:5 ...Amen amen I am saying to you, if ever anyone should not be generated out of **water and spirit** he is not able to enter into the kingdom of the God.

8. Two? kingdoms belonging respectively to the Son and the Father.

Matt. 13:40-43 ...Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. Then **THE RIGHTEOUS WILL SHINE FORTH AS THE SUN** in the kingdom of their Father. He who has ears, let him hear.

9. Two requirements if we want answered prayer

John 15:7 ...If **you abide in Me, and My words abide in you**, ask whatever you wish, and it will be done for you.

10. Two spirits to abide in us.

Rom. 8:9 ...But ye are not in the flesh but in the Spirit, if so be that the **Spirit of God** dwelleth in you. But if any man hath not the **Spirit of Christ**, he is none of his. **AND John 14:23** ...Jesus answered and said unto him, **If a man love me, he will keep my word (logos):** and my Father will love him, and **we** will come unto him, and make **our** abode with him. It is by these two spirits that the Father and the Son make their abode in us.

11. Two who work.

John 5:17 ...**My Father** worketh until now, **and I** am working...

12. Two to believe in (literally: believe into).

John 14:1 ...let not the heart of **YOU** be troubled, **be believing into the God AND be believing into me.**

13. Two names written on the 144,000.

• **Rev. 14:1** says: ...And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having **his name, and the name of his Father**, written on their foreheads.

These verses will now be discussed individually.

1. Two requirements for worshiping the Father.

To investigate these dual content scriptures, I am starting with **John 4:23-24** as all the following scriptures are rooted in this one:...*But the hour cometh, and now is, when the true worshippers shall worship the Father **in spirit and truth**: ... The God is spirit: and they that worship him must worship **in spirit and truth**...*

The reader will have noticed in this verse the two requirements for the worship of the God: being **in spirit** and being **in truth**. The idea of worship (or paying homage to someone or something) does not need to be explained as most people have an idea of

what the word worship means, but not many are able to articulate what scripture says about being *in spirit and in truth*. Most people who have a view about this, develop it from their own limited theology and not from what scripture itself has to say about being in spirit or being in truth. Its meaning is relatively easily determined but some searching is required. Consider first, what does it mean to be *in spirit*?

In Spirit

This phrase, *in spirit*, without any qualification, (i.e. without the added "the" or any other added phrase) occurs about 19 times in the Greek New Testament. Unfortunately, most are lost to the reader of our English bibles because the translators add the definite article, the, to the phrase, and also capitalise the s to give us *in the Spirit*, thus biasing us away from the real meaning of the Greek phrase. Since we do also find the phrase, *in the spirit*, some 6 times in the Greek New Testament, one must presume that the Author of scripture knew what He was doing when He put the "the" in here and left it out there. Also, to try to argue that the capitalising of the S, has some significance is always irrelevant since the original Greek text is all in uncial² script and shows no distinction of upper and lower letter case.

Rom 8:9 is, as far as I can determine, the only verse in the New or Old Testaments which gives us some clear insight into what the phrase *in spirit* might mean, though it is strongly attested to in many others. **Rom 8:9** says: *...Now you are not in flesh, but in spirit, if so be that God's spirit is dwelling in you. Now if anyone has not Christ's spirit, this one is not His...* On first reading this verse, we should note that there are two spirits mentioned: God's spirit and Christ's spirit, i.e. the Father's spirit and the Son's spirit. Then, in looking at the detail of the first part of verse 9, we note it implies that *in spirit* is what we might call, a state of existence, different to the other state of existence mentioned, namely, being *in flesh*. Quite what the difference is between the two states from scripture's perspective, is a separate and important study for another time. Sufficient here that we recognise that they are different states of existence.

This idea that it is a state of existence, in which we humans can exist, is strongly supported by its use elsewhere in the New Testament. Here are seven other places taken from the Concordant Publishing Concern (CPC) New Testament. (CPC are the only New Testament publishers who translate the phrase exactly as it is in the Greek.)

Matt. 22:43 *He is saying to them, "How, then, is David, **in spirit**, calling Him Lord, saying,...*

Rev. 1:10 *...I came to be, **in spirit**, in the Lord's³ day, and I hear behind me a voice, loud as a trumpet,...*

Rev. 4:2 *...Now immediately I came to be **in spirit**, and lo! a throne, located in heaven, and on the throne One sitting.*

Rev. 17:3 *...And he carries me away, **in spirit**, into a wilderness. And I perceived a woman sitting on a scarlet wild beast replete with names of blasphemy, and*

2. Uncial script has no differentiation into what we call upper and lower case. Essentially, we would say it is all upper case.

3. The Greek word here translated "Lord's" is, in the Greek, an adjective and should **not** be translated with the noun, Lord. A better translation would be "lording", as in *in the lording day*. It is unfortunate that our English language does not have a proper adjectival form for the noun, Lord, but we can make one up which gets the message across more accurately.

having seven heads and ten horns.

Rev. 21:10 *...And he carries me away, **in spirit**, on a mountain, huge and high, and shows me the holy city, Jerusalem, as it is descending out of heaven from the God,...*

Eph. 2:22 *...in Whom you, also, are being built together for the God's dwelling place, **in spirit**.*

Eph. 3:5 *...which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets, **in spirit***

These seven verses clearly imply a changed 'state', since John, **in spirit**, in these Revelation verses above, is reporting what he is now seeing in the spiritual realm which is not visible to us who are *in flesh*. This is reminiscent of Elisha being able to see God's protective army round about him when his servant could not, until his servant's eyes were opened by Yahweh at Elisha's request. **2Kings 6:17** says: *...And Elisha prayed, and said, Yahweh, I pray thee, open his eyes, that he may see. And Yahweh opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha...* It is interesting that Elisha, who had Yahweh's Spirit upon him, was in a state of existence which could see God's army in the spiritual realm but his servant could not. Elisha was *in spirit*, but his servant was *in flesh* since Yahweh's Spirit, God's Spirit, was in Elisha. It is also well worth noting when we read through to 2 Kings 16:23, that whenever Elisha prayed in this state, his requests were immediately granted by Yahweh. This ability to immediately receive requests made of Yahweh will be touched on again later in reference to **John 15:7** *...If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you, as we gain greater understanding of what being **in spirit** really means.*

If we now apply this thinking to **John 4:23-24** (above) *...But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ... The God is spirit: and they that worship him must worship in spirit and truth...*, we see that, to worship the Father, we have to be in this changed state of existence for our worship to be as the Father desires. Further to this and most importantly, we should notice in **Rom 8:9** *...Now you are not in flesh, but **in spirit**, if so be that **God's spirit** is dwelling in you...*, that the Spirit responsible for achieving this change of state, is called *God's Spirit*.

In short summation, the first aspect for worship, namely being **in spirit**, requires a change of our "state of existence" and requires God's Spirit dwelling in us for it to happen. If we don't have God's Spirit inside us, we are still *in flesh* and not able to worship the Father the way He requires. This change of state happened to Jesus at His water baptism for **Matt. 3:16** says: *...and behold! were opened up the heavens and he saw **God's spirit** descending as if a dove coming upon him.* God's Spirit residing in Christ changed Him from being **in flesh** to being **in spirit** and He could now see into the spirit realm. This ability accounts for such things as Christ being able to say in **John 1:47-48**: *...Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw you.* In fact, the Spirit of God in Christ accounts for all the abilities which Jesus demonstrated. Prior to His baptism, Jesus did no

miracles, but now, with God's Spirit, Jesus was able to heal leprosy, oedema, palsy, blood flows, severed ears, the blind, the deaf and the dumb. He was able to raise the dead, cast out demons, feed multitudes, provide draughts of fish and loaves of bread, restore withered arms, walk on water, calm storms, curse fig trees, turn water into wine, travel instantly to another place (with others in the boat), provide taxes and know the thoughts and movements of people. Jesus could now see into the spirit realm but only until Gethsemane. Why till Gethsemane? Read *Something Extraordinary Happened in Gethsemane* at <http://the-logos.net/resources/PDF's/Something-Extraordinary-Happened-in-Gethsemane.pdf>

We now have some idea of what it means to be *in spirit* and how it comes to be. It then remains to ask: what about the second aspect of worship, being *in truth*? Let's deal now with this second requirement.

In Truth

The second half of **Rom 8:9** says, *...Now if anyone has not Christ's spirit, this one is not His*. If the whole of verse 9 is considered together, it clearly states:

1. that there are two spirits involved, God's Spirit and Christ's Spirit, and
2. that they can be received one without the other, for it clearly states that if one has God's spirit but not Christ's spirit, that person is not His. Thus there are two spirits and we can have one or both. Having God's Spirit but not Christ's Spirit was possibly the state of those who complained that they had prophesied, cast out demons and performed miracles in the name of Jesus only to be told by the Christ: I never knew you in **Matt 7:23**. In other words they had God's Spirit but lacked the truth. This is and has always been Satan's situation. Satan has God's Spirit but there is no truth in him as Jesus tells us in **John 8:44** *...You are of your father the devil, ... He was a murderer from the beginning, and does not stand in the truth because there is no truth in him...*

If you, the reader, are not sure that there are two spirits involved here, you only have to read the next two verses of **Rom. 8: 10 & 11** to see that both these spirits are described in terms of their different effects on us. These two verses read: *...10 Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness, 11 But if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be making alive your mortal bodies because of His spirit dwelling in you*. Christ's spirit in me (vs10) does a work in my spirit but NOT my body, while God's spirit in me (vs11) does a work in my body. Verse 10 is further confirmed for us in **Gal 4:6** where we read: *...the God has sent forth the Spirit of the Son of Him into our hearts crying Abba, the Father...*

Some want to relegate verse 11 to post death, post resurrection, but this can not be, since it speaks of us having life in **your mortal bodies**. God's spirit is for us now, while we are still in our earthly bodies just as it was for Jesus after His baptism.

From these two verses (10 & 11) we see that these two spirits, Christ's Spirit and God's Spirit, have quite separate functions in us. As **Rom 8:9** tells us, God's spirit is necessary for us to be *in spirit*. Could it be that, that for us to be *in truth*, requires Christ's spirit in us? We are not told this directly but there would be little argument that the Truth, is the very possession of the Christ, since we know that Jesus states He is the

Truth and that the Spirit of truth is sent by Jesus from the Father and that this Spirit will testify of Christ. We read of this in the following scriptures.

John 17:17 ...your Logos is **truth**.

John 8:31-32 ... If ye abide in my word (logos), then are ye truly my disciples; and ye shall know the **truth**,...

John 1:14 ... glory as of the only begotten from the Father, full of grace and **truth**.

John 1:17 ... grace and **truth** were realised through Jesus Christ.

John 8:40 ...Yet now you are seeking to kill Me, a Man Who has spoken to you the **truth** which I hear from the God....

John 14:6 ...I am the way, and the **truth**, and the life...

John 18:37 ...For this I have been born, and for this I have come into the world, to testify to the **truth**....

John 18:37 ... Jesus answered, "You are saying that I am a king. For this also have I been born, and for this have I come into the world, that I should be testifying to the **truth**. Everyone who is of the **truth** is hearing My voice.

2Cor. 11:10 ... The **truth** of Christ is in me, ...

Eph. 4:21 ... since, surely, Him you hear, and by Him were taught (according as the **truth** is in Jesus),

1John 2:4 ...He who is saying that "I know Him" and is not keeping His precepts, is a liar, and the **truth** of God is not in this one.

John 15:26 ...But when the Comforter is come, whom I will send unto you from the Father, the Spirit of **truth**, which proceedeth from the Father, **he shall bear witness of me**:...

John 16:13-14 ..."But when He, the Spirit of **truth**, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 "He will glorify Me, for **He will take of Mine and will disclose it to you**.

Since the Christ is the Truth, then the spirit of Christ is the truth. If Christ is in us (and He can only come in by His spirit) we can easily associate the fullness of Christ's spirit in us with being **in truth**. I say fullness here because Paul reminds us that we must **grow** into Christ in **Gal. 4:19** ...My children, with whom I am again in labor **until Christ is formed in you**. Because of the very strong and obvious association of the Christ with Truth, there can be little doubt that worshiping the Father **in truth** requires us to have "Christ's Spirit" in us. We see this also expressed in **John 14:23** ...Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and **We** will come to him and make **Our** abode with him.

In summation, we note that the two aspects of worshiping, **in spirit** and **in truth**, are directly associated with the twosome, God and Christ, the Father and the Son. The indwelling of God's spirit and Christ's spirit, are both required to properly worship the Father **in spirit** and **in truth**, for if we have God's Spirit and not Christ's Spirit, as it says in **Rom 8:9**, ...we are none of His.

At its core then, the worship which the Father requires is primarily something we

are, (i.e. being *in spirit and in truth*) not primarily something we do.

2. Two requirements if we want the fullest life.

Another scripture, which correlates directly with what I have just been discussing, also has two aspects to it. In **John 11:25-26** Jesus, speaking to Martha, says: ... He who is **believing into⁴ Me**, shall live, even if he should die. 26 And everyone who is **living and believing into Me**, should not die into the age. The dual aspects are **believing** and **living and believing**. In the first part, there is one condition, **believing**, but in the second there are two conditions, **living AND believing**.

In **John 11:25**, we see that we have life in our spirits, if we **believe** into Him, but our body is dead and will die. This verse is strikingly the same in meaning to **Rom 8:10**: ...if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness.... In essence, the two verses are saying exactly the same thing but in different ways. Having Christ in me is the same as believing into Him and we come to have life in our own spirits, though our bodies are dead (without life) and will die.

Then comes the second part in **John 11:26** ...And everyone who is **living and believing** into Me, should not die into the age. Here our earthly dying **bodies** are given life to live into the next age as a result of not only believing into Him, but also living into Him. This life in our mortal bodies is the same life described in **Rom 8:11** ...Now if the spirit of Him Who raised Jesus from among the dead is dwelling in you, He ... will also give life to your mortal bodies because of His spirit dwelling in you.... Notice in **John 11:25-26** that it does not speak about Spirits causing these changes as it does in **Romans 8:9** but with little effort we can now equate *believing into Me* with Christ's spirit coming in, and *living and believing into Me* with God's **and** Christ's spirit coming in.

The last John verse, **John 11:26** talks about **living and believing** into Him which, as I have said, points to both God's spirit **and** Christ's spirit coming in together. We see this also expressed in a slightly different way in **John 14:1** ...let not the heart of YOU be troubled, be **believing into the God AND** be **believing into me**. The idea of both the Father and the Son (God's spirit and Christ's spirit) taking up residence in us is emphasised for us in **John 14:23**:...Jesus answered and said unto him, If ever anyone love (agape) me, the word (logos) of me he will keep: and my Father will love him, and **we** will come unto him, and make **our** abode with him. To have the fullness of life that Jesus wants us to have, we must have both the Father and the Son make their abode in us.

As it indicates in **Rom 8:9**, we can have God's spirit without Christ's spirit, so also in **John 11:25-26**, we are free to choose to only believe or, to go all the way and live and believe. If one lives and believes, it says one will **not die into the age⁵**. If we learn to **live AND believe** into Him, we will have life not just in our spirits but in our

4. Some might be wondering why I have "changed" *in* to *into* in these quotes. In most bibles, we have the word *in*, εν, in the expressions **believing in** and **living and believing in**, but it does **not** occur in the Greek. It is the word *into*, εις, in the Greek. The concept of "to believe in" in relation to Jesus or God, does not occur anywhere in the NT Greek. It is always "believe into". Suffice to say here, it is not *believing in* or *living and believing in* which is important, but rather *believing into* and *living and believing into*.

5. The bolded words, **not die into the age**, are nearly always translated, *never die*, which, if the reader checks, is not what the Greek actually says. A study of the Greek words which are translated **forever** can be found at <https://the-logos.net/resources/PDF's/A-Study-of-the-Greek-for-age.pdf>

mortal bodies as well and we will not die as we go into the next age, which is The Kingdom of the God⁶. The result of *living and believing* **is** the abundant Life that Jesus talks about in **John 10:10**. *...I came that they may have life, and may have it abundantly.*

People may find it strange that Jesus speaks of not dying into the age, but Jesus speaks often about not dying physically. We see this in the following 5 verses. In this very literal translation of **John 8:51** Jesus says: *...Amen amen I am saying to YOU, if ever anyone my particular word (logos) should observe, **death he should not behold into the age...*** AND in **John 6:48-50** *... I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it **and not die...*** AND **John 5:24** *...Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal (age-lasting) life, and cometh not into judgment, but **hath passed out of death into life.*** Other texts speak similarly. **James 3:2** says: *... If anyone is not stumbling in word (logos), this (one) is a perfect male **able to bridle the whole body also...*** AND **2Tim. 1:10** *...but now has been revealed by the appearing of our Saviour Christ Jesus, who **abolished death and brought life and immortality to light through the gospel...***

In summary, we see **John 11:25-26** is saying the same as **Rom 8:10-11** though expressed differently. The Spirit often says things twice but in different ways so that we might take special notice and comprehend its fullness better. We can conclude then that *believing into* Christ is akin to having Christ's spirit inside us, while *living and believing into* Christ is akin to having both God's Spirit and Christ's Spirit dwelling inside us.

3. Two to know in order to have age-lasting life.

This heading and the next two headings specify what is required to receive age-lasting life and so the three verses can be compared to each other. In essence, since these three headings have the same outcome, i.e. age-lasting life, the wordings of each ultimately mean the same as the other two though expressed differently. The three verses to be compared are, **John 17:3**, **John 5:24** and **John 6:54**.

They are good examples of the Spirit saying something three times but in different ways. All are in John's gospel, all are about eternal (age-lasting⁷) life, and each of them has two parts which relate back to the Father and the Son. Hence I have dealt with them in three subsequent headings.

First heading: **John 17:3**.

John 17:3 *...Now this is eternal (age-lasting) life, that **they may know You, the only true God, AND Jesus Christ** whom You have sent.* Jesus speaking to the Father talks about the dual requirements for eternal (age-lasting) life. The need to know the two, the Father **and** the Son, if we want age-lasting life, is spelt out clearly for us here. We see this same dual knowing expressed, though differently, in **John 16:3** *... because they have **not known the Father, nor me...*** We could also add here the words

6. Not sure that the next age to come is the Kingdom of the God, read <https://the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>

7. Read this article to see what I mean by age-lasting life. <https://the-logos.net/resources/PDF's/Age-and-Eternal.pdf>

of Jesus in **John 14:23** *...Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, **and we** will come unto him, and make **our** abode with him....* These verses express that there are two to know, and two who will come and make their abode in those who keep the logos of Jesus. It also goes without saying that if we don't keep the logos of Jesus we don't love Him.

1Cor. 2:11 tells us what spirit is needed to know the God, the Father, for it says: *...so the things of the God none knoweth, save the Spirit of the God....* i.e. we know the things of the God when we have the God's Spirit. Thus we might reasonably deduce from this verse that the spirit we need to have to know the Son would have to be the Spirit of Christ? This is a reasonable assumption based on the **1Cor 2:11** verse and all that has already been said so far about duality in this article.

Most people don't even give a second thought to the Spirit of Christ and they don't even know that Christ's spirit is referred to a number of times as a separate item in scripture. To undergird what is being said above, we need to know that the words **Spirit of Christ** occurs three times in the NT at **Rom. 8:9**, **Phil. 1:19** and **1Pet. 1:11**. As well, the words **the Spirit of Jesus** occurs once in **Acts 16:7** and the words **the Spirit of the Son of Him** occurs once in **Gal 4:6**. Here are these five verses:

Rom. 8:9 *...Now you are not in flesh, but in spirit, if so be that God's spirit is dwelling in you. Now if anyone has not Christ's spirit, this one is not His....*

Phil. 1:19 *...For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,...*

1Pet. 1:11 *...searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them....*

Acts 16:7 *...and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;...*

Gal. 4:6 *...And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father....*

In short summary, to know the God requires God's spirit, while to know the Christ requires Christ's spirit. We must realise from **1Cor 8:5-6**, that our God and Our Lord are not the same beings and we have to know BOTH of them.

4. Two things to do to have age-lasting life.

Second heading: **John 5:24**.

This is the second of the three verses which deal with having age-lasting life and once again this verse relates directly to the Son and to the Father.

John 5:24 *...Truly, truly, I say to you, he who **hears My word, and believes Him who sent Me**, has eternal life, and does not come into judgment, but has passed out of death into life.*

Jesus refers to Himself when He says, *he who **hears My word (logos)***, and then refers to His Father when He says, ***and believes Him who sent Me***. We must be hearers of Christ's logos and not only hearers as He Himself says, but doers also as **James 1:22** says *...But prove yourselves doers of the word, and not merely hearers who*

delude themselves.

Furthermore if we also believe Him who sent Christ, that is, the Father, then we will have age-lasting life.

5. Two more things to do to have age-lasting life.

Third heading: **John 6:54.**

John 6:54 says: *...He who is chewing My flesh and drinking My blood has life eternal (literally: age-lasting life)...* The dual aspects here are **chewing⁸ My flesh** and **drinking My blood**. If chewing Christ's FLESH and drinking his BLOOD are requirements for age-lasting life, we have to ask, how do we chew His flesh and drink His blood, bearing in mind that ultimately they must mean the same as knowing the Father and the Son as **John 17:3** above says? Obviously, this can never be done physically so it has to be done spiritually. But how? What can Christ mean by this? Let's chew on the two aspects of this for a bit.

• Chewing His Flesh

John 1:14 tells us that *... the Logos became flesh*, so chewing His flesh can only mean to "chew" His Logos. Since we also know that the Logos is truth from Jesus' words when speaking to His Father in **John 17:17** *"...your Logos is truth"*, chewing His flesh means we must chew on and take into ourselves His Truth. Chewing on His logos, His Truth, and taking it into ourselves is not completed until we become a doer of this logos, as we are told by Jesus in **Matt. 7:24** *...Every one therefore that heareth these words (logos) of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock...* AND in **James 1:21-22** we are told: *...receive with meekness the implanted word (logos), which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves.* Apart from being necessary for the saving of our souls, the truth will eventually set us free from sin. We must spend time chewing the Logos well, since a quick read with mental ascent is not enough. The scripture says about 46 times, that we must be **doers** of the Logos of Jesus if we are to know the truth, for only by being doers do we prove its efficacy. In this way, the truth abides in us, and consequently changes the way we think, for that is its whole purpose — that we come to have the mind of Christ. These 46 New Testament verses which enjoin us to be doers of the truth/logos can be found in the second slideshow at: <https://the-logos.net/Site-Author/The-Logos-of-the-Deity>.

The taking into ourselves of His truth has a beautiful consequence, for the more we take in, Jesus says in **John 4:14** *it ...shall become in him a well of water springing up unto age-lasting life.* The verse indicates it is a process of growth leading to a wonderful culmination, age-lasting life.

So then chewing his flesh means to chew his Logos and take it into our selves by being doers of His Logos. But what now of drinking His blood?

• Drinking His Blood

8. The change from using one Greek verb, meaning to eat, in John 6:53, to a word meaning to chew or masticate in verse 54 is perhaps so that our attention might be drawn to the need to spend time chewing the logos.

Jesus says in **John 6:55** *...and the **blood** of-me is true drink*. How then do we drink His blood. It can not be done literally but, like eating his flesh, it must be done spiritually.

After Jesus died, His own human body was resurrected to glorious life alongside the Father by the Father's Spirit. It was in this form that He entered the heavenly tabernacle with *...His own blood, ... once for all, having obtained eternal redemption (Heb 9:12)*. If we hark back to **Lev. 17:11** we are told: *...For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood **by reason of the life** that makes atonement*. From this we realise that the life in the blood of the Christ is our atonement. **As Heb 9:13-14** says: *...For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?* It is not the blood per se but the life in the blood and so to drink Christ's blood is to drink of the life in His blood.

This life which is in Christ is the Father God's life for it says in **John 5:26** *...For as the Father hath life in himself, even so gave he to the Son also to have life in himself...* Paul talks about this Spirit of Life in **Rom 8:2** *...the law of the Spirit of the life **in**⁹ **Christ Jesus** has set you free from the law of sin and of death...* The law of sin is in our members, our body, but **IF** we are **in Christ Jesus**, the law of the Spirit of the Life sets us completely free from the law of sin and death in our members. In other words, **IF** we have this Spirit of the Life, we then have this life in our bodies as **Rom 8:11** describes: *...if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.*

Now we can begin to see the correlation between the dual aspects of eating His flesh and drinking His blood with the duality of Christ's spirit and God's spirit, the Son and the Father. If we have Christ's spirit without God's spirit, we remain in the conflicted state which Paul describes in **Rom. 7:22-25** *...For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to the God...* The "born from above" experience in the inner man, i.e. our own spirit, as described here by Paul, is indeed joyous, but it is still a conflicted state of existence as Paul explains, and we are still capable of sinning. When we have God's spirit, Yahweh's Spirit, we are begotten of **the God** and will not be able to sin as **1John 3:9** tells us: *...Whosoever is begotten of **the God** does not sin, because his seed abides in him: and **he is not able to sin**, because he is begotten out-of **the God***. The sin nature will have been entirely removed from such a man. Once the God's spirit is received, there is no possibility of turning back to sin.

This Spirit of Life which comes from the Father but is in Christ, is the only way we have access to the Father. As Paul writes regarding the circumcision and the uncircumcision in **Eph. 2:18** *...for through him the both are having the access in one*

9. For those who use the NIV translation, the concept of "in Christ Jesus" is completely destroyed by the erroneous dynamic equivalent method of translation of their Rom 8:1-2 verses.

Spirit toward the Father. That we should drink of this Spirit we are told by Paul in **1Cor. 12:13** *...and all are made to drink one Spirit...* To drink of this Spirit, God's Spirit, is, to me, the only way we can drink Christ's blood.

Since these last two dual content scriptures, **John 6:54** and **John 17:3**, are both talking about requirements for eternal (age-lasting) life, we can conclude, when we compare the two verses, that **knowing** the Son and the Father, must be equivalent to eating the flesh and drinking the blood of Jesus. This is perhaps easier to see when expressed in the following way (note: The \equiv symbol is to be read as "is equivalent to"):

Age-lasting Life (John 17:3) \equiv knowing Jesus + knowing the God

Age-lasting Life (John 6:54) \equiv eating his flesh + drinking his blood

If we even extend our thinking to earlier scriptures mentioned in this article, we can now say, that to know Jesus is to have Christ's spirit and so be *in truth*. Likewise, to know the God is to have God's spirit and so be *in spirit*.

Expressed in the same way as above we can say:

Age-lasting Life (John 17:3) \equiv Christ's spirit + God's spirit

Age-lasting Life (John 6:54) \equiv *in truth* + *in spirit*

6. Two requirements for us being in Christ and having Christ in us.

This is the often found concept in the New Testament of "you in me and I in you", but stated in variously different ways. Jesus says in **John 6:56**, *...He who is chewing My flesh and drinking My blood is abiding in Me, and I in him...* This verse makes it very clear that we must chew his flesh AND drink his blood **for us to abide in Him and He in us**. Since we have already seen under heading 5 that chewing His flesh and drinking His blood gives us age-lasting life, we can conclude that *abiding in Me, and I in him* means the same as age-lasting life. We have also just seen in heading 5 above how chewing his flesh AND drinking his blood equates to having Christ's spirit and God's spirit respectively. This verse further allows us to deduce that to have both God's spirit and Christ's spirit means respectively the same as Christ's words, *abiding in Me* and *I in him*.

In all my years of sermons I have heard, I have never had anyone preach or teach on this "you in me and I in you" concept, yet I think it is of paramount importance for understanding what the Father and Son are doing.

This sort of phraseology, "you in me and I in you", or expressed another way, "me in Christ and Christ in me", is found several times in the New Testament and it is worthwhile examining this here in greater detail to show the fullness of what is being expressed.

● **Firstly**, we see this phrase used in relation to the Father and the Son in the following verses.

John 10:38 *...though you do not believe Me, believe the works, so that you may know and understand **that the Father is in Me, and I am in the Father.***"

John 14:10 *...Do you not believe **that I am in the Father, and the Father is in Me?** The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*

John 14:11 *“Believe Me **that I am in the Father and the Father is in Me**; otherwise believe because of the works themselves.*

Jesus is telling us that what He says and does are the works of the Father, simply because He is in the Father, and the Father is in Him. This relationship was established at Christ’s baptism, where He wholly gives Himself over to do the works of the Father. It is perhaps, another way of Him saying to us that these things are able to happen because He is completely submitted to His Father. Jesus tells us more of this kind of obedience in **John 12:49** *...For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak...* AND **John 12:50** *...therefore the things I speak, I speak just as the Father has told Me”...* AND **John 14:31** *...but so that the world may know that I love the Father, I do exactly as the Father commanded Me...* AND **John 15:10** *...“If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love...* AND **John 8:55** *...and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and **keep His word (logos)**.* Knowing Him, and loving Him are all dependent on keeping the Father’s Logos.

At this stage we don’t really appreciate what this phrase, "you in me and I in you", ultimately involves, so we have to wait to see how else it might be expressed to find how it is achieved.

● **Secondly**, we have a few verses which express that this relationship which the Son has with the Father, is the same relationship we should have with the Son. So Jesus brings it down a level, to our level, “me in Christ and Christ in me”, and directs us to come to the same place of intimacy. Jesus says to us:

John 15:4 *...**Abide in Me, and I in you.** As the branch cannot bear fruit¹⁰ of itself unless it abides in the vine, so neither can you unless you abide in Me.*

John 15:5 *...I am the vine, you are the branches; **he who abides in Me and I in him**, he bears much fruit, for apart from Me you can do nothing.*

1John 3:24 *...The one who keeps His commandments **abides in Him, and He in him**....*

John 17:26 *...And I make known to them Your name, and I shall make it known, that **the love with which You love Me may be in them, and I in them.**"*

This last verse indicates to us that the phrase *...**the love with which You love Me may be in them*** ultimately means the same as *...**Abide in Me*** in **John 15:4** above. In other words, the love of the Father being in a person means the same as me abiding in Christ.

John 15:7 *“If you abide in Me, and My words abide in you....*

The last part of this verse, *...**My words abide in you*** ultimately means the same as *...**I in you*** in **John 5:4** above. In other words, Christ’s words (logos) abiding in me is the same as Christ abiding in me. The rest of this **John 15:7** verse continues *...ask whatever you wish, and it will be done for you...* The whole verse shows we must have both aspects of "you in me and I in you" fulfilled for our prayers to be answered.

10. Our abiding in Christ **and** His abiding in us, is the key to bearing the fruit of the Spirit.

Applying all this to ourselves, IF Christ is in us **and** we are in Christ, we should be doing the works of Christ just as Christ did the works of His Father. If not, one or both aspects of this relationship are missing. These days in our churches, many have Christ in them but I see very few including myself who are in Christ. We might recall what it says in **Col 1:27** ... *which is Christ in you, the **hope** of glory.* Christ **in us** is not the glory, Christ **in us** is the **hope** of glory. That we are to have that glory this side of physical death, is made clear in **2Th. 2:13-14** ... *It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ...* AND in **John 17:22** ... *And I have given them the glory which Thou has given Me, that they may be one, according as We are One...* When we are IN CHRIST we gain the glory of the Lord Jesus which Jesus says is the glory the Father gave Him. For this to happen we need to have both the Son (by Christ's Spirit) and the Father (by God's Spirit) in us, just as indicated in **John 14:23**: ...*If anyone should be loving Me, he will be keeping My word (logos), and My Father will be loving him, and **We** shall be coming to him and will make **our** abode with him.*

We are to have the same relationship with the Christ as the Christ has with His Father. That means we too are to be totally given over to the Christ. In fact, as He says, if we don't abide in Him and He in us, we can not bear fruit and the fruit He wants us to bear is the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faith, meekness and self-control. THIS is the abundant life.

● **Thirdly**, Jesus expresses the ultimate result of this "you in me and I in you" relationship in **John 17:21** when He says: ... *that they may **all be one**; even Father as **You are in Me and I in You**, that they also may be in Us, so that the world may believe that You sent Me...* This unity, this oneness is the direct result of this "**you in me and I in you**" relationship.

This oneness is also expressed in **John 17:11** ...*Holy Father, keep them in **your name which thou hast given me**, that **they may be one, even as we are...*** AND **John 17:22** ...*And I have given them the glory which Thou has given Me, that they may be one, according as We are One...* If we are one, as Jesus and the Father are one, we too will have the Father's glory. Note too that the name Jesus has is the Father's name.

This unity is the unity which Jesus also speaks of in **John 10:30** ...*I and the Father, are one...* AND **John 17:11** ...*that they may be one, even as we are...* AND **John 17:22** ...*And I have given them the glory which Thou has given Me, that they may be one, according as We are One...* The glory comes with this oneness.

When we become complete, (spirit, soul and body), we too are brought into a unity with the Father **and** with the Son. This is expressed again in **John 17:23** ... *I in them and You in Me, **that they may be perfected into one**, so that the world may know that You sent Me, and loved them, even as You have loved Me.* Only then will we fully know and understand **John 14:20** ... *that I am in My Father, **and** you in Me, **and** I in you.* This is the only unity we are to have. All else is counterfeit.

7. Two requirements if we want to ENTER the Kingdom of the God

When Jesus spoke to Nicodemus He said two things are required for **entry** into

the **Kingdom of the God**. Listen to the literal words of Jesus in **John 3:5** ...*Amen amen I am saying to you, if ever anyone should not be generated out of **water** and **spirit** he is not able to enter into the kingdom of the God.* The two requirements to enter the Kingdom of the God are, being generated out of **water and spirit**. Water is that which washes clean spiritually just as the truth does when we obey it, as is said in **Eph. 5:26** ...*so that He might sanctify her, having cleansed her by the washing of water with the word...* AND **John 15:3** ...*Already you are clean because of the word (logos) which I have spoken to you....* AND **John 13:8** ...*If ever I should not be washing you, you are having no part with Me...* Water here represents The Truth. In other words, being generated out-of water, means we must be generated out of the Truth which cleanses and purifies our hearts and souls IF we obey it. We will then grow into the fullness of Christ's Spirit in us. This was alluded to earlier in relation to **John 4:14** ...*but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.*

But this is only half of what Jesus said to Nicodemus for we also have to be generated *out of spirit*. This is God's spirit since we have shown that it is God's spirit which brings us into the Kingdom of the God as shown above in **Matt. 12:28** ...*But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.* When we are begotten out of the God's spirit, sin is taken out of our lives and we are no longer able to sin just as it tells us in **1John 3:9** ...*Everyone who is begotten of the God is not doing sin, for His seed is remaining in him, and he is not able to sin, because he is begotten of the God...* AND **1John 5:18** ...*We know that whosoever is begotten of the God sins not....* One who is *in flesh* can not enter the Kingdom of the God. We must be in spirit (and in truth) to enter and this requires God's spirit (and Christ's spirit).

Once again we see this duality: the requirement to have Christ's spirit and God's spirit.

Jesus tells of the same outcome a different way in **John 8:31-36** ...*Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; 32 and ye shall know the truth, and **the truth shall make you free**. 33 They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Every one that does the sin is the slave of the sin. 35 And the slave remains not in the house into the age: the son does remain into the age ("forever" twice used here in nearly all translations is *into the age* in the Greek). 36 If therefore the Son shall make you free, ye shall be free indeed.* What is important to realise here, is that I am NOT free while ever I have sin in my life. If I still sin then I am a slave to the sin. One does NOT become a son until one is no longer a slave of the sin. This is expanded on in an article found here: <https://the-logos.net/resources/PDF's/The-Fullness-of-Meaning-John-8.31-36-with-Rom-6.1-11.pdf>

8. Two? kingdoms belonging respectively to the Son and the Father.

I say Two? because they are actually both the one kingdom but expressed to us in scripture as two sequential parts having different ownership, content and time frame. The fuller understanding of this is explained in <https://the-logos.net/resources/PDF's/>

[The-Two-Kingdoms.pdf](#))

This heading is not a lone scripture expressing dual content as shown in previous headings, but rather two phrases used in scripture which show the same dual Son and Father aspects. The phrases in the Greek are the *Kingdom of the Heavens* and the *Kingdom of the God* (Kingdom of Heaven and Kingdom of God in most bibles). It is derived from: **Matt. 13:40-43** ...*Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. "Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.* The article given above discusses how the Kingdom of the Heavens is the Son's kingdom while the Kingdom of the God is the Father's kingdom. It shows the differences between the Kingdom of the Heavens and the Kingdom of the God in terms of ownership, content, and time frame and shows beyond doubt that the Kingdom of the Heavens is the Son's kingdom and the Kingdom of the God is the Father's kingdom. This dual aspect of the kingdom in two stages ties in beautifully with the duality already shown in this article where we see the division of things between the Son and the Father.

Already much has been said about God's spirit in this article and its direct association with the Father. Given this, it would not surprise us then to find Jesus associating God's spirit with the kingdom of the God. We first see this in **Matt. 12:28** ... *but if in God's spirit I am throwing out the demons, then comes-early (prematurely) upon YOU the kingdom of the God...* Jesus is directly associating God's Spirit with the Kingdom of the God and further more suggests it has come early upon you meaning it has come before its time. This is exactly what the **Matt. 13:40-43** above tells us. Since this is one of only four times Matthew uses the term Kingdom of the God, its use here is significant, but only if we understand the distinction between the Kingdom of Heaven and the Kingdom of God. Luke says the same in **Lk 11:20** ...*But if I, by the finger of God, cast out demons, then is the Kingdom of the God come-early (prematurely) upon you.* The term *comes-early* hints at a premature aspect of the Kingdom of the God coming during the Kingdom of the Heavens time period. To fully appreciate this, one has to read the above mentioned internet article, <https://the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>

One needs to have Christ's Spirit (being born from above) to enter the Kingdom of the Heavens but one needs God's Spirit to enter the The Kingdom of the God. We have seen so far in this article that if one has God's spirit, one is *in spirit*, so now we can further conclude that it is necessary to be *in spirit* to enter the Kingdom of the God. **Rom. 8:8** confirms this with these words: ... *and they that are in flesh cannot please God.* By deduction, we must be *in spirit* to please the God.

9. Two requirements if we want answered prayer.

Jesus says in **John 15:7** ...*If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.* While this verse doesn't directly point to the Father and the Son they are intricately entwined with the words, **you abide in Me, and My words abide in you**, as shown above. The phrases "you in me and I in

you" have already been dealt with in this article though expressed a little differently here. Previously we saw that we have to have Christ in us, but here we are told how this happens by having Christ's logos abides in me. Nevertheless, both aspects are required if we want our prayers answered.

10. Two spirits to abide in us.

There are two spirits talked about in **Romans 8:9** clearly referring to two different spirits, God's Spirit and Christ's Spirit, and, as we will see, are the means by which the Father and the Son each abide in us. **Rom. 8:9** says: *...But ye are not in the flesh but in the Spirit, if so be that the **God's Spirit** dwelleth in you. But if any man hath not the **Christ's Spirit**, he is none of his.* These two spirits are necessary for us to have. This last scripture points to the necessity of having both the Father and the Son in us. **John 14:23** says: *...Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and **we** will come unto him, and make **our** abode with him.* It is by these two spirits that the Father and the Son make their abode in us.

11. Two who work.

This is another scripture expressing this duality which plainly refers to the Father and the Son. In **John 5:17** Jesus says: *...**My Father** worketh until now, **and I** am working...* Here again we see the dual aspect of the Father working **and** the Son working.

12. Two to believe in (literally: believe into).

John 14:1 tells us: *...let not the heart of YOU be troubled, **be believing into the God** and **be believing into me**.* This points to the fact we need to believe into two, the Father and the Son, in the same way we have to know two, the Father and the Son in **John 17:3**.

[Most bibles have *in* and not *into* but the Greek has *εις*, *into*, not *εν*, meaning *in*. This *in/into* difference opens up for us a query as to what the word believe really means. This query is further confounded when we note that the Greek verb mostly translated *believe* is *πιστευω*, but the noun *πιστις* which logically should therefore mean *belief* but is nearly always translated, *faith*. A bit confusing.]

13. Two names written on the 144,000.

Rev. 14:1 says: *...And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having **his name**, and **the name of his Father**, written on their foreheads.* The 144,00 are to have Christ's Name **and** Christ's Father's Name on their foreheads. This would seem to say there are two names here but this may not be so since it says in **John 17:12** *...While I was with them, I kept them in thy name which thou hast given me.* Here Christ tells us that the Father's name has been given to Him. The same thinking should perhaps be applied to **Matt 28:19**, *... Go ye therefore, and make disciples of all the nations, baptizing them **into** the name of the Father and of the Son and of the Holy Spirit.* Here it does not say baptizing them into the names (plural) but the one name **AND** incidentally, it does not say **IN** the name but rather **INTO** the name in the Greek. That means we are to be immersed into the name

of... that is, into the character, the essence of...

There is no doubt in my mind that there are other scriptures with this dual aspect of the Father and the Son, which I have missed. The reader might like to contact¹¹ me with the ones I have missed.

At the beginning of this article, mention was made of the apparent lack of mention of the Holy Spirit in all these verses. By now the reader should have gleaned that the Holy Spirit has been present all the time, since God’s Spirit is the Holy Spirit and where the Father is, there the Holy Spirit is also.

A Summary of Sorts

This article has dealt with a number of different verses which show the workings of the Father and the Son. These verses are written as expressions of different sorts of relationship which, in the end for us , all come down to an obedience to the Son which ultimately brings us to being *in truth* and *in spirit*.

If there is to be any sort of overall summary to this article, it is to be found in the simple statements in the table below: (The ≡ symbol is to be read as "is equivalent to").

Thus the table below is to be read as follows:

being in truth ≡ having the fullness of Christ's spirit ≡ believing into Christ ≡ eating Christ's flesh ≡ knowing Christ ≡ Christ in me

AND

being in spirit ≡ having God's spirit ≡ living into Christ ≡ believing into the God ≡ drinking Christ's blood ≡ knowing the only true God ≡ being in Christ

Worship Requirements	
being in truth ≡	being in spirit ≡
having the fullness of Christ's spirit ≡	having God's spirit ≡
believing into Christ ≡	living into Christ ≡ believing into the God ≡
eating Christ's flesh ≡	drinking Christ's blood ≡
knowing Christ ≡	knowing the only true God ≡
Christ in me	me in Christ

*...If that which ye heard from the beginning abide in you,
ye also shall abide **in the Son, and in the Father...***

1John 2:24

11. I can be contacted at heliwing888@gmail.com

Appendix 1

NT Verses which demonstrate the Father and the Son as a duality:

- Luke 1:32** “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;
- Luke 8:28** Seeing Jesus, he cried out and fell before Him, and said in a loud voice, “ What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me.”
- Luke 9:20** And He said to them, “But who do you say that I am?” And Peter answered and said, “ The Christ of God (lit. the God).”
- Luke 10:22** “ All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him.
- John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:2** The same was in the beginning with God.
- John 1:18** No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.
- John 1:29** On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God...
- John 1:34** And I have seen, and have borne witness that this is the Son of God.
- John 1:51** And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.
- John 3:16** For God so loved the world, that he gave his only begotten Son...
- John 3:35** The Father loveth the Son, and hath given all things into his hand.
- John 5:19** Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.
- John 5:20** For the Father loveth the Son, and showeth him all things that himself doeth...
- John 5:21** For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will.
- John 5:22-23** For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.
- John 5:26** For as the Father hath life in himself, even so gave he to the Son also to have life in himself:
- John 5:30-32** I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- John 5:36** ...the very works that I do, bear witness of me, that the Father hath sent me.
- John 5:37** And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.
- John 5:43** I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.
- John 6:27** Work not for the food which perisheth, but for the food which abideth unto eternal (age-lasting) life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.
- John 6:29** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
- John 6:33** For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

John 6:37 All that which the Father giveth me shall come unto me...

John 6:38 For I am come down from heaven, not to do mine own will, but the will of him that sent me.

John 6:44 No man can come to me, except the Father that sent me draw him...

John 6:46 Not that any man hath seen the Father, save he that is from God, he hath seen the Father.

John 6:69 ...and know that thou art the Holy One of God.

John 8:16 Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

John 8:18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

John 8:54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God;

John 8:55 ...but I know him, and keep his word.

John 10:29 My Father, who hath given them unto me, is greater than all...

John 10:30 I and the Father are one.

John 14:26 "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 said to you.

John 15:1 I am the true vine, and my Father is the husbandman.

John 15:26 ¶ "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,

John 16:32 ...and yet I am not alone, because the Father is with me.

John 20:17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

Acts 2:22 ...hear these words: Jesus of Nazareth, a man approved of the God unto you by mighty works and wonders and signs which the God did by him in the midst of you...

Acts 2:23-24 him, being delivered up by the determinate counsel and foreknowledge of the God... whom the God raised up...

Acts 2:27 ...Because You wilt not leave my soul unto Hades, Neither wilt You give your Holy One to see corruption.

Acts 2:32 This Jesus did the God raise up...

Acts 3:13 the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Boy, Jesus...

Acts 3:15 and killed the Prince of life; whom the God raised from the dead...

Acts 3:18 But the things which the God foreshowed by the mouth of all the prophets, that his Christ should suffer...

Acts 3:20-21 and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof the God spake by the mouth of His holy prophets...

Acts 3:22 Moses indeed said, A prophet shall the Lord the God raise up unto you from among your brethren...

Acts 3:26 Unto you first the God, having raised up his Servant...

Acts 4:26 ...And the rulers were gathered together, Against the Lord, and against his Anointed:

Acts 4:30 while thy stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.

Acts 5:30-31 the God of our fathers raised up Jesus, whom ye slew... Him did the God exalt with his right hand to be a Prince and a Saviour...

- Acts 7:55** ...and saw the glory of the God, and Jesus standing on the right hand of the God,
Acts 7:56 ...Behold, I see the heavens opened, and the Son of Man standing on the right hand of the God.
- Acts 9:20** And straightway in the synagogues he proclaimed Jesus, that he is the Son of the God.
Acts 10:40 Him the God raised up the third day...
Acts 13:23 Of this man's seed hath the God according to promise brought unto Israel a Saviour, Jesus;
Acts 13:30 But the God raised him (Jesus) from the dead:
Acts 13:37 but he (Jesus) whom the God raised up saw no corruption.
Acts 20:24 ...so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of the God.
Acts 22:14 And he said, the God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.
Acts 28:31 preaching the kingdom of the God, and teaching the things concerning the Lord Jesus Christ...
- Rom. 1:8** First, I thank my God through Jesus Christ for you all...
Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of his Son...
Rom. 2:16 in the day when God shall judge the secrets of men... by Jesus Christ.
Rom. 3:22 even the righteousness of God through faith of Jesus Christ...
Rom. 3:24-25 being justified ... through the redemption that is in Christ Jesus: whom God set forth to be a propitiation...
Rom. 4:24 ...who believe on him that raised Jesus our Lord from the dead,
Rom. 5:1 ...we have peace with God through our Lord Jesus Christ;
Rom. 5:11 ...but we also rejoice in God through our Lord Jesus Christ...
Rom. 5:15 ...much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, ...
Rom. 6:4 ...as Christ was raised from the dead through the glory of the Father...
Rom. 6:9-10 knowing that Christ being raised from the dead dieth no more... but the life that he liveth, he liveth unto God.
Rom. 6:11 ...but alive unto God in Christ Jesus.
Rom. 6:23 ...but the free gift of God is eternal (age-lasting) life in Christ Jesus our Lord.
Rom. 7:25 I thank God through Jesus Christ our Lord.
Rom. 8:17 ...then heirs; heirs of God, and joint-heirs with Christ; if ...
Rom. 8:32 He that spared not his own Son...
Rom. 8:34 ...It is Christ Jesus ... who is at the right hand of God...
Rom. 8:39 ...shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
Rom. 14:18 For he that herein serveth Christ is well-pleasing to God, and approved of men.
Rom. 15:5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus:
Rom. 15:6 ...ye may with one mouth glorify the God and Father of our Lord Jesus Christ.
Rom. 15:16 that I should be a minister of Christ Jesus ... ministering the gospel of God...
Rom. 16:27 to the only wise God, through Jesus Christ...
- 1Cor. 1:4** I thank my God always concerning you, for the grace of God which was given you in Christ Jesus;
1Cor. 1:9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.
1Cor. 3:23 and ye are Christ's; and Christ is God's.
1Cor. 4:1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.
1Cor. 6:14 and God both raised the Lord...

- 1Cor. 11:3** ...yet the head of the woman is the man, and the head of the Christ is the God.
- 1Cor. 15:24** Then cometh the end, when he shall deliver up the kingdom to God, even the Father
- ...
- 1Cor. 15:27** ...But when he saith, All things are put in subjection, it is evident that he is exempted who did subject all things unto him.
- 1Cor. 15:28** ...then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.
- 1Cor. 15:57** but thanks be to God, who giveth us the victory through our Lord Jesus Christ.
- 2Cor. 1:19** For the Son of God, Jesus Christ...
- 2Cor. 1:21** Now he that establisheth us with you in Christ, and anointed us, is God;
- 2Cor. 2:14** But thanks be unto God, who always leadeth us in triumph in Christ...
- 2Cor. 3:4** And such confidence have we through Christ to God-ward:
- 2Cor. 4:4** ...that the light of the gospel of the glory of Christ, who is the image of God...
- 2Cor. 4:6** Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- 2Cor. 4:14** knowing that he that raised up the Lord Jesus shall raise up us also with Jesus...
- 2Cor. 5:18** But all things are of God, who reconciled us to himself through Christ...
- 2Cor. 5:19** to wit, that God was in Christ reconciling the world unto himself...
- 2Cor. 5:20** We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.
- 2Cor. 5:21** Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him.
- 2Cor. 11:31** The God and Father of the Lord Jesus...
- Gal. 3:26** For ye are all sons of God, through the faith in Christ Jesus.
- Gal. 4:4** but when the fulness of the time came, God sent forth his Son...
- Eph. 1:5** ...adoption as sons through Jesus Christ unto himself...
- Eph. 1:20** which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,
- Eph. 2:18** for through him we both have our access in one Spirit unto the Father.
- Eph. 4:32** ... as God also in Christ forgave you.
- Eph. 5:2** ...as Christ also loved you, and gave himself ... a sacrifice to God...
- Eph. 5:5** ...hath any inheritance in the kingdom of Christ and God.
- Phil. 1:8** For God is my witness, how I long after you all in the tender mercies of Christ Jesus.
- Phil. 1:11** ...which are through Jesus Christ, unto the glory and praise of God.
- Phil. 2:9** Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus...
- Phil. 3:3** ...who worship by the Spirit of God, and glory in Christ Jesus...
- Phil. 3:9** ...but that which is through faith in Christ, the righteousness which is from God by faith:
- Phil. 3:14** ...unto the prize of the high calling of God in Christ Jesus.
- Phil. 4:7** And the peace of God, ... shall guard your hearts and your thoughts in Christ Jesus.
- Phil. 4:19** And my God shall supply every need of yours according to his riches in glory in Christ Jesus.
- Col. 1:12-13** giving thanks unto the Father, who ...translated us into the kingdom of the Son of his love;
- Col. 1:20** and through him to reconcile all things unto himself...
- Col. 2:2** ...that they may know the mystery of God, even Christ,
- Col. 3:1** ...where Christ is, seated on the right hand of God.
- Col. 3:3** For ye died, and your life is hid with Christ in God.
- 1Th. 1:9-10** ...and how ye turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus...

- 1Th. 4:14** ...even so them also that are fallen asleep in Jesus will God bring with him.
- 1Th. 5:9** For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ,
- 1Th. 5:18** ...for this is the will of God in Christ Jesus to you-ward.
- 2Th. 1:12** that the name of our Lord Jesus, may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.
- 1Tim. 2:5** For there is one God, one mediator also between God and men, himself man, Christ Jesus,
- 1Tim. 5:21** I charge thee in the sight of God, and Christ Jesus...
- 1Tim. 6:13** I charge thee in the sight of God, ... and of Christ Jesus...
- 2Tim. 1:8** Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;
- 2Tim. 4:1** I charge thee in the sight of God, and of Christ Jesus...
- Titus 2:13** looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;
- Titus 3:4,6** But when the kindness of God our Saviour, ...which he poured out upon us richly, through Jesus Christ our Saviour;
- Heb. 1:3** who being the effulgence of his glory, ...sat down on the right hand of the Majesty on high;
- Heb. 1:5** For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son?
- Heb. 3:2** who was faithful to him that appointed him, as also was Moses in all his house.
- Heb. 4:14** ...a great high priest, who hath passed through the heavens, Jesus the Son of God...
- Heb. 8:1** ...We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb. 9:24** For Christ entered not into a holy place made with hands, ... now to appear before the face of God for us:
- Heb. 10:12** but he, ... sat down on the right hand of the God;
- Heb. 12:2** looking unto Jesus the author and perfecter of our faith, ...and hath sat down at the right hand of the throne of the God.
- Heb. 12:23-24** ...and to God the Judge of all, ... and to Jesus the mediator of a new covenant...
- Heb. 13:20** Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal (age-lasting) covenant, even our Lord Jesus,
- 1Pet. 1:21** who through him are believers in God, that raised him from the dead, and gave him glory...
- 1Pet. 2:5** ...to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
- 1Pet. 3:21-22** ...through the resurrection of Jesus Christ; who is on the right hand of God, ...
- 1Pet. 4:11** ...that in all things God may be glorified through Jesus Christ, ...
- 2Pet. 1:17** For he received from God the Father honour and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased:
- 1John 2:22** ...This is the antichrist, even he that denieth the Father and the Son.
- 1John 2:23** Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.
- 1John 4:2** ...every spirit that confesseth that Jesus Christ is come in flesh is of the God:
- 1John 4:3** and every spirit that confesseth not Jesus is not of God...
- 1John 4:9** ...that God hath sent his only begotten Son ...
- 1John 4:10** ...not that we loved God, but that he loved us, and sent his Son...
- 1John 4:14** ...and bear witness that the Father hath sent the Son...
- 1John 5:1** ...that Jesus is the Christ is begotten of the God...
- 1John 5:5** ...that believeth that Jesus is the Son of God?

1John 5:9 ...for the witness of God is this, that he hath borne witness concerning his Son.

1John 5:10 ...because he hath not believed in the witness that God hath borne concerning his Son.

1John 5:11 ...that God gave unto us eternal (age-lasting) life, and this life is in his Son.

2John 1:9 Whosoever goeth onward and abideth not in the teaching of the Christ, hath not God:

he that abideth in the teaching, the same hath both the Father and the Son.

He who abides in the teaching, the same possesses two, the Father AND the Son.

Put this with he who keeps my commands is he who loves me and my Father will love him and we will come...

Jude 1...beloved in God the Father, and kept for Jesus Christ:

Jude 4 ...turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Jude 25 to the only God our Saviour, through Jesus Christ our Lord, be glory...

Rev. 1:1-2 The Revelation of Jesus Christ, which the God gave him ...who bare witness of the word of the God, and of the testimony of Jesus Christ...

Rev. 1:6 ...a kingdom, to be priests unto the God and Father of him...

Rev. 1:9 ...was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

Rev. 3:21 'The one who is conquering, to him will I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne.

Rev. 5:13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

Rev. 6:16-17 ...and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of their wrath is come; and who is able to stand?

Rev. 7:17 for the Lamb that is in the midst of the throne shall be their shepherd, ... and God shall wipe away every tear from their eyes.

Rev. 7:9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

Rev. 7:10 and they cry with a great voice, saying, Salvation to the God of us, the one sitting upon the throne AND to the Lamb.

Rev. 11:15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of the Lord of us and the Christ of Him: and he shall reign into the ages of the ages.

Rev. 14:1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

Rev. 12:17 ...that keep the commandments of God, and hold the testimony of Jesus:

Rev. 14:4 ...These were purchased from among men, to be the firstfruits to the God and unto the Lamb.

Rev. 14:12 Here is the patience of the saints, they that keep the commandments of the God, and the faith of Jesus.

Rev. 20:4 ...that had been beheaded for the testimony of Jesus, and for the word of God, ...

Rev. 20:6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of the God and of the Christ, and shall reign with him a thousand years.

Rev. 21:22 And I saw no temple therein: for the Lord, the Deity, the Almighty, and the Lamb, are the temple thereof.

Rev. 21:23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the

glory of the God did lighten it, and the lamp thereof is the Lamb.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of the God and of the Lamb,

Rev. 22:3 And there shall be no curse any more: and the throne of the God and of the Lamb shall be therein: and his servants shall serve him;

From the OT we also read these verses:

Prov. 30:4 Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou knowest?

Psa. 2:10 Now therefore be wise, O ye kings: Be instructed, ye judges of the earth. 11 Serve Yahweh with fear, And rejoice with trembling. 12 Kiss the son, lest he be angry, and ye perish in the way, For his wrath will soon be kindled. Blessed are all they that take refuge in him.

Is. 48:16 " Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord Yahweh has sent Me, and His Spirit."

Appendix 2

Kurios (*κύριος* - translated Lord) is a Title in the NT

In our translations of the NT, the word kurios in the Greek is translated a few different ways, for example, lord, sir or master/s. It can be applied to many different people and beings. Here are some examples: —

- Yahweh is called Lord in the promise that Simeon would not see death, before he had seen the Lord's Christ in **Luke 2:26**;
- The OT reference to the earth being Yahweh's (the Lord's), and the fulness thereof in **1Cor. 10:26**;
- Jesus calls His Father, Lord of Heaven and Earth in **Mt 11:25** and **Lk 10:21**;
- The angel of God is called Lord by Cornelius in Acts 10:4;
- The sick man in **John 5:7** calls Jesus Sir (Lord) not knowing who He was;
- The son who says to his father I go, sir (Lord) and went not in **Matt. 21:30**;
- The 'gardener' at the tomb who is called Sir (Lord) by Mary in **John 20:15**;
- Pilate is called Lord by the Pharisees in **Mt 27:63**;
- Philip is called Sir (Lord) in **John 12:21**;
- The owners of the colt in **Luke 19:33**;
- The master of the household called Sir (Lord) in **Mt 13:27**;
- The jailer who addresses Paul and Silas, Sirs (Lords), in **Acts 16:30**;
- The maid having a spirit of divination who brought her masters (lords) much gain in **Acts 16:16 & 19**;
- Paul's admonishment of servants to obey their masters (lords) in **Eph 6:5**;
- Paul's admonishment of masters (lords) to do right by their servants as both have a Master (Lord) in heaven in **Eph 6:9** and **Col 4:1**;
- Paul writes about many gods and many lords in **1Cor. 8:5**;

In the Old Testament we see the word Adonai (Lord) again applied as a term of respect.

- Sarah called Abraham lord in **Gen 18:12**;
- kings are called lord in **2Sam 14:17, 19:27**;
- an angel is called lord in **Zech 1:9**;
- YHVH is called lord YHVH in **Gen 15:8, Deut 3:24**, plus many more

As you can see, the use of the word Lord is a TITLE of respect recognising the position of authority of the person to whom it is applied in relation to the one speaking. It is an address or title of one in higher standing and, in the NT, clearly implies a readiness to be obedient to that Lord. We see this relationship when: Christ calls the Deity, Lord; a man calls Jesus, Lord; and a woman calls her husband, lord.

It is worth noting that every time the word kurios is used in the NT where it refers to Yahweh in the OT, that the word kurios, lord, is nearly always never preceded by the definite article, the, in the Greek, even though all our translations add the article and make it the Lord.

Appendix 3

Obedience to the Logos

Nowhere throughout this article have I referenced this third Appendix. This is somewhat by accident, for I did wish to write a lot more about obedience but realised that it was far bigger than I thought and would probably distract from what this article had to say. Hence I have this to say.

To finalise this article I wanted to labour the point of obedience, but it is necessary to ask, obedience to what? We often hear it stated that there is nothing we can do to earn our salvation because it has all been done by Jesus. Without any doubt, the gift of reconciliation to the Father can only be achieved by the sacrifice of the Son, but reconciliation is only the first step toward the salvation of every part of me, my spirit, my soul and my body. Many scriptures indicate that there is something we have to do after this reconciliation. Salvation is not a once only completed event in our lives as some are taught to believe. Heed what scripture has to say about salvation being a process: **Rom. 5:10** *For if, being enemies, we were reconciled to the God through the death of His Son, much rather, having being reconciled, we shall be saved in His life...* AND **Phil 2:12** *...work-out your salvation with fear and trembling...* AND **1Pet. 2:2** *...long for the unadulterated milk of the word that by it you may be growing into salvation...* AND **1Cor. 1:18** *For the word of the cross is foolishness to those who are perishing, but to us who are being saved (it is a process) it is the power of God...* AND **Rom. 13:11** *Do this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed...* AND **1Pet. 1:5** *who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.* All these verses imply change, growth and a final salvation. It is all made possible by the blood of the cross of Christ but there is something we have to do after accepting Christ's sacrifice as **James 1:21-22** states: *...in humility receive the word (logos) implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves...* We have to obey the logos of Jesus, for Jesus says in Luke 6:46 *...Why do you call Me, 'Lord, Lord,' and do not do what I say?* Reference has already been made elsewhere in this article to the 47 odd NT scriptures commanding obedience to the Logos/Truth of Jesus, but what is the purpose of obeying this logos. It is that we might come to have the mind of Christ. That we might think the way the Father thinks, for this Logos IS the Father's way of thinking. Hear the consequences of this obedience.

1John 2:5 *but whoever keeps His word (logos), in him the love of God has truly been perfected. By this we know that we are in Him:*

John 14:21,23 *" He who has My **commandments** and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." ... 23 Jesus answered and said to him, "If anyone loves Me, he will keep My **word (logos)**; and My Father will love him, and **We** will come to him and make **Our** abode with him. We only love Him IF we obey Him and if we obey Him, the Father AND the Son will come and make their abode with us.*

But what is this Logos which we must obey? The word, logos, is mostly translated 'word' and as such we miss so much of its depth of meaning. In a nutshell:

Jesus Christ IS the Logos of the God in human form. The Father's Logos is communicated to us in the words of His Son, because His Son is the Logos of the Deity. This Logos spoken by Jesus gives us an introduction to the Logic of the Father God: His Rationale, His Reasoning, the Way He Thinks, i.e. His Logic. It is encapsulated in the red words of the New Testament. On reading these words, it soon becomes apparent that the Logic of the Father Deity is diametrically opposite to Human Logic. As we become doers of this Divine Rationale, we prove its efficacy and everything begins to change for us: our thinking, our attitudes, our actions and ultimately our abilities.