

The God of our Lord Jesus Christ!

A study of the scriptures and their
significance for the Doctrine of the Trinity

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Section A: An Introduction

1. Why Write this Article:

I was raised a Roman Catholic and was taught Catholic teaching including the doctrine of the Trinity. I believed it because, it was what I was taught, but as I have since discovered, we seldom go back to scripture to check the validity of what we were taught when we were young.

I spent five years at University and with hindsight think the only reason the Lord had me at university was to thrash the Catholicism out of me. He did a good job. I left university believing only in a Supreme Being but nothing else. Christ did not even come onto the radar. Some 12 years later, I found myself in a charismatic church being challenged by the Lord Himself to give Him control of my whole life. It took a while but eventually He had His way and my spirit was gloriously renewed on the day I said, Yes. The change in my life was monumental. He put inside of me a hunger for Truth and a love for Truth that knew no bounds and has not waned 38 years later.

I continued to grow and after a few years, through a circumstance at our assembly, I was caused to go back to the original Greek and occasionally the Hebrew, though I do find Hebrew difficult, for I have virtually no understanding of it compared to my understanding of the Greek. My study of the Greek caused me to change numerous things I had been taught as a Catholic.

I began to question the validity of the Doctrine of the Trinity (DoT) after studying Rom. 8:9-11 *“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. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But 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.”* As I saw it, verse 9 speaks of two spirits: God’s Spirit and Christ’s Spirit and it plainly says you can have one without the other. Verses 10 and 11 then goes on to explain the outworking of these two different spirits: one works on my spirit the other works on my body. We often consider the body side of things to be irrelevant to salvation but on reading 1Thes 5:23 we discover it’s one of the three parts of us that the God of peace wants to sanctify.

When I spoke to my church leaders at the time about this, for I was a very young christian then, they said that these are one and the same spirit and that I needed to understand the Trinity. So dutifully I did that, but I found nothing about a trinity in the New Testament or the Old Testamen nor did I find anything I read about their Trinity which explained these two spirits. Since then I have questioned many people about the Doctrine of the Trinity but none can offer me any sensible reasoning about these Roman verses.

However, if we let scripture stand as it is without any doctrinal filtering, we discover there are indeed two spirits both having different ‘functions/capabilities’. We then discover that Rom 8:9-11 is saying exactly the same thing but in a different way as John 11:25-26 , *“... he that believeth on me, though he die, yet shall he live; 26 and whosoever liveth and believeth on me shall never die.... ”* When this is digested we can then discover how all of this gives wonderful understanding to John 4:24 *“... they that worship him must worship in spirit and truth.”* But that is for another time. Read <https://the-logos.net/resources/PDF's/The-Father-and-the-Son-An-Observation.pdf>

Letting go of the DoT opened up a whole new level of understanding of scripture for me and will do so for you too.

It is time, I believe, to let scripture stand by itself without any interfering filters.

2. Some Fundamental Issues

Many discussions on the topic of the DoT often gravitate to argument about fundamental underlying issues. Before beginning therefore, there is a need to discuss these issues and hopefully come to some agreement on them. They are discussed below under the following headings:—

1. Two Basic Principles: these relate to Authorship of scripture and the need for Consistency

to rule our translation and understanding of scripture.

2. Original Greek Texts: the differences in Greek texts and how they need to be handled.

3. English Translations: their fallibility and our dependence on them.

4. The Correct Approach to Scripture: the real purpose of scripture.

5. Conflicting Scriptures: the method/s of resolving such conflicts.

Finally, and surely there is no need for discussion on this, we must accept that not one of us know and understand all that the Deity is saying to us. There are many, many things that we do not yet understand and may never understand prior to physical death. Surely there would be little disagreement on this.

1. Two Basic Principles:

To begin with, I wish to establish a couple of very basic principles. Some may wish to argue about these but to discuss them here in detail would make this an inordinately long introduction and so this article is written to those who can accept the following two basic principles:

a) that there is ONE AUTHOR for ALL “God-breathed” scripture in the original languages though there are a number of writers. That is, The Almighty God, YHWH, is THE AUTHOR of His words to us and that the humans to which we attribute the various books are simply writers not authors. The words which they have written are not their own but come directly from the Spirit. If you, the reader, choose to disagree with this basic premise there is no point you reading any further for you have just given yourself permission to manipulate the scriptures in whichever way your theology suits you. The second basic principle is as important.

b) that this Author is CONSISTENT in all things and, at the very least, applies the same meaning to the same word in the original languages no matter who we attribute as the writer. One might wish to disagree with the first premise but few would argue with the need for consistency in all things relating to scripture. This second principle necessarily derives from the first, for all authors have their own understanding as to the meaning of the words they use, and use them consistently according to those meanings. For an author to lack such consistency leaves the reader utterly confused, and gives scope for readers to have their own input as to ‘what the writer was saying’. The dynamic equivalent method of translation used for the NIV is a classic example of this lack of consistency.

That many translators do not believe in their heart that the Spirit of the Almighty God is THE Author, is adequately demonstrated in nearly all bible translations in use today, the KJV and its progeny very much included. Without any hint to the reader, translators leave out of the English, words present in the Greek; add words to the English not present in the Greek; translate the same Greek word by numerous different and oftentimes unrelated English words; apply the same English word to several different Greek words; and, for no apparent reason, interfere with verb tense and voice. Examples of these will be seen throughout this document.

Translation should be a process of rendering in English what is actually in the Greek without any theological interpretative influence or experiential bias whatsoever, given the limitations of the English language relative to the Greek. Alas, this is not so and English Bibles range from the least affected so-called ‘literal’ (word for word) versions (e.g. KJV, NKJV, ASV, NASB, RV, RSV, NRSV) to the much worse ‘dynamic equivalent’ (thought for thought) versions (e.g. GNB, NEB, NIV, JB, NJB, REB, The Amplified) and finally to the least literal ‘paraphrase’ translations (e.g. JB Phillips, The Living Bible, The Message etc.). When theological interpretation enters into the translation process, translators unwittingly let their beliefs have an influence, resulting in a version biased according to the translator’s beliefs. Some would argue that it is not possible to translate without any theological interpretative influence whatsoever. While I agree it is difficult and requires continual upgrading of one’s own theology as study reveals, it is not impossible and we should continually try our utmost to do so.

2. Original Greek Texts:

So much could be said under this heading. There is no such thing as an original Greek NT text for, to the best of our present knowledge, all such original autographs have long been lost. Scholars must now sift through approximately 5000 extant NT manuscripts and fragments (which are copies of

copies of ... of the originals) and from them collate a Greek text from which to translate. Over the years there has developed essentially two Greek texts about which there is much and sometimes fierce argument as to which is the more correct. This debate arises because there are around 10,000 variations (called various readings) in the manuscripts of the NT according to the various textual critics over the years. The process of trying to determine which of these variations is correct is the art known as Textual Criticism. Once again this article is not the place for debate on these issues. We MUST accept that we do not know whether or not we have a pure Greek NT text from which to translate, but to work with what we have, while being cognisant of this limitation. Unless we have a pure text, it is impossible to be 100% confident on some issues. We have no alternative but to look to the individual texts about which there is no known variation and listen to the voice of these texts on debatable issues. It is so very important that we look for consistency in all this. Usually there remains an overwhelming number of scriptures pointing in the one consistent direction even without consideration of these various readings.

The Greek text used throughout this article as the basis for any literal English translation is the Nestle-Aland 27th edition. If the reader quibbles with me about the Greek version of the NT I have chosen because it does not agree with his view point, then it demonstrates the necessity of having to proceed with great caution and with consistency as our guide, working from the known to the unknown, from the certain to the uncertain, from the majority voice to the minority no matter which Greek text we use as the basis. Nevertheless, I am sure the outcome of this article is in no way affected by a lack of a pure text for the loud voice of the overwhelming number of scriptures is plain to hear, if we have ears to hear.

3. English Translations:

Many sincere people have elevated translations of scripture to the status of infallibility not knowing and, in many cases, not even wishing to know the translation errors they contain and all this without even beginning to consider the problems associated with the original language texts upon which such translations are based. Not one single translation is infallible and the elevation given the KJV particularly by some who are so vocal, can not be justified. However, having said that, it should not be deduced from this that I think that other translations are superior. On the contrary, all translations are human productions and have mistakes, some of them significant ones.

The English scripture quotes in this article are taken from the American Standard Version. The ASV is probably the most literal of the available English texts which follows closely the so called Critical Text. The ASV is not, however, THE most literal translation available, the credit for which falls to translations from Darby, Young, Rotherham or the Concordant Publishing Concern (no matter what one may think of their own interpretations of scripture) yet each of these may, according to some, fall short due to their own individual biases.

4. The Correct Approach to Scripture:

Considering that we may have already been taught many incorrect things, we can easily fall into the trap of going to scripture to prove the correctness of our current theology. This approach to scripture is wrong for we will always find the evidence we need by selecting scriptures which, on the surface, support, or which can be bent to support, what we believe, and by conveniently avoiding scriptures which seem to contradict, that is, if one even knows of their existence. It is utter folly to deceive ourselves in this way. The correct approach to scripture requires that we set aside all our biases and all our previous learning, and go to scripture to find WHAT IT IS that we should believe, and, when we find those scriptures which contradict our present beliefs, to search for the resolution harmonious with the rest of scripture and accordingly change our beliefs to bring them into line with Yahweh's Truth. The wrong method looks at a select group of scriptures to prove what is already believed while the correct method looks at all scripture to determine what it is that must be believed. The difference is subtle but very significant. All Yahweh-breathed scripture is truth and if we can't fit certain parts into our theology, then it is our theology which MUST change.

Any bias we have, known or not, will always affect the results of our searching of scripture.

We can and do filter what we read through the bias of our current understanding and experience. This not only includes our current beliefs or theology but also means we tend to judge scripture by what we see happening around us. We unconsciously let these biases sit as filters before our eyes allowing us to see in scripture only what these filters pass through to us. The result is that we deprive ourselves of precious truth. No lover of truth in their right mind would do this deliberately. Without doubt, any of our own wrongly conceived prejudices will prevent us from seeing what scripture might actually be saying. These prejudices are ever with all of us unless we become aware of them. We constantly have to fight off the ingrained, perhaps inherited, beliefs we have which have not been tested for correctness by a diligent search of all scripture. Even then we will be ever conscious of slipping back into the fault of expressing thoughts which we have not fully researched.

The unfortunate consequence of all this is that, having become 'absolutely' convinced that something is correct, we become unteachable. This is fine if what we are convinced of, actually is the Deity's truth, but scripture seldom allows us such quick clarity if we approach it with all honesty. If my belief is not the Deity's Belief then I have a major problem. Simple logic tells us that not all the different beliefs out there can be right. One person/bible school believes this, another that. How can this be? Most people believe what they have been taught without ever checking fully the veracity of their beliefs with the rest of scripture.

So how can we know which idea, if any, is correct on a particular issue? Whatever we do we must strive every time we enter scripture to hold loosely what we currently believe and view afresh each time the words of the Almighty. Only then can the Holy Spirit open our eyes to new things and teach us.

During a Bible Research study session which I attended some years ago, the leader made a most significant statement to which I give my whole-hearted approval. It was, "I'm not interested in what you think, I want you to tell me what the bible says". This, to me, is an exceedingly important principle to which we MUST adhere ALL the time as our understanding of scripture grows. Of course understanding what the bible says is not always straight forward and very often requires some diligent searching and study, especially if we need to undo any erroneous beliefs of the past. It makes it very difficult if our translations are also inaccurate.

It is worth noting again here that the vast majority of us can be taught to believe just about anything even that we should die for our belief believing we do our God service. Witness the terrorist Muslims martyrs who 'believe' they will go to 'heaven' if they murder 'non-believers'. The Pharisees of Jesus day were convinced that their father was YHWH yet Christ tells them their father is the devil. The obvious fact is, anyone can be taught to believe they are absolutely right and yet be absolutely wrong. Best we listen to Matt. 4:4 "*...Man shall not live by bread alone, but by EVERY word that proceedeth out of the mouth of God*". Thus, striving for accuracy in understanding the words of the Deity and honesty within ourselves in accepting and heeding what has been written, should be of paramount importance.

We should all know that Satan is the master deceiver and counterfeiter. Among evil men, error goes unnoticed but if Satan is to try to have his way among Christians, he must be far more subtle for we already know something of the truth. Thus he hides truth behind veneers or taboos (e.g. astrology hiding the Gospel in the Stars), or causes truth to be modified by filtering it through biases he has managed to put in place (e.g. certain man-made doctrines) or he causes subtle significant changes in our translations and interpretations resulting in new *culturally relevant thinking* (e.g. new translations which bow to current gender equity and authority issues or churches which bow to the homosexual lobby). Through these, nominal Christians develop doctrines which limit the Deity's work in us and consequently His "abundant life" given us IN His Son.

5. Conflicting Scriptures:

How do we handle texts which appear to conflict with other texts? Do we read scripture enough to even know about the apparent conflicting passages? Do we search scripture to see what the majority of all relevant texts say on an issue and view the conflicting text in the light of the majority or do we let these contradicting scriptures have a disproportionate voice which drowns out the

majority voice? Since we do not have a pure Greek NT text we must be content to accept the voice of the majority of scripture or seek to discover a different meaning of those few which seem to point another direction. Only an idiot driving down a 200 mile road with numerous signs pointing the way to go, would turn around when he found a lone sign pointing back the way he had just come. A good example of this in scripture is the assertion by some that Jesus raised himself from the dead. There are 27 NT scriptures which affirm that 'the Deity', the Father, (a separate being from Jesus in the Trinitarian view) raised Jesus from the dead and only one scripture which seems to state that Jesus raised himself from the dead. Now there are those who will blithely say the problem disappears if one accepts that Jesus is 'the Father' but in so saying they violate multitudes of other scriptures and introduce problems where there were none before. Could it be that the lone scripture has a different valid interpretation in the light of other scriptures.

When our theology is confronted by incongruent "problem passages," we are all-too-adept at finding ways to "make the text work" with our preferred orthodoxy. Despite the heavy-handedness often required of such interpretations, many have no intellectual qualms in doing so.

It has been my experience that when a passage of scripture appears to contradict other passages of scripture, I can be sure either the translation is incorrect or there is something I have not yet understood correctly. The resolution of such 'problem scriptures' is often the opening up of great truth.

3. Who is the God of our Lord Jesus Christ?

You may think this is an absurd even disturbing question, but do you know the question logically derives from the first words of Eph 1:17 and from about another 16 NT scriptures? The question at least gets our attention but much more importantly, it will stimulate debate about those scriptures which hitherto have not been thought much about or even have been deliberately suppressed because they don't fit in our current theology.

Perhaps through consideration of this article, we might think differently about some issues currently raising their heads in Western Christendom. Some readers will be aware of a subtle influence entering a number of Christian denominations, especially Western Pentecostal and Charismatic ones, that Jesus is Yahweh and therefore by simple deduction that Jesus is the Almighty God and, by further deduction, that therefore the Almighty God died on the cross. This last idea is an absurd contradiction of the very name and nature of the Almighty Himself, for He is Life, He is the I AM, the self-existent one. From whence then do these ridiculous thoughts come? They are easily deduced as a logical extension of the teaching called The Doctrine of the Trinity; a doctrine which has been passed down uncontested to us from 400AD to nearly all Christian Churches, and which has influenced our thinking for nearly two millennia.

So what then of this Doctrine of the Trinity? Does The Trinity equal 'The Almighty God' or does one of the Trinity 'persons' equal 'The Almighty God'? Is Jesus 'The Almighty God'? Is Jesus 'God'? What do we mean by 'God'? Is there a difference between 'The Almighty God' and 'God'? Who is the God that Jesus calls 'the God of me' or of whom Paul writes post resurrection in Ephesians 1:17 "*... the God of our Lord Jesus Christ, the Father of glory..*"? If Jesus has a God, where does that place Jesus in this rising concept of Him being the God above all gods. Where is The Father in all of this? Who is the Father? Is Jesus the Father?

Throughout the Christian world many do believe or have believed in the Doctrine of the Trinity including me. However, I have found in many discussions, that very few people, pastors included, are able to articulate their understanding of this doctrine and most, in the end, are forced to surround it with an air of mystery which is usually the excuse for not being able to continue to explain it when their short understanding is exhausted. Most discussions end with "it's all a mystery," or, "we are not meant to understand it". But is it as much a mystery as these people would say or are these simply the words they use to excuse themselves from having to expend some energy and look into the mat-

ter for themselves? If you have never studied the NT to see/understand the relationship between the Father and His Son, then you can not hold a valid opinion as to who Jesus is. If your opinion is based on teaching you received as a child or were taught in Bible School, then you need to validate that opinion through study, lest your thinking be incomplete or inaccurate. We do know that anyone can be taught anything. So the question necessarily arises: Is what we believe correct?

Essentially and perhaps arguably, the concept of the Trinity, as I understand it from the multitudes of different understandings which people have explained to me, is that the Father is God, the Son is God and the Holy Spirit is God, that they are three ‘persons’ in one God and that they are co-equal in all respects. The concept of “three Gods” in one God (for that is what the above really says) had to be rejected because scripture is very plain that there is only one God (there would be little disagreement among Jews and Christians that YHWH is the Almighty God) and so there was the need for these Christians to generate a different idea: the idea of three *persons* in one God even though this concept is no where to be found in scripture. Interestingly, if by *person* these people mean person as we humans understand it i.e. a being having a body, soul and spirit, then presumably the Holy Spirit, being a spirit only, can not be a person. Scripture in John 4:23-24 also tells us “the Father...the Deity” is spirit and since having no physical body (i.e. occupying space) as we know it, He too can not be a person. That leaves just Jesus as the only one we could call a person but only after His conception as a human on earth. Prior to his conception He too was spirit (the Logos) and therefore not a *person* back then. Perhaps Trinitarians would be better to use a less defined word than *person* to refer to them, perhaps the word, being.

Now everyone who holds to the Trinitarian doctrine, also holds that each of these ‘beings’ is fully *the Deity*. The shortcoming with this is that it teaches people that there is no real distinction between these three *beings* and consequently the people are blind to these various distinctions that are made in scripture. The doctrine has been a constant filter before our eyes through which we have all read and studied the scriptures. The filter hides from us truths which will only come to light when the filter is removed.

Before continuing, I must make it abundantly clear that in this article I am not contending about the *existence* of the The Father, The Son or The Holy Spirit but rather the doctrine which is woven around these three beings and which history shows is wholly man-made. Nowhere in scripture do we find this doctrine stated or even hinted at and we most certainly do not find the word ‘trinity’ anywhere, yet it is written into the belief statements of nearly all churches for acceptance by new church members. We do find in our English translations, however, the word translated ‘Godhead’ which is used strongly by Trinitarians to help their case. More will be said on the translation of this word’s corresponding Greek later in this article.

To derive the Trinitarian doctrine, Trinitarians must bring together scriptures which support their idea. There is nothing wrong with this process, so long as ALL the scriptures are investigated which have bearing on the issue. Consistency of thought can not be determined if only a select group of scriptures is used and this is what Trinitarians do. Alas, not ALL relevant scriptures have been considered and we should realise that this is how all problematic doctrines arises.

Let’s also understand from the very outset, that this article changes no facts. Nothing we say or think or do, changes established fact whatever it may be. What we currently believe, rightly or wrongly, does not establish or change established fact. This article simply seeks to find the facts so that we might know WHAT it is we must believe. Accordingly, as 2Pet. 1:20 says, “*knowing this first, that no prophecy of scripture is of its own¹ interpretation*”, I have striven to bring to account ALL the

¹ “(its)-own” is the translation of the Greek word, *ιδιαις*. By translating *ιδιαις* as ‘private’ as many translations do, it gives a completely wrong meaning by denying the link back to the word, prophecy.

NT scriptures relevant to the matter of this article, but in this I am only too aware of my own limitations, for scriptures which now seem not relevant can become relevant as understanding of scripture grows and our overall perception changes, and scriptures which once seemed very relevant may have to step back out of the front ranks as new understanding comes. Without doubt, I will have missed something I should not have. Certainly this is not deliberate for it is utter stupidity to do otherwise since I only cheat myself of precious truth. Should the reader find I have missed something, I trust that he/she will pray earnestly that the Almighty Deity will bring it to my attention quickly. In fact, I welcome any written comment² (grounded in scripture not your theology) which may help the understanding of the Almighty Deity's words to us.

One final introductory comment. There is a need at the very beginning to settle the issue of capitalising versus non capitalising of a word. Some make a point that in the KJV text certain words are capitalised and therefore have special significance because of this. Readers need to know that the original Greek was ALL penned in capitals (uncial text). Thus to emulate what was in the original we should really write all scripture in upper case. This would successfully do away with the influence of certain words having a certain meaning because they were capitalised. However, this would make the NT text much more difficult to read. Thus appeals by some to the significance of capitalisation are baseless and will not be countenanced here, being subjective decisions made by translators.

The inconsistency of our translations is shown by the fact we capitalise the 'D' in Devil or the 'S' in 'Satan' when referring to Satan but do not capitalise the 'g' in god where it refers to Satan as "*the god of this world*". Do we somehow think that capitalising or not capitalising a letter in some way conveys extra meaning. If we do then we need to be very careful since, as already mentioned, such distinction does not occur in the original Greek texts and any such distinction in our English versions is not a translation but an interpretation of the text by the translators.

I have not written this article to convince the reader of this or that. Only the Holy Spirit should ever have that privilege, and each reader therefore must search these things for himself and make it his own as the Spirit reveals. Rather, it is written to prod our understanding of truth, to serve as a means of testing if we understand all that is meant by what is written by bringing to the surface for inspection scriptures which may hitherto have been bypassed unnoticed in our haste and to serve as a basis for contemplation and perhaps discussion. We must, at the very least, try to reconcile all statements of scripture with the rest. We must not be like some modern 'churches' who take the liberty of assigning difficult-to-accept scriptures to the "not relevant to our society" bin. Such choosing what to believe and what to discard shows a complete lack of understanding of the purpose of Truth.

Neither is this article meant to be a nicely bound and complete package of information. Rather I hope it challenges the reader to study Yahweh's words for himself to see what He is saying to us and that we might come to love the Truth. Indeed, I hope it will challenge the reader to search the words of the Almighty Deity with such a determination and so also find the places herein this article which need fine tuning or correction.

Finally, this document does not seek to prove where the Doctrine of the Trinity is wrong. It simply asks, how could we have ever developed this doctrine given the clear statements of the Greek scripture gathered together in this document. Approximately 490 NT scriptures are examined here, each sometimes contributing two or three times in different ways making a total of some 940 scriptures references which shed light on the subject. There are many others in the Old Testament not examined in this article for I think the witness of the NT will be more than sufficient, considering that 81 of these 490 scriptures are Old Testament scripture quoted in the NT and examined in detail here.

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4. The Layout of this Document

Layout in General:

This document is divided into the following six broad Sections:

A) An Introduction

B) Non-Controversial Scriptures

These are examined in the following categories:-

1) Who is 'The Deity'?

2) Who is Jesus?

3) Relationship between The Deity and Jesus

4) Distinction between The Deity and Jesus

5) Purpose of Jesus

6) Jesus Dependence on The Deity, His Father

7) Miscellaneous

C) Controversial Scriptures

These scriptures are used by some to 'prove' that Jesus is the Yahweh of the OT.

They will be examined in detail in this section with some illuminating results.

D) Non-Sensical Scriptures if Jesus is The Almighty Deity

E) A Conclusion

F) Appendices

Layout in Detail:

Section A, The Introduction, is self explanatory.

Section B is by far the largest section in this document. It consists of an analysis of listings of individual scriptures grouped by content under specific headings. Because many scriptures touch on more than one aspect they are repeated under different relevant headings. Generally, each scripture is followed by a comment. These comments usually emphasise the particular aspect of the specific heading under which the scriptures are categorised or they bring to notice some other relationship also present in the verse which may or may not be covered in previous or subsequent headings. Where there is no comment made, then the significance of the scripture to its present heading category will be very obvious from the verse itself.

Within the quoted ASV scripture verses, there may be found underlined text followed by text in brackets. The text in brackets is the literal translation of the Greek for the preceding underlined words. As well, any italicised words have no corresponding word in the original language text and are added by the ASV translators to give a better reading in the English. To explain all this better, an example is given here from Rev. 4:8 "and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty (Lord, the Deity, the Almighty), who was and who is and who is to come". In this verse the Lord God, the Almighty translates Greek words for which the very literal translation is given in the brackets: 'Lord, the Deity, the Almighty'. Notice there is no *the* in the Greek before Lord but that there is a 'the' before God in the Greek. Is this of significance? Yes, as will be seen.

Section C deals with what some people would call controversial scriptures. There are only a handful to be dealt with here.

Section D touches on scriptures which are a nonsense if one accepts the idea that Jesus is Yahweh.

Section E is a brief conclusion and

Section F is all the Appendices.

Section B: Non-Controversial Scriptures

This section is called non-controversial because the scriptures in this section are straight forward in their understanding, for most people. They are examined under the following major categories:-

- 1) Who really is 'The God'?**
- 2) Who is Jesus?**
- 3) Relationship between The Deity and Jesus**
- 4) Further Distinction between The Deity and Jesus**
- 5) Purpose of Jesus**
- 6) Jesus' Submission to/Dependence on the Deity**
- 7). Glory and the Deity**
- 8) Miscellaneous**

In this and other sections, it will be noticed that I have used the word Kurios instead of the English word, Lord. Kurios is the English transliteration of the actual Greek word of which, Lord, is the translation. The reason for using Kurios instead of Lord is that this word in the Greek often does NOT have the definite article with it and to leave it out in our English as it is left out in the Greek would strain the text a little for some. Thus I use the word Kurios which doesn't sound as strained when the article is not used with it. You will note that in nearly all these following verses from the ASV, the word Lord (Kurios) is preceded by the definite article in the English, even though the article is seldom present in the Greek. As the preface to a section later in this study shows, Kurios (without the article) in the NT quotes of the Old Testament refers to Yahweh in every case except one. This will be considered in detail later.

All the verses in this section are designed to answer the questions posed in the individual headings and to illustrate the statements listed above.

1. Who really is 'The God'?

Not who do YOU think is the God, but who is the God according to the Greek scripture

Before answering the question posed in this heading, we need to establish what we mean by the English word 'God'. It may seem strange, even ridiculous, to ask what must seem such an obvious answer but it is necessary as we will soon see.

The lone term 'God' is used in English almost exclusively by most Christians as a name of the Supreme Being. We use such expressions as: God said this or God did that, much like we say John said this and Paul did that. Used in such a way, the word *God* has become ingrained in Christian people's minds as a personal name for this Supreme Being. This is unfortunate, since the necessary undoing of such wrong ingrained concepts is difficult and nearly always causes controversy. Nevertheless it must be done.

The Greek word, *θεος*, which is translated God/god, is not a name at all. This Greek word is a common noun and more specifically, a collective common noun and as such designates a group of beings. Common nouns describe general things whereas proper nouns (names) describe specific things. Thus the word, *θεος*, is not a name. When Paul the apostle writes there are many gods (1Cor 8:5), he is talking about a general category of beings which we could call 'deity' much like the collective nouns, clergy, enemy and family are common collective nouns for their respective groupings. The common collective noun, *theos*, *θεος*, encompasses all deity and includes the Father Deity — the Father of lights, the one we would call the Deity above all deities — but it also includes Satan, the god of this world, and presumably includes many more since the Spirit through Paul in 1Cor 8:5, tells us there are many gods. If then there be many gods and if there be one who is head over all gods, then we would expect that one would be specified as THE Deity and this is exactly the situation in the Greek New Testament. The Greek New Testament has a way, as we do in English too, of making the general into something specific, simply by adding a small special-adjective called the definite article, *the*. As an example of the use of the article, the phrase *The Son of God* in our English translations should be, *The Son of THE God*, as the Greek most definitely always has. This is again unfortunate because Jesus is not just the Son of deity but rather he is the Son of The Deity.

Our English word 'God' which is used to translate the Greek word, *θεος*, generally does not like taking the definite article, as *θεος* often does in the Greek. A far better English word to use in translating *θεος* is the English word 'deity' which does take the definite article without straining our thinking, as the expression 'the God' might do. Using the word deity also gets away from the ingrained idea that the word 'God' is a name and puts the word back in the same category as other collective common nouns.

In this article, the phrase 'the Deity', as a translation of *ὁ θεος* (in its various grammatical forms), will be seen to be very significant especially when it is used without any qualification. By qualification, I mean it doesn't have any qualifying phrases after it like *of this world*, or *of the spirits of the prophets* attached to it. Thus unqualified, we would just find the words, *the Deity*. This occurs many times in the Greek New Testament. This article will show that the phrase, 'the Deity' without any qualification, refers only to Yahweh, the Father, and it is He of whom John speaks in Revelation as "The Deity The Almighty". More on this phraseology soon.

Now some readers may think it ridiculous to add the word 'the' before the word Deity but the Greek New Testament does it nearly a 1000 times, while only some 374 of such occurrences are brought across into our current English translations. If we accept that the Almighty Deity is the author of scripture by His Spirit then presumably this Author has a reason for putting a *the* here and leaving it out there. In the Greek, 'the' particularises and so emphasises in exactly the same way it does in our English language though more broadly in the Greek. Unfortunately the reader of our English translations is never made aware of this use of such a small but very important adjective.

If the reader has difficulty accepting that the Almighty Deity is the author of scripture then the articles found on the following web site will prove the point. <https://the-logos.net/Evidence-for-the-Deity/Probability-Evidence/Bible-Numerics/>

Let's now turn to the main heading, Who really is 'the God'? The scriptures themselves establish for us who the Deity is and are grouped in this article under the following sub-headings:

1. — **The Deity is the Almighty**
2. — **The Deity is the Father: Jesus' Father and our Father**
3. — **The Deity is called Father Deity**
4. — **Only One is The Deity**
5. — **The Deity is the Highest Deity**
6. — **Inherent Possessions of the Father**
7. — **Certain words in the New Testament clearly refer to Yahweh in the OT**

1. The Deity is the Almighty

Firstly, let's consider New Testament use:

The phrase "The Almighty" occurs 10 times in the New Testament and in every one of those occurrences, we find it linked with the unqualified phrase, 'the Deity'. The literal Greek phraseology is *the Deity, the Almighty*. From the scriptures which follow we can safely conclude that the one called The Almighty, is indeed the one called The Deity. The equating of these two terms is important since there would be little disagreement that the one we call the Almighty is indeed the God above all gods. In New Testament scripture, this Almighty one is simply referred to as The Deity. Thus, in the New Testament where we find the term, The Deity unqualified, it is referring to The God Almighty.

In several of the following verses, it will be noticed that the word, *Kurios, κυριος*, generally translated, Lord, is used in association with the terms the Deity, the Almighty. We will see that *κυριος* is used in these verses in much the same way as if it were expressing a name and because, in English, we would not consider the word Lord to be a name, I have used the transliteration, *Kurios*, to get away from any ingrained ideas. As will be demonstrated at the end of this section, the word *κυριος* used in these ten following scriptures can be shown beyond reasonable doubt to refer to the Hebrew name, Yahweh (YHWH). More on this later.

Let's now look at the scriptures which associate the words, The God and The Almighty. These verses simply show that the one called the God in the Greek is the Almighty. The verse is given first then usually a comment on the verse. It should be noted that the words in brackets are the literal translation of the preceding underlined words.

• **Rev. 4:8** ... *and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty (Kurios, the Deity, the Almighty), who was and who is and who is to come.*

The Deity, the Almighty clearly equates 'the Deity' as 'the Almighty'. This one is sitting on the throne and uses the phrase "who was and who is and who is to come" (*ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος*). Again this is the same phrase as "who is and who was and who is to come" (*ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*) in **Rev 1:4** except that the order of some words are changed. (The significance of this change, if indeed of importance, is not known to me but I am sure there is a reason for it.) In **Rev 1:4** the context of the reference undoubtedly ascribes it to the Father on the throne.

• **Rev. 11:17** ... *saying, We give thee thanks, O Lord God, the Almighty, (Kurios, the Deity, the Almighty) who is and who was; because thou hast taken thy great power, and didst reign.*

The Deity is here again, the Almighty and is referred to by part of the exact same Greek

phrase as seen above “who is and who was” (ὁ ὢν καὶ ὁ ἦν).

• **Rev. 15:3** ... *And they sing the song of Moses the servant of God (of the Deity), and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty (Kurios, the Deity, the Almighty); righteous and true are thy ways, thou King of the ages.*

The song is being sung by the victorious ones to “Kurios, the Deity, the Almighty”. Thus the one called the Deity is again equated with the Almighty. Since the clear implication is that both Moses and the Lamb sing the song, we can know that the Lamb can not be “Kurios, the Deity, the Almighty”. This separation of the Christ and the Deity is clearly seen in Psalm 86:9 itself from which, Rev 15:4, is said to be a quote: Ps 86:9 “All nations whom thou hast made shall come and worship before thee, O Lord; And they shall glorify thy name”. The speaker of these words of the psalm begins in vs 6 with “Give ear, O Yahweh, unto my prayer; And hearken unto the voice of my supplications” and ends in vs 10 with “Thou art God alone”. Whoever the speaker be in this psalm, He speaks TO Yahweh and further tells us that Yahweh alone is God.

• **Rev. 16:7** *And I heard the altar saying, Yea, O Lord God, the Almighty (Kurios, the Deity, the Almighty), true and righteous are thy judgements.*

The Deity is here again the Almighty.

• **Rev. 16:14** *for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty (of the Deity, the Almighty).*

Again, the Deity is addressed as the Almighty.

• **Rev. 19:6** *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty (Kurios, the Deity of us, the Almighty) reigneth.*

Despite the Deity being qualified by *of us*, the relationship between the Deity and the Almighty has not changed.

• **Rev. 19:15** *And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty (of the Deity, the Almighty).*

The One out of whose mouth proceeds a sharp sword (we would surely agree this is the Christ) is here the one who treads the Almighty Deity’s winepress of fierce wrath. Aside from equating the Deity with the Almighty, the distinction between Christ and The Almighty Deity is here plainly clear.

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

Again the Deity is the Almighty. We also see very specifically again the distinction between the Lamb and “the Deity, the Almighty”. It is interesting that this is the only place where Kurios (Lord) occurs with the definite article when in combination with “the Deity, the Almighty”. Since it is a departure from the usual phraseology, one wonders at its significance if not to just make known to us that The Deity, the Almighty is THE LORD, just as Jesus too refers to His Father as Lord of heaven and earth in **Lk 10:21**.

• **2Cor. 6:16-18** *And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God (the Deity) said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty (Kurios Almighty).*

Here we have “the Deity” in verse 16 being called the Lord Almighty (Kurios Almighty) in verse 18 thus equating the two phrases. These verses quote Ex 29:45, Lev 26:12, Jer 31:1, Ezek 37:27, Ex 25:8, and Is 52:11, where all record Yahweh speaking to His people and so we can easily deduce that Yahweh is the Deity, the Almighty.

• **Rev. 1:8** ... *I am the Alpha and the Omega, saith the Lord God (Kurios, the Deity),*

who is and who was and who is to come, the Almighty.

"The Deity" is here called "the Almighty". If this is a reference (and many scholars mark it so in reference bibles) to Is 41:4 "...I, Yahweh, the first, and with the last, I am he" then it confirms that Yahweh is "Kurios, the Deity" of the New Testament. Is 44:6 repeats the assertion "Thus saith Yahweh, the King of Israel, and his Redeemer, Yahweh of hosts: I am the first, and I am the last; and besides me there is no God". Thus Yahweh, Israel's Redeemer, Yahweh of hosts, is the Deity, the Almighty.

Without any doubt at all, these scriptures show that the one which the Greek New Testament calls the Deity equates with the one called the Almighty. In the Greek New Testament, The Deity is spoken of many, many times. Alas none of our English translations bring this to our attention and consequently confusion reigns.

Lastly, let's consider Old Testament use:

In the Old testament, the Hebrew word translated Almighty occurs 48 times. In two or perhaps four of these occurrences we have an unequivocal definition as to who is this one called the Almighty.

Gen. 17:1 ...And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect.

Ex. 6:3 ...and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Yahweh I was not known to them.

Ezek. 10:4-5 ...And the glory of Yahweh mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Yahweh's glory. 5 And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh.

Joel 1:15 ...Alas for the day! for the day of Yahweh is at hand, and as destruction from the Almighty shall it come.

Without any doubt Yahweh is the Almighty, and based solely on scripture, we can say confidently that The Deity is the Almighty is Yahweh.

2. The Deity is The Father — Jesus' Father and Our Father too

New Testament:

Though some of the following scriptures are more defining than others, all clearly show that it is The Deity who is the Father. Time and again under this heading we will also see that The Father Deity is a separate being from the Lord Jesus. It is to be noted that never in the New Testament is Jesus ever called 'the Father'. Some will remind me of the Hebrew Old Testament verse at Is. 9:6: ...For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. This Is. 9:6 scripture is the translation from the Hebrew text used for the KJV. While this states that Jesus is The Mighty Deity, and The Everlasting Father, the verse is significantly different from the same verse in the Septuagint (LXX - a Greek translation of a Hebrew text used 200 years before Christ), which says: "...For a Child is born to us, and a Son is given to us, whose government is upon His shoulder; and His name is called the Messenger of great counsel; for I will bring peace upon the princes, and health to Him". This difference in texts poses a significant problem. Obviously the Hebrew text of that day (200BC) used by the scholars who translated the Hebrew into Greek differed from the Masoretic Hebrew text used today. The question therefore arises: Which text is correct? At the very least, it indicates corruption of one or other or perhaps even both texts. Many of us have been given to believe that the Hebrew text is

essentially perfect because of the very diligent way the Masoretes copied their texts. Without doubt this is true but considering that the Masoretes only began their work about 600AD, the LXX deals with a Hebrew text 800 years prior to the Masoretes work. The differences between the Septuagint and the present day Hebrew strongly suggests there were corruptions in the text long before the Masoretes did their work. For a commentary on this go to: <https://the-logos.net/Bible-Translations/An-OT-Problem/>

The KJV Isaiah verse stands alone among a myriad of others which indicate otherwise. When such inconsistency arises it is well worth some thorough investigation. It is noted elsewhere that many Old Testament quotes in the New Testament especially from the hand of Paul (though not exclusively) align much more closely with the Septuagint (LXX) than with the Hebrew Masoretic text. The fact then that there are significant differences between the LXX and the Hebrew Masoretic text raises high the whole issue of accuracy of the texts we currently have. What should we do? If we have such controversial issues derived from texts which we do not know to be accurate, we must apply the only solution we have; i.e. listen to the consistent majority voice and treat with some skepticism the lone doubtful scripture.

Let us continue now with the verses which show beyond any doubt that The Deity is the Father:— Jesus' father and our father too.

• **Matt. 12:50** *...For whosoever shall do the will of my Father (of the Father of me) who is in heaven, he is my brother, and sister, and mother. AND Mark 3:35* *...For whosoever shall do the will of God (of the Deity), the same is my brother, and sister, and mother.*

In Matthew, Jesus speaks of doing the will "of the Father of me". Then Mark 3:35, a parallel passage, says "For whosoever shall do the will of God (the Deity), the same is my brother, and sister, and mother". These parallel scriptures equate "the Deity" in one verse with "the Father of me" in the other.

• **John 4:21-24** *Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God (The Deity) is Spirit: and they that worship him must worship in spirit and truth.*

Jesus again calls the Father, The Deity.

• **John 5:18** *For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God (the Deity) his own Father, making himself equal with God (to the Deity).*

Jesus is here reported by the Jews as plainly calling the Deity, His Father.

Separate to this, some may say that "making himself equal with God" (to the Deity) means that He is the Deity. The silliness of this conclusion is seen when we realise that these same Jews thought that 'the Deity' was their Father too (**John 8:41**) yet they found it offensive when Jesus is recorded as saying the same here. Logically, these Jews also must have thought themselves to be equal with the Deity too but we would hardly take this to mean that each of them thought they were the Deity.

• **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 (the Deity), hath sealed.*

Dare we take Jesus at His word. The Father is The Deity. The word, here translated 'even,' is 'the' in the Greek.

• **John 6:46** *Not that any man hath seen the Father, save he that is from God (except the one being alongside the Deity), he hath seen the Father.*

Plainly Jesus tells us the Deity is the Father.

• **John 8:38-40** *I speak the things which I have seen with my Father (alongside the Father): and ye also do the things which ye heard from your father. 39 They answered and said*

unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God (alongside the Deity): this did not Abraham.

Jesus connects the Father with the Deity.

• **John 8:41** *Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God (the Deity).*

Once again the word 'even' is the definite article, 'the', in the Greek and so should read the Deity. What is so hypocritical here is that the Judeans called "the Deity" *their* Father but they found it offensive when Jesus is recorded as doing the same in John 5:18 "For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God (the Deity) his own Father, making himself equal with God (to the Deity)". Logically then, these Judeans must have thought themselves to be equal with the Deity too!

Even though it is the Judeans who are saying this, their equating the Deity with the Father is entirely consistent with the rest of scripture even though these Judeans didn't realise their father was actually the devil. That the then leaders of Judaism could be so wrong and not know it, is indeed a sobering thought for us in these days. It goes to show that one can think oneself absolutely correct and yet be absolutely wrong.

• **John 20:17** *Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father (toward the Father of me) and your Father, and my God (God of me) and your God.*

In this verse the phrase 'toward the' (*προς τον*), which occurs before the first occurrence of the word "Father," is understood as applicable before all that follows. Thus, very literally the text says "toward the Father of me and toward the Father of you and toward the Deity of me and toward the Deity of you". Again it clearly tells us that the Father is the Deity. This verse also tells us that Jesus has a God and that His God is our God too, but much more on this can be found on this site: <https://the-logos.net/resources/PDF's/The-God-of-our-Lord-Jesus-Christ.pdf>

• **Acts 2:33** *Being therefore by the right hand of God (to the right-side of the Deity) exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.*

The Father is here again the Deity.

• **Rom. 15:6** *...that with one accord ye may with one mouth glorify the God (the Deity) and Father of our Lord, Jesus Christ.*

Not only is The God, the Father, but He is also Father of the Lord of us, Jesus Christ.

• **1Cor. 8:5-6** *For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God (one is Deity), the Father, of whom are all things, and we unto him; and one is Lord, Jesus Christ, through whom are all things, and we through him.*

"There is one Deity" could also legitimately be translated "One is Deity". It means essentially the same thing but with greater emphasis on the 'One' in the second phrase which is probably a more accurate translation of the Greek considering that Paul says there are many gods. Once again we see the Father and the one Deity being equated.

If the Spirit at the hand of Paul had said "there is one Deity, the Father, Son and Holy Spirit" we would have no difficulties with the so called Doctrine of the Trinity. The fact that the Spirit at Paul's hand selected only one member of this so called Trinity as the one Deity should be enough for us. Alas, man continues to prefer the doctrines of men. Further to this, it should be noted that EVERYTHING comes OUT-OF the Father but everything comes to us not directly from the Father but THROUGH our Lord, Jesus. This agrees with many similar New Testament statements, the sentiment of which is highlighted in the words of Jesus that "no one comes to the Father except THROUGH me".

Another concept opened to us here is that we Christians are required to have a God AND a Lord. Once this distinction is recognised, whole swathes of scripture have new and integrated meaning.

• **1Cor. 15:24** *Then cometh the end, when he shall deliver up the kingdom to God, even the Father (to the Deity and Father), when he shall have abolished all rule and all authority and power.*

Once again The Deity is the Father.

• **2Cor. 1:3** *Blessed be the God (the Deity) and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort;*

The Deity=Father equality is very much apparent in this verse. Even more we notice that this Deity and Father is Jesus' Deity and Father.

• **2Cor. 11:31** *The God (the Deity) and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not.*

Same comment as for the previous verse.

• **Gal. 1:4** *...who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father (of the Deity and Father of us):*

Here the Spirit by the hand of Paul says the Deity is not only Father but our Father too.

• **Eph. 1:3** *Blessed be the God (the Deity) and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:*

The Deity=Father equality is very much apparent in this verse. Again we notice that this Deity and Father is Jesus' Deity and Father.

• **Eph. 1:17** *...that the God of our Lord Jesus Christ (the Deity of the Lord of us, Jesus Christ), the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;*

The Deity is here the Father of glory. Some might pedantically ask: Is "the Father of glory" the same as 'the Father'. The answer is yes but this will be seen clearly in another article where glory is considered.

Paul also unequivocally states here that this Father of glory is the God of Jesus. This will also be considered in another article.

• **Eph. 4:5-6** *...one Lord, one faith, one baptism, one God (Deity) and Father of all, who is over all, and through all, and in all.*

This plainly says there is one Lord and there is one Deity and that this Deity is the Father of all and is over all. All means all. Yes even over Jesus as other scriptures also testify.

• **Eph. 5:20** *...giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father (to the Deity and Father);*

Again the Deity=Father equality is clear.

• **Phil. 4:20** *Now unto our God and Father (to the Deity and Father of us) be the glory for ever and ever. Amen.*

The Deity is to be our Father too.

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

Thanks are directed to the Deity who, it is noted, is the Father of the Lord of us, Jesus.

• **1Th. 1:3** *...remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father (the Deity and Father of us);*

The Deity is to be our Father too.

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

The Deity is again the Father of us, but notice how specifically this scripture separates the Lord Jesus from the Father.

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

The Deity is the Father of us. Notice again the separation between the Father and Je-

sus.

• **2Th. 2:16** *Now our Lord Jesus Christ himself, and God our Father (and the Deity, the Father of us) who loved us and gave us eternal comfort and good hope through grace,*

The Deity is the Father of us but notice how specifically this scripture again separates the Lord Jesus from the Father.

• **James 1:27** *Pure religion and undefiled before our God and Father (alongside the Deity and Father) is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.*

The Deity is the Father.

• **1Pet. 1:3** *Blessed be the God (the Deity) and Father of our Lord Jesus Christ who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,...*

The Deity is not only the Father, but He is the Deity and Father of Jesus.

• **Rev. 1:6** *...and he made us to be a kingdom, to be priests unto his God and Father (to the Deity and Father of Him); to him be the glory and the dominion for ever and ever. Amen. Christ makes these people to be priests to the Deity and the Father OF HIM.*

Old Testament:

The above verses have all been taken from the New Testament. There are however some verses in the Old Testament which confirm what is being said above, namely that the Deity, Yahweh, is the Father. The ones that clearly say it are listed below.

• **Psa. 89:26** *He shall cry unto me, Thou art my Father, My God, and the rock of my salvation.*

In verse 8 of this Psalm we find who is speaking in verse 26. It is Yahweh of Hosts, who tells us, king David will cry out saying, Thou art my Father, My God. The next two verses however say: *I also will make him my first-born, The highest of the kings of the earth. My lovingkindness will I keep for him for evermore; And my covenant shall stand fast with him.* These three verses together are considered by many as speaking of the coming Messiah king. Whichever way it be understood, it is clear that Yahweh is called both Father and God by the person being spoken to.

• **Is. 63:16** *For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Yahweh, art our Father; our Redeemer from everlasting is thy name. The text plainly calls Yahweh, Father. Likewise the next verse.*

• **Is. 64:8** *But now, O Yahweh, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.*

• **Jer. 3:4** *Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?*

Me in this verse is given to us as Yahweh in verse 1 of this chapter. Yahweh is our Father too.

• **Jer. 3:19** *But I said, How I will put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of the nations! and I said, Ye shall call me My Father, and shall not turn away from following me.*

Again the speaker is given to us as Yahweh in verse 1.

• **Jer. 31:9** *They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.*

Verse 7 tells us it is Yahweh speaking. He is a father to Israel.

All these verses both New Testament and Old show clearly that Yahweh, the Deity, is The Father: Jesus' Father and our Father too.

3. The Deity is called 'Father Deity'

Not only is the Deity one and the same being as the Father as previously shown, but in this section the two words are brought together as a unit, *Deity Father*. The Greek word order is always Deity before Father, NEVER the other way round. This is typical adjectival phraseology for the Greek where the adjectival word usually always follows the noun it qualifies. (For those who need it, another example of this adjectival phraseology is *spirit holy* as written in the Greek but correctly translated, *holy spirit*.) In the expression, *Deity Father*, however, both words are nouns so we assume the second word Father is used as if it were an adjective. Hence **Father Deity** is a good English rendition of this Greek expression. It implies that this Deity is father of all other deity. He is the Father Deity. Two other verses emphasise this point but in different expressions.

Heb. 12:9 talks of the Father of the spirits, *...Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*, while **James 1:17** speaks of the Father of the lights, *...Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.*

It will probably be noticed that this Greek phrase, Father Deity, is translated "God the Father" in most translations today and as such is used by some in their oft used phrase: God the Father, God the Son and God the Holy Spirit. This "God the Father" expression, with the definite article before Father, does not occur anywhere in the Greek New Testament, neither, incidentally, do the words "God the Son" nor "God the Holy Spirit," all of which are expressions made up by the Roman Catholic Church.

The phrase, Father Deity, as will be seen from the following scriptures, occurs most frequently in the greetings of the epistles.

- **1Cor. 1:3** *Grace to you and peace from God our Father (Father Deity of us) and the Lord Jesus Christ.*

If we take the word God to be a personal name and not the collective noun that it is, we would translate the phrase as God our Father and this is the case in nearly all our translations. But considering that *theos*, is actually a collective noun and that the phrase, Father Deity, occurs numerous times in the New Testament without any attendant qualification like 'of us' (=our), it is more accurate to translate the whole phrase "Father Deity of us" as "our Father Deity" thus keeping the two words "Father Deity" together as always is the case in the Greek.

Some have suggested that, by translating the above as, "from our Father Deity and Lord, Jesus Christ," the Trinitarians get some 'proof' that Jesus is the Father Deity. The question then becomes, are there two beings being spoken about here or just one. If one, then the Trinitarians have some ground on which to stand but such suggestion however, ignores the very clear statements of the likes of **Col. 3:17** *"... And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him"* AND also especially **2John 1:3** *"... from God the Father, and from Jesus Christ, the Son of the Father"*. These clear expressions separating the Father and the Son make a nonsense of the Trinitarian bending of this verse.

The following 6 verses all have the same essential wording as 1Cor 1:3 above and hence little or no comment will be made.

- **2Cor. 1:2** *Grace to you and peace from God our Father (our Father Deity) and the Lord Jesus Christ.*

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

- **Eph. 1:2** *Grace to you and peace from God our Father (from our Father Deity) and the Lord Jesus Christ.*

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

- **2Th. 1:1** Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father (in our Father Deity) and the Lord Jesus Christ;
- **Philem. 1:3** Grace to you and peace from God our Father (our Father Deity) and the Lord Jesus Christ.

These next few verses differ from those above only by the exclusion of the qualifier 'of us'.

- **Eph. 6:23** Peace be to the brethren, and love with faith, from God the Father (Father Deity) and the Lord Jesus Christ.
- **Phil. 2:11** ...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (unto Father Deity's glory).
- **Col. 3:17** And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father (to the Father Deity) through him.

This verse is the only time in 18 occurrences where the definite article is used with the phrase Father Deity. Here it simply particularises and therefore emphasises this Deity as THE Father Deity, indicating that there are no other Father Deities, a point made in many other parts of scripture.

- **1Th. 1:1** Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ (in Father Deity and Lord Jesus Christ) :Grace to you and peace.
 - **2Th. 1:2** Grace to you and peace from God the Father (Father Deity) and the Lord Jesus Christ.
 - **1Tim. 1:2** unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father (Father Deity) and Christ Jesus our Lord.
 - **2Tim. 1:2** To Timothy, my beloved child: Grace, mercy, peace, from God the Father (Father Deity) and Christ Jesus our Lord.
 - **Titus 1:4** ...to Titus, my true child after a common faith: Grace and peace from God the Father (Father Deity) and Christ Jesus our Saviour.
 - **1Pet. 1:2** ...according to the foreknowledge of God the Father (of Father Deity), in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
 - **2John 1:3** Grace, mercy, peace shall be with us, from God the Father (Father Deity), and from Jesus Christ, the Son of the Father, in truth and love.
- Here Jesus is specifically called the Son of the Father. Are we hearing these words?
- **Jude 1:1** Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father (Father Deity), and kept for Jesus Christ:

When viewed in the context of these words we realise that this Father Deity is indeed the Deity, the Father.

4. Only One is the Deity

In **Mk 2:7; Mk 10:18; Lk 18:19; Rom 3:30** and **Gal 3:20**, The Deity is said to be one. Since Trinitarians have much to say about the word, *one*, twisting it this way and that to fulfill their requirements, it is appropriate therefore to ask what does *one* mean? When we compare *μονος* (alone/only) in **Lk 5:21** with *εις* (one) in **Mk 2:7**, a parallel verse, there is no denying that the word, *one*, (*εις* in the Greek) refers to a single alone being, a single unit. However, *One* can of course be used in a metaphorical sense, e.g. they were of one heart, one mind, one soul, one body but even here it is the singleness of heart, mind soul and body which is referenced. Jesus said "that they may be one as we are one". Both uses are clearly seen in scripture.

Without doubt though, a single being/unit can have many parts but we can't help but note that in our world not any one of those parts alone is ever the whole. For example, Paul writ-

ing to us in Rom 12 and 1Cor 12 is at pains to explain that we each individually are parts of the Body of Christ but it is obvious that not any one of us is the whole body though each individual is a unit in himself. Any single thing in this world can be seen as composed of parts but in every case, not one of those parts is ever the whole. Each human is a combination of spirit, soul and body. The spirit is not the human, neither is the soul nor the body. In fact the book of James tells us, the body without the spirit is dead.

Can this logic then be applied to the Almighty Deity? Does the Almighty Deity have parts? If the Deity were "divisible" in this sense, and this is really the crux of the issue, could we say that any such 'part', in itself, is the fullness of the whole? Are the seven Spirits of God before the throne only parts of the Deity or is any one of them the whole? If any is the whole then why the need for seven? Is the Logos of the Deity part of the Deity or is it the whole? If the Logos is the whole, then why was His manifestation as Jesus deficient for 30 years since He needed to be given God's spirit at His water baptism. John 4:24 says: "*God is Spirit: and they that worship him must worship in spirit and truth...*" and shows that to really worship the Deity TWO things are required: being "in spirit" and "in truth". Few take the time to investigate what this verse means. What does it mean to be "in spirit"? Rom 8:9 literally says, "But ye are not in flesh but in spirit, if so be that the Spirit of God dwelleth in you". Being "in spirit" is a state of being and requires that we have "God's Spirit" but as we read on in this verse we find there is something else that MUST be had and in fact is needed, if we are to be Christ's. It says, "*But if any man hath not the Spirit of Christ, he is none of his.*" Since Christ is "the logos" and Jesus speaking to His Father, says "The logos of You is truth," we must conclude that the spirit of Christ is truth, i.e. the other 'part', being "in truth", required for worship. Thus it would seem there are at least two PARTS, both ultimately from the Father Deity, that are necessary to worship Him. Either part on its own is not sufficient as the second half of Rom 8:9 clearly states. All this would suggest there are parts to the Deity and these parts are not the whole otherwise the other part would not be required. We remember that Jesus is the logos (the truth) made flesh but he was incomplete as the human which God wanted Him to be, until he received God's Spirit at his baptism.

With this in mind consider now the scriptures which show that only one is The Deity.

• **Mark 2:7** *Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God (the Deity)?* AND **Luke 5:21** *And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God (the Deity) alone?*

While both these verses quote the scribes and Pharisees and therefore should not on their own be used to formulate any doctrines, they nevertheless indicate that back then these Judeans understood that just one (εἷς), was "the Deity".

To repeat myself, if we are not sure what 'one' means in **Mk 2:7** we have it defined for us in the parallel verse of **Luke 5:21**, as "alone". The word 'alone' is the Greek word 'μονος' mostly translated 'alone' but sometimes 'only' and signifies a single individual/unit. In **John 8:16** Jesus says, "...*Yea and if I judge, my judgment is true; for I am not alone, (μονος), but I and the Father that sent me.*" According to this, Jesus is NOT alone (μονος), why, because His Father is with Him. Thus if Jesus were alone (μονος), it must of necessity exclude the Father. Here Jesus is claiming His judgement is true according to Old Testament law, because there is a second witness, the Father. Thus only one is the Deity.

[A short aside: On another matter of doctrine, some have used this verse to support the idea that only the Deity can forgive sin and that, since Jesus forgave sin, He therefore must be the Deity. Those who think this forget that Jesus gave the disciples power to forgive sin in **John 20:23** "*whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained*". Of course, this power to forgive is never of ourselves but comes only from the Father in the same way it did for Jesus. This power to forgive is synonymous with the power to heal. See **Mat 9:5, Mk 2:9, Luke 5:23**]

• **John 17:1, 3** *These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: ...3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus*

Christ.

In the last part of these verses, we have defined for us that “the only (μονος) true God” is the Father of Jesus since the word ‘thee’ which Jesus utters refers back to Father in John 17:1. Thus the Deity, The Father is the only Deity, at least for us.

Note: For so called eternal life, we are required to know two: the only true God AND Jesus whom the only true God sent. For an in depth look at other such dual-aspect scriptures read: <https://the-logos.net/resources/PDF's/The-Father-and-the-Son-An-Observation.pdf>

• **John 5:44** *How can ye believe, who receive glory one of another, and the glory that cometh from the only (μονος) God ye seek not?*

Jesus refers to someone He calls “the only (μονος) Deity”? John 17:1,3 above clarify the meaning of only/alone.

Quite apart from the issue being discussed in this article, what a telling statement **Jn 5:44** is from our Lord. It speaks volumes about what it means to really believe.

• **Rom. 16:27** *...to the only wise God (to alone wise Deity), through Jesus Christ, to whom be the glory for ever. Amen.*

The word ‘only’ is the Greek word ‘μονος’ again meaning ‘alone/only’. The obedience is to this God but, as always, it is THROUGH Jesus Christ.

• **1Cor. 8:4** *Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one (and that not-one, ουδεις, is Deity except one, εις).*

Only ONE is our Deity.

• **1Cor. 8:5-6** *For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God (one is Deity), the Father, of whom (out-from whom) are all things, and we unto him; and one (is) Lord, Jesus Christ, through whom are all things, and we through him.*

“There is one Deity” or “One is Deity” are both acceptable translations of this Greek phrase. They essentially mean the same thing but with greater emphasis on ‘One’ in the second rendering as is the case in the Greek. [In case some do object to this reasoning, support for treatment of ‘one’ as a noun in “One is Deity” can be found in **John 6:70** and **Rom 5:17** where, in both cases, ‘one’ is translated as if it were a noun.]

The **1Cor 8:5-6** verses are of great interest for us, for, if the Spirit at the hand of Paul had said “there is one Deity, the Father, Son and Holy Spirit” we can easily begin to accept the so called Doctrine of the Trinity. The fact that the Spirit at Paul’s hand selected just one of the Trinity as our sole Deity should be enough for us. Alas, man continues to prefer his own doctrine, which incidentally has passed down to us from the Catholic Church without any validation.

One is Deity and it is the Father alone.

• **Gal. 3:19-20** *What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. 20 Now a mediator is not a mediator of one; but God (the Deity) is one.*

“The Deity is one” or “One is the Deity”. It matters little as it is the verb to be. It says again what **1Cor 8:6** above says so clearly.

• **Eph. 4:5-6** *one Lord, one faith, one baptism, 6 one God and Father of all, who is over all, and through all, and in all.*

This plainly says there is one Deity and He is Father of all. Yes that means Father of Jesus too.

• **1Tim. 1:17** *Now unto the King eternal, immortal, invisible, the only God (only Deity), be honour and glory forever and ever. Amen.*

Literally “only/alone (μονος) Deity” since the definite article is not present in the Greek. Again the expression indicates this King is sole Deity. *Sole* would be a good word here for its dictionary definition is “one and only”.

• **1Tim. 2:4-5** *...who would have all men to be saved, and come to the knowledge of the truth. 5 For there is one God (for one is Deity), one mediator also between God and men.*

himself man, Christ Jesus (also one is mediator of Deity and men, a man, Christ Jesus)

Once again only one is Deity and it is not the man Christ Jesus. The verse says much more though. Christ is clearly a human and distinct and separate from the Deity who is not human. The picture here is of Christ being a human High Priest and therefore, like the High Priests of old, is chosen by the Deity to stand before the Deity to mediate between men and the one Deity. Even in His resurrected state Jesus is still human not a spirit. Remember the words of Jesus in **Luke 24:39** “...for a spirit hath not flesh and bones, as ye behold me having”. **Acts 17:31** also lends support to this saying, “...inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man (literally: in a male) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead”.

• **Jude 1:25** ...to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

This Deity is again called *only Deity* and is again separated from Christ Jesus our Lord.

These verses show unambiguously that only one is The Deity.

5. The Deity is the Highest Deity

In the Greek of the New Testament, we see often the following grammatical structure: article-noun-article-adjective where all four words agree in number, gender and case. The classic example of this is *τοῦ πνεύματος τοῦ ἁγίου*, literally, THE-SPIRIT-THE-HOLY in Matt. 12:32. It is always translated as THE HOLY SPIRIT but this is not quite the fullness of what is written in the Greek since there also occurs the following phrase, *τοῦ ἁγίου πνεύματος*, literally, THE-HOLY-SPIRIT in **Matt. 28:19** which is also translated THE HOLY SPIRIT and correctly so. There is an obvious difference between the two phrases in the Greek and there should be a difference in the English translation to reflect this difference. The difference is, that the first occurrence gives more emphasis to the word SPIRIT than the second. Thus THE-SPIRIT-THE-HOLY should be translated THE SPIRIT, THE HOLY *One* or THE SPIRIT, THE HOLY *Spirit*

The exact same grammatical structure occurs in the following verses. Here we have the words “the Deity, the Highest” which is literally, “the Deity, the Highest *One*” or “the Deity, the Highest *Deity*”. In short, this says the one called the Deity is the Highest Deity and in these following verses we see that Jesus is NOT the Deity the Highest but is in fact His Son.

• **Mark 5:7** ...and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity the Highest)? I adjure thee by God, torment me not.

• **Luke 8:28** And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity the Highest)? I beseech thee, torment me not.

While these two verses are not spoken by Jesus, the one who is demon-possessed nevertheless speaks truth, for Jesus is the Son of the one called the Deity the Highest.

• **Acts 16:17** ...The same following after Paul and us cried out, saying, These men are servants of the Most High God (of the Deity the Highest), who proclaim unto you the way of salvation.

• **Heb. 7:1** For this Melchizedek, king of Salem, priest of God Most High (of the Deity the Highest), who met Abraham returning from the slaughter of the kings and blessed him,

The following two verses from the Old Testament equate the Most High with the Almighty. We have already seen these verses earlier above where I show that the Deity is the Almighty.

• **Num. 24:16** He saith, who heareth the words of God, And knoweth the knowledge of the Most High, Who seeth the vision of the Almighty, Falling down, and having his eyes open:

• **Psa. 91:1** *He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty.*

All these verses clearly show us that the one called the Deity is also the one called the Highest in much the same way that The Deity is called the Almighty in a previous heading.

6. Inherent Possessions of the Father

While the Deity obviously has numerous attributes, only some of these are discussed here. All of them are inherent to Him. By this I mean, these attributes originate with Him. They originate in no one else. Expressed another way, the Deity is the source of all these things just as **1Cor 8:6** says: *... the Deity...from whom are all things....* AND **Acts 17:25** *...neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;...*

Under this heading, the specific attributes of the glory, the power, the life and the love, are chosen as particular possessions of the Father as they are so often referred to in scripture. All of these attributes are also named in scripture as being given to the Son by the Father. These are all inherent possessions of the Father Deity, which are then given to His Son, but we too are also to have them, if we fulfill the required conditions.

A. The Glory of the Deity

As a lead into this heading, I would like to mention three scriptures which set the overall scene for all the rest which relate to the glory. In **John 8:54** it says: *...Jesus answered, If I glorify myself, my glory is nothing: it is my Father (the Father of me) that glorifieth me; of whom ye say, that he is your God;* Again, in **John 17:24** it says: *...Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, **which thou hast given me**: for thou lovedst me before the foundation of the world.* And finally in **Rev. 21:23** it says: *...And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God (of the Deity) did lighten it, and the lamp thereof is the Lamb.*

These three tell us the glory comes from the Father but that it is also given to the Son. Let's now look at all the verses mentioning glory.

1 — The Deity is the only source of The Glory

Glory is something that can be received by anyone and given by anyone but not all glories are the same. Jesus speaks of the Pharisees in **John 5:44**, *"How can you believe, when you receive glory from one another and you do not seek the glory that is from the only God?"* Paul tells us that different things have their own glory. In **1Cor 11:7** he writes: *"a man is the image and glory of God but the woman is the glory of man..."* while **1Cor. 15:40** tells us: *"There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another."* Paul captures the essence of our human problem in **Rom. 3:23** *"for all have sinned and fall short of the glory of God (of the Deity)."* The glory of the Deity is our greatest need and can never be had while we are still capable of sinning.

Two scriptures tell us clearly the origin of this Glory. 1.) **Eph. 1:17** *...“that the God of our Lord Jesus Christ, **the Father of glory**, may give unto you ...”* AND 2.) **Acts 7:2** *...“And he said, Brethren and fathers, hearken: **The God of glory** appeared unto our father Abraham, when he was in Mesopotamia...”* This last expression *“the God of glory”* only appears once more in the bible at **Psa. 29:3** *...“The voice of Yahweh is upon the waters: The God of glory thundereth, Even Yahweh upon many waters.”* There is no doubt that this God of Glory is Yahweh.

The glory that the Son possesses comes from the Father as **John 17:24** says, *...Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, **which thou hast given me**: for thou lovedst me before the foundation of the*

world.” Further to this, Jesus tells us in **John 5:41** “I receive not glory from men”, and then again in **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...**” This last scripture should be enough for us to realise a significant difference between the Father and the Son.

The following scriptures show that the Father, the Deity is the author of this wonderful glory. Remember that underlined words are followed by an accurate translation in brackets.

• **Matt. 16:27** For the Son of man shall **come in the glory of his Father** with his angels; and then shall he render unto every man according to his deeds.

It is the glory of the Father in which Jesus comes.

• **Mark 8:38** For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when **he cometh in the glory of his Father** with the holy angels. AND **Luke 9:26** For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when **he cometh in his own glory** (in the glory of-him), **and the glory of the Father**, and of the holy angels.

These tells us that the Son comes in the glory of the Father. It also says in Luke that Jesus comes in His own glory but in understanding this, we must remember that in **John 8:54** Jesus tells us “If I glorify myself, my glory is nothing: it is my Father that glorifieth me... Thus the glory from the Father is the only glory Jesus considers to be real. We must also note that the word ‘own’ in **Luke 9:26** above does not occur in the Greek as I have indicated in the literal words in brackets.

• **Luke 2:9** And an angel of the Lord (of Kurios) stood by them, and **the glory of the Lord** (of Kurios) shone round about them: and they were sore afraid.

The word Lord, twice in this verse, is the Greek word kurios without the definite article. It is nearly always translated Lord but nearly always refers to Yahweh in the OT. Proof of this will be discussed later in this document. Here we see that the glory is Yahweh’s.

• **John 5:44** How can ye believe, who receive glory one of another, and **the glory that cometh from the only God** ye seek not?

Jesus clearly implies that there is only one glory worth seeking, that of the only Deity.

• **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;**

Jesus considers that to glorify Himself is nothing, it’s meaningless. He clearly tells us that only the Father’s glory is meaningful to Him, and so should be to us as well.

• **John 11:4** But when Jesus heard it, he said, This sickness is not unto death, but **for the glory of God (of the Deity)**, that the Son of God (of the Deity) may be glorified thereby.

This sickness of Lazarus, Jesus tells us, is for the glory of the Deity and that the raising up of him would thereby also glorify the Son of the Deity.

• **John 11:40** Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest **see the glory of God (of the Deity)?**

It is the glory of the Deity that will be seen.

• **John 12:41** These things said Isaiah, **because he saw his glory; and he spake of him.**

In most reference bibles, this last verse is said to refer to **Is. 6:1, 3** “In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. ... And one cried unto another, and said, Holy, holy, holy, is Yahweh of hosts: the whole earth is full of his glory.”

The glory that Isaiah saw was Yahweh’s glory.

• **John 12:43** ...for they loved the glory that is of men more than **the glory that is of God (of the Deity).**

As in **John 5:44** above, only the glory of the Deity is worth having.

• **Acts 7:55** But he, being full of the Holy Spirit, looked up steadfastly into heaven,

and **saw the glory of God** and Jesus standing on the right hand of God (of the Deity),

Stephen saw Yahweh's glory AND Jesus standing out from the right of the Deity.

• **Rom. 1:23** ...and **changed the glory of the incorruptible God** for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

The glory belongs to the incorruptible God.

• **Rom. 3:23-25** ...for all have sinned, and fall short **of the glory of God (of the Deity)**

It is the glory of the Deity that we fall short of. No other glory is even considered.

• **Rom. 5:2** ...through whom also we have had our access by faith into this grace wherein we stand; and we **rejoice in hope of the glory of God (of the Deity)**.

• **Rom. 6:4** We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead **through the glory of the Father**, so we also might walk in newness of life.

Christ's rising from the dead was due to nothing in himself but rather the glory of the Father.

• **Rom. 15:7** Wherefore receive ye one another, even as Christ also received you, **to the glory of God (the Deity)**.

• **2Cor. 1:20** For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, **unto the glory of God (of the Deity)** through us.

The glory belongs to the Deity.

• **2Cor. 3:18** But we all, with unveiled face beholding as in a mirror **the glory of the Lord (of Kurios)**, are transformed into the same image from glory to glory, even as from the Lord, the Spirit (just as out-of Kurios'(Yahweh's) Spirit).

Both occurrences of kurios, (κυριος), Lord, in this verse don't have the definite article in the Greek even though it is present in our English translations. As mentioned in an earlier part of this document, kurios without the article nearly always refers to Yahweh in the OT. We can not be sure this is the case here but the fact that it is the glory of Kurios spoken about and that so far we have seen that the glory is a possession only of the Father, Yahweh, we can be reasonably sure that kurios here in both cases is Yahweh.

• **2Cor. 4:6** Seeing it is God (the Deity), 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 (of the Deity)** in the face of Jesus Christ.

It is the glory of the Deity that is spoken about here and it is to be found in the face of His Son, Jesus.

• **2Cor. 4:15** For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound **unto the glory of God (of the Deity)**.

Again it is the glory of the Deity to which we are to abound.

• **Eph. 1:17** ...that **the God of our Lord Jesus Christ, the Father of glory**, may give unto you a spirit of wisdom and revelation in the knowledge of him;

This is one of those pivotal scriptures which says so much if we will only listen. The God of our Lord Jesus Christ IS the Father of glory.

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

Once again it is to be to the Father Deity's glory.

• **1Th. 2:12** ...to the end that ye should walk worthily of God (of the Deity), who calleth you **into his own kingdom and glory**.

We are called into the glory of the Deity.

• **1Tim. 1:11** ...according to the **gospel of the glory of the blessed God**, which was committed to my trust.

The gospel of the glory of the blessed God is the gospel (evangel).

• **Titus 2:13** ...looking for the blessed hope and **appearing of the glory of the**

great God and our Saviour Jesus Christ;

The appearing glory is of the great God. Some say this could be translated as “the great God and Saviour of us, Jesus Christ.” While this is a possible translation, doing so would violate hundreds of other scriptures where there was no problem before. God does not confuse us, and so we need to translate in accord with the rest of scripture when controversial scriptures arise.

• **1Pet. 4:14** *If ye are reproached for the name of Christ, blessed are ye; because **the Spirit of glory and the Spirit of God** (the of-the glory and the of-the God spirit) resteth upon you.*

The Greek of this verse is written very specifically. It says: ... because the **of the glory** and the **of the God** spirit. Note it is NOT spirits plural but spirit singular. This is confirmed by the singular verb. In other words both the spirit of the glory and the spirit of the God are the same spirit. The glory comes from the God.

• **1Pet. 5:10** *And **the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.***

We are called unto the Deity’s eternal glory which is to be found when we are “in Christ”.

• **Rev. 15:8** *And the temple was filled with smoke **from the glory of God (of the Deity)**, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.*

It is the glory of the Deity which fills the temple.

• **Rev. 19:1** *After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, **and glory, and power, belong to our God (to the Deity of us)**:*

This glory belongs to the Deity.

• **Rev. 21:11** *...**having the glory of God (of the Deity)**: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:*

The glory again belongs to the Deity.

• **Rev. 21:23** *And the city hath no need of the sun, neither of the moon, to shine upon it: for **the glory of God (of the Deity)** did lighten it, and the lamp thereof is the Lamb.*

Here again we have the Deity as the source of glory while the Lamb is the lamp-holder of the glory in the same way that a lamp is the holder of light.

All these verses clearly show us that the glory belongs to the Father Deity, Yahweh.

2. — Jesus’ Glory comes from the Father

This section reviews all those scriptures which speak of glory as it relates to Jesus. They divide themselves into two groups: those telling of the origin of glory and those telling to whom the glory is due. The scriptures show that the origin of glory is always the Father Deity. Christ makes it clear this is the only glory to be had.

• **John 5:41** *I receive not glory from men.*

• **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 7:18** *He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.*

• **John 11:4** *But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.*

• **John 13:31** *When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him;*

• **John 13:32** *...He shall glorify me: for he shall take of mine, and shall declare it unto*

you.

This verse is all part of a broader context given in **John 16:13-15**: *Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare it unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.*

• **John 17:1** *These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:*

• **John 17:5** *And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

• **John 17:22** *And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;*

The glory that Jesus possesses comes from the Father. It is this glory which must be given us by Jesus so that we may be one even as the Father and the Son are one. Without this glory there is no oneness (unity).

• **John 17:24** *Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

The glory that we behold the Son possessing, has been given Him by the Father.

• **Acts 3:13** *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant (the child of Him), Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.*

The Father does the glorifying.

• **Heb. 1:3** *...who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high;*

Christ is the effulgence, the radiance of HIS glory. 'HIS' here refers back to "the Deity" in Heb. 1:1. Once again it is the Deity's glory which radiates from Christ.

• **Heb. 2:7** *Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:*

This quote is from Psa. 8:4-6 "What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For thou hast made him but little lower than Deity (Eloahim), And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:" and along with verse 1 of this psalm, "O Yahweh, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens!" It makes it clear that this psalm is addressed to Yahweh as the one who 'crowns' Christ with glory.

• **Heb. 2:9** *But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.*

• **Heb. 2:10** *For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.*

All things are FOR Christ and all things are THROUGH Christ and all the brothers of Jesus are sons of the Father and will experience the Father's glory.

• **Heb. 5:5** *So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:*

Christ does not glorify Himself. As Ps 2:7, of which this New Testament verse is a part quote, makes clear, it is Yahweh who glorifies Jesus.

• **1Pet. 1:21** *...who through him are believers in God, that raised (unto Deity, the one having raised) him from the dead, and gave him glory; so that your faith and hope might be in*

God.

It is "the one having raised him" who gave Jesus glory.

• **2Pet. 1:17** *For he received from God the Father (Father Deity) honor 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:*

Christ received glory from the "Father Deity".

• **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 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.*

Glory is due to Him that sits on the throne (i.e. the Deity) and to the Lamb but in **Rev 5:12** Jesus is declared worthy to receive glory too. We remember too that Jesus has told us His glory comes from His Father. In verse 12 Jesus is the recipient of this glory and it is the one on the throne who glorifies.

The few following verses tell of the glory that we humans can behold and in whom this glory may reside.

• **John 1:14** *And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.*

• **John 2:11** *This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.*

• **2Cor. 4:4** *...in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God (of the Deity), should not dawn upon them.*

In the same way that Jesus is the image of the Deity so also we are to come to the fullness of the measure of the stature of Christ such that, one day, the Deity will be all in all. Then we will be co-heirs with Christ and all of us, including Christ, heirs of the Deity.

• **2Th. 1:10** *...when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.*

Jesus is to be glorified in His saints.

• **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.*

Glory is the sole innate possession of the Father Deity. He gives it to His Son and will give it to those who learn what it means to come to be IN Christ.

3. — The Deity, Yahweh, is glorified by Jesus and Others

Few comments will be made here, as it is plainly stated that it is the Deity who is to be glorified.

• **Matt. 5:16** *Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.*

It is the Father who is to be glorified.

• **Matt. 9:8** *But when the multitudes saw it, they were afraid, and glorified God (the Deity), who had given such authority unto men.*

In the eyes of these observers, it was "the Deity" who gave to Jesus this authority to forgive sin and it was "the Deity" to whom this glory was due.

• **Matt. 15:31** *...insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.*

Some 120 times in the OT, Yahweh is called the God of Israel. It is Yahweh, the Deity,

who is here glorified.

- **Mark 2:12** *And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God (the Deity), saying, We never saw it on this fashion.*

- **Luke 2:14** *Glory to God in the highest, And on earth peace among men in whom he is well pleased.*

Though there is no article associated with the word, God, we are left in no doubt who is being referred to, for He, Yahweh, is the highest. It is worth mentioning here that God without the article is used on a few occasions in the New Testament to translate the word Yahweh in quotes from the OT. Much more will be said about this later in this article.

- **Luke 2:20** *And the shepherds returned, glorifying and praising God (the Deity) for all the things that they had heard and seen, even as it was spoken unto them.*

- **Luke 5:25** *And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God (the Deity).*

- **Luke 5:26** *And amazement took hold on all, and they glorified God (the Deity); and they were filled with fear, saying, We have seen strange things to-day.*

- **Luke 7:16** *And fear took hold on all: and they glorified God (the Deity), saying, A great prophet is arisen among us: and, God (the Deity) hath visited his people.*

Obviously these people thought that the Deity was visiting his people through this prophet. There is not the slightest hint here that this prophet is to be considered the Deity.

- **Luke 13:13** *And he laid his hands upon her: and immediately she was made straight, and glorified God (the Deity).*

- **Luke 17:15** *And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God (the Deity);*

- **Luke 17:18** *Were there none found that returned to give glory to God (the Deity), save this stranger?*

Some are inclined to say that Jesus is the Deity because they had to return to Him to give this glory but this does not necessarily mean Jesus is the Deity. In **Matt. 9:8** it says: *But when the multitudes saw it, they were afraid, and glorified God (the Deity), **who had given such authority unto men (specifically Jesus)**.* Nevertheless, they could return to Jesus and give glory to the Deity IN Jesus just as it applies to Paul in **Gal 1:24** where he says: *"...they glorified the Deity in me."* Paul is not the Deity but the people did glorify the Deity IN Paul.

- **Luke 18:43** *And immediately he received his sight, and followed him, glorifying God (the Deity): and all the people, when they saw it, gave praise unto God (the Deity).*

Same comment as the previous verse.

- **Luke 23:47** *And when the centurion saw what was done, he glorified God (the Deity), saying, Certainly this was a righteous man.*

- **John 9:24** *So they called a second time the man that was blind, and said unto him, Give glory to God (to the Deity): we know that this man is a sinner.*

The Jews clearly saw a distinction between the Deity and Jesus.

- **John 11:4** *But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God (of the Deity), that the Son of God may be glorified thereby.*

This sickness was for the glory of the Deity but Christ too was glorified by this event.

- **John 13:31-32** *When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God (the Deity) is glorified **in him**; 32 and God (the Deity) shall glorify him in himself, and straightway shall he glorify him.*

Just as the Deity was glorified in Paul in **Gal 1:24** so too the Deity was glorified IN Christ.

- **John 14:13** *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

Jesus concern is that the Father be glorified and since the Father is IN the Son, the Father is glorified in the Son. Paul, as already mentioned, refers to a similar situation regarding

himself in **Gal. 1:24**. We too are to have the Father, the Deity, in us. Could this be the reason why Jesus makes the following statement in reference to the church in Philadelphia in **Rev. 3:9** "... behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Jesus is here talking about humans of the Philadelphian church who will be worshiped.

We can have the Deity in us but that does not make us the Deity any more than it makes Jesus or Paul or those in **Rev 3:9**, the Deity.

- **John 15:8** *Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.*

- **John 17:4** *I glorified thee on the earth, having accomplished the work which thou hast given me to do.*

Jesus speaking of glorifying his Father.

- **John 21:19** *Now this he spake, signifying by what manner of death he should glorify God (the Deity). And when he had spoken this, he saith unto him, Follow me.*

- **Acts 4:21** *And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God (the Deity) for that which was done.*

- **Acts 11:18** *And when they heard these things, they held their peace, and glorified God (the Deity), saying, Then to the Gentiles also hath God (the Deity) granted repentance unto life.*

- **Acts 12:23** *And immediately an angel of the Lord smote him, because he gave not God (the Deity) the glory: and he was eaten of worms, and gave up the ghost.*

- **Acts 21:20** *And they, when they heard it, glorified God (the Deity); and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law:*

- **Rom. 1:21** *...because that, knowing God (the Deity), they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.*

- **Rom. 4:20** *...yet, looking unto the promise of God (of the Deity), he wavered not through unbelief, but waxed strong through faith, giving glory to God (to the Deity),*

- **Rom. 11:34-36** *For who hath known the mind of the Lord (Kurios)? or who hath been his counsellor? 35 or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.*

The glory is due to the Lord (Kurios), but who is this Lord. Verse 34 quotes **Is 40:13** from the Septuagint where, in the Hebrew, Lord is YHWH.

- **Rom. 15:6** *...that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.*

- **Rom. 15:9-10** *...and that the Gentiles might glorify God (the Deity) for his mercy;... It is the Deity to whom glory is due.*

- **Rom. 16:27** *...to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.*

The presence of the phrase *through Jesus Christ* tells us how the glory is to be to the only wise God, that is, through Jesus Christ. As well we have already seen in scripture, the Deity does everything THROUGH His Son.

[Note: It is also unfortunate that the Greek phrase "into the ages" is translated "forever". Indeed numerous variations of this phrase type are all translated "forever" or such similar wording. Thus is hidden from the reader the significance of the various ages. Two studies of the Greek word *αιων*, meaning age or eon, from which are translated the word "forever", can be found at <https://the-logos.net/resources/PDF's/Age-and-Eternal.pdf> and <https://the-logos.net/resources/PDF's/A-Study-of-the-Greek-for-age.pdf>]

- **1Cor. 6:20** *...for ye were bought with a price: glorify God (the Deity) therefore in your body.*

Here we are told to glorify the Deity in our own body. This, together with **Gal 1:24**

and a couple of others, we should be getting the picture that we too can have the Deity in us, but having the Deity in us does not make us the Deity.

• **1Cor. 10:31** *Whether therefore ye eat, or drink, or whatsoever ye do, do all to God's glory.*

Considering that God without the definite article is nearly always referring to Yahweh, the same would seem to apply here too.

• **2Cor. 9:13** *...seeing that through the proving of you by this ministration they glorify God (the Deity) for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all;*

• **Gal. 1:4-5** *...who gave himself for our sins, that he might deliver us out of this present evil world (age), according to the will of our God and Father (of the Deity and Father of us): to whom be the glory for ever and ever. Amen.*

The glory is to the Deity, our Father.

• **Gal. 1:24** *...and they glorified God (the Deity) in me.*

The incorrect translation of this verse, as they glorified God (the Deity) because of me, in some bibles hides the real significance of what is being said.

• **Eph. 3:19-21** *...and to know the love of Christ (of the Christ) which passeth knowledge, that ye may be filled unto all the fulness of God (of the Deity). 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.*

Here referring to "the Deity" it says, "unto him (i.e. the Deity) be the glory in the church AND in Christ Jesus". We too are to be glorified along with Christ with the glory that comes from the Father.

• **Phil. 1:11** *...being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.*

God here must refer to YHWH since it is to the glory of God through Jesus Christ.

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

It is Father Deity to whom glory is due.

• **Phil. 4:20** *Now unto our God and Father (to the Deity and Father of us) be the glory for ever and ever. Amen.*

The glory is to be to the Deity, our Father.

• **1Tim. 1:17** *Now unto the King eternal (of the ages), immortal (incorruptible), invisible, the only Deity, be honor and glory forever and ever (into the ages of the ages). Amen.*

The only Deity is the king of the AGES. To this King, this only Deity, is to be glory and honour.

• **Heb. 13:21** *...make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.*

The presence of the phrase *through Jesus Christ* would seem to suggest to the reader that the glory be to Jesus Christ, but the sentence continues from verse 20 which tells us that it is the God of the peace doing these things and it is to Him that the glory is due.

• **1Pet. 2:12** *...having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God (the Deity) in the day of visitation.*

• **1Pet. 4:11** *...if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God (the Deity) supplieth: that in all things God (the Deity) may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.*

• **1Pet. 4:16** *...but if a man suffer as a Christian, let him not be ashamed; but let him glorify God (the Deity) in this name.*

Note that the words "a man suffer" are not in the Greek. Why they are added is beyond my comprehension. Man loves to think he can make clear what God is saying.

- **2Pet. 1:3** ...seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by **his own glory** and virtue;

- **Jude 1:24** Now unto him that is able to guard you from stumbling, and to set you before the presence of **his glory** without blemish in exceeding joy,

Verse 25 tells us that the word *his* in verse 24 refers to the glory of the only God, our saviour through Jesus Christ, our Lord....

- **Jude 1:25** ...to the only God (to alone Deity) our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

Jude states that the glory be to the alone Deity our Saviour THROUGH Jesus.

- **Rev. 1:6** ...and he made us to be a kingdom, to be priests unto his God and Father (to the Deity and Father of Him); to him be the glory and the dominion for ever and ever. Amen.

It is perhaps arguable whether the glory and dominion spoken of here is to be to Jesus or to the Deity. It matters little, for it is clear elsewhere in scripture that the Deity is the source of this glory and it is the only glory that Jesus wants.

- **Rev. 4:8** ...and the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty (Kurios, the Deity, the Almighty), who was and who is and who is to come. 4:9 And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever,

Kurios, the Deity, the Almighty is the one sitting on the throne and it is to this one that the living creatures give glory. [As an aside, it is interesting to note the actual words in the Greek for the words here translated "for ever and ever" are "into the ages of the ages". More on this in another document, found at <https://the-logos.net/resources/PDF's/A-Study-of-the-Greek-for-age.pdf>.

- **Rev. 4:11** Worthy art thou, our Lord and our God (the Lord and the Deity of us), to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

Some might say that the Lord here refers to Jesus but we must remember that Jesus when praying to the Father called Him Lord of heaven and earth. The way it is written here would indicate that the Lord is the Deity.

- **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 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.

Glory is due to Him that sits on the throne (i.e. the Deity) and to the Lamb just as in **Rev 5:12** where Jesus is also declared, among other things, worthy to receive glory. We remember too that Jesus has told us His glory comes from His Father. In verse 12 Jesus is the recipient of this glory and it is the one on the throne who does the glorifying.

- **Rev. 7:12** ...saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God (the Deity of us) for ever and ever (into the ages of the ages). Amen.

Again the glory goes to the Deity.

- **Rev. 11:13** And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons (names): and the rest were affrighted, and gave glory to the God of heaven.

- **Rev. 14:7** ...and he saith with a great voice, Fear God (the Deity), and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

- **Rev. 16:9** And men were scorched with great heat: and they blasphemed the name of God (the Deity) who hath the power over these plagues; and they repented not to give him

glory.

• **Rev. 19:7** *Let us rejoice and be exceedingly glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

The word *him* here refers back to *the God of us, the Almighty* in the previous verse and it is to Him that this glory is due.

All these scriptures above show clearly that the Deity is the one to whom glory is primarily due. We also know from Jesus own mouth that the only glory Jesus wants is the Father's glory and that He considers the glorifying of Himself as nothing.

Keeping in mind my desire to consider all scriptures, the following verses are presented even though they are less certain as to whom the glory is due. I think however, considering the abundance of scriptures concerning glory presented so far, we are safe in assuming this glory to be coming from the Father even though it may be to the Son.

• **2Tim. 4:18** *The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.*

Paul states that the glory be to Jesus for what He has done.

• **James 2:1** *My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.*

The literal translation of this verse is: *Brothers of-me not in partiality be-YOU-having the faith of-the Lord of-us of-Jesus Christ of-the glory.* The placing of the phrase *of the glory* in relation to *faith* or *Christ* is the problem in this verse and is attested to in the following nine translations.

James 2:1(NASB) My brethren, do not hold your faith in our glorious Lord Jesus Christ with *an attitude of* personal favoritism.

James 2:1(KJV) My brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory, with respect of persons.*

James 2:1(NIV) My brothers and sisters, believers in our glorious Lord Jesus Christ must not show favoritism.

James 2:1(CPC) My brethren, not with partialities be having the faith of our Lord Jesus Christ of glory.

James 2:1(NKJV) My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord of glory, with partiality.*

James 2:1(YLT) My brethren, hold not, in respect of persons, the faith of the glory of our Lord Jesus Christ,

James 2:1(Douay) My brethren, have not the faith of our Lord Jesus Christ of glory, with respect of persons.

James 2:1(ESV) My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.

James 2:1(NJB) My brothers, do not let class distinction enter into your faith in Jesus Christ, our glorified Lord.

The translation could even be: *Brothers of-me not in partiality be-YOU-having the faith of the glory of-the Lord of-us, Jesus Christ.* If this is correct then we have to ask what is meant by the words, *the faith of the glory?* I leave the conclusion to the reader.

Finally, the following two verses do not specify who the word 'God' is referring to. However considering the case to be made later in this document under a section that the word, God, without the article oftentimes refer to Yahweh, it is not difficult to see the same here but not always as the comment will show.

• **2Cor. 8:19** *...and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to show*

our readiness:

Here the word, Lord, has the article in the Greek and so we are not able to determine who the Lord is in this verse. It is probably Jesus but it could be the Deity, since Jesus also refers to His own Father as the Lord of heaven and earth.

• **Eph. 1:14** *...which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory.*

We might be tempted to think that this verse is telling us that the glory is God's but the word "God" does not occur in this Greek verse (hence the translators put it in italics), but in the context of the verse it would seem this is Jesus' glory.

• **2Th. 1:10** *...when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day.*

Christ is to be glorified in His holy ones.

B. The Power of the Deity

The next heading deals with power and from whom it ultimately derives. As the scripture will show, power is an inherent possession of the Father.

There is no doubt that Jesus operated in power, but we might ask the question: Where did this power come from. Was it inherently His or was He given it by someone else. If our Trinitarian response is, that He was God and therefore it comes from Himself, we find ourselves battling against a number of scriptures which say otherwise.

These first few verses testify that Jesus had power which went out of Him. There is no argument here as they are clearly stated.

• **Mark 5:30** *And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? [Literally, ... And at-once the Jesus having-recognized in himself the out-of him power having-gone-out having-turned-about in the crowd...]*

• **Luke 8:46** *But Jesus said, Some one did touch me; for I perceived that power had gone forth from me.*

• **Luke 6:19** *And all the multitude sought to touch him; for power came forth from him, and healed them all.*

• **Luke 4:14** ¶ *And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about.*

These four verses show us that Jesus had power in Himself but now we look at the other verses which do actually tell us where this power came from and who it belongs to.

There is a verse in Acts which tells us that **the God** anointed Jesus with holy spirit and power: **Acts 10:38** *... Jesus of Nazareth, how God (the God) anointed him with the Holy Spirit and with power (to holy spirit and power): who went about doing good, and healing all that were oppressed of the devil; for God (because the God) was with him.* This was Nicodemus' understanding too, since **John 3:2** says: *...the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God (the God) be with him.* Presumably if the Deity is the anointer of Jesus, then the Deity is the possessor of this power. Three more verses tell us clearly who this possessor is.

• **Luke 4:18** *The Spirit of the Lord (Kurios' Spirit) is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,*

This quotes **Is. 61:1** *"The Spirit of the Lord (Yahweh's Spirit) is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."* Kurios without the definite article here in Luke is Yahweh in the OT. "He anointed" in Luke is "Yahweh hath anointed" in the OT. Thus Jesus is anointed by Yahweh.

• **Rom. 9:17** *For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power (the power of me), and that my name might be published abroad in all the earth.*

This quotes Yahweh speaking to Moses in Ex 9:16 about what he is to say to Pharaoh.

• **Luke 5:17** *And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord (Kurios' power) was with him to heal.*

The power that Jesus had is here shown to be Kurios' power. For a clearer understanding of the use of Kurios without the article here, for it does refer to Yahweh, see the next heading **Certain words in the New Testament clearly refer to Yahweh of the OT.**

To cap all this off, the following verses show clearly that this power is the very possession of **the Deity**.

• **Matt. 22:29** *But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God (of-the God).*

• **Mark 12:24** *Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God (of-the God)?*

• **Eph. 1:17-20** *...that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might, 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,*

• **Rev. 7:12** *...saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power (and the power), and might, be unto our God (to-the God of-us) for ever and ever. Amen.*

• **Rev. 15:8** *And the temple was filled with smoke from the glory of God, and from his power (and out-of the power of-him), and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.*

• **Rev. 19:1** *After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God (and the power of-the God of-us):*

In the next few verses, it is just called **God's power** or literally, **power of God**. The use of the word God without the definite article is often used to refer to Yahweh as will be seen in the next heading, **Certain words in the New Testament clearly refer to Yahweh of the OT.**

• **Rom. 1:16** *For I am not ashamed of the gospel: for it is the power of God (God's power) unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

• **1Cor. 1:18** *For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God (God's power).*

• **1Cor. 1:24** *...but unto them that are called, both Jews and Greeks, Christ the power of God (God's power), and the wisdom of God.*

• **1Cor. 2:5** *...that your faith should not stand in the wisdom of men, but in the power of God (in God's power).*

• **2Cor. 6:7** *...in the word of truth, in the power of God (in God's power); by the armor of righteousness on the right hand and on the left,*

• **2Cor. 13:4** *...for he was crucified through weakness, yet he liveth through the power of God (out-of God's power). For we also are weak in him, but we shall live with him through the power of God toward you.*

• **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 (according-to God's*

power);

• **1Pet. 1:5** ...who by the power of God (the-(ones) in God's power) are guarded through faith unto a salvation ready to be revealed in the last time.

There are another three verses which state or imply the same but do not use the term "power of the Deity" or God's power. I am sure there will be no argument as to who is being referred to.

• **Luke 1:35** *And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High (power of-Most-High) shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God.*

• **Rom. 1:20** *For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, and his everlasting power and divinity; that they may be without excuse:*

• **Rev. 11:17** ...*saying, We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power (the power of-you the great) , and didst reign.*

To finalise all this, we are told that Jesus now sits *out of right of the power*.

• **Matt. 26:64** *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power (out of right of-the Power), and coming on the clouds of heaven.*

• **Mark 14:62** *And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power (out of right of-the Power), and coming with the clouds of heaven.*

There can be no doubt that power is an inherent possession of the the Father, the Deity, Yahweh, and He gives it only to those who give prime-obedience to Him as we read in **Acts 5:32** ...*And we are witnesses of these things; and so is the Holy Spirit (the Spirit, the Holy Spirit), whom God (the God) hath given (gives) to them that obey him (to the ones giving-prime-obedience to Him.)...*

D. The Love of the Deity

The love of the Deity is always agape (*αγαπη*) love, never the other Greek words translated love. The Near Death Experience people are the only ones who can give us any idea of what this kind of love is like and even then they find it very difficult finding words to express this kind of love which they have experienced. They tell us that even the love of a mother for her newborn child is no example. It is clear we have to experience this love to appreciate it.

As we read these verses, we will realise that this agape love is the first of the fruits of the Spirit mentioned in **Gal 5:22**. If you have this Spirit you will have this love. If you don't have this love, you don't have this Spirit. The following verses tell us this agape love belongs to the God, the Father.

• **1John 4:7** ¶ *Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God (of-the God), and knoweth God (the God).*

• **1John 4:8** *He that loveth not knoweth not God (the God); for God (the God) is love.*

• **1John 4:16** *And we know and have believed the love which God (the God) hath in us. God (the God) is love; and he that abideth in love abideth in God (the God), and God (the God) abideth in him.*

• **1John 2:5** *but whoso keepeth his word, in him verily hath the love of God (the God) been perfected. Hereby we know that we are in him:*

• **1John 2:15** *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

- **1John 3:1** ¶ Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not.
- **1John 3:17** But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God (the God) abide in him?
- **1John 4:9** Herein was the love of God (the God) manifested in us, that God (the God) hath sent his only begotten Son into the world that we might live through him.
- **1John 4:12** No man hath beheld God at any time: if we love one another, God (the God) abideth in us, and his love is perfected in us:
- **1John 5:3** For this is the love of God (the God), that we keep his commandments: and his commandments are not grievous.
- **Luke 11:42** ¶ But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.
- **John 5:42** But I know you, that ye have not the love of God (of-the God) in yourselves.
- **John 15:9** Even as the Father hath loved me, I also have loved you: abide ye in my love.
- **John 15:10** If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- **John 17:26** ...and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.
- **Rom. 5:5** ...and hope putteth not to shame; because the love of God (the God) hath been shed abroad in our hearts through the Holy Spirit (a holy spirit) which was given unto us.
- **Rom. 5:8** But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
- **Rom. 8:39** ...nor height, nor depth, nor any other creature, shall be able to separate us from the love of God (the God), which is in Christ Jesus our Lord.
- **2Cor. 13:11** Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
- **2Cor. 13:14** The grace of the Lord Jesus Christ, and the love of God (the God), and the communion of the Holy Spirit, be with you all.
- **Eph. 2:4** but God, being rich in mercy, for his great love wherewith he loved us,
- **2Th. 3:5** And the Lord direct your hearts into the love of God (the God), and into the patience of Christ.
- **2Tim. 1:7** For God (the God) gave us not a spirit of fearfulness; but of power and love and discipline.
- **Jude 21** keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

All these verses show clearly that this agape love proceeds from the Father through His Son.

C. The Life of the Deity

As already noted in scripture, the Father is the source of everything but what we receive comes only through the Son. While there are numerous scriptures which speak of us receiving life through the Son, under this heading I am only interested in those scriptures which tell us the origin of this life. But before this we should realise that we can expect to have this life in us here and now. Three verses point clearly to this.

- **2Cor. 4:10** ...always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.

• **2Cor. 4:11** *For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.*

• **1Tim. 4:8** *...for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.*

These three verses should make us realise that this life being spoken about is for here and now and not to be relegated to something which happens after physical death. This is very relevant in **Rom 8.11.**

Back now to the task in hand, the following verses show us that this life comes from the Father. It is inherent in Him and He passes it on to His Son and to us.

• **John 5:26** *For as the Father hath life in himself, even so gave he to the Son also to have life in himself:*

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

The Father has life in Himself and He gives this life to His Son. This life comes to us in His Son. Only when we are "in Christ" will we have this life.

• **Rev. 11:11** *And after the three days and a half, the breath of life from God (out-from the God) entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.*

This life comes out-from the Deity.

• **Acts 17:25** *...neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;*

The Father is the source of all things.

• **Rom. 6:23** *For the wages of sin is death; but the free gift of God (of the Deity) is eternal (age-lasting) life in Christ Jesus our Lord.*

The gift of life is from the God but it comes to us IN His Son.

• **Eph. 4:18** *...being darkened in their understanding, alienated from the life of God (of the God), because of the ignorance that is in them, because of the hardening of their heart; Again the life is of the God.*

• **Titus 1:2** *...in hope of eternal life, which God, who cannot lie, promised (which promised the not-lying God) before times eternal (age-lasting);*

The God promised this life before times existed.

• **1John 1:2** (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal (age-lasting) life, which was with the Father, and was manifested unto us);

This life was with the Father because it is an inherent part of Him.

All these verses tell us clearly that this life is inherent in the Father.

This **Inherent Possessions of the Father** section has zeroed in on some of the attributes of the Deity which are inherent to Him. They are not inherent in Jesus since scripture tells us that the Father gives all these to Him. This distinction is in tune with other scripture which tells us the Father is the source of all things and all things come to us through Jesus. This is best expressed in **1Cor 8.6** *...yet to us there is one God, the Father, **of whom are all things**, and we unto him; and one Lord, Jesus Christ, **through whom are all things**, and we through him.*

The Father has given His Son His Glory, His Power, His Life, His Love, His Name, His

7. Certain New Testament words clearly refer to Yahweh of the OT

There are two Greek words used in the New Testament that are sometimes used to refer to Yahweh in the OT. The two words are 1. *κύριος* (transliterated kurios, usually translated

'Lord' but sometimes master, sir and owner) and 2. *θεος* (transliterated theos, usually translated god/deity). While we have seen these words previously in this article, there are quite a few New Testament scriptures which quote Old Testament verses where these two words are used to refer specifically to Yahweh.

The first word we will consider is the word *kurios*.

The word *kurios* occurs over 700 times in the Greek New Testament. Quite a number can be shown to refer directly to Yahweh, while some others most probably refer to Yahweh. The remaining occurrences are arguable as to who is referenced, as the context does not make it clear. May be if one were to put Yahweh into the text in the places where it is known for certain, perhaps several other arguable occurrences could be then determined.

The Jehovah Witnesses use these New Testament/OT comparisons to justify the translation of certain occurrences of *Kurios* in their New Testament as Jehovah. Though there can be no excuse for incorrect TRANSLATION, they have every justification to INTERPRET *Kurios* as Jehovah where such are clear quotes from the OT. Some translators may even justify this as accurate translation. Incidentally, there are many who do accuse the Jehovah Witnesses of such New Testament mistranslation while holding that their own translations are correct. These accusers have not a leg to stand on, for they too are grossly negligent having completely removed the word 'Yahweh' (or 'Jehovah') from ALL their translations of the Old Testament and replaced it with the words LORD or GOD (in capital letters) and this some 7,000 times. These accusers have no excuse for such woefully incorrect translation.

The word, *kurios*, is used in the New Testament in reference to a wide range of individuals in the New Testament including Yahweh, Jesus, Pilate, Philip, a jailer etc. A listing of the different individuals is given here:

1. Yahweh is called *Lord* (*Kurios*) in the promise that Simeon would not see death, before he had seen the *Lord's* Christ in **Luke 2:26**;
2. Yahweh is called *Lord* in the Old Testament reference to the earth being the *Lord's*, and the fulness thereof in **1Cor. 10:26**;
3. Jesus calls His Father *Lord* of Heaven and Earth in **Mt 11:25** and **Lk 10:21**;
4. The many obvious title references to Jesus as *Lord* throughout the New Testament;
5. The angel of God called *Lord* by Cornelius in **Acts 10:4**;
6. The sick man in **John 5:7** who calls Jesus *Sir* (*Kurios* in the Greek) not knowing who He was;
7. The son who says to his father I go, *sir* (*Kurios* in the Greek) and went not in **Matt. 21:30**;
8. The 'gardener' at the tomb who is called *Sir* (*Kurios*) by Mary in **John 20:15**;
9. Pilate who is called *Lord* by the Pharisees in **Mt 27:63**;
10. Philip who is called *Sir* (*Lord*) in **John 12:21**;
11. The *owners* (*lords*) of the colt in **Luke 19:33**;
12. The master of the household called *Sir* (*Lord*) in **Mt 13:27**;
13. The jailer who addresses Paul and Silas, *Sirs* (*Lords*), in **Acts 16:30**;
14. The maid having a spirit of divination who brought her *masters* (*lords*) much gain in **Acts 16:16 & 19**;
15. Paul's admonishment of servants to obey their *masters* (*lords*) in **Eph 6:5**;
16. 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**;
17. Paul's writing about many gods and many *lords* in **1Cor. 8:5**;
18. Jesus use of the term in His parables and stories e.g. in **Matt 6:24** and **Matt. 25:18**.

These occurrences show that the word *kurios* is not a special word to be limited to Jesus or to Yahweh. **It is a title** (not a name) given to those considered of greater authority than oneself. Many different ones are called lord. For those who might take issue on the basis that it is

capital L for some and lower case l for others, there can be no such distinction since the original Greek was written all in capitals. Capitalisation here and not there, is an interpretation added by translators which can and, in some cases, does lead the reader astray.

Further to all this, we will notice that Kurios occurs in the Greek New Testament sometimes with the definite article, the, and sometimes without it. Is this significant? Yes it is, as we will find out. Let's first look at Kurios without the definite article.

1. Kurios without the article and quoting an Old Testament reference to Yahweh.

Considering that the name of Almighty God, Yahweh, or some prefer Jehovah, occurs nearly 7000 times in the Old Testament (unfortunately removed from all our existing translations except the ASV), it seems strange that it is never found as such in the New Testament. A little digging however reveals a different story. There are 47 times in the New Testament, where the Greek word, *κυριος*, Kurios (without the definite article) is used to refer to Yahweh in an Old Testament quote. In these 47 cases, Kurios is used as if it were a name. For example, in the **Matt. 4:7**, a literal rendering of the last part of the verse says: *...Thou shalt not make trial of Kurios, the Deity of you.* In this context, it appears Kurios (without the definite article) is used as if it were a name. It will be seen shortly that kurios here does in fact represent a name, the name of Yahweh. Unfortunately most translations hid this fact from the reader by adding the definite article before Kurios making it "of the Lord." It will be easily seen that Kurios in all the following verses is the Old Testament Yahweh. Note how kurios is used in every case as if it was a name.

• **Matt. 4:7** *Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God (of Kurios, the Deity of you).*

Kurios, the Deity of you is Yahweh in this quote from **Deut. 6:16** *Ye shall not tempt Yahweh your God, as ye tempted him in Massah.*

• **Matt. 4:10** *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God (Kurios, the Deity of you), and him only shalt thou serve. AND **Luke 4:8** *And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God (Kurios, the Deity of you), and him only shalt thou serve.**

These verses are considered a quote from **Deut. 6:13** *Thou shalt fear Yahweh thy God; and him shalt thou serve, and shalt swear by his name.* Kurios, the Deity of you is here Yahweh in this quote. Notice that Jesus is saying to Satan that Yahweh is Satan's God too.

• **Matt. 22:37** *And he said unto him, Thou shalt love the Lord thy God (Kurios, the Deity of you) with all thy heart, and with all thy soul, and with all thy mind. AND **Mark 12:30** *and thou shalt love the Lord thy God (Kurios, the Deity of you) with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. AND **Luke 10:27** *And he answering said, Thou shalt love the Lord thy God (Kurios, the Deity of you) with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.***

Kurios, the Deity of you, is Yahweh in these quotes from **Deut. 6:5** *and thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might.*

• **Matt. 22:44** *The Lord (Kurios) said unto my Lord (to the Lord of me), Sit thou on my right hand, Till I put thine enemies underneath thy feet? AND **Mark 12:36** *David himself said in the Holy Spirit, The Lord (Kurios) said unto my Lord (to the Lord of me), Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. AND **Luke 20:42** *For David himself saith in the book of Psalms, The Lord (Kurios) said unto my Lord (to the Lord of me), Sit thou on my right hand, AND **Acts 2:34** *For David ascended not into the heavens: but he saith himself, The Lord (Kurios) said unto my Lord (to the Lord of me), Sit thou on my right hand,****

Kurios without the definite article in every one of these verses is Yahweh in this quote from **Psa. 110:1** *Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool.* This is the most quoted Old Testament scripture in the New Testament and clearly separates Yahweh from my Lord whom we can easily identify in the New Testament as

Jesus Christ.

• **Matt. 23:39** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord (of Kurios).

Kurios is Yahweh in this quote from **Psa. 118:26** *Blessed be he that cometh in the name of Yahweh:...*

• **Mark 12:11** *This was from the Lord (Kurios), And it is marvellous in our eyes?*

This verse quotes **Psa. 118:23** *This is Yahweh's doing; It is marvellous in our eyes.*

• **Mark 12:29** *Jesus answered, The first is, Hear, O Israel; The Lord our God (Kurios, the Deity of you), the Lord (Kurios) is one:*

In a most emphatic way Kurios twice without the definite article is each time Yahweh in this most famous quote from **Deut. 6:4** *Hear, O Israel: Yahweh our God is one Yahweh:*

• **Luke 1:76** *Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord (of Kurios) to make ready his ways;*

This verse is said to quote **Mal. 3:1** *Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Yahweh of hosts.* Kurios in the New Testament is here Yahweh in the OT.

• **Luke 3:4** *...as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord (of Kurios), Make his paths straight. AND John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord (of Kurios), as said Isaiah the prophet.*

Kurios is Yahweh in these quotes from **Is. 40:3** *The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God.* We are mindfull that Jesus is the Way and so we glean that the way of Yahweh is Jesus. As Jesus says, I am the Way...

• **Luke 4:18** *The Spirit of the Lord (Spirit of Kurios) is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,*

Kurios is Yahweh in this quote from **Is. 61:1** *The Spirit of the Lord Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;... This is an interesting Old Testament verse since it has a real title, Lord (Adonay) before the word Yahweh.*

• **Luke 4:19** *To proclaim the acceptable year of the Lord (of Kurios).*

Kurios is Yahweh in this quote from **Is. 61:2** to proclaim the year of Yahweh's favor, and the day of vengeance of our God; to comfort all that mourn;

• **Luke 13:35** *Behold, your house is left unto you desolate: and I say unto you, ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord (in name of Kurios or in Kurios' name).*

Kurios is Yahweh in this quote from **Psa. 118:26** *Blessed be he that cometh in the name of Yahweh: We have blessed you out of the house of Yahweh.*

• **Acts 2:20** *The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord (of Kurios) come, That great and notable day.*

Kurios here is Yahweh in this quote from **Joel 2:31** *The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Yahweh cometh.*

• **Acts 2:21** *And it shall be, that whosoever shall call on the name of the Lord (of Kurios) shall be saved. AND Rom. 10:13 ...for, Whosoever shall call upon the name of the Lord (of Kurios) shall be saved.*

Kurios is Yahweh in these quotes from **Joel 2:32** *And it shall come to pass, that whosoever shall call on the name of Yahweh shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Yahweh hath said, and among the remnant those whom Yahweh doth call.*

• **Acts 3:22** *Moses indeed said, A prophet shall the Lord God (Kurios, the Deity of you) raise up unto you from among your brethren, like unto me*

Kurios, the Deity of you in **Acts 3:22** is Yahweh thy God in this quote from **Deut. 18:15** *Yahweh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken...*

• **Acts 7:49** *The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build Me? saith the Lord (Kurios): Or what is the place of My rest?*

Kurios is Yahweh in this quote from **Is. 66:1** *Thus saith Yahweh, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?*

• **Rom. 4:8** *Blessed is the man to whom, the Lord (Kurios) will not reckon sin.*

Kurios is Yahweh in this quote from **Psa. 32:2** *Blessed is the man unto whom Yahweh imputeth not iniquity, And in whose spirit there is no guile.*

• **Rom. 9:28** *...for the Lord (Kurios) will execute his word upon the earth, finishing it and cutting it short.*

Kurios is here Yahweh in the Old Testament quote of **Is. 10:23** *For a full end, and that determined, will the Lord, Yahweh of hosts, make in the midst of all the earth.*

• **Rom. 9:29** *And, as Isaiah hath said before, Except the Lord (Kurios) of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.*

Kurios of Sabaoth is Yahweh of hosts in this quote from **Is. 1:9** *Except Yahweh of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.* Kurios without the article is again Yahweh.

• **Rom. 11:34** *For who hath known the mind of the Lord (of Kurios) or who hath been his counsellor? AND **1Cor. 2:16** For who hath known the mind of the Lord (of Kurios), that he should instruct him? But we have the mind of Christ.*

Kurios is Yahweh in these quotes from **Is. 40:13** *Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him? It is very interesting that the word $\nu\omicron\upsilon\varsigma$, mind, in both Greek New Testament verses equates to the word Spirit in **Is 40.13**. Thus the mind of Kurios equates to the Spirit of Yahweh.*

• **Rom. 12:19** *Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord (Kurios).*

Kurios is Yahweh in this quote from **Deut. 32:35** *Vengeance is mine, and recompense, At the time when their foot shall slide: For the day of their calamity is at hand, And the things that are to come upon them shall make haste.* Verse 19 of Deut. 32 tells us Yahweh is the speaker.

• **Rom. 14:11** *For it is written, As I live, saith the Lord (Kurios), to me every knee shall bow, And every tongue shall confess to God (to the Deity).*

Kurios is Yahweh who speaks this quote from **Is. 45:23** *By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.* We see that Yahweh is the speaker from verses 21-22 *“Declare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Yahweh? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else”.* Note too that Yahweh says *“there is no God (Eloahim) else beside me”* and then He says *“I am God (El) and there is none else”.*

• **1Cor. 1:31** *...that, according as it is written, He that glorieth, let him glory in the Lord (in Kurios).*

Kurios is Yahweh in this quote from **Jer. 9:24** *...but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Yahweh who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Yahweh.*

• **1Cor. 2:16** *For who hath known the mind of the Lord (Kurios), that he should instruct him? But we have the mind of Christ.*

This is a quote from **Is. 40:13** *Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him?* While Isaiah in the Masoretic text has Spirit in this verse, the New Testament and the Septuagint both have mind. Obviously, the Hebrew text used by those translating into Greek 200BC, is a different text to the current Masoretic text. Food for thought.

• **1Cor. 3:20** *...and again, The Lord (Kurios) knoweth the reasonings of the wise that they are vain.*

Kurios is Yahweh in this quote from **Psa. 94:11** *Yahweh knoweth the thoughts of man, That they are vanity.*

• **1Cor. 14:21** *In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord (Kurios).*

Kurios is Yahweh, who is the 'he' in this quote from **Is. 28:11** *Nay, but by men of strange lips and with another tongue will he speak to this people; That 'he' is Yahweh is determined from Is. 28:14 Wherefore hear the word of Yahweh, ye scoffers, that rule this people that is in Jerusalem:*

• **2Cor. 6:17** *Wherefore Come ye out from among them, and be ye separate, saith the Lord (Kurios), And touch no unclean thing; And I will receive you,*

In these verses Isaiah speaks as if speaking for Yahweh. Quoting **Is. 52:10-11** it says, *Yahweh hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Yahweh.*

• **2Cor. 10:17** *But he that glorieth, let him glory in the Lord (in Kurios).*

Kurios is Yahweh speaking this verse from **Jer. 9:24** *...but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Yahweh who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Yahweh.*

• **Heb. 7:21** *...for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord (Kurios) sware and will not repent himself, Thou art a priest for ever;*

Kurios is Yahweh in this quote from **Psa. 110:4** *Yahweh hath sworn, and will not repent: Thou art a priest for ever After the order of Melchizedek.*

• **Heb. 8:8** *For finding fault with them, he saith, Behold, the days come, saith the Lord (Kurios), That I will make a new covenant with the house of Israel and with the house of Judah;*

Kurios is plainly Yahweh in this quote from **Jer. 31:31** *Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah:*

• **Heb. 8:9** *Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord (Kurios).*

Kurios is again plainly Yahweh in this quote from **Jer. 31:32** *...not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Yahweh.*

• **Heb. 8:10** *For this is the covenant that I will make with the house of Israel After those days, saith the Lord (Kurios); I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people:*

Kurios is Yahweh in this quote from **Jer. 31:33** *But this is the covenant that I will make with the house of Israel after those days, saith Yahweh: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:*

• **Heb. 10:30** *For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord (Kurios) shall judge his people.*

Kurios is plainly Yahweh in this quote from **Deut. 32:36** *For Yahweh will judge his*

people, And repent himself for his servants;...

• **Heb. 12:5** ...and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord (of Kurios), Nor faint when thou art reprov'd of him;

Kurios is plainly Yahweh in this quote from **Prov. 3:11** My son, despise not the chastening of Yahweh; Neither be weary of his reproof:

• **Heb. 12:6** For whom the Lord (Kurios) loveth he chasteneth, And scourgeth every son whom he receiveth.

Kurios is Yahweh in this quote from **Prov. 3:12** For whom Yahweh loveth he reproveth; Even as a father the son in whom he delighteth.

• **Heb. 13:6** So that with good courage we say, The Lord (Kurios) is my helper; I will not fear: What shall man do unto me?

Kurios is Yahweh in this quote from **Psa. 118:6** Yahweh is on my side; I will not fear: What can man do unto me?

• **1Pet. 1:24-25** For, All flesh is as grass, And all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: But the word of the Lord (of Kurios) abideth for ever. And this is the word of good tidings which was preached unto you.

This quotes **Is. 40:8** The grass withereth, the flower fadeth; but the word of our God shall stand forever. Kurios without the definite article in this New Testament verse is shown in the Old Testament verse to quote "our God", who to the Israelites is none other than Yahweh.

• **1Pet. 3:12** For the eyes of the Lord (of Kurios) are upon the righteous, And his ears unto their supplication: But the face of the Lord (of Kurios) is upon them that do evil.

In both cases Kurios is Yahweh in this quote from **Psa. 34:15-16** The eyes of Yahweh are toward the righteous, And his ears are open unto their cry. 16 The face of Yahweh is against them that do evil, To cut off the remembrance of them from the earth.

• **Rev. 15:3** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty (Kurios, the Deity, the Almighty); righteous and true are thy ways, thou King of the ages.

Kurios, the Deity, the Almighty is Yahweh in this song of Moses in Ex. 15. Only the first verse is presented here but the whole song is worth reading. **Ex. 15:1** Then sang Moses and the children of Israel this song unto Yahweh, and spake, saying, I will sing unto Yahweh, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea.

Here again this one called Yahweh in the Old Testament is here in the New Testament called Kurios, The Deity, The Almighty. It is worth noting that the O before Lord in this **Rev 15:3** verse, does not occur in the Greek. More will be said about such O's later in this article.

Without any doubt, everyone of these instances of Kurios without the definite article could have been legitimately replaced by Yahweh in a translation of these passages. Note too that this Kurios (Yahweh) is also called The Deity in many instances.

2. Kurios without the article and undoubtedly signifying Yahweh.

There are a further 13 verses which are not quotes from the Old Testament showing Kurios as Yahweh, nevertheless they clearly show that Kurios without the definite article does refer to Yahweh. That makes a total of 60 (47+13) in which there would be little argument about kurios being Yahweh. Again, in each case, Kurios (without the article) is used as if it were a name.

• **Mark 12:30** ...and thou shalt love the Lord thy God (Kurios, the God of you) with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Kurios is called the God of you, that is of the Judeans. This God of the Judeans is definitely Yahweh.

• **Luke 1:32** He shall be great, and shall be called the Son of the Most High: and the Lord God (Kurios, the Deity) shall give unto him the throne of his father David:

These are the words of Gabriel sent from the Deity (verse 26). In verse 32 "Kurios, the Deity" is "the Deity" who gives to the Son the throne of David. This Kurios is Yahweh.

• **Luke 1:68** *Blessed be the Lord (Kurios), the God of Israel; For he hath visited and wrought redemption for his people,*

Again the God of Israel is Yahweh. Hence Kurios here is Yahweh.

• **Luke 2:23** *...as it is written in the law of the Lord (law of Kurios), Every male that openeth the womb shall be called holy to the Lord, AND **Luke 2:24** ...and to offer a sacrifice according to that which is said in the law of the Lord (law of Kurios), A pair of turtledoves, or two young pigeons. AND **Luke 2:39** And when they had accomplished all things that were according to the law of the Lord (law of Kurios), they returned into Galilee, to their own city Nazareth.*

The phrase, "law of Kurios" occurs only these 3 times in the New Testament. The phrase "law of the Lord" never occurs in the Old Testament but the phrase "law of Yahweh" occurs 20 times. Without any doubt this occurrence of the word 'Kurios' (without the article), is a clear reference to Yahweh.

In this **Lk 2:23** verse, the second occurrence of the word, Lord, also refers to Yahweh, but it must be noted that Lord here DOES have the definite article in the Greek. And so we find Kurios with the definite article can also refer to Yahweh but not always as it mostly refers to Jesus. Only the context can tell us who it is referring to. This is discussed a little further on. We must always remember that Lord (Kurios) is a title.

• **Luke 2:26** *And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ (the Christ of Kurios).*

Since we know that Yahweh's anointed one is the Messiah (the Christ in the Greek) then we can safely deduce that the word Kurios here is Yahweh.

• **Acts 3:22** *Moses indeed said, A prophet shall the Lord God (Kurios, the God) raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.*

Kurios is here called the God and we have already shown the God to be Yahweh.

• **2Cor. 3:18** *But we all, with unveiled face beholding as in a mirror the glory of the Lord (of Kurios), are transformed into the same image from glory to glory, even as from the Lord the Spirit (just as out-of Kurios' Spirit).*

Both occurrences of Kurios, Lord, in this verse don't have the definite article in the Greek even though it is present in our English translations. As mentioned in an earlier part of this document, kurios without the article nearly always refers to Yahweh in the OT. We can not be sure this is the case here but the fact that it is the glory of Kurios spoken about and that, as we have already seen above, the glory is an inherent possession only of the Father, Yahweh, we can be reasonably sure that Kurios here in both cases is Yahweh.

• **2Cor. 6:18** *And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty (Almighty Kurios).*

Here we have Kurios without the article used as a name and called Almighty. Considering what has already been written in this article, there is no doubt that Kurios here is the God Almighty, Yahweh.

• **Rev. 18:8** *Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God (Kurios, the Deity) who judged her.*

Already in this document we have seen that the Deity is Yahweh. So once more we see the word, Kurios, without the article, referring to Yahweh.

• **Rev. 19:6** *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, (Kurios, the God of us, the Almighty) reigneth.*

Here again we find the term Almighty associated with Kurios, the God of us. Hence Kurios is Yahweh.

• **Rev. 22:5** *And there shall be night no more; and they need no light of lamp, neither*

light of sun; for the Lord the God (Kurios, the God) shall give them light: and they shall reign for ever and ever.

Kurios without the definite article is given as the Deity\, hence Yahweh.

Considering these scriptures under this heading and those of the previous heading, we have a total of 60 verses in the New Testament which clearly show that Kurios, without the definite article, directly refers to Yahweh. In each of these, Kurios without the definite article is used **as if it were a name**. There are another 47 occurrences of Kurios without the article and used as if it were a name which can not be unequivocally associated with Yahweh.

Let's now consider these other 47 verses. One will notice that the first 9, group themselves together since they all refer to the angel of Kurios.

• **Matt. 1:20** *But when he thought on these things, behold, an angel of the Lord (angel of Kurios) appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.*

• **Matt. 2:13** *Now when they were departed, behold, an angel of the Lord (angel of Kurios) appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.*

• **Matt. 28:2** *And behold, there was a great earthquake; for an angel of the Lord (angel of Kurios) descended from heaven, and came and rolled away the stone, and sat upon it.*

• **Luke 1:11** *And there appeared unto him an angel of the Lord (angel of Kurios) standing on the right side of the altar of incense.*

• **Luke 2:9** *And an angel of the Lord (angel of Kurios) stood by them, and the glory of the Lord (Kurios) shone round about them: and they were sore afraid.*

• **Acts 5:19** *But an angel of the Lord (angel of Kurios) by night opened the prison doors, and brought them out, and said,*

• **Acts 8:26** *But an angel of the Lord (angel of Kurios) spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.*

• **Acts 12:7** *And behold, an angel of the Lord (angel of Kurios) stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.*

• **Acts 12:23** *And immediately an angel of the Lord (angel of Kurios) smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.*

These 9 verses all talk about an angel of Kurios. Kurios as a name here would seem to refer to Yahweh but we can not prove this.

The following 38 verses most likely refer to Yahweh, but again we can not prove this. Once again they are occurrences of Kurios without the definite article in the Greek and used as a name, though all our translations include the article. Any significance of this difference is therefore lost in all our translations.

• **Mark 13:20** *And except the Lord (Kurios) had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.*

• **Luke 1:17** *And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord (Kurios) a people prepared for him.*

• **Luke 1:25** *Thus hath the Lord (Kurios) done unto me in the days wherein he looked upon me, to take away my reproach among men.*

• **Acts 11:21** *And the hand of the Lord (Kurios) was with them: and a great number that believed turned unto the Lord (Kurios).*

• **Acts 13:11** *And now, behold, the hand of the Lord (Kurios) is upon thee, and thou*

shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

• **Rom. 16:2** that ye receive her in the Lord (Kurios), worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

• **1Cor. 4:17** For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord (Kurios), who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church.

• **1Cor. 10:21** Ye cannot drink the cup of the Lord (Kurios), and the cup of demons: ye cannot partake of the table of the Lord (Kurios), and of the table of demons.

• **1Cor. 11:11** Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord (Kurios).

• **1Cor. 14:37** If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord (Kurios).

• **2Cor. 3:16** But whensoever it shall turn to the Lord (Kurios), the veil is taken away.

• **2Cor. 8:21** for we take thought for things honorable, not only in the sight of the Lord (Kurios), but also in the sight of men.

• **2Cor. 11:17** That which I speak, I speak not after the Lord (Kurios), but as in foolishness, in this confidence of glorying.

• **2Cor. 12:1** I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord (Kurios).

• **Gal. 5:10** I have confidence to you-ward in the Lord (Kurios), that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

• **Eph. 2:21** in whom each several building, fitly framed together, groweth into a holy temple in the Lord (Kurios);

• **Eph. 4:17** This I say therefore, and testify in the Lord (Kurios), that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

• **Eph. 5:8** for ye were once darkness, but are now light in the Lord (Kurios): walk as children of light

• **Eph. 6:8** knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord (Kurios), whether he be bond or free.

• **Phil. 2:24** but I trust in the Lord (Kurios) that I myself also shall come shortly.

• **Phil. 2:29** Receive him therefore in the Lord (Kurios) with all joy; and hold such in honor:

• **Phil. 4:1** Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord (Kurios), my beloved.

• **Phil. 4:4** Rejoice in the Lord (Kurios) always: again I will say, Rejoice.

• **Phil. 4:10** But I rejoice in the Lord (Kurios) greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity.

• **Col. 3:24** knowing that from the Lord (Kurios) ye shall receive the recompense of the inheritance: ye serve the Lord Christ.

• **1Th. 3:8** for now we live, if ye stand fast in the Lord (Kurios).

• **1Th. 4:15** For this we say unto you by the word of the Lord (Kurios), that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

• **1Th. 5:2** For yourselves know perfectly that the day of the Lord (Kurios) so cometh as a thief in the night.

• **2Th. 3:4** And we have confidence in the Lord (Kurios) touching you, that ye both do and will do the things which we command.

• **2Tim. 2:24** And the Lord (Kurios)'s servant must not strive, but be gentle towards all, apt to teach, forbearing,

• **Philem. 16** *no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh (in flesh) and in the Lord (Kurios).*

• **Philem. 20** *Yea, brother, let me have joy of thee in the Lord (Kurios): refresh my heart in Christ.*

• **2Pet. 2:9** *the Lord (Kurios) knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;*

• **2Pet. 2:11** *whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord (Kurios).*

• **2Pet. 3:8** *But forget not this one thing, beloved, that one day is with the Lord (Kurios) as a thousand years, and a thousand years as one day.*

• **2Pet. 3:9** *the Lord (Kurios) is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.*

• **2Pet. 3:10** *But the day of the Lord (Kurios) will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.*

• **Jude 14** *And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord (Kurios) came with ten thousands of his holy ones,*

It is my current view based on the other 60 uses of Kurios without the article and used as if it were a name, that the scriptures under this heading also refer to Yahweh but this can not be proved as can be done with the 60.

Let us now consider those cases where kurios is used **with** the article and refers to Yahweh.

3. Kurios with the article and quoting an Old Testament reference to Yahweh.

These 7 following verses show that 'the Lord' does, in some circumstances, refer to Yahweh. It must not be deduced that all occurrences of 'the Lord' must refer to Yahweh. There are many times where Jesus or others are referred to as 'the Lord', e.g. **Matt. 18:31** *So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord (to-the lord of them) all that was done...* This is clearly a verse where the words 'the Lord' appear but it in no way has any reference to Yahweh or to Jesus. Plainly, when we find the phrase 'the Lord' we must ask ourselves to whom does it refer. Usually the context makes it very clear but not always. Let's now consider those verses where Kurios **with** the definite article does refer to Yahweh.

• **Matt. 5:33** *Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord (to the Kurios) thine oaths:*

The Kurios here refers to Yahweh in this quote from **Num. 30:2** *When a man voweth a vow unto Yahweh, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.*

• **Luke 2:23** *as it is written in the law of the Lord (in law of Kurios), Every male that openeth the womb shall be called holy to the Lord (to the Kurios),*

Kurios occurs twice here, firstly without the article then with the article. The first occurrence has already been dealt with in a previous heading. The last part of this Luke passage is a reference to a number of Old Testament scriptures in which Yahweh speaks of consecration of the first-born e.g. **Ex. 13:1-2** *And Yahweh spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.* Again without doubt "the Lord" at the end of this Luke verse refers to Yahweh.

• **Acts 2:25** *For David saith concerning him, I beheld the Lord (the Kurios) always*

before my face; For he is on my right hand, that I should not be moved:

Clearly here “the Lord” is Yahweh in this quote from **Psa. 16:8** *I have set Yahweh always before me: Because he is at my right hand, I shall not be moved.*

• **Acts 4:26** *The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord (the Kurios), and against his Anointed:*

This verse quotes **Psa. 2:2** *The kings of the earth set themselves, And the rulers take counsel together, Against Yahweh, and against his anointed. The Lord here is again Yahweh.*

• **Rom. 15:11** *And again, Praise the Lord (the Kurios), all ye Gentiles; And let all the peoples praise him.*

This quotes **Psa. 117:1** *O praise Yahweh, all ye nations; Laud him, all ye peoples.* Once again the Lord in this verse is Yahweh.

• **1Cor. 10:26** *...for the earth is the Lord's (of the Kurios), and the fulness thereof.*

The Lord is Yahweh in this quote from **Psa. 24:1** *The earth is Yahweh's, and the fulness thereof; The world, and they that dwell therein.*

• **Heb. 8:11** *And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord (the Kurios): For all shall know me, From the least to the greatest of them.*

The Lord is again Yahweh in this quote from **Jer. 31:34** *...and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and their sin will I remember no more.*

So we see that the phrase, ‘the Lord’, can also refer to Yahweh as these 7 verses show.

4. Kurios with the article and undoubtedly signifying Yahweh.

We come now to the final use of kurios. While we do not have the absolute assurance we had when kurios quoted an Old Testament reference where Yahweh was used, we can be reasonably sure that in these 5 following cases the Lord also refers to Yahweh.

• **Luke 2:15** *And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord (the Kurios) hath made known unto us.*

This can not refer to Jesus because these shepherds would have had no concept that a child being born was causing all these things to happen. Therefore they could only have been referring to the Lord they knew, Yahweh.

• **Luke 2:22** *And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (the Kurios)*

Jesus was presented to someone, the Lord, and to a Judean that Lord was Yahweh.

• **Acts 3:19-20** *Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord (the Kurios); 20 and that he may send the Christ who hath been appointed for you, even Jesus:*

The Lord here is distinguished from the Christ since the Lord here is the one who sends the Christ. The Lord here can only be Yahweh.

• **2Tim. 1:18** *the Lord (the Kurios) grant unto him to find mercy of the Lord (alongside Kurios) in that day; and in how many things he ministered at Ephesus, thou knowest very well.*

This is an important verse since it also includes both “the Kurios” and “Kurios”, one with the definite article and one without. Such distinction within the one verse is the strongest indication in scripture that these two phrases should be treated individually, especially as they appear to be representing two distinct beings here. It has already been noted in this document that Kurios without the article is often used in the New Testament quotes of the Old Testament to refer to Yahweh. While we have no positive means of identifying if this is the case here, the con-

text makes it beyond reasonable doubt that Kurios without the article is Yahweh. "The Kurios" here must therefore refer to the Christ.

• **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 our Lord (of the Lord of us) and of his Christ (the Christ of Him): and he shall reign for ever and ever (into the ages of the ages).*

The Lord of us and the Christ of him are obviously separate beings. Jesus is the Christ OF the Lord of us. This is another of the rare instances where 'the Lord' (WITH the article in the New Testament) refers to Yahweh.

So far in this part we have seen how kurios can be used to refer to Yahweh but we were also made aware that many individuals can be called Lord (kurios). This means we must be very careful when determining who is being referred to. Usually the context makes it plain but not always. Care is needed. We proceed now to the next Greek word which sometimes refers to Yahweh, the word God or *θεος*, in the Greek.

At the beginning of this section, I noted that there are two words which are often used to refer to Yahweh in the New Testament. The first is Kurios which we have just discussed and the second of these words is theos. The following verses show that theos without the definite article can refer directly to Yahweh. (As far as I can determine there are no instances of theos (WITH the article) being used to reference the name, Yahweh, in an Old Testament quote. Nevertheless, we have already established elsewhere that the Deity is Yahweh.)

Turning now to this second word in the New Testament, theos meaning God (or Deity), let's look at theos without the article under this heading .

5. Theos without the article and quoting an Old Testament reference to Yahweh

There are only 3 verses which give undeniable evidence that the word theos without the article can be used to reference the name, Yahweh. Of course, it must not be taken to mean that every such occurrence of theos refers to Yahweh's name since satan is also called the god of this world. Just as Kurios without the article was used as a name so also the word God without the article is seen to be used as a name.

• **Matt. 4:4** *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (of-Deity).*

This quotes **Deut. 8:3** ... *that he might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of Yahweh doth man live.* God (without the definite article) here in Matt 4:4 is, without question, referencing Yahweh in the OT.

• **John 6:45** *It is written in the prophets, And they shall all be taught of God (of-Deity). Every one that hath heard from the Father, and hath learned, cometh unto me.*

This verse is considered by most reference bibles as a quote from or a reference to **Is. 54:13** ... *And all thy children shall be taught of Yahweh; and great shall be the peace of thy children.* OR to **Jer. 31:34** ... *and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and their sin will I remember no more.* The one called God (without the definite article) is Yahweh in the Old Testament scriptures. We should also note that Christ then goes on in **John 6:45** to link this 'Deity' (Yahweh) to the Father as one separate from Himself.

• **Rom. 4:17** ...*as it is written, A father of many nations have I made thee before him whom he believed, even God (God), who giveth life to the dead, and calleth the things that are not, as though they were.*

A quote from **Gen 17:5** *Neither shall thy name any more be called Abram, but thy name shall be Abraham. For the father of a multitude of nations have I made thee.* Here Abram

hears from Yahweh (see **Gen 17:1**) who, in this New Testament passage, is “God, the one making alive the dead”. God here is Yahweh.

These are the only three New Testament verses which directly and unambiguously connect Yahweh to the word theos (without the article). There are however many other times in the New Testament (see next heading) where theos (without the article) POINTS directly to Yahweh but do not have the unambiguity of the above three verses. Let’s consider these verses now.

6. Theos without the article and undoubtedly signifying Yahweh

We will see quite a few more examples where theos (without the article) is used as a name to refer to Yahweh though it can’t be proved so by referencing an Old Testament quote. Many examples under this heading have no comment since it is fairly obvious the one who is called theos in these 13 verses can only be Jesus’ Father, the Deity, Yahweh.

• **Luke 1:35** *And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God (God’s son).*

Notice there is no definite article before the word ‘son’ in the Greek nor before the word ‘God’ in the Greek. Thus the translation of the last two Greek words of this verse would simply be “God’s son”. We can not prove by reference to an Old Testament quote that God here is Yahweh, but such an understanding would be consistent with the rest of the New Testament since it is hard to see who else Jesus is the son of, if not Yahweh. It is beyond reasonable doubt then that Jesus is here Yahweh’s Son. It is also interesting that Jesus is referred to as Yahwey’s son in **Ps 2:7, 12** ...7 *I will tell of the decree: Jehovah said unto me, Thou art my son; This day have I begotten thee. ...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.*

• **Luke 2:52** *And Jesus advanced in wisdom and stature, and in favor with God and men.*

“God, θεος” here (without the article) could be taken to refer generally to the whole family of beings which we call deity, just as ανθρωπος, man, refers generally to the human family we call humanity. Alternatively, God here may refer to Yahweh. In this case it is impossible to know for certain from our English translations. Nevertheless, the fact the Greek word for God here is singular and the word for men is plural helps us determine that God here refers to the single being, Yahweh.

• **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.*

The word, Son, in this verse is in some Greek manuscripts the word, God. Which should it be? Since Dr Ivan Panin, using his method of determining the correct original word by Bible Numerics, has determined it should be God and not son. Thus the verse should read: ...*No man hath seen God at any time; the only begotten God, who is in the bosom of the Father, he hath declared him.* It can be reasonably argued, that the first occurrence of the word, God, in this verse must be Yahweh since this God is Jesus’ Father.

• **Acts 7:55** *But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God (of-the Deity)*

Here we have God without the article and God with the article. The first occurrence must reference the name, Yahweh, since the second occurrence designates this being as The Deity. Obviously there are two separate beings seen by Stephen, Jesus and the Deity.

• **Rom. 8:17** *...and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.*

If we are heirs of God and joint-heirs with Christ, then the one with whom we are joint-heirs can not be God. So it is more than reasonable to assume that God here references the name, Yahweh.

• **2Cor. 1:21** *Now he that establisheth us with you in Christ, and anointed us, is God; Theos without the article is here different to Christ and so again this God references the name, Yahweh. It is Yahweh who is the doer of the establishing and anointing.*

• **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.*

Who else can this be referring to if not Yahweh? God here is Yahweh.

• **1Th. 5:18** *...in everything give thanks: for this is the will of God in Christ Jesus to you-ward.*

Again God here is not Christ and so must be Yahweh.

• **Heb. 1:6** *And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.*

Whoever we might think God is here, He is the one who brings Jesus again into the world. Theos here has to be Yahweh.

• **1Pet. 1:21** *...who through him are believers in God, that raised (unto God, the one having raised) him from the dead, and gave him glory; so that your faith and hope might be in God.*

Several times the New Testament tells us the Deity, Yahweh, raised Jesus from the dead. So in both cases here God without the article is Yahweh.

• **1Pet. 2:5** *...ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.*

The sacrifices are acceptable to God THROUGH Jesus. Again theos here has to be Yahweh.

• **1Pet. 3:21** *...which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;*

Again God here has to be Yahweh.

• **2John 1:9** *Whosoever goeth onward and abideth not in the teaching of Christ (of the Christ), hath not God (Deity): he that abideth in the teaching, the same hath both the Father and the Son.*

Plainly, the Father is the one called God and since we have shown elsewhere that the Father is Yahweh, therefore God here must be Yahweh.

In reviewing this last section, we see there are some 88 cases where it is not unreasonable to translate the Greek words kurios and theos as Yahweh. It goes without saying this change will affect the understanding of scripture for many. For example, there are a number of places in the New Testament where the words, *the Lord*, occur in a reference to an Old Testament quote, which most people will see as referring to Jesus instead of Yahweh. The classic example is **Rom 14:11** *...For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.* Most think the word Lord here is Jesus but it is not since this is a quote from the Old Testament where the word Yahweh is used.

In summarising *Who Really is "the God"?*, we see scripture telling us plainly that:

- **The Deity is the Almighty**
- **The Deity is the Father: Jesus' Father and our Father**
- **The Deity is called Father Deity**
- **Only One is The Deity**
- **The Deity is the Highest Deity**
- **Certain words in the New Testament clearly refer to Yahweh**

The next major section of this document examines who Jesus is according as the Bible tells us in its own words.

2. Who is Jesus?

Some might think this a ridiculous question but it is best we find out what scripture actually says about Him. Hopefully then we can toss away those wrong ideas we may have and adopt just what scripture tells us.

The previous section answered the question, Who is the Deity? Of course, the previous section could have said much much more but here I am establishing who the God and Jesus are in relation to each other. This section answers the question, Who is Jesus and we will see His relation to the one called, the Deity.

To begin with, I want to talk more generally before getting to the specifics a little further down. In John 1:1 it says “In the beginning was the Word (logos), and the Word (logos) was with God, and the Word was God”. For most readers the portrayal of Jesus here as God in our translations is as far as it goes for most people. Never a thought is given to John 10:34-36 where these words of Jesus are recorded: “... “Has it not been written in your Law, ‘I SAID, YOU ARE GODS’? 35 “If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?” This John 10 verse should make us stop and think about what this word “god” means.

Unfortunately, what we have in John 1:1 in the ASV, and in nearly all translations, is not what is in the Greek. One very small but very significant word in the Greek is missing in our English translations. Literally the Greek says: In beginning was the Word, and the Word was with the God, and the Word was God. Notice the definite article before the first occurrence of God but not before the second occurrence. That small word, *τον*, in the Greek, which is left out of nearly all translations, here makes a big difference and elsewhere too as this study reveals. Now, it is difficult for most people to use the phrase, THE GOD, because we have already grown accustomed to using the word, God, wrongly as a personal name. We say in conversation, God did this and God did that, just like we would say Paul did this and John did that. For the sake of making things crystal clear, I repeat here some statements made earlier in this study.

The Greek word translated God, “*theos, θεος*” is a common collective noun. Common nouns describe general things whereas proper nouns (names) describe specific things. Thus the word, “*theos, θεος*”, God, is NOT a name. When Paul the apostle writes there are many gods, he is talking about a general category of beings which we would call ‘deity’ much like the words clergy, enemy and family are common collective nouns for their respective groupings. The common collective noun, deity, encompasses ALL deity and includes the Father Deity, the Father of lights, the one we would call the Deity above all deities, but it also includes Satan, the deity of this world, and presumably includes many more, since the Spirit through Paul in 1Cor 8:5 tells us there are many deities. If then there be many deities and if there be one who is head over all deities then we would expect that that one would be specified more clearly. The Greek has a way, which we have in English too, of making the general into something specific simply by adding a small special-adjective called the definite article, the. As a typical example, in English we don’t have in any of our translations the phrase, The Son of THE God, as the Greek most definitely nearly always has. Rather our translators have just written, The Son of God. This is again unfortunate because Jesus is not just the Son of Deity but rather, as Greek scripture specifies, he is the Son of THE Deity.

Our English word ‘God’ which is used to translate the Greek word “*θεος*”, generally does not like taking the definite article, as *theos* often has in the Greek. A far better word to use in translating *theos* is the word ‘deity’ which, in English, does take the definite article without straining our thinking like “the God” does. Using the word deity also gets away from the wrongly ingrained idea that the word ‘God’ is a name.

In this article, the phrase “the Deity” as a translation of *ὁ θεος*, is seen to be very significant especially when it is used without any qualification. By qualification, I mean the phrase, *the deity* is not modified by any other words. For example, in the following two expressions, *the deity of this world* and *the deity of the spirits of the prophets*, the phrase *the deity* is qualified/modified by the phrases *of this world*, and *of the spirits of the prophets*. Thus in unqualified form we would just find the words,

the deity, without any modifying/qualifying words and as such it points to just one deity, the Deity, whom we have already seen is the Father, Yahweh.

Returning to John 1.1, the Greek has the definite article present and I presume the Spirit had a reason for including it the first time and not the second. If we remove the idea of a personal name by using the word 'Deity' instead of God to translate *theos*, we can also keep the article without straining the English. So we now have: In beginning was the Word (*logos*), and the Word (*logos*) was with THE DEITY, and the Word (*logos*) was DEITY. Now, perhaps, we can better understand the relationship between Jesus, the Logos, and the Deity in this verse. The Logos, according to this verse, was DEITY but he was not THE DEITY for He was "WITH the Deity". The Logos had the attributes of deity but he was not The Deity. That is reserved for the Deity, Yahweh, Jesus' Father, as this document has clearly shown so far and will continue to do so.

Before THE LOGOS became flesh he was spirit and existed "WITH THE DEITY". What is meant by "with THE deity"? Let's first look at who possesses this logos. In Rev. 19:13 Jesus is "clothed with a robe dipped in blood, and His name is called The Logos of the Deity." Jesus IS the logos of the Deity. That is why He is called THE LOGOS. Jesus speaking to His Father in John 17.17 says "The logos of you is truth". It is this logos OF the Father, this particular aspect of the Father, which the Father begets in human form when The Logos became flesh and which we know as Jesus. This logos comes out of the Father and is sent by the Father, and as such is the offspring/son of the Father just as a human son comes out of his human father and is his son. And just as a human son is not the father so also Jesus is not the Father. Peter in Matt 16:16 speaks of Jesus by revelation from the Father 'Thou art the Christ, the Son of the living Deity.' Jesus is the SON of the Father, the living Deity. Jesus is NOT the Deity. Hence the logos was WITH the Deity.

Jesus became and still is to this day the human personification of the logos of the Father but He now has a glorified resurrected human body. Jesus has become ...the beginning of the creation of the Deity (Rev 3:14), ...He is the the beginning, the firstborn from the dead. (Col 1:18), ...the firstborn of all creation (Col 1.15), ...the firstborn among many brothers (Rom. 8:29), ...the firstfruits of them that are asleep (1Cor. 15:20), ...the first begotten of the dead (Rev 1:5). 'Tis interesting in these last short verse quips that we get a glimpse of the overall purpose of the Deity for humanity, His Son being the first of this new creation in whom the Deity is to become all in all.

Let's now consider the scriptures which show the relationship of Jesus to the Father under the following subheadings :

- 1 — Jesus is the Christ and The Deity's Christ
- 2 — Jesus is Yahweh's Child
- 3 — Holy/Kindly One of the Deity
- 4 — Only Begotten
- 5 — Jesus is Son of the Deity/of Yahweh/of the Father
- 6 — Jesus is Lord, our Lord
- 7 — One is Lord

1. — Jesus is the Christ and The Deity's Christ

These scriptures look at those in which Jesus is specified as "the Christ" in the Greek. In all cases the distinction between the Father/Yahweh and the Son is clearly seen.

- Luke 2:26 ... And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ (the Christ of Kurios).

Since we know that Yahweh's anointed one is the Messiah (the Christ in the Greek) then we can only assume that here Jesus is the Christ of Yahweh i.e. Yahweh's anointed one. Notice too that Kurios without the definite article clearly refers to Yahweh.

- Luke 4:41 ... And demons also came out from many, crying out, and saying, Thou art the

Son of God (of the Deity). And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

Jesus shows that even the demons knew that He was “the Christ”, “the SON of the Deity”. Jesus is not the Deity, but He IS the Son of the Deity.

- Luke 9:20 ... And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God (The Christ of the Deity).

Peter tells us plainly that Jesus is “the Christ OF the Deity”.

- Luke 23:35 ... And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God his chosen (the Christ of the Deity, the chosen *one*).

The Judean rulers well understood the concept of the Deity having a chosen one which He would send and anoint, the one called the Messiah, or the Christ in the Greek language.

- Acts 2:36 ... Let all the house of Israel therefore know assuredly, that God (the Deity) hath made him both Lord and Christ, this Jesus whom ye crucified.

Peter makes it plain to us that The Deity is the one who made Jesus both Lord and Christ.

- Acts 3:18 ... But the things which God (the Deity) foreshowed by the mouth of all the prophets, that his Christ (the Christ of Him) should suffer, he thus fulfilled.

Peter tells us that the Deity spoke through his prophets, saying the Christ of Him would suffer.

- Acts 4:26 ... The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord (the Kurios), and against his Anointed (the Christ of Him):

Jesus is the Christ of The Kurios, The Lord. This NT verse is a quote from Ps 2:2 and has already been discussed under a previous heading.

- 1John 5:1 ... Whosoever believeth that Jesus is the Christ is begotten of God (out-of the Deity): and whosoever loveth him that begat, loveth him also that is begotten of him.

Plainly the Christ is not the Deity but comes out of the Deity.

- 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 our Lord (of the Lord of us) and of his Christ (the Christ of Him):...

The Lord of us and the Christ of him are respectively the Father (Yahweh) and Jesus.

- Rev. 12:10 ... And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God (of the Deity of us) , and the authority of his Christ (of the Christ of Him): for the accuser of our brethren is cast down, who accuseth them before our God (the Deity of us) day and night.

Again we see the separation of “the Deity of us” and “the Christ of Him”. Jesus IS the Deity’s Christ.

- 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 God (of the Deity) and of Christ (of the Christ), and shall reign with him a thousand years.

Even after the first resurrection, there is a clear distinction between the Deity and the Christ of him.

These eleven scriptures show clearly that Jesus is the Christ of the Deity, that the Deity and the Christ are two different beings, and that Jesus comes out of the Deity. Jesus is Yahweh’s anointed one.

2. — Jesus is Yahweh’s Child

These scriptures are included in this article because, not only do they show Jesus’ relationship to the Deity, but they are unusual in that, even after Jesus has gone back to His Father, the disciples in Acts 3 and 4 refer to Him by the term, child. The Greek word from which this term is derived is *παις* and is variously translated in the KJV (and most other versions) as servant, child, maid, maiden,

son and young man. The word however simply means child (male or female) just as the verb derived from it, *παίζω*, means to do what children do, i.e. play.

It is my strong belief that unless we put in our English translations what is actually in the Greek, we have no hope of understanding the fullness of what scripture has to say. Unless we put in our translations such words as child, as used here, we can not even begin to see if there is any importance or significance to the use of this word in these texts and how they may relate to other texts. I find it seriously disturbing that our translators have not done this.

- Matt. 12:18 ... Behold, my servant (the child of me) whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

Jesus is the child of Yahweh in this quote from Is. 42:1 “Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles”. Further on in Is 42:5 we are told who is speaking, “Thus saith God Yahweh (the El, Yahweh), he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein”.

- Acts 3:13 ... The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant (the child of Him), Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers is Yahweh. Thus Jesus is Yahweh’s child.

- Acts 3:26 ... Unto you first God (the Deity), having raised up his Servant (the child of Him), sent him to bless you, in turning away every one of you from your iniquities.

Jesus again is the child of the Deity.

- Acts 4:27 ... for of a truth in this city against thy holy Servant (the holy child of you), Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together...

The ‘thy’ and ‘thou’ in this verse refers to “the Deity” in verse 24 where it is shown from the Old Testament quote (see comment for next verse) that “the Deity” refers to Yahweh whom the disciples in verse 24 addressed as ‘Despota’ (Sovereign), the one having made the heaven, and the earth, and the sea and all the *things* in them. Jesus IS Yahweh’s holy child.

- Acts 4:29-30 ... And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant (child), Jesus.

This is all part of a supplication (verses 24-30) uttered by a group of Christians. It begins in Acts 4:24 “And they, when they heard it, lifted up their voice to God (to the Deity) with one accord, and said, O Lord (the Greek here is not ‘Kurios’ as might be thought from the translation but rather “Despota”), thou that didst make the heaven and the earth and the sea, and all that in them is:” This is considered a quote from one of three possible sources: 1) Ex20:11 “for in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the sabbath day, and hallowed it...”, OR 2) Neh 9:6 “Thou art Yahweh, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee...” OR 3) Ps 146:5-6. “Happy is he that hath the God of Jacob for his help, Whose hope is in Yahweh his God: 6 Who made heaven and earth, The sea, and all that in them is; Who keepeth truth for ever....”

Again Jesus is called Yahweh’s child.

In these verses, Yahweh, the one called “the Deity” and addressed here as ‘Despota’ (from which we get our English word Despot), is designated as the creator and the same is said elsewhere in scripture. Our English translations however, give us to believe that Jesus is the creator in two such NASB verses as:

1 Cor. 8:6 yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, **by whom** are all things, and we *exist* through Him... AND

Col. 1:16 For **by Him** all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created through Him and for Him.

Fortunately the ASV has the accurate translation for the highlighted words in these two verses:

1 Cor. 8:6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, **through whom** are all things, and we through him... AND

Col. 1:16 for **in Him** were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;

through is the correct translation of the Greek word *δια* (*dia*) with the genitive case before the word **whom**. *Dia* with the genitive case consistently means **through**, in the sense of **by agency of**. It never means **by**. Its correct use is also seen in the following verses.

John 1:3 All things were made **through him**; and without him was not anything made that hath been made... AND Heb. 1:2 hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, **through whom** also he made the worlds (literally: ages);

There is a big difference between by Him and through Him. Some may say this is just quibbling over semantics but it is important if we wish to maintain the consistency present throughout scripture. Without any doubt the Logos of Yahweh played a part, for the Logos is an integral part of Yahweh but the creator, we are told, is Yahweh, the Deity, Himself and this is stated clearly a number of other times in the NT.

3. — Holy/Kind One of the Deity

The phrase “Holy One of...” occurs a handful of times in reference to Jesus in the NT translations but not all are correct translations. Nevertheless they are all included here since they speak of Jesus in relation to the Deity. The differences will be explained as they arise in the following verses. Note too that the word One in the following verses is not present in the Greek (hence it is in italics in the bracketed literal translations) but is added for good readability in our English versions.

- Mark 1:24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God (the Holy *one* of the Deity). AND Luke 4:34 ... Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God (the Holy *one* of the Deity).

Twice by demons Jesus is called the Holy *One* OF the Deity. Obviously, this Holy *One* OF the Deity can not be the Deity. Even the demons understood this separation of the two.

- John 6:69 ... And we have believed and know that thou art the Holy One of God (the Holy *one* of the Deity).

Peter calls Jesus the Holy *One* OF the Deity and again we see the distinction between the two.

- Acts 2:25-28 ... For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: 26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: 27 Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One (the loving/kind *one* of you) to see corruption. 28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance.

These Acts verses quote Ps 16:8-11 “8 I have set Yahweh always before me: Because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth; My flesh also shall dwell in safety. 10 For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption” and shows the distinction between Yahweh and Jesus. David is speaking to us

about Yahweh and Yahweh's benevolent One.

Note: the translation 'Holy' here in Acts is not correct. It is NOT the word *αγιος* which is everywhere else consistently translated 'holy' and rightly so. The word here is *οσιος* and should be translated something like "loving/kind (one)" or "benevolent (one)". Nevertheless, this verse shows once again that Jesus is not Yahweh but that he is the "loving-kind/gentle" one OF Yahweh.

- Acts 13:35 ... Because he saith also in another psalm, Thou wilt not give thy Holy One (the loving/kind *one* of you) to see corruption.

The same exact same comment for Acts 2:25-28 above applies here.

4. — Only Begotten of the Father/of the Deity

Only-begotten (*μονογενης*) is a Greek term in the NT which simply means only-born, i.e. sole begotten child. Isaac is Abraham and Sarah's only-begotten in Heb 11:17 and rightly so since Abraham only had one child by Sarah even though he had had another child by Hagar. The scriptures which follow show that Jesus is the only begotten of the Father, the Deity.

- John 1:14 ... And the Word became flesh, and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth.

Jesus is not the Father. He is the only begotten from the Father.

- 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.

This verse is included here since there is variation in the manuscripts regarding the word Son. In some other Greek MSS the word 'Son' (*υιος*) in Jn 1:18 is the Greek word "*θεος*", Deity/Deity. Which MSS are correct? This raises the whole issue of what did the Spirit's original autograph say. Dr Ivan Panin on the basis of bible numerics says it should be "*θεος*" and this is what I currently accept. Thus it properly reads "the only begotten deity". Despite this confusion, Jesus, as John 1:1 tells us, was Deity and as such is the only deity who was only-begotten from the bosom of the Father.

- John 3:16 ... For God (the Deity) so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Jesus is the only begotten son of the Deity.

- John 3:18 ... He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God (of the Deity).

Jesus is the only begotten son of the Deity.

- 1John 4:9 ... Herein was the love of God manifested in us, that God (the Deity) hath sent his only begotten Son into the world that we might live through him.

The Deity sends His only begotten son.

Clearly, if Jesus is the only-begotten son of the Father/the Deity, He can not be the Father, the Deity.

5. — Jesus is Son of Yahweh/of the Deity/of The Father

In the previous heading we looked specifically at Jesus as the only begotten one. Some of those verses spoke also of Jesus as a Son. These will be repeated under this heading but with the emphasis this time on Jesus as a Son.

In this document so far, it has been clearly established that Yahweh is The Deity, the Father and so in the following verses it will be seen that Jesus is the son of Yahweh, the son of the Deity, the son of the Father.

It is to be noted in our translations, that Jesus is always called the son of God. However, in nearly all instances, the Greek very definitely has the Son of THE God. There are six exceptions (John 19:7, Rom. 1:4, Matt. 14:33, Mark 15:39, Matt. 27:43, Matt. 27:54). These six are of particular interest and will be discussed toward the end of this section.

Since there are quite a number of these scriptures all saying the same thing, little individual comment, if any, will be made at each verse.

Jesus is Son of Yahweh:

- Matt. 2:15 ... and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord (Kurios) through the prophet, saying, Out of Egypt did I call my son.

A quote from Hosea 11:1 “When Israel was a child, then I loved him, and called my son out of Egypt”. Note that the speaker of this verse is given in verse 11, “They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith Yahweh”. This tells us it is Yahweh speaking in verse 1. By simple deduction ‘Lord’ here in Matt is Yahweh and so Jesus is Yahweh’s son.

- 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?

These words quote Psa. 2:7 “I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee”. Hebrews 1:5 recounts Yahweh speaking of JESUS’ resurrection. No doubt the words of 2Sam 7:11-14 were also in mind, “Moreover Yahweh telleth thee that Yahweh will make thee a house. 12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;” Without any doubt all this is Yahweh speaking of His son.

- Heb. 5:5 ... So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

This verse again quotes Ps 2:7 I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee. The first part of verse 7 of this Psalm tells us who is speaking these words. Yahweh thus calls Jesus His son.

Jesus is Son of the Deity:

In our understanding of Jesus being the son of the Deity, we must not forget that we too are to become sons of the Deity. This is stated many times in scripture but ever so succinctly in Rev. 21:7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son. This is how we become JOINT heirs with Christ. (Rom 8:17). Many of the following verses have no comment as it is plain that Jesus is the son of the Deity.

- Matt. 4:3 And the tempter came and said unto him, If thou art the Son of God (of the Deity), command that these stones become bread. AND Luke 4:3 ... And the devil said unto him, If thou art the Son of God (of the Deity), command this stone that it become bread.

Even though it is Satan speaking, he definitely recognises Jesus as the son of the Deity.

- Matt. 4:6 and saith unto him, If thou art the Son of God (of the Deity), cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. AND Luke 4:9 ... And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God (of the Deity), cast thyself down from hence:

Same as last comment.

- Matt. 8:29 ... And behold, they cried out, saying, What have we to do with thee, thou Son of God (of the Deity)? art thou come hither to torment us before the time?

Even though they are demons speaking, they too recognise Jesus as the son of the Deity.

- Matt. 16:16 ... And Simon Peter answered and said, Thou art the Christ, the Son of the living God (of the Deity, the living).

- Matt. 26:63 ... But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God (of the Deity).

- Matt. 27:40 ... and saying, Thou that destroyest the temple, and buildest it in three days,

save thyself: if thou art the Son of God (of the Deity), come down from the cross.

- Mark 3:11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God (of the Deity) AND Mark 5:7 ... and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity, the Most High)? I adjure thee by God, torment me not..

Again demons recognise Jesus as the son of the Deity.

- Luke 1:32 ... He shall be great, and shall be called the Son of the Most High: and the Lord God (Kurios, the Deity) shall give unto him the throne of his father David:

These are the words of Gabriel sent from the Deity (verse 26). In verse 32 “Kurios, the Deity” calls the one to whom He will give the throne of David, the Son OF the Most High. This article has already established that, the Deity, Yahweh, is the Most High and now we see Jesus is His son.

- Luke 3:23ff And Jesus himself, when he began *to teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, ... the *son* of Seth, the *son* of Adam, the *son of God* (of the Deity).

Luke specifically tells us He is the son of the Deity.

- Luke 4:41 ... And demons also came out from many, crying out, and saying, Thou art the Son of God (of the Deity). And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

Though it is the demons speaking, their testimony is consistent with the rest of NT scripture and they plainly tell us that Jesus is “the Son of the Deity”. Jesus quieted them for they knew that he was “the Christ”. Obviously then, “the Christ” is “the SON of the Deity”.

- Luke 8:28 ... And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity, the Most High)? I beseech thee, torment me not.

- Luke 22:70 ... And they all said, Art thou then the Son of God (of the Deity)? And he said unto them, Ye say that I am.

- John 1:34 ... And I have seen, and have borne witness that this is the Son of God (the son of the Deity).

- John 1:49 ... Nathanael answered him, Rabbi, thou art the Son of God (of the Deity); thou art King of Israel.

- John 3:16 ... For God (the Deity) so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Not only is Jesus the Son of the Deity but, as we saw earlier, specifically the only begotten offspring of the Deity.

- John 3:17 ... For God (the Deity) sent not the Son into the world to judge the world; but that the world should be saved through him.

- John 3:18 ... He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God (of the Deity).

- John 5:25 ... Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God (of the Deity); and they that hear shall live.

- John 10:33-36 ... The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, ye are gods (deities)? 35 If he called them gods (deities), unto whom the word of God (the logos of the Deity) came and the scripture cannot be broken, 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God (Son of the Deity)?

In John 10.33-36 the Judeans were upset that Jesus made himself out to be deity. So Jesus quotes Ps 82.6 I said, ye are deities. Jesus then tells them that the scripture called them deities to whom the logos of the Deity had come and yet here is The Logos of The Deity Himself, standing right in front of them. Their utter delusion must surely have been so apparent when they realised they had none of the powers Jesus had and yet they wanted to kill Him for saying He was the Son of the Deity.

John 5:18 is the first time the Judeans get upset when Jesus was “calling God (the Deity) His own Father, making Himself equal with God (the Deity).” Despite their upset, these Judeans in John 8:41 said the exact same thing about themselves to Jesus, “We were not born of fornication; we have one Father: God (the Deity).” This means they considered themselves to have the Deity as their Father but they would not allow Jesus to have the Deity as His Father as His ‘breeding’ was wrong. For this they sought to kill Him (John 10.33). These Judeans believed that their Father was THE DEITY. Jesus however, tells them in John 8.44 “You are of your father the devil.” How could they get it so wrong. This is the most classic case of religious people thinking they were right when they were actually dead wrong. This is an even more sobering and warning thought for ourselves in these days.

As an aside, this John 10.33-36 scripture raises some interesting questions not the least of which is: What does it mean to be deity?

- John 11:4 ... But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God (of the Deity) may be glorified thereby.

- John 20:31 ... but these are written, that ye may believe that Jesus is the Christ, the Son of God (of the Deity); and that believing ye may have life in his name.

- Acts 9:20 ... And straightway in the synagogues he proclaimed Jesus, that he is the Son of God (of the Deity).

- Acts 13:33 ... that God (the Deity) hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

- Rom. 1:9 ... For God (the Deity) is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers

- Rom. 5:10 ... For if, while we were enemies, we were reconciled to God (to the Deity) through the death of his Son, much more, being reconciled, shall we be saved by his life;

Note, we are reconciled to the Deity. We are not reconciled to Jesus by the death of Jesus. The Son is plainly a distinct being separate from the Deity. Notice too there are two steps here: 1) Reconciliation to the Deity is through Christ’s death while 2) Salvation is through His life and comes as a process after reconciliation. Could these steps relate to the three aspects of John 3:3 & 3:5? I think so.

- Rom. 8:3 ... For what the law could not do, in that it was weak through the flesh, God (the Deity), sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:

The Deity sends His own Son.

- Rom. 8:28-29 ... And we know that to them that love God (the Deity) all things work together for good, *even* to them that are called according to *his* purpose. 29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren (brothers):

The Deity of verse 28 conforms us to the image of his Son. Jesus is the first son of many who will be his brothers.

- 1Cor. 1:9 ... God (the Deity) is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Jesus Christ is the Deity’s son.

- 1Cor. 15:28 ... And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God (the Deity) may be all in all.

Again Jesus is the Son of the Deity. For a time the Deity has given all power and authority to His Son, but even while this is the case it is the Father who is putting Christ’s enemies under Christ’s feet. Psalm 110.1-2 says the same. The reign of Christ ends (but the kingdom does not end) when Christ hands back the kingdom to His Father at which point Christ Himself is again subject to His Father, that the Deity might be all in all. It is the Father who always maintains absolute control. Incidentally, what a mind-boggling thought is the statement “that the Deity might be all in all”.

- 2Cor. 1:19 ... For the Son of God (of the Deity), Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea.

Jesus Christ is the son of the Deity, plainly stated. Actually the Greek here is even more spe-

cific. Verse 19 begins: ...the, of-the God, son.... The words *the* and *son* are interposed by the phrase *of-the God*. The way it is written here in the Greek gives great emphasis to the phrase *of-the God*.

- Gal. 2:20 ... I have been crucified with Christ; and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God (the faith of the Son of the Deity), who loved me, and gave himself up for me.

Jesus is again the son of the Deity but notice too that it is literally the “faith OF the Son of the Deity” NOT the faith which is IN the son of the Deity. A whole study in itself could be done on the faith OF Jesus which is nearly everywhere wrongly translated faith IN Jesus.

- Gal. 4:4 ... but when the fulness of the time came, God (the Deity) sent forth his Son, born of a woman, born under the law,

The Deity sends forth his son. The Logos does not come of its own volition, He is sent.

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

- Eph. 4:13 ... till we all attain unto the unity of the faith, and of the knowledge of the Son of God (of the Deity), unto a fullgrown man, unto the measure of the stature of the fulness of Christ:

- Col. 1:3 ... We give thanks to God the Father (to the Deity, Father) of our Lord (of the Lord of us) Jesus Christ, praying always for you,

Thanks are directed to the Deity, Father of the Lord of us, Jesus Christ. Jesus must therefore be the Deity’s son.

- 1Th. 1:9-10 ... For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God (unto the Deity) from idols, to serve a living and true God (Deity), 10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus (Jesus), who delivereth us from the wrath to come.

The Deity is the living and true Deity for whose son we wait.

- Heb. 1:1-2 ... God (The Deity), having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in his Son (in a Son), whom he appointed heir of all things, through whom also he made the worlds (ages);

The Deity now speaks to us in a son. We should listen to Him! Incidentally, the word ‘his’ in the phrase “in his Son” does not occur in the Greek and should simply be translated “in a Son” just as they correctly do in Heb 3:6 and 7:28. Incidentally the word, worlds, should be the word, ages.

- Heb. 1:8 ... but of the Son he saith, Thy throne, O God (the Deity) is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.

Jesus is the son of the Deity. This is a direct quote from Ps 45:6 in the Septuagint. The difference between the Septuagint and the Hebrew text here raises the whole question of Old Testament text corruption. Despite this however, there are no alternative Greek readings for the first quarter of this NT verse. The Greek literally says, “the throne of you the Deity” It is not “O Deity” but “the Deity”. The Greek word is NOT Omega, Ω, for the English O, but the Greek for the definite article “the”, “ὁ θεος, ”the Deity”. The Spirit is well able to use Omega, Ω, to represent ‘O’ as He does some 17 times in the NT as follows: Matt. 15:28, Matt. 17:17, Mark 9:19, Luke 9:41, Luke 24:25, Acts 1:1, Acts 13:10, Acts 18:14, Acts 27:21, Rom. 2:1, Rom. 2:3, Rom. 9:20, Rom. 11:33, Gal. 3:1, 1Tim. 6:11, 1Tim. 6:20 and James 2:20. “O Deity” is not correct and implies something which does not accord with the rest of scripture.

How then should Heb 1:8 be translated? The answer is the same way this grammatical structure is done elsewhere in the NT where two nominative case nouns require the supply of the verb “to be” to finish the sentence. Remember the chant in English, the verb “to be” takes the same case after it as before. The Greek has the same grammatical structure. Thus Heb 1:8 should read “...the throne of thee *is* the Deity into the age of the age..”.. That this is correct is seen in the very next part of the verse where the word for ‘staff’ occurs twice in the nominative case and the verb “to be” must be supplied to make the sentence complete. The grammar patterns are almost identical. In any case, if there were any doubt, the very next verse clears the issue if we will hear what it says. “Thou hast loved righteousness, and hated iniquity; Therefore God (the Deity), thy God (the Deity of you), hath anointed thee With the oil of gladness above thy fellows”.

• Heb. 4:14 ... Having then a great high priest, who hath passed through the heavens, Jesus the Son of God (of the Deity), let us hold fast our confession.

• Heb. 6:6 ... and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God (of the Deity) afresh, and put him to an open shame.

• Heb. 7:3 ... without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God (of the Deity), abideth a priest continually.

• Heb. 10:29 ... of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God (of the Deity), and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

This once again speaks of the son of the Deity.

• 1John 1:7 ... but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son (the son of Him) cleanseth us from all sin.

Jesus is the Son of Him, but who is Him. Verse 5 tells us that Him is the Deity.

• 1John 3:8 ... he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God (of the Deity) manifested, that he might destroy the works of the devil.

• 1John 4:9 ... Herein was the love of God (of the Deity) manifested in us, that God (the Deity) hath sent his only begotten Son into the world that we might live through him.

The Deity sends His only begotten Son.

• 1John 4:10 ... Herein is love, not that we loved God (the Deity), but that he loved us, and sent his Son to be the propitiation for our sins.

It is the Deity who sends His son.

• 1John 4:15 ... Whosoever shall confess that Jesus is the Son of God (of the Deity), God (the Deity) abideth in him, and he in God (the Deity).

• 1John 5:5 ... And who is he that overcometh the world, but he that believeth that Jesus is the Son of God (of the Deity)?

That Jesus is the Son of the Deity is a necessary belief if we wish to overcome the world. What then of those people who believe that Jesus IS the Deity and not the son of the Deity?

• 1John 5:9 ... If we receive the witness of men, the witness of God (of the Deity) is greater: for the witness of God (of the Deity) is this, that he hath borne witness concerning his Son (concerning the Son of Him).

The Deity testifies concerning the Son of him.

• 1John 5:10 ... He that believeth on the Son of God (of the Deity) hath the witness in him: he that believeth not God (the Deity) hath made him a liar; because he hath not believed in the witness that God (the Deity) hath borne concerning his Son.

We too must believe the testimony which the Deity bears concerning His Son.

• 1John 5:11 ... And the witness is this, that God (the Deity) gave unto us eternal life, and this life is in his Son.

The life which the Deity gives us comes to us in His Son. Only when we are IN His son will we have this life. Why is it in His Son? Because everything comes from the Father but all comes to us through His son.

• 1John 5:12 ... He that hath the Son hath the life; he that hath not the Son of God (of the Deity) hath not the life.

• 1John 5:13 ... These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God (of the Deity).

Jesus is again the Son of the Deity and we must believe UNTO the name of Him.

• 1John 5:20 ... And we know that the Son of God (the son of the Deity) is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true Deity, and eternal life.

• Rev. 2:18 ... And to the angel of the church in Thyatira write: These things saith the Son of God (of the Deity), who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

The following 7 verses are the only ones where the definite article does NOT occur before the word, God, as in the expression, son of God. For this very reason they make themselves somewhat conspicuous. Initially, it could be thought that the Greek texts we use, might be deficient, but there are no known various readings on these verses among existing manuscripts. We are left therefore to discover the significance for ourselves.

The first three verses together demonstrate the importance of taking seriously 2Peter 1:20 "...no prophecy of scripture is of private (its-own) interpretation". It MUST be considered along with the rest of scripture. These three verses show us the need to search scripture carefully, for the full picture is gained only when they are brought together. The three verses are:

- Matt. 27:54 ... Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God (a son of Deity).

- Mark 15:39 ... And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God (a son of Deity)

- Luke 23:46-47 ... And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. 47 And when the centurion saw what was done, he glorified God (the Deity), saying, Certainly this was a righteous man.

The first two of these verses, Matt. 27:54 and Mark 15:39, give the expression used by a Roman centurion whom we would have expected to have had little or no concept of a single god, since the Romans had many gods (Acts 17:22-24). Hence the centurion might be expected to express his understanding of this by simply calling Jesus, a son of deity.

However the Luke verse shows that this centurion did understand the concept of a single Deity, The Deity, for this verse says he glorified the Deity. This being the case we could comfortably reckon that this centurion understood this single God concept and it is likely he would have known that this single Deity of the Judeans was called Yahweh. If this premise is accepted then considering how we have already seen in previous pages that the Greek word for God is sometimes used for Yahweh, we could draw the conclusion that the word, God, in both son of God expressions in Matt 27.54 and Mk 15.39, could be translated son of Yahweh.

Let's consider the remaining 5 verses where son occurs with God without the definite article.

- Matt. 14:33 ... And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God (son of deity).

It is reasonable to assume, I think, that these Judeans who were chosen by Christ to be apostles, would have understood their deity to be none other than Yahweh. So God here is Yahweh.

- John 19:7 ... The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God (son of Deity).

The same thinking applies to this verse as to the previous. Here we have Jews speaking and we know they had a very clear idea of who this single deity was, i.e. Yahweh and hence Yahweh's son, for that was their accusation against Jesus.

- Rom. 1:4 ... who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even* Jesus Christ our Lord,

Certainly in this Rom 1:4 verse, theos could easily be understood to be Yahweh from the context, for, who else could it be. Jesus is son of Yahweh with power.

- Matt. 27:43 ... He trusteth on God (the Deity); let him deliver him now, if he desireth him: for he said, I am the Son of God.

We could reasonably speculate that God here is Yahweh, since these Jews were putting Christ to death for this very 'blasphemous' statement for Jesus claimed He was son of Yahweh. They would not have been concerned with Him had He said He was a son of someone else.

- Luke 1:35 ... And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is

begotten shall be called the Son of God (son of Deity).

Once again it is reasonable to assume that God here, of whom Jesus is son, is the one called the Most High. So again Jesus is son of Yahweh.

In all these 7 verses where Jesus is called son of God (without the definite article), it is clear that this God is Yahweh and so Jesus is the son of Yahweh. These verses could also have been part of Section B.8.6 headed “Theos without the article and undoubtedly signifying Yahweh.”

Jesus is Son of the Father:

All these following verses speak of Jesus as the son of the Father.

- Matt. 3:17 and lo, a voice out of the heavens, saying, **This is my beloved Son**, in whom I am well pleased. AND Mark 1:11 And a voice came out of the heavens, **Thou art my beloved Son**, in thee I am well pleased. AND Luke 3:22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, **Thou art my beloved Son**: in thee I am well pleased. AND Matt. 17:5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, **This is my beloved Son**, in whom I am well pleased; hear ye him. AND Mark 9:7 And there came a cloud overshadowing them: and there came a voice out of the cloud, **This is my beloved Son**: hear ye him. AND Luke 9:35 And a voice came out of the cloud, saying, **This is my Son**, my chosen: hear ye him. AND 2Pet. 1:17 ... For he received from God the Father (Father Deity) honor 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:

These are the 7 occurrences of the Father in the NT referring to His Son from out of heaven. 6 times He calls Him “my beloved Son” while in Lk 9:35 He uses a slightly different expression “my Son, my chosen”. Interestingly, as if to complement these 7 scriptures, Jesus 7 times, all in Matthew’s gospel (7:21; 10:32,33; 12:50; 16:17; 18:10,19), speaks of “my Father who is in heaven”.

- Matt. 11:27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. AND Luke 10:22 ... All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

Plainly Jesus is the Son of the Father.

- Mark 12:6 ... He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.

This is part of a parable (parallel with Lk 20:13 mentioned next) which plainly speaks of the Father and His dealings with the Israelite nation. Notice here that the word ‘one’ as applied to Jesus, a beloved son, is a ‘being’ distinct from ‘He’ (i.e. the Father) who sent Him.

- Luke 20:13 ... And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.

This parable clearly talks of the Father and His son.

- John 3:35 ... The Father loveth the Son, and hath given all things into his hand.

The Father, who is in control, loves his Son and puts all into his Son’s 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.

The Father/Son relationship is reiterated.

- John 5:22 ... For neither doth the Father judge any man, but he hath given all judgment unto the Son;

The Father/Son relationship is again stated. We note too that what the Son has, comes from the Father, even judgement but that this judgement does not come till the end of the age. For now, Jesus is sent to rescue the world, John 3:17.

- John 5:23 ... that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent him.

Jesus again is the son of the Father and sent by the Father.

- John 5:26 ... For as the Father hath life in himself, even so gave he to the Son also to have life in himself:

The son does not inherently have life in Himself. It is given Him by the Father.

- John 6:40 ... For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The son and the Father again separate.

- John 14:13 ... And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Jesus concern is that the Father be glorified in the Son.

- Heb. 5:8 ... though he was a Son, yet learned obedience by the things which he suffered;

Jesus was the son of the Father, the one to whom he offered up prayers and supplications with tears in Heb 5:7.

- 1John 1:3 ... that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

Fellowship is with two beings, the Father and His son. Interesting that the Holy Spirit is not mentioned here as part of this fellowship.

- 1John 2:24 ... As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

There are two to abide in, Jesus AND His Father. This 'twosome' we see several times in the NT. Another two good examples are: John 17:3 "And this is life eternal, that they should know thee the only true Deity, and him whom thou didst send, even Jesus Christ" AND 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". Also see 1John 1:3 above.

- 1John 4:14 ... And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

The Father sends His Son.

- 2John 1:3 ... Grace, mercy, peace shall be with us, from God the Father (Father Deity), and from Jesus Christ, the Son of the Father, in truth and love.

Here Jesus is plainly stated as the son of the Father Deity.

As well as the NT scriptures given above, we also find some Old Testament scriptures where Yahweh refers to his son.

- 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?

To whom is the writer referring when he says "his name" and then "his son's name"?

- Ex. 4:22 So you will say to Pharaoh: Thus says Yahweh: My son, My firstborn, is Israel.

Though this is referring to Israel, Yahweh was looking a long way ahead to the bringing of His own son into the world.

- Psa. 2:7 Do let me recount the statute of Yahweh: He has said to Me, My Son are You; I, today, have begotten You.

- Hos. 11:1 When Israel was a youth, then I loved him, And from Egypt I called My son.

All these verses clearly show the separation of the Father and the Son.

6. — Jesus is Prophet/Son of the Most High/Highest One

We are told in Acts 16:17 that the Deity is called the Most High God (the Deity, the Highest), while Melchizedek is called priest of God Most High (of the Deity, the Highest) in Heb 7:1. Then again in Lk 1:35 it is the power of the Most High which causes the conception of Jesus. Without any doubt it is the Deity who is the Highest one of whom Jesus is prophet and son.

These next four verses show that Jesus is the Son/Prophet of the Most High. They need no

comment as the point is made clear in the verse itself.

- Mark 5:7 ... and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity, the Highest)? I adjure thee by God, torment me not.
- Luke 1:32 ... He shall be great, and shall be called the Son of the Most High (son of Highest one): and the Lord God shall give unto him the throne of his father David:
- Luke 1:76 ... Yea and thou, child, shalt be called the prophet of the Most High (prophet of Highest one): For thou shalt go before the face of the Lord to make ready his ways;
- Luke 8:28 ... And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God (of the Deity, the Highest)? I beseech thee, torment me not.

7. — Jesus is Lord/our Lord

In beginning this section, it is necessary to understand that ‘Lord’ both in the Old Testament (Adonay) and in the NT (Kurios) is NOT a name. When used in the vocative case, kurie, it is a TITLE of great respect. We have already seen in Section B.1.8, and reiterated here, that there are many examples of this. In each case kurios is translated lord or sir or master/s: —

- 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;
- 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 Old Testament 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’s writing about many gods and many lords in 1Cor. 8:5;

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. Anyone above us in the hierarchal structure given us in 1Cor 11.3 “But I would have you know, that the head of every man is Christ (the Christ); and the head of the woman is the man; and the head of the Christ is God (the Deity)...” can be referred to as Lord. This is important to keep in mind, since in this section, it will be seen that Yahweh is called Lord and so also is Jesus. This does not mean that Jesus is therefore Yahweh any more than Abraham is Yahweh because Sarah called him lord. In a similar way, to say that because The Father is deity and the Christ is deity, that therefore the Christ is The Father, is demonstrably fallacious reasoning easily demonstrated by the fact that Satan is

also called deity in 2Cor 4.4.

The important issue for us as Christians and demonstrated for us in the NT, is that Jesus is to be OUR Lord, just as 1Cor 8:6 explains. “yet to us there is ... one Lord, Jesus Christ, through whom are all things, and we through him.” The title is used for Jesus to remind us continually of our required obedience to Him. Hear what Jesus says in Luke 6:46 “And why call ye me, Lord, Lord, and do not the things which I say?” Obviously, calling Jesus, Lord, clearly implies obedience to the things He has spoken.

There are 131 instances of Jesus directly being called Lord. There are more indirect/implied references not given here. Most of them have the term “Lord Jesus” which simply emphasises what the Father did i.e. make Him both Lord and Christ, and so little if any individual comment will be made on these occurrences.

- Matt. 17:4 ... And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

- Mark 16:19 ... So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God .

- Luke 1:43 ... And whence is this to me, that the mother of my Lord (of the Lord of me) should come unto me?

Elizabeth speaks of Jesus the same way David refers to Christ as his Lord in Psalm 110:1

- Luke 24:3 ... And they entered in, and found not the body of the Lord Jesus.

- John 8:11 ... And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

- John 11:21 ... Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.

- John 13:36 ... Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

- John 21:21 ... Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?

- Acts 1:21 ... Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us,

- 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.

Jesus is made to be both Lord (and Christ) BY the Deity.

- Acts 4:33 ... And with great power gave the apostles their witness of the resurrection of the Lord Jesus : and great grace was upon them all.

- Acts 7:59 ... And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

- Acts 8:16 ... for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

- Acts 9:5 ... And he *said*, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:

- Acts 9:17 ... And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

- Acts 11:17 ... If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

- Acts 11:20 ... But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

- Acts 15:11 ... But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

- Acts 15:26 ... men that have hazarded their lives for the name of our Lord Jesus Christ.

- Acts 16:31 ... And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

- Acts 19:13 ... But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

- Acts 19:17 ... And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

- Acts 19:5 ... And when they heard this, they were baptized into the name of the Lord Jesus.

- Acts 20:21 ... testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord (the Lord of us) Jesus Christ.

- Acts 20:24 ... But I hold not my life of any account as dear unto myself, 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 God.

- Acts 20:35 ... In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

- Acts 21:13 ... Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

- Acts 26:15 ... And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

- Acts 28:31 ... preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

- Rom. 1:4 ... who was declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even* Jesus Christ our Lord,

- Rom. 1:7 ... To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and *the* Lord Jesus Christ.

- Rom. 4:24 ... but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,

Jesus is to be our Lord and believing upon 'him' who raised Jesus from the dead is a requirement.

- Rom. 5:1 ... Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

Peace with the Deity is only THROUGH Jesus our Lord.

- Rom. 5:11 ... and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Rejoicing in the Deity THROUGH Jesus Christ our Lord.

- Rom. 5:21 ... that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

- Rom. 6:23 ... For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord (the Lord of us).

Jesus is to be the Lord of us.

- Rom. 7:25 ... I thank God through Jesus Christ our Lord (the Lord of us). So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

Paul's thanks are to the Deity but as always through Jesus Christ who is the Lord of us.

- Rom. 8:39 ... nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (the Lord of us).

The love of the Deity is in Jesus, the Lord of us.

- Rom. 10:9 ... because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

We must acknowledge Jesus as Lord but this can only happen if we obey Him, for Jesus says, "why do you call me Lord, Lord and do not the things I say".

- Rom. 13:14 ... But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

- Rom. 14:14 ... I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

- Rom. 15:6 ... that with one accord ye may with one mouth glorify the God and Father of our Lord (of the Lord of us), Jesus Christ.

“The Deity” is both the Deity AND Father of the Lord of us, Jesus Christ.

- Rom. 15:30 ... Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;

- Rom. 16:20 ... And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

- 1Cor. 1:2 ... unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:

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

- 1Cor. 1:7 ... so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ;

- 1Cor. 1:8 ... who shall also confirm you unto the end, *that ye be* unproveable in the day of our Lord Jesus Christ.

- 1Cor. 1:9 ... God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Jesus Christ our Lord is the Deity’s son.

- 1Cor. 1:10 ... Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgment.

- 1Cor. 5:4 ... in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus,

- 1Cor. 5:5 ... to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

- 1Cor. 6:11 ... And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

- 1Cor. 8:5-6 ... For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom (out-from whom) are all things, and we unto him; and one (is) Lord, Jesus Christ, through whom are all things, and we through him.

This tells us we are to have a God AND a Lord and they are two distinct beings. For us “One is Deity, the Father,” while for us “one is Lord, Jesus Christ”.

- 1Cor. 9:1 ... Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord?

- 1Cor. 11:23 ... For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

- 1Cor. 12:3 ... Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

- 1Cor. 15:31 ... I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

- 1Cor. 15:57 ... but thanks be to God, who giveth us the victory through our Lord Jesus Christ.

- 1Cor. 16:23 ... The grace of the Lord Jesus Christ be with you.

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

- 2Cor. 1:3 ... Blessed be the God and Father of our Lord (of the Lord of us) Jesus Christ, the Father of mercies and God of all comfort;

- 2Cor. 1:14 ... as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

- 2Cor. 4:5 ... For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your

servants for Jesus' sake.

- 2Cor. 4:14 ... knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

Jesus is the Lord. 'He' that raised up Jesus also does the same to us. That is how we become Jesus' brothers.

- 2Cor. 8:9 ... For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

- 2Cor. 11:31 ... The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not.

- 2Cor. 13:14 ... The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

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

In this ASV translation, a question arises here as to whether 'our' belongs with Father or with Lord. The ASV changes in this Galatians greeting from its usual translation. Here the ASV puts 'our' with 'Lord' but in all other cases where this exact same grammatical structure occurs in the NT (Rom. 1.7, 1Cor. 1.3, 2Cor. 1.2, Eph. 1.2, Phil. 1.2, 2Th. 1.2, Philem. 1.3), the ASV puts 'our' with "Father". Galatians 1:4 gives us the solution since the exact same structure occurs at the end of verse 4 and there 'our' belongs with Father.

- Gal. 6:14 ... But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.

- Gal. 6:18 ... The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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

- Eph. 1:3 ... Blessed be the God and Father of our Lord (of the Lord of us) Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:

- Eph. 1:15 ... For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye *show* toward all the saints,

- Eph. 1:17 ... that the God of our Lord Jesus Christ (the Deity of the Lord of us, Jesus Christ), the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;

The Deity of the Lord of us. The distinction can't be made any clearer.

- Eph. 3:10-11 ... to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of Deity, 11 according to the eternal purpose which he purposed in Christ Jesus our Lord:

- Eph. 5:20 ... giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

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

- Eph. 6:24 ... Grace be with all them that love our Lord Jesus Christ with a *love* incorruptible.

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

- Phil. 2:11 ... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus Christ is Lord but to the glory of the Father.

- Phil. 2:19 ... But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.

- Phil. 3:8 ... Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

- Phil. 3:20 ... For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:

- Phil. 4:23 ... The grace of the Lord Jesus Christ be with your spirit.

- Col. 1:3 ... We give thanks to God the Father of our Lord (of the Lord of us) Jesus Christ,

praying always for you,

- Col. 2:6 ... As therefore ye received Christ Jesus the Lord, *so* walk in him,
- Col. 3:17 ... And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.
- 1Th. 1:1 ... Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ (in Father Deity and Lord Jesus Christ) :Grace to you and peace.
- 1Th. 1:3 ... remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father;
Jesus Christ is our Lord.
- 1Th. 2:15 ... who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men;
- 1Th. 2:19 ... For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?
- 1Th. 3:11 ... Now may our God and Father himself, and our Lord Jesus, direct our way unto you:
- 1Th. 3:13 ... to the end he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints .
- 1Th. 4:1 ... Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,— that ye abound more and more.
- 1Th. 4:2 ... For ye know what charge we gave you through the Lord Jesus.
- 1Th. 5:9 ... For God appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,
- 1Th. 5:23 ... And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming (presence) of our Lord Jesus Christ.
- 1Th. 5:28 ... The grace of our Lord Jesus Christ be with you.
- 2Th. 1:1 ... Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and *the* Lord Jesus Christ;
- 2Th. 1:2 ... Grace to you and peace from God the Father and *the* Lord Jesus Christ.
- 2Th. 1:7 ... and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire,
- 2Th. 1:8 ... rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus:
- 2Th. 1:11-12 ... To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; 12 that the name of our Lord (of the Lord of us) Jesus, may be glorified in you, and ye in him, according to the grace of our God and *the* Lord Jesus Christ. f
- 2Th. 2:1 ... Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him;
- 2Th. 2:8 ... And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming;
- 2Th. 2:14 ... whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 2Th. 2:16 ... Now our Lord Jesus Christ himself (the Lord of us Himself), and God our Father who loved us and gave us eternal comfort and good hope through grace,
- 2Th. 3:6 ... Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.
- 2Th. 3:12 ... Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 2Th. 3:18 ... The grace of our Lord Jesus Christ be with you all.
- 1Tim. 1:2 ... unto Timothy, my true child in faith: Grace, mercy, peace, from God the Fa-

ther and Christ Jesus our Lord (the Lord of us).

- 1Tim. 1:12 ... I thank him that enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service;

- 1Tim. 6:3 ... If any man teacheth a different doctrine, and consenteth not to sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

- 1Tim. 6:14 ... that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:

- 2Tim. 1:2 ... To Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord (the Lord of us).

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

- Philem. 5 hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;

- Philem. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

- 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 covenant, even our Lord Jesus (the Lord of us, Jesus)

- James 1:1 ... James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting.

- James 2:1 ... My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

- 1Pet. 1:3 ... Blessed be the God and Father of our Lord Jesus Christ (of the Lord of us, Jesus Christ) who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

- 2Pet. 1:2 ... Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord;

- 2Pet. 1:8 ... For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

- 2Pet. 1:11 ... for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

- 2Pet. 1:14 ... knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.

- 2Pet. 1:16 ... For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

- 2Pet. 2:20 ... For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.

- 2Pet. 3:18 ... But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and for ever. Amen.

- Jude 1:4 ... For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God (the Deity of us) into lasciviousness, and denying our only Master (Despota) and Lord, Jesus Christ.

The way this is translated in the ASV implies that Jesus is our only Master and Lord, but is this correct? To begin with, the word **our**, which in the Greek belongs to the word **Lord**, has been moved to the front of **only**, making it read as if Master and Lord are one and the same being. The problem is there another word in the Greek which is not translated, the word, **the**, before **only**. So the exact wording in the Greek says: *και τον μονον δεσποτην και κυριον ημων Ιησουν Χριστον αρνουμενοι* which, word for word in English says : **and the only Master and Lord of us Jesus Christ denying** or in better English we would say: **and denying the only Master and our Lord Jesus Christ**. This now tells us there are two who are denied, the Deity and Jesus. Acts 4:24 *And they, when they heard it, lifted up their voice to God (the Deity) with one accord, and said, O Lord (Master), thou that didst make the heaven and the earth and the sea, and all that in them is, confirms that the Master is the Deity, and so this verse in Jude also is speaking about two beings.*

Incidentally, the Greek word *δεσποτην* transliterates to despotohn from which we get our Eng-

lish word despot. Our dictionaries tell us despot means a ruler who holds absolute power.

- Jude 17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;
- Jude 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- Jude 25 to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.
- Rev. 22:20 ... He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.
- Rev. 22:21 ... The grace of the Lord Jesus be with the saints. Amen

Without any doubt Jesus is Lord and was made Lord by the Father. Most followers of Christ don't realise we need a God and a Lord just as 1Cor 8:6 tells us: ...yet to us there is **one God, the Father**, of whom are all things, and we unto him; and **one Lord, Jesus Christ**, through whom are all things, and we through him. We also see this in Eph. 4:5-6 ...**one Lord**, one faith, one baptism, 6 **one God and Father** of all, who is over all, and through all, and in all.

8. — One is our Lord

Twice in the NT, we are told very specifically that, for us, just one is our Lord.

- 1Cor. 8:5-6 ... For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one (is) Lord, Jesus Christ, through whom are all things, and we through him.

One is Lord, Jesus Christ. Most Christians don't seem to have a concept of having a God (Deity) AND a Lord, – two separate beings– yet the NT is full of it.

- Eph. 4:5-6 ... one Lord, one faith, one baptism, 6 one God and Father of all, who is over all, and through all, and in all.

This plainly says again that, for Christians, there is one Lord AND there is one God.

As well, some 73 times in the New Testament we find the phrase “our Lord Jesus...”. Never do we find the phrase “our God Jesus...”.

3. Relationship between The Deity and Jesus

This section looks at the relationship between the Deity and Jesus under the following four headings:

1. — Jesus has a Father AND He is to be our Father too.
2. — The Deity is Jesus' God
3. — The Deity abides in, upon, with Jesus
4. — Jesus at right hand of the Deity

1. — Jesus has a Father AND He is to be our Father too.

Previously under the heading **The Deity is the Father**, I listed those scriptures which showed that the one called the Deity is also called the Father. In this section, I have listed those scriptures which plainly state that this one called the Father is Jesus' father and that He is to be our father too.

Jesus speaks of "my Father who is in heaven" while he himself is on the earth seven times, all in Matthew's gospel (7:21; 10:32,33; 12:50; 16:17; 18:10,19), but He also speaks six times (Matt. 5:16; 5:45; 6:1; 7:11; 18:14; Mark 11:26) of "YOUR Father who is in heaven" when speaking to His disciples. Thus Jesus has the Deity as His father. Some say this situation MAKES Christ to be "the Deity." Logically then what does that make us who also have the Deity as our father?

The purpose of this heading is to once again show that the Father and the Son are two distinctly separate beings. Little comment if any will be made on these verses when the relationship is patently clear.

- Matt. 7:21 ... Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

- Matt. 10:32-33 ... Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven (in the heavens). 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Jesus' father is in the heavens.

- Matt. 11:25 ... At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

Jesus, in acknowledging His Father calls His father, LORD.

- Matt. 11:27 All things have been delivered unto me of my Father (under the Father of me): and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. AND Luke 10:22 ... All things have been delivered unto me of my Father (under the Father of me): and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomever the Son willeth to reveal him.

The Father can not be the Son.

- Matt. 12:50 ... For whosoever shall do the will of my Father who is in heaven (in heavens), he is my brother, and sister, and mother.

Jesus speaks of having a father who is in heavens while he himself is on the earth.

- Matt. 16:17 ... And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

- Matt. 16:27 ... For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

The Son comes in the Father's glory.

- Matt. 18:10 ... See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

- Matt. 18:19 ... Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.

- Matt. 20:23 ... He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

Jesus again refers to His Father. Note that this verse indicates an authority which Jesus does not have.

- Matt. 23:9 ... And call no man your father on the earth: for one is your Father, even he who is in heaven (for one is of you **the Father, the heavenly one**).

Seven times including the one above, Jesus refers to His Father as the Father, the Heavenly. The six other scriptures all in Matthew are: 5:48 Ye therefore shall be perfect, as your heavenly Father is perfect. ... 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. ... 6:26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? ... 6:32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. ... 15:13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. ... 18:35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

Why would we call Jesus, father (a trinitarian view) when He admonishes us that that title belongs to His own Father.

- Matt. 26:29 ... But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Jesus again speaks of His Father. Interestingly, Jesus speaks here of His Father having a kingdom yet elsewhere Jesus speaks of MY kingdom! This thought is the topic of another article about the differences between the Kingdom of Heaven and the Kingdom of God, found here <https://the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>

- Matt. 26:39 ... And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

Jesus continues to submit His will to HIS FATHER.

- Matt. 26:53 ... Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

The last two verses show clearly the relationship between the Father and the Son. If only we would take at its word, scriptures like 1Cor. 11:3 ...*But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and **the head of Christ (of the Christ) is God (the God)***...

- Mark 8:38 ... For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

Even at the point in time when Jesus comes again i.e. after Jesus has been at the right-side of the Deity for 2000 years, the Father and Son are still distinct beings. See also Lk 9:26 below.

- Mark 14:36 ... And he said, Abba, Father (the Father), all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

Jesus prays to Abba, the Father and submits himself to Him.

- Luke 2:49 ... And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

Jesus, being the logos of the Father, naturally had the mind of His father and so was aware of His Father's workings even at this tender age.

- Luke 9:26 ... For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels.

The Father and the Son are here distinct each having their own glory **but** remember John 17:5 tells us that Jesus' glory comes from the Father.

- Luke 10:21 ... In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father (Father), Lord of heaven and earth, that thou didst hide these things from the wise and under-

standing, and did reveal them unto babes: yea, Father (the Father); for so it was well-pleasing in thy sight.

Again Jesus calls His father Lord.

- Luke 22:29 ... and I appoint unto you a kingdom, even as my Father appointed unto me....

The Father appoints Jesus a kingdom. See another article about the differences between the Kingdom of Heaven and the Kingdom of God. Most think these two terms are synonymous but they are not. Read <https://the-logos.net/resources/PDF's/The-Two-Kingdoms.pdf>

• Luke 22:42 ... saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

Christ subjects His own will to His Father.

• Luke 23:34 ... And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

• Luke 23:46 ... And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

Jesus commends his own spirit into the hands of His Father.

• Luke 24:49 ... And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

The Father is the source of the Holy Spirit but Jesus is the one who immerses. Of great importance is the fact that those who are to minister the Logos were to receive POWER before venturing out. These days we kid our selves that we have this power.

• John 1:14 ... And the Word became flesh, and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth.

Jesus is the Father's only begotten.

It is an interesting aside that it says here "the Logos became flesh" and that we are commanded to eat His flesh in John 6:53 ..."Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves". Consider too John 6:51 "... and the bread also which I will give for the life of the world is My flesh". The eating of His flesh is the same as the consuming of His Logos? This speaks strongly of the taking unto ourselves the Logos of Jesus by being doers of His Logos until it has changed our whole being. See James 3:2 "For we all stumble in many ways. If anyone does not stumble in logos, he is a perfect man, able to bridle the whole body as well". With this we must note the admonition in James 1:22 "But prove yourselves doers of the word (logos), and not merely hearers who delude themselves".

• 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.

The Son existed previously in the bosom of the Father as the Father's Logos.

In other Greek MSS the word 'Son' (*υιος*) here in Jn 1:18 is the Greek word "*θεος*", Deity/Deity. Which MSS are correct? This raises the whole issue of what did the Spirit's original autograph say. Dr Ivan Panin on the basis of bible numerics says it should be "*θεος*" and this is what I currently accept. Thus it properly reads "the only begotten deity". That being the case this verse should not appear in this listing but is included for those who accept that it should be Son and not God.

- John 3:35 ... The Father loveth the Son, and hath given all things into his hand.

Jesus is given everything by the Father.

- John 5:17 ... But Jesus answered them, My Father worketh even until now, and I work.

Two are working, Jesus and His Father.

• John 5:18 ... For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God (the Deity) his own Father, making himself equal with God (to the Deity).

We are all called to come "unto the measure of the stature of the fulness of Christ" (Eph 4:13) but this does not mean I am Christ. If Jesus by having the Deity for His father makes Jesus to be "the Deity", as some would say, then logically what does that make us who also claim the Deity as our father (Matt. 5:16; 5:45; 6:1; 7:11; 18:14; Mark 11:26). What is so hypocritical, is that these same Jews called "the Deity" their own Father in John 8:41 "...They said unto him, We were not born

of fornication; we have one Father, even God (the Deity)". Logically, they must have thought themselves also "equal with the Deity". This does surely show the absolute disdain in which the Pharisees held Jesus since their suggestion of Him being born of fornication implies the very opposite, that is that Satan was His father. These Judeans believed that their Father was THE DEITY but Jesus tells them in John 8:44 "You are of your father the devil." How could they get it so wrong. This is THE most classic case of religious hierarchy thinking they were right when they were actually dead wrong. It raises for us, today, a sobering thought: how do I know who is my father. Jesus gives us a clear statement in 1John 3:8 "...the one who is doing the sin is of the devil."

- John 5:22 ... For neither doth the Father judge any man, but he hath given all judgment unto the Son;

What the Son has, comes from His Father, even judgement but this judgement does not come till the end of the age. For now Jesus is come to rescue the world from this judgement, Jn 3:17.

- John 5:23 ... 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.

Jesus is the offspring of His Father.

- John 5:26 ... For as the Father hath life in himself, even so gave he to the Son also to have life in himself:

Jesus has life in Himself but only because it is given to Him by His Father.

- John 5:36 ... But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

Here Jesus is even given works to do by the Father.

- John 6:27 ... Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God (the Deity), hath sealed.

Jesus has a Father and this father is defined for us as The Deity.

- John 6:32 ... Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. It is Jesus' Father who sent Jesus, the true bread.

- John 6:37 ... All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

It is Jesus' Father who gives, who initiates.

- John 6:40 ... For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

- John 6:44 ... No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.

The Father sends a Son. So often we forget, and especially evangelists, that it is the Father who does the drawing of people to His Son. See a similar scripture at Jn 6:65 "And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father".

- John 6:46 ... Not that any man hath seen the Father, save he that is from God (except the *one* being alongside the Deity), he hath seen the Father.

This verse harks back to Jn 1:1 where the Logos was "with the Deity". The Deity is specified by Jesus to be the Father in this John 6 verse.

- John 6:65 ... And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Whether we come to Christ or not depends solely on Christ's Father's choosing. See similar scripture at John 6:44 "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day".

- 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.

According to this, Jesus is NOT alone (*μονος*), why, because His Father is with Him. Thus if

Jesus were alone (*μονος*), it must of necessity exclude the Father. Presumably then if they both were alone each would exclude the other. Here Jesus is claiming His judgement is true because there is a second witness, the Father. See comment for next verse as well.

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

In verse 17 Jesus reminds the Pharisees that in their law the witness of two is true. Thus Jesus judgement in verse 16 IS true since there are TWO who bear witness, Jesus and His Father. This is made plain in verse 18.

- John 8:19 ... They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

That there are two to know, the Father and the Son, we are reminded of in John 17:3 “And this is life eternal, that they should know thee the only true Deity, **and** him whom thou didst send, *even* Jesus Christ”.

- John 8:28 ... Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things.

The Son of man has a Father who teaches Him.

- John 8:38-40 ... I speak the things which I have seen with my Father (alongside the Father): and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God (alongside the Deity): this did not Abraham.

Jesus plainly speaks of His Father .

- John 8:54 ... Jesus answered, If I glorify myself, my glory is nothing: it is my Father (the Father of me) that glorifieth me; of whom ye say, that he is your Deity;

Jesus glory comes from the Father.

- John 10:17-18 ... Therefore doth the Father love me, because I lay down my life (the soul of me), that I may take it again. 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

Jesus again speaks of the Father of Him. This is the only time in the NT where we are told that Jesus does something of His own in initiative. This is discussed in another document, Something Extraordinary Happened in Gethsemane, <https://the-logos.net/resources/PDF's/Something-Extraordinary-Happened-in-Gethsemane.pdf>

- John 10:25 ... Jesus answered them, I told you, and ye believe not: the works that I do in my Father’s name, these bear witness of me.

Jesus again speaks of “the Father of me.” It is to be noted that Jesus does these works in His Father’s name not His own name. Jesus does not come in His own name but comes in His Father’s name in John 5:43 “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, you will receive him.”

- John 10:30 ... I and the Father are one.

Unfortunately this scripture is so often used to support a teaching that Jesus and the Father are one and the same being — an idea which does not accord with the rest of scripture. Jesus defines the meaning of one in John 17:21 “...that **THEY** may all be **one; even as thou, Father, art in me, and I in thee...**” AND in John 17:11 “...Holy Father, keep them in thy name which thou hast given me, **that they may be one, even as we are**”, AND John 17:22-23 “And the glory which thou hast given me I have given unto them; that **THEY may be one, even as WE are one;** 23 I in them, and thou in me, that they may be perfected into one....” The thrice used phrase, “that they may be one”, does NOT/can NOT mean that ‘they’ are all one and the same being but rather it denotes a unity of heart, soul and purpose such as expressed in Phil. 2:2 “make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind.” See the other expressions of this idea: Acts 4:32 “And the multitude of them that believed were of one heart and soul: ...” AND 1Cor. 3:8 “Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor,” AND 1Cor. 6:17 “But he that is joined unto the Lord is one spirit,” AND 1Cor. 12:12 “For as

the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ,” AND Gal. 3:28 “There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man IN Christ Jesus”.

“I and the Father are one” is a unity of purpose, accord, love, ... and can in no way be taken to indicate that they are the same being and more especially when all the other evidence of scripture separates the two.

- John 10:34-36 ... Jesus answered them, Is it not written in your law, I said, ye are gods? 35 If he called them gods, unto whom the word of God (of the Deity) came and the scripture cannot be broken, 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God (of the Deity)?

The Father sanctifies and sends His Son.

- John 11:41 ... So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

Jesus thanks His Father.

- John 12:27 ... Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

Jesus calls on His Father.

- John 12:49 ... For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak.

Again it is Jesus' Father who sends Him.

- John 13:1 ... Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end.

Jesus is about to return to Him who sent Him, His Father.

- John 14:2 ... In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

Jesus speaks of His Father's house.

- John 14:6 ... Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

The way back to the Father can only ever be through Jesus Christ. This is the whole purpose of Jesus, to bring people back to His Father, the Deity. Such are the words of our evangelists today that many could be forgiven for thinking that the whole purpose of Jesus is to bring people to Jesus.

- John 14:7 ... If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

Jesus again speaks of His Father.

- John 14:9 ... Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Phillip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

Jesus chastened Phillip for not knowing Him. Even though Phillip could physically see Jesus he could not 'see' the Father because he did not “know (*γινωσκω*)” Jesus. Obviously being able to “see (*οραω*)” Jesus was much more than seeing Him with the eyes just as 'knowing' Him was much more than being closely acquainted with Him. See also John 1:18 where the same word for see '*οραω*' is also used. See too Jn 8:19 above.

- John 14:10 ... Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

The Father abides in Jesus. This does not make Jesus, the Father any more than us having the Jesus in us, makes us Jesus.

- John 14:11 ... Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

Jesus is in the Father and the Father is in Him.

- John 14:13 ... And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Jesus concern is that the FATHER be glorified in the Son.

- John 14:20 ... In that day ye shall know that I am in my Father, and ye in me, and I in you. Jesus being “in His Father” does not make Him the Father any more than “Jesus in me” makes me Jesus. The Father is in Jesus just as we too can have the Father in us. In fact we are to have both the Father and the Son abide with us. See next verse.

- 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.

If we obey Jesus, His Father will love us.

- John 14:24 ... He that loveth me not keepeth not my words: and the word (logos) which ye hear is not mine, but the Father’s who sent me.

Jesus re-emphasises that His logos is not His but His Father’s.

- John 14:28 ... Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

Oh, the rationale that has been put forward by Trinitarians to try to explain this verse. If only we would stop and listen, we would see this verse says exactly what the rest of scripture says. The Father IS greater than Christ. The Christ is NOT the Father.

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

The vine is not the husbandman. Jesus is not the Father.

- John 15:15 ... No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you.

Jesus speaks only that which He hears of the Father.

- John 15:23 ... He that hateth me hateth my Father also.

To disregard Christ is to disregard Christ’s Father for the Father sent Christ.

- John 16:3 ... And these things will they do, because they have not known the Father, nor me.

We are reminded here of John 17:3 “And this is life eternal, that they should know thee the only true Deity, and him whom thou didst send, *even Jesus Christ*”. There are two to know. See too Rom 8:9 and relate to John 4:24. Strange that we are nowhere exhorted to know the Spirit. Why would this be?

- John 16:32 ... Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

If Jesus did not have the Father He would be alone (*μονος*). If Jesus were ‘alone’ it would of necessity exclude the Father. Thus Jesus can not be the Father.

- John 17:5 ... And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus does not glorify Himself! He seeks the glory which comes from His Father.

- John 17:21 ... that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

This defines what Jesus means by being one. See comment for John 10:30 above.

- John 17:24 ... Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

The glory of the Son has been given by the Father.

- John 20:21 ... Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

The Father sends Jesus and Jesus sends us.

- 1John 2:22 ... Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son.

Denial of two beings, the Father AND the Son makes us the antichrist.

- 1John 2:23 ... Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

Jesus is the son of the Father.

• 1John 2:24 ... As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

There are two to abide in. A valid question arises: Can you have one without the other? Compare Rom 8:9-11 with Rom 7:22-8:2

• Rev. 3:5 ... He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

Jesus, even at the end of the age, is still separate from the Father, for He confesses names before His Father.

• Rev. 3:21 ... He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

Jesus can not be the Father.

• 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.

It is interesting to wonder if they are the same or two different names? This scripture seems to clearly imply that they are different. Recall 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:" If they are different in Matt., then what is the name of the Holy Spirit?

2. — The Deity is Jesus' God

Nine times in the following four scriptures, we find the phrase "God of me" coming from the lips of Jesus. Should we dispute that Jesus has a God when He Himself tells us so? Are we to treat the meaning of these words, "the God of me", any differently to the same words coming seven times from the lips of others in Rom. 1.8, 1Cor. 1.4, 2Cor. 12.21, Phil. 1.3, Phil. 4.19 and Philem. 1.4? Each of these seven can be checked by the reader himself.

Here are the four verses in which Jesus uses the phrase, "the God of me" eight times.

• Matt. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God (Deity of me), my God (Deity of me), why hast thou forsaken me? AND Mark 15:34 ... And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God (the Deity of me, the Deity of me), why hast thou forsaken me?

This quotes Psa. 22:1 "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning?" That this is Christ speaking in this Psalm is seen clearly in verses 17-18 "I may count all my bones; They look and stare upon me. They part my garments among them, And upon my vesture do they cast lots". But who is Christ speaking TO? This is seen in verse 19 of the Psalm, "But be not thou far off, O Yahweh: O thou my succor, haste thee to help me". Jesus plainly is calling Yahweh "the Deity of me". In the NT, it will be seen that eight times Jesus uses the phrase "the Deity of me". Further to this there are an additional 6 times in which similar wording states the same fact.

• John 20:17 ... Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father (toward the Father of me) and your Father, and my God (Deity) and your God (Deity).

In the previous section, we noted that Jesus has a Father AND He is to be our Father too. Here we can also say Jesus has a God AND He is to be our God too. In this verse the phrase "toward the" (*προς τον*), which occurs before the first occurrence of the word "Father," is understood as applicable before all that follow. Thus, very literally the text says "toward the Father of me and toward the Father of you and toward the Deity of me and toward the Deity of you". Plainly Christ calls his Father, the Deity of me and that one is also our God too.

• Rev. 3:2 ... Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God (insight of the Deity of me).

Once more Jesus refers to His Deity.

- Rev. 3:12 ... He that overcometh, I will make him a pillar in the temple of my God (of the Deity of me), and he shall go out thence no more: and I will write upon him the name of my God (of the Deity of me), and the name of the city of my God (of the Deity of me), the new Jerusalem, which cometh down out of heaven from my God (from the Deity of me), and mine own new name.

Four times in this one verse Jesus refers to His Father as the God of me and all this **after** Jesus' resurrection.

Nine other times in the NT, it is plainly stated that the God, the Father, is Jesus God.

- Rom. 15:6 ... that with one accord ye may with one mouth glorify the God (the Deity) and Father of our Lord (of the Lord of us), Jesus Christ.

"The Deity" is both the Deity of Jesus Christ AND His Father.

- 2Cor. 1:3 ... Blessed be the God and Father of our Lord (of the Lord of us) Jesus Christ, the Father of mercies and Deity of all comfort;

This scripture plainly states Jesus' Father is His Deity. There may be some who might wish to argue that this text could be translated "Blessed be the Deity and *blessed be the* Father of the Lord of us". Though I don't think that is a valid nor consistent translation, this thinking becomes irrelevant in the light of several other scriptures which unequivocally indicate that THE Father is the God of Jesus. These others have no possible alternative translations.

- 2Cor. 11:31 ... The God and Father of the Lord Jesus, he who is blessed for evermore knoweth that I lie not.

Where the adjective 'blessed' in 2Cor 1:3, would appear to give opportunity for some to read a different translation as I noted in the comments above, 2Cor. 11:31 gives us no such opportunity. Here Deity and Father must go together as descriptions of His relationship to Jesus.

- Eph. 1:3 ... Blessed be the God (the Deity) and Father of our Lord (of the Lord of us) Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:

This might also be read the same way as 2 Cor 1:3 but Ephesians 1:17 (below) settles any dispute we may have.

- Eph. 1:17 ... that the God of our Lord Jesus Christ (the Deity of the Lord of us, Jesus Christ), the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;

Can it be put any clearer that Jesus has a God. When we accept the reality of similar scriptures (for there are about a dozen of them) then and only then will the full picture of scripture begin to fall into its proper perspective. Satan is desperately wishing to keep this hidden from us for he knows what it opens up to us.

- Heb. 1:9 ... Thou hast loved righteousness, and hated iniquity; Therefore God, thy God (the Deity, the Deity of you), hath anointed thee With the oil of gladness above thy fellows.

A quote from Psa. 45:7 "Thou hast loved righteousness, and hated wickedness: Therefore God (Eloahim), thy God (Eloahim), hath anointed thee With the oil of gladness above thy fellows". This verse spoken to the Son (see verse 8) tells us that the Deity is Jesus' Deity.

- Heb. 10:5-7 ... Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; 6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure: 7 Then said I, Lo, I am come In the roll of the book it is written of me To do thy will, O Deity (the will of you, the Deity).

This is a quote from Psa. 40:5-8 "Many, O Yahweh my Deity, are the wonderful works which thou hast done, And thy thoughts which are to us-ward; They cannot be set in order unto thee; If I would declare and speak of them, They are more than can be numbered. 6 Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offering and sin-offering hast thou not required. 7 Then said I, Lo, I am come; In the roll of the book it is written of me: 8 I delight to do thy will, O my God; Yea, thy law is within my heart". Here God in verse 8 is Eloahim in Hebrew but here in the Greek of the NT it is "the Deity". This Old Testament Eloahim is given to us as "Yahweh my Deity" in verse 5 of the Psalm. Thus 'I' refers to Christ and 'thy' refers to Yahweh. Twice we see in this Psalm, the speaker, Christ, refers to Yahweh as "my God".

Some may wish to dispute my retranslation of “O Deity” as “the Deity”. The Greek word here translated ‘O’ is the Greek article “the,” not the Greek letter Omega to express “O.” The use of Omega to express ‘O’ is found in Matt. 15:28, Matt. 17:17, Mark 9:19, Luke 9:41, Luke 24:25, Acts 1:1, Acts 13:10, Acts 18:14, Acts 27:21, Rom. 2:1, Rom. 2:3, Rom. 9:20, Rom. 11:33, Gal. 3:1, 1Tim. 6:11, 1Tim. 6:20 and James 2:20. If the author of scripture had wished to say “O Deity” here in Hebrews, He would have also used the letter Omega but He didn’t.

- 1Pet. 1:3 ... Blessed be the God and Father of our Lord Jesus Christ (the Deity and Father of the Lord of us, Jesus Christ) who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

See the comment for 2Cor 1:3 above.

- Rev. 1:6 ... and he made us to be a kingdom, to be priests unto his God and Father (to the Deity and Father of Him); to him be the glory and the dominion for ever and ever. Amen.

Some may argue whether the phrase “of Him” belongs only to the word ‘Father’ or to both Father and Deity. In the light of other scriptures there is no doubt.

The following relate to a couple of Old Testament verses which shows that Yahweh is Jesus’ God. There are of course quite a few more.

- Psa. 89:26 ... He shall cry unto me, Thou art my Father, My God, and the rock of my salvation.

From verse 8 of this Psalm we find who is speaking in this verse. It is Yahweh of Hosts and here He tells us that his Son to come will say, Thou art my Father, My God. There may be some who would say that this is not speaking of Christ but I think it is very reasonable to say that it is.

- Matt. 2:6 ... And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be shepherd of my people Israel.

“my” in this passage is of importance to this section since it begs us to ask who is speaking these words? This verse is partly a quote from Mic. 5:2 “But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting”. Notice though the part relating to “shepherd my people Israel” does not occur in Micah 5:2. However, a reference to shepherding can be found two verses further on in Mic. 5:4 “And he (presumably Jesus) shall stand, and shall feed his flock in the strength of Yahweh, in the majesty of the name of **Yahweh his God**: and they shall abide; for now shall he be great unto the ends of the earth”. This speaks of Christ as a shepherd but notice it also very clearly states that this shepherd’s God is Yahweh. Thus the ‘my’ in Matt. 2:6 refers to Yahweh who is speaking of His son.

Without any doubt, Jesus has a God.

3. — The Deity abides in, upon, with Jesus

Listed here are the scriptures which speak of the Deity being with/in/upon Jesus, in the same way that the Spirit of truth is also to be with us and also in us (John 14:17).

- Matt. 12:18 ... Behold, my servant (the child of me) whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

Quotes Is. 42:1 “Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles”. Further on Is 42:5 tells us who is speaking, “Thus saith Yahweh God, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein”. Yahweh puts His own Spirit upon Jesus. This happened at Jesus baptism in the Jordan. Thus the Spirit of Yahweh, the Spirit of the Deity came UPON Jesus.

- Luke 4:18 ... The Spirit of the Lord (Kurios’ Spirit) is upon me, Because he anointed me to

preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,

Quotes Is. 61:1 “The Spirit of the Lord Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;” Lord (Kurios without the definite article) here in Luke is Yahweh of the OT. Thus Yahweh puts His Spirit UPON Jesus.

- John 3:2 ... the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God (the Deity) be with him.

Nicodemus, a Pharisee, acknowledges that “the Deity” had to be WITH Jesus for these signs to happen.

- John 14:10 ... Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

The Father abides IN Jesus. This does not make Jesus, the Father any more than us having Jesus in us makes us Jesus.

- John 14:11 ... Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

This “two way positional state”, I in you and you in me or such similar words, occurs often in the NT and is itself worthy of a separate study. Add to this study the similar but “one-sided” wordings such as “in Christ, in me..” and a whole new dimension of understanding emerges as to what it means to have Christ in me or to be in Christ. Read <https://the-logos.net/resources/PDF's/The-Father-and-the-Son-An-Observation.pdf>

- John 16:32 ... Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

The Father is WITH Jesus. If He were not with Jesus, then Jesus would be alone. Did you get it!!? Jesus can not be the Father.

- Acts 10:38 ... even Jesus of Nazareth, how God (the Deity) anointed him with *the* Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God (the Deity) was with him.

The anointer is the Deity and the Deity was WITH Him.

- 2Cor. 5:19 ... to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

Yahweh was IN Christ reconciling the world to Himself. Having the Deity in us does not make us the Deity. Christ having the deity inside Him does not make Him the Deity.

- Matt. 1:23 ... Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God (the Deity) with us.

This scripture is an important one as it is often used by some to say that Jesus is the Deity. It is a quote from Is. 7:14, “Therefore the Lord himself will give you a sign: behold, (the) virgin shall conceive, and bear a son, and shall call his name Immanuel”. “The Lord himself” is shown to be Yahweh in verse 10 and so Yahweh calls his son Immanuel, the Deity with us. Yahweh was looking forward to the day when He would put His Spirit on the Logos made flesh at the baptism of His Son.

The Deity was in Christ as the scriptures quoted above indicate. Thus Jesus could properly be called Immanuel for the Deity was IN Christ and hence “the Deity with us” is a true statement but this does not mean that Jesus is Yahweh.

4. — The Deity does everything Through/In Jesus

These verses show that it is the Father, the Deity, who does everything.

- John 3:17 ... For God (the Deity) sent not the Son into the world to judge the world; but that the world should be saved through him.

The world is to be saved THROUGH the Son. It is the Deity who is ultimately orchestrating the saving. When we were “first saved” we must remember that it was the Father who drew us to

Christ as Jesus tells us in John 6.44, 65.

- John 14:6 ... Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by (through) me.

The Greek word $\delta\iota\alpha$ (with the genitive case) is sometimes wrongly translated as 'by', giving a wrong impression when it should always be translated as through. Our approach to the Father is only ever THROUGH Jesus Christ.

- Acts 2:22 ... Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God (from the Deity) unto you by mighty works and wonders and signs which God (the Deity) did by (through) him in the midst of you, even as ye yourselves know;

Jesus was approved by the Deity and it was the Deity who did the works THROUGH Jesus. The same comment about the Greek word, $\delta\iota\alpha$ with the genitive case, applies.

- Rom. 1:8 ... First, I thank my God (to the Deity of me) through Jesus Christ for you all, that your faith is proclaimed throughout the whole world.

Paul's thanks are directed to the Deity THROUGH Jesus Christ.

- Rom. 2:16 ... in the day when God (the Deity) shall judge the secrets of men, according to my gospel, by (through) Jesus Christ.

The Deity judges but He does it THROUGH His Son. See Acts 17:31 "... inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man (in a man) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead". The same comment about the Greek word, $\delta\iota\alpha$ with the genitive case, applies.

- Rom. 3:22 ... even the righteousness of God through faith in Jesus Christ (through faith OF Jesus Christ) unto all them that believe; for there is no distinction;

Deity's righteousness is THROUGH Jesus Christ's faith unto all the (ones) believing. Notice the Greek does NOT say faith IN Jesus Christ but rather faith OF Jesus Christ. This is a common mistake in our modern translations though the KJV gets it right more often than the rest.

- Rom. 3:23-25 ... for all have sinned, and fall short of the glory of God (of the Deity); 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom Deity (the Deity) set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

The redemption brought by the Deity is IN Christ.

- Rom. 5:1 ... Being therefore justified by faith, we have peace with God (before the Deity) through our Lord Jesus Christ;

Peace before the Deity can only come to us THROUGH Jesus.

- Rom. 5:10 ... For if, while we were enemies, we were reconciled to God (to the Deity) through the death of his Son, much more, being reconciled, shall we be saved by his life (in the life of Him);

Having been reconciled to the Deity THROUGH Christ's death, salvation is IN the life of Him.

- Rom. 5:11 ... and not only so, but we also rejoice in God (in the Deity) through our Lord Jesus Christ, through whom we have now received the reconciliation.

Our rejoicing should be in the Deity but it happens THROUGH Jesus.

- Rom. 6:11 ... Even so reckon ye also yourselves to be dead unto sin, but alive unto God (to the Deity) in Christ Jesus.

Being "IN Christ Jesus" means we are alive to the Deity. "In Christ Jesus" is such a very important phrase in the NT Greek and unfortunately is often obliterated by translators who think their method of expression is better than that given by the Deity Himself. A good example of this obliteration is found in the New International Version (NIV) at Rom 8:1-2 where the phrase "in Christ Jesus" occurs once in each of these verses but is translated "through Christ Jesus" in verse 2. Such are the problems of the "dynamic equivalence" method of translation used by the likes of the NIV, New English Bible, and Today's English Version. These should never be recommended.

- Rom. 6:23 ... For the wages of sin is death; but the free gift of God (of the Deity) is eternal life in Christ Jesus our Lord (the Lord of us).

The gift of the Deity is life and this is to be found IN Christ Jesus.

• Rom. 7:25 ... I thank God (to the Deity) through Jesus Christ our Lord (the Lord of us). So then I of myself with the mind, indeed, serve the law of Deity; but with the flesh the law of sin.

Paul's thanks are to the Deity but as always THROUGH Jesus Christ.

• Rom. 16:27 ... to *the* only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

The glory is to the only wise Deity THROUGH Jesus Christ.

• 1Cor. 1:4 ... I thank my God (to the Deity) always concerning you, for the grace of God which was given you in Christ Jesus;

Paul gives thanks for the grace of the Deity which was given us IN Christ Jesus;

• 1Cor. 1:29-30 ... that no flesh should glory before God (insight-of the Deity). 30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption:

We are of the Deity IN Christ Jesus.

• 1Cor. 8:5-6 ... For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God (one is Deity), the Father, of whom (out-from whom) are all things, and we unto him; and one (is) Lord, Jesus Christ, through whom are all things, and we through him.

Note that everything comes OUT-FROM the Father but everything comes to us not directly but THROUGH the Son. This affirms many other statements of Jesus like "no one comes to the Father except through me". Note also we are unto Him (the Father) but through Jesus.

• 1Cor. 15:57 ... but thanks be to God (to the Deity), who giveth us the victory through our Lord Jesus Christ.

The Deity gives the victory THROUGH Jesus.

• 2Cor. 1:21 ... Now he (the *one*) that establisheth us with you in Christ, and anointed us, is God;

We are established IN Christ by Yahweh.

• 2Cor. 2:14 ... But thanks be unto God (to the Deity), who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.

The Deity leads us in triumph IN Christ.

• 2Cor. 3:4 ... And such confidence have we through Christ to God-ward (through the Christ toward the Deity):

Our confidence BEFORE the Deity is THROUGH the Christ.

• 2Cor. 4:6 ... Seeing it is God (the Deity), 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.

The light of the knowledge of the glory of the Deity is IN the face of Jesus Christ

• 2Cor. 5:18 ... But all things are of God (of the Deity), who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation;

The Deity reconciled us to himself THROUGH Christ

• 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.

Yahweh makes Jesus to be sin on our behalf that we might become the righteousness of Yahweh IN him. What incomprehensible love!

• Eph. 1:5 ... having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,

The Deity (vs 1) foreordained us unto adoption as sons THROUGH Jesus Christ.

• Eph. 2:6 ... and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

Yahweh made us to sit with him in the heavenly places, IN Christ Jesus

• Eph. 3:10-11 ... to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God (of the Deity), 11 according to the eternal purpose which he purposed in Christ Jesus our Lord:

The eternal purpose which the Deity purposed is IN Christ Jesus our Lord

- Eph. 4:32 ... and be ye kind one to another, tenderhearted, forgiving each other, even as God (according-as the Deity) also in Christ forgave you.

The Deity forgives us IN Christ.

- Phil. 1:11 ... being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

The fruits of righteousness come THROUGH Jesus Christ unto the glory and praise of Yahweh.

- Phil. 3:14 ... I press on toward the goal unto the prize of the high calling of God (of the Deity) in Christ Jesus.

There is a high calling of the Deity and it is found IN Christ Jesus.

- Col. 3:17 ... And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father (to the Father Deity) through him.

We are to give thanks to the Father Deity THROUGH Jesus.

- 1Th. 5:9 ... For God (the Deity) appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ,

The Deity appointed us unto the obtaining of salvation but it comes THROUGH our Lord Jesus Christ,

- 1Th. 5:18 ... in everything give thanks: for this is the will of God in Christ Jesus to you-ward.

The will of Yahweh is toward us IN Christ Jesus.

- Titus 3:4-6 But when the kindness of God our Saviour (of the Deity, Saviour of us), and his love toward man, appeared, 3:5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, 3:6 ... which he poured out upon us richly, through Jesus Christ our Saviour;

The Holy Spirit was poured out upon us richly, THROUGH Jesus Christ our Saviour;

- Heb. 1:1-2 ... God (The Deity), having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in his Son (in a Son), whom he appointed heir of all things, through whom also he made the worlds (ages);

The Deity now speaks to us IN a Son and it is through Him that the Deity made the ages. Note: Some bibles wrongly translate the last phrase as “by whom also he made the worlds” so giving the impression that Jesus made the worlds. In fact the Greek says “**through** whom also he made the **ages**”. The same mistranslation of the preposition, *διὰ*, is also made in John 1:3 & 10 and Col 1:16 & 17 in most translations. Inconsistent and inaccurate translation makes it difficult for us to know accurately what our God is saying to us and can lead to all kinds of wrong thinking and teaching.

- Heb. 2:10 ... For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

All things are FOR Christ and all things are THROUGH Christ.

- Heb. 7:24-25 ... but he, because he abideth for ever (into the age), hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw near unto God (to the Deity) through him, seeing he ever liveth to make intercession for them.

The only way we draw near to the Deity is THROUGH Jesus.

- 1Pet. 1:21 ... who through him are believers in God, that raised (unto Deity, the *one* having raised) him from the dead, and gave him glory; so that your faith and hope might be in God.

THROUGH Jesus we are believers unto Yahweh, the one having raised him from the dead.

- 1Pet. 2:5-6 ... ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame.

We are to offer up spiritual sacrifices, acceptable to Yahweh THROUGH Jesus Christ.

- 1Pet. 3:21 ... which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God (into God), through the resurrection of Jesus Christ;

This immersion is the interrogation of a good conscience into Yahweh, THROUGH the resurrection of Jesus Christ;

- 1Pet. 5:10 ... And the Deity of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

The Deity called you unto his eternal glory IN Christ.

- 1John 4:9 ... Herein was the love of God (of the Deity) manifested in us, that God (the Deity) hath sent his only begotten Son into the world that we might live through him.

The Deity sent his Son that we might live THROUGH him.

- 1John 5:11 ... And the witness is this, that God (the Deity) gave unto us eternal life, and this life is in his Son.

The life which the Deity gives us, is IN his Son. But let's not forget that the life that the Son has is given to Him by the Father. Read John 5:26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and so "as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will." (John 5:21)

- Jude 1:25 ... to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

Glory, majesty, dominion and power is to be to the only Deity our Saviour, THROUGH Jesus Christ our Lord.

Without any doubt the Father Deity is the initiator of all toward us but He does it through/in His Son.

5. — Jesus at the right of the Deity

None of these verses say Jesus sat down AS the Majesty on high. Rather He is always to the right of the Deity/the Majesty/the Power. The seated position of Jesus is always separate from that of the Deity, the Father.

- Mark 16:19 ... So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God (out-from right of the Deity).

There are pointed out under this heading, six NT scriptures (Matt. 5:30, Luke 6:6, Acts 3:7, Rev. 1:16, 10:5, 13:16) which have the Greek phrase, δεξιῶς χειρ, literally meaning "right hand". However, when the scriptures speak of Christ seated at the right of the Deity, the word 'hand' is not present in the Greek even though most translations include it. This is possibly of no significance. Nevertheless, it is best we leave it as the Spirit gave the writers, for He is well able to add the word 'hand' as He does in the other six verses. The literally correct translation is shown in brackets. Thus Jesus is seated to the right of the Deity.

- Luke 22:69 ... But from henceforth shall the Son of man be seated at the right hand of the power of God (out-from right of the power of the Deity).

Considered a quote in part from Psa. 110:1 "Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool". Note: The phrase "of the power of the Deity" is an interesting expression and only occurs once here in the NT! Why did the Spirit not just write "at the right of the Deity"? He is obviously wanting to draw our attention to the combination of power and the God. Could it be that it is telling us that POWER is an inherent possession of the Father"? Without doubt it is as a study of the word, power, clearly shows in Section B.1.7. Undoubtedly Jesus is to the right of the God.

- Acts 2:33 ... Being therefore by the right hand of God (to the right of the Deity) exalted, and having received of the Father the promise of the Holy Spirit (lit. of the Spirit, the Holy) he hath poured forth this, which ye see and hear.

Jesus is to the right of the Deity.

- Acts 5:31 ... Him did God exalt with his right hand (This *one* the Deity did exalt **to** the right of Him) to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

A completely wrong translation in the ASV! The Greek literally says, This *one*, the Deity did exalt **to the right of Him**.... The Father exalting Jesus with his right hand is no where to be found in the Greek. Thus, the Deity exalts Jesus to His right.

- Acts 7:55 ... But he, being full of *the* Holy Spirit, looked up steadfastly into heaven, and saw the glory of Deity and Jesus standing on the right hand of God (out-from right of the Deity), Stephen saw TWO, Yahweh and Jesus, and Jesus is to the right of the Deity, Yahweh.

- Acts 7:56 ... and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God (out-from right of the Deity).

This verse reiterates that Stephen saw the Son of man standing on the right of the Deity.

- Eph. 1:20 ... which he wrought in Christ (in the Christ), when he raised him from the dead, and made him to sit at his right hand in the heavenly places, (in His right in the heavenlies).

“He” here refers back to “the Deity” in verse 17. Jesus is seated in the right of the Deity.

- Col. 3:1 ... If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God (in right of the Deity).

Jesus is seated to the right of the Deity.

- Heb. 1:3 ... who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand (in right) of the Majesty on high;

Jesus is to the right of the Majesty on high. Majesty as a noun is used only 4 times in the NT (Lk 9:43; Heb 1:3; Heb 8:1; Jude 1:25) and each time it applies only to the Deity, Yahweh.

- Heb. 8:1 ... Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand (in right) of the throne of the Majesty in the heavens,

Christ functions now as our High Priest and as such stands between the Deity and men. This is stated succinctly in 1Tim. 2:5 “For there is one Deity, and one mediator also between Deity and men, the man Christ Jesus”. This High Priest is seated in *the* right of the throne of the Majesty in the heavens.

- Heb. 10:12-13 ... but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God (in right of the Deity); 13 henceforth expecting till his enemies be made the footstool of his feet.

Jesus is seated to the right of the Deity. This verse has Ps 110:1-2 in mind when Yahweh speaks of His Son.

- Heb. 12:2 ... looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God (in right of the throne of the Deity).

Jesus is seated in the right of the throne of the Deity.

- Rev. 12:5 ... And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God (before the Deity), and unto his throne.

This verse, though not stating that Jesus is seated at the right of the Deity, is clear that He is with the Deity in the Deity’s throne.

All these verses clearly show the Christ seated to the right of the Deity, Yahweh.

4. Further Distinction between The Deity and Jesus

This section examines the NT scriptures for specific distinctions between Jesus and the Deity. They are considered under the following headings:

1. — Old Testament scriptures in NT separate Yahweh and Jesus
2. — Yahweh, the Father speaks of His Son in the NT
3. — The Father and the Christ — a two-some not a one-some!
4. — Jesus own words distinguishes Himself from the Father/the Deity
5. — Spirits distinguish Jesus and the Deity
6. — People separate Messiah from the Deity
7. — Lamb different to the One Enthroned
8. — The Father who is in heaven
9. — Authority Jesus doesn't have

1. — Old Testament scriptures in NT separate Yahweh and Jesus

The scriptures of this section show the very clear distinction between Yahweh and Jesus.

I have chosen the Old Testament quotes in the NT which refer to Christ or Yahweh either directly or indirectly. There are some 60 odd such references which show the separation of Yahweh and Jesus. How some churches ever came to believe that Jesus is Yahweh is beyond me. The evidence is overwhelmingly against such thinking.

In this section we will become aware of having to distinguish between a quote of and a reference to an Old Testament verse. A quote strictly is word for word or nearly word for word, while a reference may only use similar words or some of the words but usually sufficient for us to realise the connection. We should really ask the question: When are any words a quote from another source? Is a quote being made if the odd word is the same? The fact that the Old Testament and NT languages are different sometimes makes it difficult to determine if a quote is actually being made.

This difficulty is made even worse when we realise that 95% of the Old Testament quotes in the NT are taken from the Septuagint (LXX) and many of these bear little resemblance to the translation of the current Masoretic text used in our bibles. More on this can be read at: <https://the-logos.net/Bible-Translations/An-OT-Problem>

This potential confusion needs to be born in mind as the following is read.

Note too that where, *κυριος*, usually translated, Lord occurs without the definite article, I have used the transliteration, Kurios, in the bracketed literal translations. The reason for this is that kurios occurring in this way is used as if it is a name and this is born out by the fact it refers to the name of God, Yahweh, in these instances. This has already been discussed in Section B.1.8 — **Certain words in the NT clearly refer to Yahweh of the OT**. There is some overlap with the previous heading but these verses are repeated here with a different emphasis now, that of showing a distinction between Yahweh and Jesus.

- Matt. 2:15 ... and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord (spoken by Kurios) through the prophet, saying, Out of Egypt did I call my son.

A quote from Hosea 11:1 “When Israel was a child, then I loved him, and called my son out of Egypt”. But note Hosea 11:11 “They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith Yahweh”. This tells us it is Yahweh speaking from verse 1. Further, 11:9 “I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am Deity (El), and not man; the Holy One in the midst of thee; and I will not come in wrath” tells us that this ‘Yahweh’ is El, the Holy One. Thus in the Matt verse ‘Kurios’ is Yahweh. This is one of the many occurrences of the Greek word Kurios (Lord) without the definite article, which explicitly refers to Yahweh. Here Yahweh calls His son out of Egypt.

- Matt. 3:3 ... For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord (of Kurios), make his paths straight.

Said to be a quote from Is. 40:3 “The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God”. Note though that the latter part of this passage is certainly not a direct quote but gives the same sort of meaning as the Matt. passage. The reason for this is that the quote actually comes from the Septuagint not from the Masoretic text. In any case Kurios here is Yahweh in the OT. Jesus is not Yahweh. Jesus is “the way of Yahweh”. Recall John 14:6 “Jesus saith unto him, I am the way, and the truth, and the life:...”. Jesus is not the way to Himself, He is the way, the only way, to the Father. He is the way OF Yahweh.

- Matt. 4:6 and saith unto him, If thou art the Son of God (of the Deity), cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. AND Luke 4:10-11 ... for it is written, He shall give his angels charge concerning thee, to guard thee: 11 and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

This quotes Psa. 91:11-12 “For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone” and together with the first verses of Psa. 91:1-3 “He that dwelleth in the secret place of the Most High Shall abide under the shadow of the Almighty. 2 I will say of Yahweh, He is my refuge and my fortress; My God, in whom I trust. 3 For he will deliver thee from the snare of the fowler, And from the deadly pestilence”, we see that ‘He’ is Yahweh in the Old Testament while ‘thee’ in verses 11 and 12 obviously refers to Christ. Some might argue that these two verses don’t apply to Christ but are generic. If that is the case simply delete this Matthew verse from the listing here. It makes no difference to the overall outcome of this section. For myself, I am sure this is a psalm in which David first acknowledges Yahweh (verses 1 & 2) then speaks to his Lord (i.e. Christ) as if someone different to Yahweh and finally in verses 14ff Yahweh Himself speaks about His own son.

- Matt. 4:7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God (You shall not test Kurios, the Deity of you). AND Luke 4:12 ... And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God (You shall not test Kurios, the Deity of you).

A quote from Deut. 6:16 “Ye shall not tempt Yahweh your God (Eloahim), as ye tempted him in Massah”. Lord (Kurios) in Matt. and Luke refers to Yahweh in the Old Testament and “the Deity” in Matthew and Luke is ‘Eloahim’ in the OT. Some might argue that, since Satan was testing Jesus, Jesus’ reply indicates that He, himself, is Yahweh. However such thinking is not permitted by the reference in Matt. 4:6 in which Jesus is described as the SON of THE GOD.

- Matt. 5:34 but I say unto you, swear not at all; neither by the heaven, for it is the throne of God (of the Deity); AND Matt. 23:22 And he that sweareth by the heaven, sweareth by the throne of God (of the Deity), and by him that sitteth thereon. AND Acts 7:48-50 ... Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, 49 The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build Me? saith the Lord (Kurios): Or what is the place of My rest? 50 Did not my hand make all these things?

Both Matt. verses incorporate parts of Is. 66:1 “Thus saith Yahweh, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?” In these “the Deity” in Matthew is Yahweh in the OT. The Acts verses however clearly quotes Is. 66:1-2 “Thus saith Yahweh, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest? 2 For all these things hath my hand made, and so all these things came to be, saith Yahweh: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word”. Yahweh is the ‘Kurios’ of Acts who says these things and whose hand “make all these things”. Yahweh is “the Most High” and quite distinct from the speaker, Jesus.

- Matt. 8:17 ... that it might be fulfilled which was spoken through Isaiah the prophet, saying: Himself took our infirmities, and bare our diseases.

This quotes Is. 53:4 “Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, **smitten of God**, and afflicted”. To ascertain who is speaking and who is spoken about we need to go back to the beginning of Is. 53. vss 1-2 “1 Who hath believed our message? and to whom hath the arm of Yahweh been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him”. Who is ‘he’ who grew up before ‘him’ and who is ‘him’ before whom ‘he’ grew up? The whole of Is. 53 shows the distinction between Yahweh and Christ. Interestingly, this Matthew scripture applies these words of Isaiah, not to the taking of our infirmities on the cross as most of us have previously assumed, but rather to the taking away our infirmities in the ‘miracles’ which Jesus did. See verse 16 of Matthew.

- Matt. 11:10 This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee. AND Luke 7:27 ... This is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

Quotes part of Mal. 3:1 “Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Yahweh of hosts”. There is no doubt who is speaking. I (Yahweh) send MY messenger (John) before thy (Jesus) face, Who shall prepare thy (Jesus) way before thee (Jesus). Jesus is NOT Yahweh as Malachi testifies.

- Matt. 12:18 ... Behold, my servant (the child of me) whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

Quotes Is. 42:1 “Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles”. Further on, Is 42:5 tells us who is speaking, “Thus saith God (the El), Yahweh, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein”. Yahweh put His own Spirit upon Jesus at His water baptism. Obviously Jesus can not be Yahweh since He was deficient in this Spirit until His baptism.

Later in this article it will also be seen that incorrect translation in the NT has made Jesus the creator, whereas this Old Testament verse plainly states who the creator is. The NT does however tell us that Yahweh created all things THROUGH Jesus. More on this later in the article.

- Matt. 13:35 ... that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world.

This is a clear reference to Psa. 78:2 “I will open my mouth in a parable; I will utter dark sayings of old,” but who is the speaker in this Old Testament verse? We can not be sure from the Psalm directly but we do know it is not Yahweh, for Yahweh is referred to numerous times throughout the Psalm in the third person by the speaker. We can only then assume the speaker was the Logos since Christ applies this scripture to himself in Matthew.

- Matt. 19:4-5 ... And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

Matt 19:5 is a quote from Gen. 2:24 “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”. The initiator of these actions is given to us two verses earlier “and the rib, which Yahweh God had taken from the man, made he a woman, and brought her unto the man”. In Matt 19:4 Jesus refers to this initiator (Yahweh God) as “he who made (actually created in the Greek, *κτισας*) them from the beginning...”. Jesus was thus referring to Yahweh when He said, “HE who made...”.

- Matt. 21:9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord (in Kurios’ name); Hosanna in the highest. AND Mark 11:9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord (in Kurios’ name): AND Luke 13:35 Behold, your house is left unto you desolate: and I say unto you, ye shall not see me, until ye shall say,

Blessed is he that cometh in the name of the Lord (in Kurios' name) AND Luke 19:38 ... saying, Blessed is the King that cometh in the name of the Lord (in Kurios' name): peace in heaven, and glory in the highest.

All are considered by scholars as quotes from Psa. 118:26 "Blessed be he that cometh in the name of Yahweh: We have blessed you out of the house of Yahweh". Thus Lord (Kurios) in the NT is here Yahweh in the OT. Thus Jesus comes in Yahweh's name.

- Matt. 21:13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. AND Luke 19:46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers. AND John 2:16 ... and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

Generally considered as quotes from or a reference to Is. 56:7 "even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all peoples" AND/OR Jer. 7:11 "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Yahweh". "My house" is not Jesus' house as some would have us believe from the way it is written in Matthew. Rather Jesus is quoting His Father, Yahweh, who said "my house" and this is borne out in John 2:16 where Jesus says it is His Father's house.

- Matt. 22:31-32 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God (by the Deity), saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. AND Mark 12:26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God (the Deity) spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? AND Luke 20:37 But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord (Kurios), the God of Abraham, and the God of Isaac, and the God of Jacob. AND Acts 7:31-33 ... And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord (Kurios's voice), 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. 33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground.

All quote Ex. 3:2-6, "2 And the angel of Yahweh appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Yahweh saw that he turned aside to see, God (Eloahim) called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God". It was the messenger (angel) of Yahweh who appeared to Moses but Moses heard the voice of Yahweh. "The Deity" in Matt and Mark and 'Kurios' in Luke and Acts all refer to the one of whom Jesus is speaking, to Yahweh.

- Matt. 22:37 ... And he said unto him, Thou shalt love the Lord thy God (Kurios, the Deity of you) with all thy heart, and with all thy soul, and with all thy mind.

Jesus quotes Deut. 6:5 "and thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy might". Kurios, the Deity of you is not Jesus but Yahweh of the OT.

- Matt. 22:44 The Lord said unto my Lord (Kurios said unto the Lord of me), Sit thou on my right hand, Till I put thine enemies underneath thy feet? AND Mark 12:36 David himself said in the Holy Spirit, The Lord said unto my Lord (Kurios said unto the Lord of me) Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. AND Luke 20:42 For David himself saith in the book of Psalms, The Lord said unto my Lord (Kurios said to the Lord of me), Sit thou on my right hand, AND Acts 2:34 For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord (Kurios said unto the Lord of me), Sit thou on my right hand, AND Heb. 1:13 But of which of the angels hath he said at any time, Sit thou on my right hand, Till I make thine enemies the footstool of thy

feet? AND Heb. 10:12-13 ... but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God (of the Deity); 13 henceforth expecting till his enemies be made the footstool of his feet.

These six verses all quote Psa. 110:1 “Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool”. This is the most frequently quoted Old Testament scripture in the NT. Considered with 1Cor. 15:27 “For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is exempted who did subject all things unto him”, it is plain who is referring to who when the OT, translated correctly, is consulted. David is telling of Yahweh speaking to David’s Lord (i.e. Christ). Again Yahweh and Christ are separated.

- Matt. 26:31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. AND Mark 14:27 ... And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.

A quote of sorts from Zech. 13:7 “Awake, O sword, against my shepherd, and against the man that is my fellow, saith Yahweh of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones”. ‘I’ in Matthew is Yahweh in the OT. The shepherd of course is Jesus. It is Yahweh who smites Jesus, the shepherd.

- Matt. 27:43 ... He trusteth on God (upon the Deity); let him deliver him now, if he desireth him: for he said, I am the Son of God.

Said to be a quote from Psa. 22:8 “Commit thyself unto Yahweh; Let him deliver him: Let him rescue him, seeing he delighteth in him”. If this can be considered a true quote (it is certainly a reference to this verse) then “the Deity” in Matthew refers to “Yahweh” in the OT. The phrase “he delighteth in him” is Yahweh delighting in His Son, Jesus.

- Matt. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? AND Mark 15:34 ... And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God (the Deity of me, the Deity of me), why hast thou forsaken me?

A quote from Psa. 22:1 “My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning?” That this is Christ speaking in this Psalm is seen clearly in Psa. 22:17-18 “I may count all my bones; They look and stare upon me. They part my garments among them, And upon my vesture do they cast lots,” but the one to whom Christ is speaking is seen in Psa. 22:19 “But be not thou far off, O Yahweh: O thou my succor, haste thee to help me”. Jesus plainly is not Yahweh and is shown to be calling upon Yahweh, his God.

- Mark 1:2-3 ... Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. 3 The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight;

There is a little confusion here since the first verse is not a quote from Isaiah, as the text here seems to imply, but quotes Mal. 3:1 “Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Yahweh of hosts”. However the verse 3 of Mark is a quote from Is. 40:3 The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our God. Whatever the confusion, there is no doubt who is speaking in Mk 1:2. I (Yahweh) send MY messenger (John) before thy (Jesus) face, Who shall prepare thy way before thee. Jesus is NOT Yahweh just as John the Baptist is not Yahweh.

- Mark 12:10-11 Have ye not read even this scripture: The stone which the builders rejected, The same was made the head of the corner; 11 This was from the Lord (Kurios), And it is marvelous in our eyes? AND Luke 20:17 But he looked upon them, and said, What then is this that is written, The stone which the builders rejected, The same was made the head of the corner? AND 1Pet. 2:7-8 ... For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner; 8 and, A stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.

All quote Psa. 118:22-23 “The stone which the builders rejected is become the head of the corner. This is Yahweh’s doing; It is marvellous in our eyes”. Plainly Kurios without the definite article in Mark refers to Yahweh in the Old Testament talking about His Son. This whole Psalm is addressed to Yahweh whose name occurs 27 times in 29 verses. The rejecting and elevation of Jesus was Yahweh’s doing.

- Mark 14:62 ... And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power (of the Power), and coming with the clouds of heaven.

Said to reference both Psa. 110:1 “Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool...” AND Dan. 7:13 “I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him”. Comment has already been made on Ps 110:1 in Mt 22:44 above. In Daniel, we might ask, if Jesus is the son of man who then is the ancient of days? The son of man is Jesus and the ancient of days is Yahweh.

- Luke 4:18 ... The Spirit of the Lord (Kurios’ Spirit) is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,

Quotes Is. 61:1 “The Spirit of the Lord Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Kurios here without the definite article is Yahweh in the OT. “He anointed” in Luke is “Yahweh hath anointed” in the OT. Thus Jesus is anointed by Yahweh.

- Luke 13:27 ... and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

This is said to be a quote from Psa. 6:8 “Depart from me, all ye workers of iniquity; For Yahweh hath heard the voice of my weeping”. Since the one weeping makes reference to Yahweh, therefore Yahweh is not the one speaking. To whom then do ‘me’ and ‘my’ refer in this Psalm? In this parable in Luke ‘he’ and ‘me’ refer to “the householder” of verse 25 and there is no doubt that this householder refers to Jesus (see Heb 3:5-6). This again shows that Yahweh and Jesus are not the same being.

- Luke 21:27 ... And then shall they see the Son of man coming in a cloud with power and great glory.

Said to be a quote from Dan. 7:13 “I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him”. This certainly does not quote Dan 7:13 nor might it be genuinely be claimed a reference to Daniel. Nevertheless we can clearly see in Daniel that the “one like unto a son of man” is NOT the “ancient of days”. Is there any doubt then that the “ancient of days” is Yahweh.

- Luke 22:37 ... For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfillment.

A quote from Is. 53:12 “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors”. As to who is speaking and who is being spoken about in Isaiah is given to us in two earlier verses “Yet it pleased Yahweh to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand”. Yahweh here speaks of His Son, Jesus, and so in Luke, Jesus quotes His Father’s words about Himself.

- Luke 22:69 ... But from henceforth shall the Son of man be seated at the right hand of the power of God (out-from right of the power of the Deity).

Considered a reference in most bibles to Psa. 110:1 “Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool”. Combine this with 1Cor. 15:27 “For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is exempted who did subject all things unto him...”, and it is plain who is referring to who. Obviously David tells of Yahweh speaking to David’s Lord (i.e. the Christ, the Logos).

- Luke 23:34 ... And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

The verse quotes Psa. 22:18 “They part my garments among them, And upon my vesture do they cast lots” but Psa. 22 begins “My God, my God, why hast thou forsaken me?” Would anyone deny that this Psalm portrays Jesus speaking? Upto verse 22 of this Psalm, Jesus is expressing to ‘someone’ His suffering on the cross. In verse 10 of this Psalm He says, “I was cast upon thee from the womb; Thou art my God (El) since my mother bare me”. Here Jesus calls Yahweh, my God (El). Without doubt the ‘someone’ Jesus is speaking to is Yahweh.

- Luke 23:46 ... And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

Apart from Jesus praying to His Father, this verse quotes Christ’s words to Yahweh in Psa. 31:5 “Into thy hand I commend my spirit: Thou hast redeemed me, O Yahweh, thou God of truth”. Thus Jesus’ Father in Luke’s verse is Yahweh of the OT.

- John 1:23 ... He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord (of Kurios), as said Isaiah the prophet.

Considered to be a quote from Is. 40:3 “The voice of one that crieth, Prepare ye in the wilderness the way of Yahweh; make level in the desert a highway for our Deity”. Since, without thinking, we automatically attribute Lord in John to Christ and since this Lord in John is obviously Yahweh in the Old Testament quote, some would say that this verse shows that Jesus is Yahweh. Whether Jesus is Yahweh or not can not be determined solely from this verse, so we must listen to the testimony of all the other unambiguous verses concerning the issue. There is no doubt that Lord, Kurios (without the article), in the vast majority of NT cases is Yahweh in the Old Testament and this document conclusively shows that Jesus is not Yahweh, rather that He is the Son of Yahweh. However, since this verse in John is obviously of application to Jesus, the problem remains to make sense of this verse in the light of the testimony of all the verses studied. As Jesus said “I am the way, the truth and the life,” and since Jesus is the only way to the Father, therefore the WAY of Yahweh must be Jesus, as indeed Jesus Himself says: I am the Way....

- John 2:17 ... His disciples remembered that it was written, Zeal for thy house shall eat me up.

Quotes Ps 69:9. “For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me”. To whom do “thy”, ‘thee’ and ‘me’ refer in this Psalm? Ps 69:13 says, “But as for me, my prayer is unto thee, O Yahweh, in an acceptable time: O God, in the abundance of thy lovingkindness, Answer me in the truth of thy salvation.” This clearly shows the ‘thy’ and ‘thee’ to be Yahweh. This leaves “me,” the speaker, to be Christ in this Old Testament quote.

- John 6:45 ... It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.

Considered by scholars as an Old Testament quote from or reference to either Is 54:13 “And all thy children shall be taught of Yahweh; and great shall be the peace of thy children” OR from Jer 31:34 “and they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahweh; for they shall all know me, from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and their sin will I remember no more”. In John, the one called God (without the article, “the”) is Yahweh in the Old Testament scriptures. Christ then goes on to link this ‘Deity’ (Yahweh) to the Father as one separate from Himself.

- John 12:13 ... took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord (of Kurios), even the King of Israel.

Quotes Psa. 118:26, “26 Blessed be he that cometh in the name of Yahweh: We have blessed you out of the house of Yahweh. 27 Yahweh is God (El), and he hath given us light: Bind the sacrifice with cords, even unto the horns of the altar. 28 Thou art my God (El), and I will give thanks unto thee: Thou art my God (Eloh), I will exalt thee”. Kurios in the NT is here Yahweh in the OT. This Old Testament scripture clearly states that Yahweh is God (El) and so he who comes in the name of Yahweh is Jesus.

- John 13:18 ... I speak not of you all: I know whom I have chosen: but that the scripture

may be fulfilled: He that eateth my bread lifted up his heel against me.

Quote from Psa. 41:9 “9 Yea, mine own familiar friend, in whom I trusted, Who did eat of my bread, Hath lifted up his heel against me”. Whoever the speaker is in verse 9, we see from verse 4 of the Psalm that he is speaking to Yahweh, “4 I said, O Yahweh, have mercy upon me: Heal my soul; for I have sinned against thee.” Since Christ, in Jn 13:18, applies the fulfillment of these words to Himself, we might expect the rest of the Psalm to also have application to Christ. If this is the case, what then do we do with the second half of verse 4?

- John 19:24 ... They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

A quote from Ps 22:16-19 “For dogs have compassed me: A company of evil-doers have inclosed me; They pierced my hands and my feet. 17 I may count all my bones; They look and stare upon me. 18 They part my garments among them, And upon my vesture do they cast lots. 19 But be not thou far off, O Yahweh: O thou my succor, haste thee to help me”. It is evident from verse 19 that the speaker is talking TO Yahweh, thus the speaker is not Yahweh. Without doubt the speaker is Christ.

- John 19:36 ... For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken.

Quotes Psa. 34:18-20 “Yahweh is nigh unto them that are of a broken heart, And saveth such as are of a contrite spirit. 19 Many are the afflictions of the righteous; But Yahweh delivereth him out of them all. 20 He keepeth all his bones: Not one of them is broken”. Plainly Christ is not Yahweh for it is Yahweh who delivers Christ.

- John 19:37 ... And again another scripture saith, They shall look on him whom they pierced.

Said to be a quote from Zech. 12:8-10 “In that day shall Yahweh defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of Yahweh before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born”.

Note the difference between the NT and the OT. The NT says “look on HIM (literally, unto WHOM)” whereas the Old Testament here says “look on ME”, first person. Strangely the rest of verse 10 in the Old Testament is in the third person and speaks of “mourn for HIM” and “weep bitterly over HIM”. Clearly the NT quote is applied to Christ. The confusion in the Old Testament text wrought by the change from first person to third person here does not help our understanding. Perhaps the text of the Septuagint holds the correct understanding, for it excludes the words “whom they have pierced.” Zech. 12:10 in the LXX says: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked *me*, and they shall make lamentation for him, as for a beloved *friend*, and they shall grieve intensely, as for a firstborn *son*.” This difference between the Septuagint and the Masoretic texts raises once again the accuracy of the texts we currently use. Where there is doubt, we have no option but to follow the majority voice of scripture.

- Acts 2:25-28 For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: 26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: 27 Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One (the loyal *One* of you) to see corruption. 28 Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. AND Acts 13:35 ... Because he saith also in another psalm, Thou wilt not give Thy Holy One to see corruption.

Both are quotes from Ps 16:8-11. “8 I have set Yahweh always before me: Because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth; My flesh also shall dwell in safety. 10 For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one

to see corruption". This is obviously David speaking to us about Yahweh and Yahweh's Holy One. In Acts, the words in first person refer to Jesus, while the third person words refer to Yahweh. [Note as an aside: the translation 'Holy' here in Acts is not correct. It is not the word "αγιος" which is everywhere else consistently translated "holy". The word here is "οσιος" and should be translated something like "loyal, kind or devoted (one)"]

- Acts 3:22 Moses indeed said, A prophet shall the Lord God (Kurios, the Deity) raise up unto you from among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. AND Acts 7:37 ... This is that Moses, who said unto the children of Israel, A prophet shall God (the Deity) raise up unto you from among your brethren, like unto me.

A quote from Deut 18:15 "Yahweh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Without doubt again "Kurios, the Deity" and "the Deity" are equated with "Yahweh thy Deity". Moses speaks of Yahweh sending a prophet like unto himself, i.e. Jesus.

- Acts 4:26 ... The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and against his Anointed (the Christ of Him):

Quote from Ps 2:2 "The kings of the earth set themselves, And the rulers take counsel together, Against Yahweh, and against his anointed..." Here in Acts "the Lord" is Yahweh in the OT. Again too we see the clear distinction between Yahweh and the Christ of Him.

- Acts 8:32-33 ... Now the passage of the Scripture which he was reading was this, He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.

Said to be a quote of Is 53:7-8 "... as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" Verse 1, 2 and 6 of Isaiah 53 tell us who "the players" are in this psalm - "1 Who hath believed our message? and to whom hath the arm of Yahweh been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 6 All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all". Most assuredly these Acts verses refer to this passage in the Old Testament but it is not strictly a quote from the Hebrew. In fact with the exception of perhaps one word it is a direct quote from the Septuagint version of this Old Testament passage. Nevertheless, Yahweh is clearly not Jesus.

- Acts 13:33 ... that God (the Deity) hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

The latter part of this verse is a quote from Psa. 2:7 "I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee." Who is 'me' in this Old Testament quote if not Christ whom Yahweh, the Deity, raised from the dead.

It is important to note in Acts 13:33 that being raised from the dead is the same as being begotten by the Father. As an aside, it is interesting to combine this latter thought with 1John 3:9 "Whosoever is begotten of God (of the Deity) doeth no sin, because his seed abideth in him: and he is not able to sin, because he is begotten of God (of the Deity)."

- Acts 13:34 ... And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David.

This is not strictly a quote from the Hebrew of Is. 55:3 "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David" but it IS a perfect quote of the same verse in the Septuagint. In Acts, Paul by the Spirit applies this Old Testament scripture to Christ. Therefore Yahweh who is speaking in the Old Testament must be speaking of His son.

- 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.

“to see the Righteous One, and to hear a voice from his mouth” refers to Paul’s vision of Jesus on the Damascus road but to whom does the expression “the Deity of our fathers” refer? To Jesus? No. The expression is used four times in the Old Testament and in three of these times it clearly refers to Yahweh. The four instances are: 1) Deut. 26:7 “and we cried unto Yahweh, the God of our fathers, and Yahweh heard our voice, and saw our affliction, and our toil, and our oppression;” 2) 2Chr. 20:6 “and he said, O Yahweh, the God of our fathers, art not thou Deity in heaven? and art not thou ruler over all the kingdoms of the nations? and in thy hand is power and might, so that none is able to withstand thee”. 3) Ezra 7:27 “Blessed be Yahweh, the God of our fathers, who hath put such a thing as this in the king’s heart, to beautify the house of Yahweh which is in Jerusalem;” 4) 1Chr. 12:17 “And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall be knit unto you; but if ye be come to betray me to mine adversaries, seeing there is no wrong in my hands, the God of our fathers look thereon, and rebuke it”.

The Righteous One is Jesus and the God of our fathers is Yahweh.

- Rom. 9:33 ... even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.

The quote combines part of Is. 28:16 “therefore thus saith the Lord Yahweh, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste” AND part of Is. 8:14 “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem”. It is Yahweh who lays this stone. Who is the stone? None other than Christ.

- Rom. 15:3 ... For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

If Jesus pleased not Himself who did He please? Obviously someone other than Himself. This is a quote from Psa. 69:9 “For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me.” The one to whom the words are spoken is given to us in verse 6 “Let not them that wait for thee be put to shame through me, O Lord Yahweh of hosts: Let not those that seek thee be brought to dishonor through me, O God of Israel”. Thus the ‘thee’ in this NT passage is Yahweh and the ‘me’ obviously refers to Christ.

- 1Cor. 2:16 ... For who hath known the mind of the Lord (of Kurios), that he should instruct him? But we have the mind of Christ.

A reference to Is. 40:13 “Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him?” We can come to have the mind of Christ but who has known the mind of Yahweh. This is also a good example of Kurios without the definite article, acting like a name, in this case Yahweh.

- 1Cor. 15:24-27 ... Then cometh the end, when he shall deliver up the kingdom to God, even the Father (to the Deity and Father), when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is exempted who did subject all things unto him.

Verse 27 is a reference to Psa. 110:1 “Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool”. Yahweh is the one speaking to David’s Lord (Jesus), and who places all enemies under Christ. Notice too Christ reigns TILL..., implying His particular reign ends. This is further alluded to in 1Cor. 15:28 “And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God (the Deity) may be all in all”. Contrary to what many have been taught, even Christ’s reign ends, but the kingdom does not end.

- 2Cor. 6:16-18 ... And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God (the Deity) said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people. 17 Wherefore Come ye out from among them, and be ye separate, saith the Lord (Kurios), And touch no unclean thing; And I will receive you, 18 And will be to you a Father, And ye shall be to me sons and daughters, saith the Lord Almighty (Kurios Almighty).

This is a quote which combines several parts from different verses. 1). Ex. 29:45 “And I will dwell among the children of Israel, and will be their God”, 2). Lev. 26:12 “And I will walk among you, and will be your God, and ye shall be my people”, 3). Ezek. 37:27 “My tabernacle also shall be with them; and I will be their God, and they shall be my people”, 4). Ex. 25:8 “And let them make me a sanctuary, that I may dwell among them”, 5). Is. 52:11 “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Yahweh”. All of these scriptures record Yahweh speaking to His people. If Christ is a son and we are to be sons and daughters, are we not joint-heirs with Christ, OF Yahweh.

- 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?

These words quote Psa. 2:7 “I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee” AND 2Sam 7:11-14 “Moreover Yahweh telleth thee that Yahweh will make thee a house. 12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.” Without any doubt this is Yahweh speaking of Jesus, His son.

- Heb. 1:6 ... And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

Though marked as a quote in many bibles it is most likely not even a reference to Psa 97:7 “Let all them be put to shame that serve graven images, That boast themselves of idols: Worship him, all ye gods”. In any case, Heb 1:6 clearly implies that ‘he’ that brings in the firstborn is not ‘him’ who is the firstborn. Jesus is not Yahweh.

- Heb. 1:8 ... but of the Son he saith, Thy throne, O God (the Deity) is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.

A direct quote from Ps 45:6 in the Septuagint. The difference between the Septuagint and the Hebrew text here raises the whole question of Old Testament text corruption. Despite this however, there are no alternative Greek readings for the first half of this NT verse. The Greek literally says, “the throne of you the Deity ...” It is not “O Deity” but “the Deity”. The Spirit is well able to represent ‘O’ using Omega ‘Ω’ as He does some 17 times in the NT as follows: Matt. 15:28, Matt. 17:17, Mark 9:19, Luke 9:41, Luke 24:25, Acts 1:1, Acts 13:10, Acts 18:14, Acts 27:21, Rom. 2:1, Rom. 2:3, Rom. 9:20, Rom. 11:33, Gal. 3:1, 1Tim. 6:11, 1Tim. 6:20, James 2:20.

In Heb 1:8, since the Greek word is NOT Omega but the Greek article “the”, “ὁ θεος,” how then should these words be translated? The answer is the same way it is done elsewhere in the NT where two such nominative case words are supplied with the verb “to be” to make the sentence. Thus it should therefore read “...the throne of thee is the Deity into the age of the age...”. That this is correct is seen in the very next part of the same verse where the word for ‘staff’ occurs twice in the nominative case and the verb “to be” is supplied to make the sentence. The grammar patterns are virtually identical. “O Deity” is not correct and implies something which does not accord with the rest of scripture. In any case the very next verse fills the picture clearly if we will only listen to what it says.

- Heb. 1:9 ... Thou hast loved righteousness, and hated iniquity; Therefore God, thy God (the Deity, the Deity of you), hath anointed thee with the oil of gladness above thy fellows.

Though a quote from Psa. 45:7 “Thou hast loved righteousness, and hated wickedness: Therefore Deity (Eloahim), thy Deity (your Eloahim), hath anointed thee with the oil of gladness above thy fellows,” this NT verse which is spoken to the Son (see verse 8), not only tells us that Jesus has a Deity but very emphatically says who that Deity is, “The Deity” unqualified.

Note that Eloahim in the Old Testament is here “God/Deity” in the NT. See Eloahim in the next verse too.

- Heb. 2:7 ... Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:

A quote from Psa. 8:4-6 “4 What is man, that thou art mindful of him? And the son of man,

that thou visitest him? 5 For thou hast made him but little lower than God (Eloahim), And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:” Verse 1 of this psalm (“O Yahweh, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens!”) makes it clear that this psalm is addressed to Yahweh. Thus ‘Thou’ in verses 4-6 is Yahweh and ‘him’ obviously is Christ. Note too: It is Yahweh who initiates, who “makes”, ‘crowns’ and ‘sets’ Christ. It is also interesting to note that the word, ‘Eloahim’ in this Old Testament passage is “angels/messengers” here in the NT, not God as in the above verse.

- Heb. 2:12-13 ... saying, I will declare thy name unto my brethren (brothers), In the midst of the congregation will I sing thy praise. 13 And again, I will put my trust in him. And again, Behold, I and the children whom God (the Deity) hath given me.

There are two quotes here each beginning with “I”. 1). Psa. 22:22-23 “I will declare thy name unto my brethren: In the midst of the assembly will I praise thee. 23 Ye that fear Yahweh, praise him; All ye the seed of Jacob, glorify him; And stand in awe of him, all ye the seed of Israel”. Christ is speaking and verse 23 shows Him directing this praise to Yahweh. 2). Is. 8:17-18 “And I will wait for Yahweh, that hideth his face from the house of Jacob, and I will look for him. 18 Behold, I and the children whom Yahweh hath given me are for signs and for wonders in Israel from Yahweh of hosts, who dwelleth in mount Zion”. Again the Christ is speaking and directs His words to Yahweh.

- Heb. 5:5 ... So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

This verse quotes Psa. 2:7 “I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee”. Yahweh is speaking to the Christ.

- Heb. 5:6 ... “as he saith also in another place, Thou art a priest for ever (into the age) After the order of Melchizedek”.

This quotes Psa. 110:4 “Yahweh hath sworn, and will not repent: Thou art a priest for ever (to the age) After the order of Melchizedek”. Yahweh is speaking of the Christ. Note too that “for ever” in Heb 5.6 is not a correct translation. It literally says, into the age, thus telling us that Jesus is priest is for a particular age. Since Jesus is to become king, I presume His time as priest finishes when He is installed as king.

- Heb. 7:21 ... for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord (Kurios) sware and will not repent himself, Thou art a priest for ever (you are a priest into the age);

Quotes part of Psa. 110:4 “Yahweh hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek”. It is Yahweh who makes Christ a priest.

- Heb. 10:5-7 ... Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, But a body didst thou prepare for me; 6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure: 7 Then said I, Lo, I am come In the roll of the book it is written of me To do thy will, O God (the Deity).

Quote from Psa. 40:5-8 “Many, O Yahweh my God, are the wonderful works which thou hast done, And thy thoughts which are to us-ward; They cannot be set in order unto thee; If I would declare and speak of them, They are more than can be numbered. 6 Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offering and sin-offering hast thou not required. 7 Then said I, Lo, I am come; In the roll of the book it is written of me: 8 I delight to do thy will, O my God; Yea, thy law is within my heart”. Here ‘I’ in the Psalm refers to Christ and ‘thy’ refers to Yahweh. Thus twice we see in this Psalm quote, the speaker, Christ, refers to Yahweh as “my God”.

[Some may wish to dispute my retranslation of “O Deity” as “the Deity” in this Hebrews verse. The Greek word here translated ‘O’ is the Greek article “the”. That the author of scripture is well capable of using the Greek letter Omega to express ‘O’ is clearly demonstrated in Matt. 15:28, Matt. 17:17, Mark 9:19, Luke 9:41, Luke 24:25, Acts 1:1, Acts 13:10, Acts 18:14, Acts 27:21, Rom. 2:1, Rom. 2:3, Rom. 9:20, Rom. 11:33, Gal. 3:1, 1Tim. 6:11, 1Tim. 6:20 and James 2:20. If the author had wished to say “O Deity” here, He would have used the letter Omega.]

- 1Pet. 2:5-6 ... ye also, as living stones, are built up a spiritual house, to be a holy priest-

hood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall not be put to shame.

Verse 6 quotes Is. 28:16 “therefore thus saith the Lord Yahweh, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste”. Yahweh is the one who lays the stone. Jesus is that stone. We are to offer up spiritual sacrifices to Yahweh THROUGH the stone He laid, i.e. through Christ.

- 1Pet. 2:22 ... who did no sin, neither was guile found in his mouth:

This quote is from Is. 53:9 “And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth”. To understand this quote we need to consider the whole chapter. Beginning with verse 1, we see Christ grew up before Yahweh as a tender plant, He was despised, rejected, acquainted with grief; he hath borne our griefs, carried our sorrows, he was wounded for our transgressions, bruised for our iniquities; Yahweh laid on him the iniquity of us all; it pleased Yahweh to bruise him; he hath put him to grief: He shall see of the travail of his soul, and shall be satisfied. Plainly Yahweh is in control and lays all our sin on Christ.

- Rev. 2:26-27 ... And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

Quotes Psa. 2:7-9 “I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee. 8 Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter’s vessel”. In the Psalm, Yahweh speaks to ‘me’ i.e. to Christ who then applies this to those Christians who overcome and keep His works.

There is one other instance found in the Old Testament (not found in the NT) which clearly shows the separation of Yehweh and son.

- **Psa. 2:11-12** Serve Jehovah with fear, And rejoice with trembling. 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.

This clearly shows the separation of Yahweh and son.

In summary, this Heading shows beyond any doubt that Jesus is NOT Yahweh.

2. — Yahweh, the Father speaks of His Son in the NT

These scriptures come only from the NT. There are many more from the Old Testament as discussed in the previous heading.

- Matt. 3:17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased. AND Matt. 17:5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. AND Mark 1:11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. AND Mark 9:7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. AND Luke 3:22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son: in thee I am well pleased. AND Luke 9:35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. AND 2Pet. 1:17 ... For he received from God the Father (Father Deity) honor 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:

These are the 7 occurrences in the NT (Matt. 3:17; Matt. 17:5; Mark 1:11; Mark 9:7; Luke 3:22; Luke 9:35; 2Pet. 1:17) of the Father speaking to His Son from out of heaven. Six times He calls Him “my beloved Son” while in Lk 9:35 He uses a slightly different expression “my Son, my chosen”.

It should be noted that among these 7 scriptures the Father Deity, Yahweh, 3 times (Matt

17:5, Mk 9:7 and Lk 9:35) says to us of Jesus “hear ye Him” or as we would say in vernacular English: Listen to Him. Considering the Old Testament admonitions re-expressed in Acts 3:22-23 “Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people” ALONG WITH the poignant note in Heb 1:1 that the Deity has now spoken to us in a son, we would do well to consider carefully the actual words Jesus spoke AND to take the Father at His word.

- Luke 20:13 ... And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.

Though Lk 20:13 is a parable, it is the Father, Yahweh, the owner of the vineyard (Israel), who speaks of sending his beloved son.

- John 1:33 ... And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

Yahweh spoke to John concerning Jesus.

This handfull of verses also shows Jesus is not Yahweh.

3. — The Father and the Christ, a two-some not a one-some!

There are numerous scriptures in the NT seen under different headings in this document which show the separation of the Father and the Son but this section highlights the ‘duality’ of the Father and the Son in a number of significant ways. On the surface, this duality appears to exclude the Holy Spirit but, in fact He is not excluded. The Holy Spirit is the Spirit of truth. When Jesus returned to the Father, The Spirit of Truth was sent into the world to continue the work that Jesus had been doing (John 16:12-14).

Until these scriptures are put together as follows, we never fully appreciate the two different roles of the Father and the Son.

- John 5:17 ... But Jesus answered them, My Father worketh even until now, and I work. Jesus sees himself and his Father as two who are working.

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

Jesus is not alone. There is someone else in his life, the Father. Interesting that for Christ’s judgement to be true the Father must be with Him. It is no different for us. In verse 17 Jesus reminds the Pharisees that in their law the witness of two is true. Thus Jesus judgement in verse 16 IS true since there are TWO who bear witness, Jesus Himself and His Father. Jesus can not be the Father without making a mockery of these statements.

- John 8:19 ... They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

That there are two to know we are reminded of in John 17:3 “And this is life eternal, that they should know thee the only true Deity, and him whom thou didst send, *even* Jesus Christ”.

- John 14:1 ... Let not your heart be troubled: believe in God (into the God), believe also in me (into me).

Here there are two unto whom we are to believe — the God and Jesus!

[As an aside, believe ‘in’ is not the concept here. The Greek word for in, *εν*, is no where to be found in this verse. It literally says believe unto/into, *εις*. The idea is not a passive sitting back and believing in but an active progression into.]

- 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.

“We” is plural. Not one or the other but both the Father AND the Son are to come and make

their abode with us.

Looking at the verse as a whole, we note that loving Jesus is not conditional on any profession of love on our part but simply predicated upon keeping/doing His Logos. If we are not completely convinced of this, Jesus, in the corollary in John 14:24 makes it very clear: ... He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

- John 16:3 ... And these things will they do, because they have not known the Father, nor me.

There are two to know. Strange that we are nowhere exhorted to know the Spirit. We see an even more specific exhortation to know the Deity and the Son in the next verse.

- John 17:3 ... And this is life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ.

This eternal life is predicated upon knowing two beings, "the only true God" AND "Jesus Christ".

- Acts 8:12 ... But when they believed Philip preaching good tidings concerning the kingdom of God (of the Deity) and the name of Jesus Christ, they were baptized, both men and women.

Two aspects to Philip's message, 1) the realm of the Deity, the Father, and 2) the name of Jesus Christ.

- Acts 20:21 ... testifying both to Jews and to Greeks (of) repentance toward God, and faith toward our Lord, Jesus Christ.

Two requirements of Paul's message from two separate beings: repentance unto God and faith unto Jesus. There is little doubt that God (without the definite article) here, refers to Yahweh.

- Rom. 8:9 ... But ye are not in the flesh (in flesh) but in the Spirit (in 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.

Two spirits are to be had, God's spirit and Christ's spirit. In John 4:24 we read, "God is Spirit: and they that worship him must worship in spirit and truth". Here two components for worshiping the Father are required, being **in spirit** and being **in truth**. The means of coming to be in spirit is given to us in our verse, Rom 8:9, for, to be in spirit, we must have God's spirit but, if that is all we have, then we are still lacking, for it says that if we have not Christ's spirit we are none of His. So what might this necessary Christ spirit be? In these following verse segments, we see the nexus between Christ and truth.

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

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

John 15:26 When the Helper comes, ... the Spirit of truth ... He will testify about Me.

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

2Cor. 11:10 As the truth of Christ is in me....

Eph. 4:21 ... just as truth is in Jesus....

Add to these: John 1:14 "... the Word became flesh", Rev. 19:13 "...and his name is called The Word of God (the Logos of the Deity)" and Jesus words to His Father in John 17:17, "...thy word (the logos, the yours) is truth," it is abundantly clear that Jesus, the Christ, is truth. This association is replete in the NT.

With this understanding, we are now easily able to associate Christ's spirit of Rom 8:9 with truth. Thus being "in truth" requires "Christ's Spirit". Both spirits are required to worship the Father, for if we have God's Spirit and not Christ's Spirit we are none of His.

- 1Cor. 6:11 ... And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our Deity (of the Deity of us).

Two things required. One aspect from Christ, the other from the Deity.

- 1Cor. 8:5-6 ... For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God (one is Deity), the Father, of whom (out-from whom) are all things, and we unto him; and one (is) Lord, Jesus Christ, through whom are all things, and we through him.

Most Christians don't realise that they are required to have both a Lord AND a God. Jesus is OUR Lord and the Father is OUR God and Jesus' God too.

- Eph. 5:5 ... For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God (of-the Christ and God).

Once again two beings are spoken about, the Christ and Yahweh.

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

Both direct our paths because both are required as Rom 8:9 tells us.

- 2Tim. 4:1 ... I charge thee in the sight of God (of the Deity), and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:

Paul again charges us in the sight of two, the Deity and Jesus.

- 1John 1:3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

Our fellowship is with the Father, AND with his Son Jesus Christ

- 1John 2:1 ... My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

Jesus is our advocate WITH the Father. Just as the type of the High Priest in the Old Testament representing the people so also here we have Jesus Christ as our High Priest before the Father Deity. Incidentally, the word advocate here is the same Greek word translated Paraclete/Comforter/Helper (*παρακλητος*) when applied to the Holy Spirit.

- 1John 2:22 This is the antichrist, *even* he that denieth the Father and the Son... AND 1John 2:23 ... Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

Again we see the Father and the Son together but as separate individuals.

- 1John 2:24 ... As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

We shall abide in both the Son AND the Father.

- 2John 1:9 ... Whosoever goeth onward and abideth not in the teaching of Christ (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.

- Rev. 1:2 who bare witness of the word of God (of the Deity), and of the testimony of Jesus Christ, even of all things that he saw... AND Rev. 1:9 ... I John, your brother and partaker with you in tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God (of the Deity) and the testimony of Jesus.

The logos of the Deity and the testimony of Jesus are two of whom John bares witness.

- 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.

The words were spoken to the one on the throne AND to the Lamb.

- Rev. 6:16-17and 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?

The word 'their' is plural indicating more than one, but to whom does 'their' refer? We are given the answer in Rev. 6:16 "and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:" [Note: Those who use the KJV will find the word 'their' is the word "his", a singular word which, if true, would invalidate the inclusion of this verse under this heading.]

In the Introduction to this document, I mentioned that we do not have anywhere a definitively pure Greek text. Some MSS have 'their' while others have "his". The producers of the Critical Text chose the plural word probably because Rev 6:16 also attributes wrath to the Lamb and Rev. 19:15 attributes wrath to the Deity, the Almighty. Whatever be your choice, I use the Greek text determined

by Dr Ivan Panin using Bible Numerics. His text has the plural word. In the final wash up, no matter what one's view may be on this, the exclusion of this verse does not change the overwhelming evidence of the other verses under this heading.

- 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;

These ones stand before the throne AND before the Lamb.

- Rev. 7:10 ... and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb (to the Deity of us, the one sitting upon the throne AND to the Lamb).

If there is any doubt who is pre-eminent on the throne it is made very clear here.

- 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 our Lord (of the Lord of us) and of his Christ (the Christ of Him): and he shall reign for ever and ever (into the ages of the ages).

Some may think that "the Lord of us" in this verse is Christ, but Christ is next mentioned as a separate being and so The Lord of us must be Yahweh. The kingdom of the Lord of us AND of the Christ of Him speaks clearly of two.

- 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.

Just two names written. It is interesting to wonder if they are the same or different names? This scripture seems to imply that they are different. Recall 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:" If they are different in Matthew then what is the name of the Holy Spirit? Of course there is the other possibility, the name could be just one name.

- Rev. 14:4 ... These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God (to the Deity) and unto the Lamb.

These are firstfruits to the Deity AND to the Lamb.

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

The commandments of the Deity and the faith of Jesus again shows this duality of the Father and the Son. Of interest is the NASB version which has in Jesus not of Jesus. Many translations have IN when the Greek has OF.

- 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 God (of the Deity) and of Christ (of the Christ), and shall reign with him a thousand years.

We are to be priests of both the Deity AND the Christ.

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

Once again this duality is made clear in the distinction between the Lamb and "the Deity, the Almighty".

- Rev. 22:1 ... And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God (of the Deity) and of the Lamb,
The Deity and the Lamb again appear together.

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

The Deity and the Lamb once again separated.

- Rev. 21:23 ... And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God (of the Deity) did lighten it, and the lamp thereof is the Lamb.

The Lamb is the lampholder of the glory of the Deity.

Finally under this heading, this duality of the Father and the Son is expressed in a repetitive, but no less significant way, in the greetings of the epistles as follows.

- Rom. 1:7 ... To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father (Father Deity of us) and *the* Lord Jesus Christ.

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

- 2Cor. 1:2 ... Grace to you and peace from God our Father (Father Deity of us) and *the* Lord Jesus Christ.

- Gal. 1:3 ... Grace to you and peace from God the Father (Father Deity), and our Lord Jesus Christ,

- Eph. 1:2 ... Grace to you and peace from God our Father (from Father Deity of us) and *the* Lord Jesus Christ.

- Phil. 1:2 ... Grace to you and peace from God our Father (Father of us) and *the* Lord Jesus Christ.

- 2Th. 1:2 ... Grace to you and peace from God the Father (Father Deity) and the Lord Jesus Christ.

- Titus 1:4 ... to Titus, my true child after a common faith: Grace and peace from God the Father (Father Deity) and Christ Jesus our Saviour (the Saviour of us).

- Philem. 1:3 ... Grace to you and peace from God our Father (Father Deity of us) and *the* Lord Jesus Christ.

- 2Pet. 1:2 ... Grace to you and peace be multiplied in the knowledge of God (of the Deity) and of Jesus our Lord;

Grace and peace comes from two, the Father Deity AND the Lord Jesus.

- Eph. 6:23 ... Peace be to the brethren, and love with faith, from God the Father (Father Deity) and *the* Lord Jesus Christ.

Peace and love comes from the Father AND Jesus.

- 2Th. 1:11-12 ... To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; 12 that the name of our Lord (of the Lord of us) Jesus, may be glorified in you, and ye in him, according to the grace of our God (of the Deity of us) and *the* Lord Jesus Christ. f

The name may be glorified according to the grace of the Deity and of the Lord Jesus.

- 1Tim. 1:2 ... unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father (Father Deity) and Christ Jesus our Lord (the Lord of us).

Grace, mercy, peace comes from two, from Father Deity and Christ Jesus, the Lord of us.

- 2Tim. 1:2 ... To Timothy, my beloved child: Grace, mercy, peace, from God the Father (Father Deity) and Christ Jesus our Lord (the Lord of us).

Grace, mercy and peace comes from two, from Father Deity and Christ Jesus, the Lord of us.

We might well wonder in all of these verses, where is the Holy Spirit? So many times the Father and the Son mentioned but not the Holy Spirit. There are five times where the scriptures include the Holy Spirit or the seven Spirits as being part of a grouping of the Father and the Son. It may seem strange that the Holy Spirit is not used more often in such groupings. Certainly when the Holy Spirit is included it becomes a three-some but when the seven Spirits before the throne are included it becomes a ten-some or is it perhaps a nine-some if we include the Holy Spirit as one of the seven Spirits. Quite how we view this correctly is still a mystery. This we are sure of: The Father is the source of everything.

- 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 (the holy spirit):

Here we might well ask: Are there three names here or is it the one name that they all share? See next verse.

- John 14:26 ... But the Comforter, the Holy Spirit (the spirit the holy), whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

- 2Cor. 13:14 ... The grace of the Lord Jesus Christ, and the love of God (of the God), and

the communion of the Holy Spirit (of-the holy spirit), be with you all.

- Rev. 1:4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; 1:5 ... and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

Grace and peace came from three distinct beings or groups of beings: 1. Him who is and who was and who is to come 2. the seven spirits that are before the throne of Him who is and who was and who is to come and 3. Jesus Christ. No mention of The Holy Spirit here. Perhaps the seven Spirits together are The Holy Spirit or is the Holy Spirit one of the seven spirits?

- Rev. 5:6-7 ... And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God (of the Deity), sent forth into all the earth. 7 And he came, and he taketh it out of the right hand of him that sat on the throne.

It is the Lamb, Jesus, who comes up to the one on the throne and takes the scroll from the hand of the one on the throne. Note the seven Spirits are spirits OF the Deity, Yahweh.

And last of all, a couple of significant verses from the Old Testament which show this two-some.

- 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?

To whom is the writer referring when he says "his name" and then "his son's name". Considering the context, is not his name, Yahweh and his son's name we know today as Jesus.

- 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.

Who is the Son that is to be kissed. It can't be Yahweh.

4. — Jesus own words distinguishes Himself from the Father/the Deity

These words of Jesus very clearly distinguish Him from the Father, the Deity.

- Matt. 19:4-5 ... And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?

Matt 19:5 is a quote from Gen. 2:24 "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". The initiator of these actions is given to us two verses earlier "and the rib, which Yahweh God had taken from the man, made he a woman, and brought her unto the man". In Matt 19:4 Jesus refers to this initiator as "he who made (actually created, *κτισσας*, not made) them from the beginning.." thus distinguishing Himself from Yahweh.

- Luke 24:39 ... See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

In John 4:24(ASV) it says "God (The Deity) is Spirit:" but Jesus says in this Luke passage that He is not a spirit and this even after the resurrection. Simple logic tells us then, that Jesus can not be "the Deity". So if Jesus is not a spirit what is He? Without any doubt He is a resurrected human, a human with a glorified resurrected body; ...the firstborn among many brothers (Rom. 8:29), ... the firstfruits of them that are asleep (1Cor. 15:20) ...the firstborn of all creation (Col 1.15), ...the beginning, the firstborn from the dead. (Col 1:18), ...the first begotten of the dead (Rev 1:5); ...the beginning of the creation of the Deity (Rev 3:14).

- John 5:17 ... But Jesus answered them, My Father worketh even until now, and I work. Jesus distinguishes the Father as a separate worker from Himself.

- John 5:26 ... For as the Father hath life in himself, even so gave he to the Son also to have

life in himself:

Jesus distinguishes himself clearly from the Father for the Father has inherent life in Himself but the Son doesn't, until it is given Him by the Father. We might ask when did the Father do this? Since the statement is made pre-resurrection, we might assume it happened at Christ's baptism but perhaps He refers to being given at His resurrection since the verb "gave" in John 5:26 is in the aorist tense. The aorist tense is an indefinite tense, meaning it is indefinite as to time, and so the verb would have been better as "gives". We must further ask, what does this life do in a body? Much more could be said but will be left for another article titled, Something Extraordinary Happened in Gethsemane and found here <https://the-logos.net/resources/PDF's/Something-Extraordinary-Happened-in-Gethsemane.pdf> ?

- John 6:27 ... Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God (the Deity), hath sealed.

Dare we take Jesus at His word. Jesus tells us The Father is The Deity who puts His seal on Jesus.

- John 8:16-18 ... Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. 17 Yea and in your law it is written, that the witness of two men is true. 18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

Jesus is not alone. There is someone else in his life, the Father. Interesting that for Christ's judgement to be true the Father must be with Him. In verse 17 Jesus reminds the Pharisees that in their law the witness of two is true. Thus Jesus judgement in verse 16 IS true since there are TWO who bear witness, Jesus Himself and His Father. Thus Jesus can not be the Father without making a mockery of these statements.

- John 8:38-40 ... I speak the things which I have seen with my Father (from-alongside the Father): and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God (from-alongside the Deity): this did not Abraham.

Jesus sees and hears from-alongside the Father, the Deity, just as the Pharisees do the things heard from their father, Satan.

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

Jesus talks about The Deity. He did not come of His own choosing but was sent.

- John 8:47 ... He that is of God (out-of the Deity) heareth the words of God (of the Deity): for this cause ye hear them not, because ye are not of God (out-of the Deity) .

Jesus plainly refers to "the Deity", out of whom He came, and He tells us the requirement if we want to hear from the Deity.

- John 14:1 ... Let not your heart be troubled: believe in God (unto the Deity), believe also in (unto) me.

There are two 'beings' here unto whom we are to believe — the Deity and Jesus. Jesus couldn't make the distinction any clearer.

- John 14:6 ... Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

The approach to the Father can only happen through another, Jesus Christ.

- Heb. 2:12-13 ... saying, I will declare thy name unto my brethren (brothers), In the midst of the congregation will I sing thy praise. 13 And again, I will put my trust in him. And again, Behold, I and the children whom God (the Deity) hath given me.

Heb 2:12 quotes from Psa. 22:22-23 "I will declare thy name unto my brethren: In the midst of the assembly will I praise thee. 23 Ye that fear Yahweh, praise him; All ye the seed of Jacob, glorify him; And stand in awe of him, all ye the seed of Israel". This is Christ speaking and verse 23 shows Him directing this praise to Yahweh. Heb 2:13 quotes from Is. 8:17-18 "And I will wait for Yahweh, that

hideth his face from the house of Jacob, and I will look for him. 18 Behold, I and the children whom Yahweh hath given me are for signs and for wonders in Israel from Yahweh of hosts, who dwelleth in mount Zion". God (the Deity) in the NT is Yahweh to whom Jesus refers.

Without any doubt Jesus distinguishes Himself from Yahweh, His Father.

5. — Spirits distinguish Jesus and the Deity

Here we have both good and evil spirits quoted and their testimonies are consistent. The sad thing about this is that the Pharisees and Saducees did not recognise who Jesus was despite ALL the testimony pointing in the one direction. Sometimes, we too can fall foul of the same short sightedness.

- Matt. 4:3 ... And the tempter came and said unto him, If thou art the Son of God (of the Deity), command that these stones become bread.

Even Satan distinguishes Jesus as the Son of the Deity.

- Matt. 4:6 and saith unto him, If thou art the Son of God (of the Deity), cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. AND Luke 4:10-11 ... for it is written, He shall give his angels charge concerning thee, to guard thee: 11 and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

These verses quote Ps 91:11-12 ... For he will give his angels charge over thee, To keep thee in all thy ways. 12 They shall bear thee up in their hands, Lest thou dash thy foot against a stone. In this Psalm David writes of Yahweh caring for His Son.

In this Matthew verse, Satan again distinguishes Jesus as the Son of the Deity.

- Mark 1:24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God (of the Deity). AND Luke 4:34 ... Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God (of the Deity).

In these two scriptures, it is the spirits who distinguish Jesus from The Deity.

- Mark 3:11 ... And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God (of the Deity).

Even though these are the words of unclean spirits, they too are consistent with the rest of scripture in distinguishing Jesus from the Deity.

- Mark 5:7 ... and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God (Son of the Deity, the Most High)? I adjure thee by God (the God), torment me not.

Once again, these recorded words of a demon are consistent with all the others in the NT. The demon understands that "the Most High" is "the Deity" and Jesus is His Son.

6. — People separate Messiah from the Deity

Under this heading we have the people, the Pharisees, Martha and finally Peter (under the anointing of the Holy Spirit) clearly separating Jesus from the Deity. Many other scriptures distinguishing Messiah from The Deity could be added here but are already seen under other headings within this article.

- Matt. 9:8 ... But when the multitudes saw it, they were afraid, and glorified God (the Deity), who had given such authority unto men.

Clearly these Judeans saw a clear distinction between "the Deity" and the man, Jesus, to whom the Deity had given such authority.

- Mark 12:14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest

the way of God (of the Deity): Is it lawful to give tribute unto Caesar, or not? AND Luke 20:21 ... And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God (of the Deity):

Certainly the Judeans of Christ's day distinguished Jesus from the Deity.

- Luke 2:28-30 ... then he received him into his arms, and blessed God (the Deity), and said, 29 Now lettest thou thy servant depart, Lord (Despota in the Greek), According to thy word, in peace; 30 For mine eyes have seen thy salvation (the salvation of you),

Simeon was speaking to "the Deity", which this document shows is Yahweh. Notice too that Luke writing by the Spirit, calls the Christ babe, "the salvation of YOU" i.e. Yahweh's salvation. Thus Christ is Yahweh's salvation. Other Old Testament verses also speak of Yahweh's salvation. Psa. 119:166 ...I have hoped for thy salvation, O Yahweh, And have done thy commandments. and Psa. 119:174 ...I have longed for thy salvation, O Yahweh; And thy law is my delight. Thus again we see the distinction between the Christ and Yahweh.

[As an aside, note that Simeon addresses the Deity as Lord. In actual fact this is not the usual word translated Lord but the word Despota from which we in the English get the word Despot.]

- Luke 7:16 ... And fear took hold on all: and they glorified God (the Deity), saying, A great prophet is arisen among us: and, God (the Deity) hath visited his people.

Some might want this to mean that Jesus is the Deity who visited his people but we forget what it says in a number of scriptures: 2Cor 5:19 "God was in Christ reconciling the world to Himself", AND Jn 3:2 "for no one can do these signs that thou doest, except God (the Deity) be with him..". AND John 8:29 "And he that sent me is with me; he hath not left me alone.." AND Acts 10:38 "How God (the Deity) anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God (the Deity) was WITH him".

Because the Deity was with Jesus, they could say the Deity has visited His people but the people draw a distinction between "the Deity" and the prophet, Jesus.

- Luke 23:46-47 ... And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. 47 And when the centurion saw what was done, he glorified God (the Deity), saying, Certainly this was a righteous man.

The centurion distinguishes between "the Deity" and the "righteous man" Jesus.

- John 3:2 ... the same came unto him by night, and said to him, Rabbi, **we** know that thou art a teacher come from God; for no one can do these signs that thou doest, except God (the Deity) be WITH him.

Nicodemus, a Pharisee, distinguishes "the Deity" from Jesus yet acknowledges that "the Deity" had to be with Him for these signs to happen.

It is interesting to note in this verse that Nicodemus uses the word, we, which must, of necessity, include other Pharisees. One has to ask why these other Pharisees would then want to kill Jesus even when Nicodemus tried to defend Jesus. Sad that Nicodemus was the only recorded Pharisee to accept Jesus?

- John 6:69 ... And we have believed and know that thou art the Holy One of God (of the Deity).

Peter calls Jesus the Holy one of the Deity.

- John 11:22 ... And even now I know that, whatsoever thou shalt ask of God (the Deity), God (the Deity) will give thee.

Martha distinguishes between Jesus and "the Deity", the one from whom Martha recognises Jesus could ask for anything.

- Acts 2:22 ... Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God (from the Deity) unto you by mighty works and wonders and signs which God (the Deity) did by (through) him in the midst of you, even as ye yourselves know;

Jesus was approved by the Deity and it was the Deity who did the works THROUGH Jesus. It will not to be any different for us.

- Acts 2:32 ... This Jesus did God (the Deity) raise up, whereof we all are witnesses.

Peter distinguishes the Deity as the one who raised Jesus.

- 1John 5:1 ... Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

John distinguishes between the one who begets and the the one who is begotten.

7. — Lamb different to the One Enthroned

Rev. 19:4 "... And the four and twenty elders and the four living creatures fell down and worshipped God (to the Deity) that sitteth on the throne, saying, Amen; Hallelujah," tells us that The Deity is the one sitting on the throne. The scriptures which follow show Jesus is NOT this pre-eminent one sitting on the throne.

- Rev. 1:4 John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; 1:5 ... and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

Him who is and who was and who is to come is the one on the throne in this vision. It is not Jesus. Grace and peace came from three distinct beings or groups of beings: 1. Him who is and who was and who is to come 2. the seven spirits that are before the throne of Him who is and who was and who is to come and 3. Jesus Christ.

- Rev. 3:21 ... He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

Jesus speaks of MY throne and then speaks of the Father's throne. Nevertheless, the Father is the pre-eminent one sitting on His throne since it is the Father who seats Jesus on His throne. We too have to overcome just as Jesus did.

- Rev. 5:6-7 ... And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. 7 And he came, and he taketh it out of the right hand of him that sat on the throne.

It is the Lamb, Jesus, who comes up to the one on the throne and takes the scroll from the hand of the one on the 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.

The words were spoken to the one on the throne AND to the Lamb.

- Rev. 6:16 ... and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

The one on the throne and the Lamb are once again distinguished.

- 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;

These ones stand before the throne AND before the Lamb.

- Rev. 7:10 ... and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb (to the Deity of us, the one sitting upon the throne AND to the Lamb).

If there is any doubt who is pre-eminent on the throne it is made very clear here.

- Rev. 14:4 ... These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the firstfruits unto God (to the Deity) and unto the Lamb.

These are firstfruits to the Deity AND to the Lamb. Once again the distinction is clear. Much wondering has been done and still is being done about these 144,000, 12,000 from each tribe and the fact they are called virgins.

- Rev. 14:10 ... he also shall drink of the wine of the wrath of God (of the Deity), which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

The torment of the wrath of the Deity will be experienced in the presence of the holy messengers AND in the presence of the Lamb. Clear distinction again.

- Rev. 15:3-4 ... And they sing the song of Moses the servant of God (of the Deity), and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty (Kurios, the Deity, the Almighty); righteous and true are thy ways, thou King of the ages. 4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

This is a song that both Moses AND the Lamb sing and they, along with the victorious ones, sing it to “Kurios, the Deity, the Almighty”. The Lamb can not then be “the Deity, the Almighty”. Part of vs 4 is said to be a quote from Psa. 86:9 “All nations whom thou hast made shall come and worship before thee, O Lord; And they shall glorify thy name”. This prayer in the Psalm starts in vs6 with “Give ear, O Yahweh, unto my prayer; And hearken unto the voice of my supplications” and ends in vs 10 with “Thou art Deity (Eloahim) alone.” Whoever the speaker is in the psalm He prays to Yahweh and He tells us Yahweh alone is Eloahim.

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

Once again the distinction between the Lamb and “the Deity, the Almighty” is clear.

- Rev. 21:23 ... And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God (of the Deity) did lighten it, and the lamp thereof is the Lamb.

The Lamb is the lamp which holds the glory of the Deity.

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

The Deity and the Lamb are again distinct.

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

The Deity and the Lamb once again separated.

8. — The Father who is in heaven

Mention was made earlier in this section of the 7 occurrences in the NT (Matt. 3:17; Matt. 17:5; Mark 1:11; Mark 9:7; Luke 3:22; Luke 9:35; 2Pet. 1:17) of the Father speaking to His Son from out of heaven. Six times He calls Him “my beloved Son” while in Lk 9:35 He uses a slightly different expression “my Son, my chosen”. Now to complement these 7 scriptures, Jesus 7 times, all in Matthew’s gospel speaks of “MY Father who is in heaven”. Another 8 times Jesus speaks of your/our Father who is in heaven. Surely we must ask, if the Father is in heaven, how can Jesus be the Father when He is on earth? These scriptures are simply listed below without any comment.

Firstly, **MY Father, the-(one) in heavens and MY Father, the-(one) in the heavens**

- Matt. 7:21 ... Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of MY Father who is in heaven.

- Matt. 10:32 ... Every one therefore who shall confess me before men, him will I also confess before MY Father who is in heaven.

- Matt. 10:33 ... But whosoever shall deny me before men, him will I also deny before MY Father who is in heaven.

- Matt. 12:50 ... For whosoever shall do the will of MY Father who is in heaven, he is my brother, and sister, and mother.

- Matt. 16:17 ... And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but MY Father who is in heaven.

- Matt. 18:10 ... See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of MY Father who is in heaven.

- Matt. 18:19 ... Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of MY Father who is in heaven.

Secondly, **YOUR/OUR Father the-(one) in heavens and YOUR/OUR Father, the-(one) in the heavens**

- Matt. 5:16 ... Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

- Matt. 5:45 ... that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

- Matt. 6:1 ... Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

- Matt. 6:9 ... After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

- Matt. 7:11 ... If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

- Matt. 18:14 ... Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

- Mark 11:25 ... And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

5. Purpose of Jesus

The primary purpose of Jesus is two fold:

- 1). To reconcile humanity to the Deity through His death
- 2). To provide the way of salvation for our spirit, soul and body in His life.

This is given to us in Rom. 5:10: For if, while we were enemies, we were reconciled to God (to the Deity) through the death of his Son, much more, being reconciled, shall we be saved by his life (in the life of him);

The first aspect is the cross: the death and resurrection of Jesus, while the second aspect relates to truth as Jesus says in John 18:37: ...To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

A fuller summary of this second aspect is given in Is. 61.1 "The Spirit of the Lord Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound..." OR in Jesus own words in Luke 4.18-19 "The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord.

The ultimate result of the second aspect of the purpose of Jesus is glimpsed in the following short quotes: ...the firstborn among many brothers (Rom. 8:29), ...the firstfruits of them that are asleep (1Cor. 15:20 ...the beginning, the firstborn from the dead. (Col 1:18), ...the first begotten of the dead (Rev 1:5);) ...the firstborn of all creation (Col 1.15), ...the beginning of the creation of the Deity (Rev 3:14). It would seem from this there is to be a whole population of people who are to be like Jesus, who will be His brothers, who will be begotten of the dead, who will be the creation of the Deity.

The following scriptures only look at these two aspects of the purpose of Jesus where there is interaction between the Father and the Son in the verses of scripture, again showing clearly the distinction between the two. The headings are:

1. — **The Reconciliation of us to the Deity**
2. — **Jesus is High Priest, Mediator, Advocate for who, before who?**
3. — **Jesus to have Brothers**

1. — The Reconciliation of us to the Deity

The whole purpose of the Christ is to bring us back to the Father, in the way the Father wants us back. The first step in this process is to reconcile mankind back to the Father by the shedding of His blood. These verses talk about this overall purpose.

- John 14:6 ... Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me (through me).

Without any doubt the return to the Father all happens THROUGH Jesus and no one else.

- 2Cor. 5:18-19 ... But all things are of God (of the Deity), who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

The purpose of Christ, in part, is that the Deity reconciled us to Himself through Jesus.

- 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 (to the Deity).

Being reconciled to the Deity through Christ is what Christianity is all about initially. But it is not the end of it as Rom. 5:10 shows. It is my view that many Christians only ever experience this first part of their salvation.

• Eph. 2:16 ... and might reconcile them both in one body unto God (to the Deity) through the cross, having slain the enmity thereby:

Being reconciled to The Deity is the first requirement.

• Heb. 7:19-22 ... for the law made nothing perfect, and a bringing in thereupon of a better hope, through which we draw nigh unto God (to the Deity). 20 And inasmuch as it is not without the taking of an oath 21 for they indeed have been made priests without an oath; but he with an oath by him that saith of him, The Lord (Kurios) sware and will not repent himself, Thou art a priest for ever; 22 by so much also hath Jesus become the surety of a better covenant.

As the law made nothing perfect, we must draw nigh to the Deity through a better covenant, in essence, through the prophet foretold by Moses to come, Jesus.

• Heb. 7:24-25 ... but he, because he abideth for ever (into the age), hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw near unto God (to the Deity) through him, seeing he ever liveth to make intercession for them.

Jesus lives to make intercession before the Deity for these people. We see we must draw near to the Deity through Christ as a prerequisite to the salvation which we must work out with fear and trembling.

• 1Pet. 3:18 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God (to the Deity); being put to death in the flesh, but made alive in the spirit;

Christ's purpose is to bring us to the Deity.

• Rev. 5:9 ... And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou was slain, and didst purchase unto God (to the Deity) with thy blood men of every tribe, and tongue, and people, and nation....

We are purchased by Christ's blood for the Deity .

There can be no argument as to the primary purpose of Jesus existence.

2. — Jesus is High Priest, Mediator, Advocate for who, before who?

As Heb 7:25 above says: ...he ever (always) liveth to make intercession for them.

The whole concept of a high-priest is of one who stands between the Deity and the people. He is the one whom the Deity talks to and who conveys these words to the people. He is the one allowed by the Deity to approach Him and to mediate on behalf of the people. In our English language, the use of the word 'mediator' often conveys the idea of working out a compromise by give and take on both sides. Our God is a holy and just God and with Him there is no compromise. Nevertheless He does hold out His hand of mercy to us for extraordinarily long periods of time.

• Matt. 10:32-33 ... Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven (in the heavens). 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

Jesus represents us before the Father IF we represent Him before the people around us.

• Rom. 8:34 ... who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God (of the God), who also maketh intercession for us.

Christ is at the right of the Deity and makes intercession for us before Him.

• 1Tim. 2:4-5 ... who would have all men to be saved, and come to the knowledge of the truth. 5 For there is one God (for one is Deity), one mediator also between God and men, himself man, Christ Jesus (also one is mediator of Deity and men, a man, Christ Jesus)

The fact is that Christ, a glorified resurrected human, is High Priest and therefore, like the High Priests of old, stands chosen by the Deity to be allowed to stand before Him and to take His words before men. [Note: Even in His resurrected state Jesus is still a human. Acts 17:31 adds support to this as well, "inasmuch as he hath appointed a day in which he will judge the world in right-

eousness by the man (in a male) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”]

- Heb. 2:17 ... Wherefore it behooved him in all things to be made like unto his brethren (brothers), that he might become a merciful and faithful high priest in things pertaining to God (before the Deity), to make propitiation for the sins of the people.

One who makes propitiation for sins does so before another. In this case Jesus does so on our behalf before Yahweh.

- Heb. 4:14 ... Having then a great high priest, who hath passed through the heavens, Jesus the Son of God (of the Deity), let us hold fast our confession.

Jesus is the great high priest and as such appears before the Deity on our behalf.

- Heb. 5:5 ... So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

Jesus became high priest before Yahweh, not by His own hand, but by the hand of His Father, Yahweh.

- Heb. 5:10 ... named of God (by the Deity) a high priest after the order of Melchizedek.

Jesus is named High Priest by the Deity.

- Heb. 6:19-20 ... which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; 20 whither as a forerunner Jesus entered for us, having become a high priest for ever (into the age) after the order of Melchizedek.

Again, Jesus is our high priest and, in the ASV (as in nearly all others), it says He is high priest **forever**. This is a problem since Jesus is to become King after He is High Priest. However when we note what the Greek actually says, that He is high priest “into the age,” the problem goes away.

- Heb. 7:24-25 ... but he, because he abideth for ever (into the age), hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw near unto God (to the Deity) through him, seeing he ever liveth to make intercession for them.

Jesus lives to make intercession before the Deity for us.

- Heb. 7:28 ... For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore (into the age).

Again a reference to the Son being appointed a perfect high priest.

- Heb. 8:1 ... Now in the things which we are saying, the chief point is this: We have such a high priest, who sat down on the right *hand* of the throne of the Majesty in the heavens,

Christ functions at this very moment as the High Priest and as such stands between the Majesty and men. This was stated succinctly in 1Tim 2:4 above.

- Heb. 9:11 ... But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

Christ is our high priest until He is returned to earth by the Father. Then He will be King for a period of time, for eventually He hands the kingdom back to His Father.

- Heb. 10:21 ... and having a great priest over the house of God (of the Deity);

Jesus is the great priest over the Deity’s house?

- Heb. 12:24 ... and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

Jesus is placed as mediator of this covenant between the people and He who makes the covenant, the Lord Yahweh.

- 1John 2:1 ... My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

Jesus is our advocate, standing between us and the Father. Note: The word advocate here is the Greek word from which we derive our English word paraclete (*παρακλητος*). Hither too we have only thought of the Holy Spirit as the Paraclete but here Jesus is plainly called the same.

Jesus is set as High Priest by His God who is our God too.

3. — Jesus to have Brothers

Apart from the four biological half brothers and at least two biological half sisters that Jesus had, there is a whole group of people who have become or are becoming His real brothers and sisters because they have a common Father, Yahweh, the Deity. The question for us is: Are we a brother of Jesus? Do we know what scripture says about being a brother of Jesus? Have we studied to find out if what we currently think on this is correct? These thoughts are the subject of this heading.

The following scriptures list those relating to being a brother to Jesus.

- Matt. 12:50 ... For whosoever shall do the will of my Father who is in heaven (in heavens), he is my brother, and sister, and mother.

Doing the will of the Father is the prerequisite for being Jesus' brother. We are reminded here of Jesus' words in John 6:27-29 "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you... 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God (of-the Deity), that ye believe on him whom (into whom) he hath sent."

Firstly, a direct command not to work for the food which perishes. Secondly, we are to work for the food Jesus gives namely, truth. Thirdly, the work of the Deity is that we believe **into** Jesus. This is the will of the Father as John 6:40 says: "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him (into Him), should have eternal life; and I will raise him up at the last day. For a further short exposition on what is the Father's will for my life read: <https://the-logos.net/resources/PDF's/The-Will-of-the-God.pdf>

- Matt. 28:10 ... Then saith Jesus unto them, Fear not: go tell my brethren (brothers) that they depart into Galilee, and there shall they see me.

Jesus called them brothers because they all now had the same Father.

- John 20:17 ... Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren (brothers), and say to them, I ascend unto **my Father** and **your Father**, and **my God** and **your God**.

Not only are we told that the God is both God and Father of Jesus, but also that He is the God and the Father of Christ's brothers.

- Rom. 8:17 ... and if children, then heirs; heirs **of** God, and joint-heirs **with** Christ; if so be that we suffer with him, that we may be also glorified with him.

We are NOT heirs OF Christ, we are heirs OF Yahweh but we can be joint-heirs WITH Christ IF we are His brothers.

- Rom. 8:29 ... For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren (brothers):

Those who are conformed to the image of Yahweh's Son will be Jesus' brothers.

- 1Cor. 6:14 ... and God (the Deity) both raised the Lord, and will raise up us through his power.

The Deity raises both Jesus and us. We are JOINT-heirs (Rom. 8:17) and brothers of Jesus **by the resurrection**. Note what Luke 20:36 says "for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" AND 2Cor. 4:14 knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. AND Eph. 2:6 and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: AND 1Cor. 15:20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

- Eph. 1:5 ... having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,

If we are foreordained unto adoption, we are sons of the one Father and therefore we are brothers of Christ.

- Heb. 2:10 ... For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

All the sons which the Father brings, i.e. the brothers of Jesus, will share the Father's glory.

- Heb. 2:11 ... For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren (brothers),

Those who are all of one, the Father, are the brothers of Jesus.

- Heb. 2:12-13 ... saying, I will declare thy name unto my brethren (brothers), In the midst of the congregation will I sing thy praise. 13 And again, I will put my trust in him. And again, Behold, I and the children whom God (the Deity) hath given me.

This quotes from Psa. 22:22-23 "I will declare thy name unto my brethren: In the midst of the assembly will I praise thee. 23 Ye that fear Yahweh, praise him; All ye the seed of Jacob, glorify him; And stand in awe of him, all ye the seed of Israel". This is Christ speaking and verse 23 shows Him directing this praise to Yahweh from the midst of the congregation (*εκκλησια* -the Greek word here elsewhere translated church and other ways too). These ones will be the brothers of Jesus.

- Heb. 2:17 ... Wherefore it behooved him in all things to be made like unto his brethren (brothers), that he might become a merciful and faithful high priest in things pertaining to God (before the Deity), to make propitiation for the sins of the people.

One who makes propitiation for sins does so before another. In this case Jesus does so on behalf of His brothers before Yahweh.

We are to become brothers of Jesus. The real question is: how does this come about? Many think this happens the day they "accepted Jesus into their heart". There is much more to it than that.

6. Jesus' Submission to/Dependence on the Deity

This section shows the complete submission of Jesus to the Father in all things according to the following headings.

1. — Sent by the Deity, the Father
2. — The Deity Initiates
3. — Jesus not Alone
4. — Jesus limited by, subject to, dependent on, under authority of, the Deity
5. — Jesus Does Nothing of Himself
6. — Jesus prays to the Father
7. — Raised by the Deity
8. — Authority Jesus doesn't have

At no time do we ever see the Father under the authority of anyone, yet the Son is always subject to the Father.

Further, we also see the Spirit of truth in subjection in John 16:13-15 "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever **he shall hear**, *these* shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you."

1. — Sent by the Deity, the Father

All of these scriptures plainly state that Jesus was sent. We hear repeatedly Jesus saying He was sent. This clearly implies a sender and scripture tells us who that sender is. At no time does Jesus ever have a say in the matter. In all cases it is the Father who is the Executor, the one to whose will all must eventually submit, including Jesus.

- Matt. 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. AND Luke 10:16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. AND John 13:20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. AND Mark 9:37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. AND Luke 9:48 ... and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

Plainly someone else sends Jesus.

- Mark 12:6 ... He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.

Though this is part of a parable it plainly speaks of the Father and His dealings with the Israelite nation. Notice here that the word 'one' is applied to Jesus as the one who was sent BY the Father.

- Luke 4:18 ... The Spirit of the Lord (Kurios' Spirit) is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,

Quotes Is. 61:1 "The Spirit of the Lord Yahweh is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Kurios (without the definite article) here in Luke is Yahweh in the Old Testament and so Yahweh sends Jesus.

- John 3:17 ... For God (the Deity) sent not the Son into the world to judge the world; but

that the world should be saved through him.

The Deity sends the Son.

- John 3:34 ... For he whom God (the Deity) hath sent speaketh the words of God (of the Deity): for he giveth not the Spirit by measure.

The Deity sends the Son who speaks the words of the Deity.

- John 5:23 ... 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.

Notice that honour is due to BOTH but that One, the Father, sent the other.

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

Someone else sends the Son.

- John 5:30 ... 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.

Jesus is sent. He does not come of His own volition. We forget that Jesus is the Logos OF the Father and as such is controlled by the Father.

- John 5:36 ... But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

The Father sends Jesus.

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

Jesus is sent by another to do the will of that one.

- John 6:44 ... No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.

The Father sends His Son.

- John 6:57 ... As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.

The living Father sends Christ. Notice too, that Jesus lives only BECAUSE of the Father.

- John 7:16 ... Jesus therefore answered them and said, My teaching is not mine, but his that sent me.

Jesus is sent by another. Since Jesus IS the Logos of the Father, His teaching is His Father's.

- John 7:28 ... Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

Jesus is sent by another.

- John 7:29 ... I know him; because I am from him, and he sent me.

Jesus is FROM the Father, the one who sent Him.

- John 7:33 ... Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.

Jesus is sent by the one He goes back to.

- 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.

Jesus is sent by the Father.

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

It is the Father who sends Jesus. In verse 17 Jesus reminds the Pharisees that in their law the witness of two is true. Thus Jesus judgement in verse 16 IS true since there are TWO who bear witness, Jesus and His Father.

- John 8:26 ... I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

Jesus is sent by the Father.

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

sent me.

This one called “the Deity” was the one who sent Jesus. This plainly tells us Jesus comes not of His own volition.

- John 9:4 ... We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Jesus was sent by someone. Jesus extends to us to do the work the Father gives Him to do.

- John 11:42 ... And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

Jesus speaking to His Father states the Father sent Him.

- John 12:44 ... And Jesus cried and said, He that believeth on me (into me), believeth not on me (into me), but on him (into the-one) that sent me.

Believing into Jesus is to believe into Him that sent Jesus. The word **on** repeated in this verse is the word **into** in the Greek.

- John 12:49 ... For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak.

Again the Father is the director. It is the Father who sends.

- John 14:24 ... He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Fathers who sent me.

The Father sends Jesus. Once again the fact that Jesus IS the Logos OF the Father explains to us why “the word (logos) ye hear is not mine, but the Fathers.”

- John 16:5 ... But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

Jesus is sent by another.

- John 20:21 ... Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

The Father sends Jesus and Jesus sends us. EVERYTHING coming to us from the Father comes to us THROUGH Jesus. It comes no other way. The Father is the source of all and what is due to us comes ONLY through Jesus.

- Rom. 8:3 ... For what the law could not do, in that it was weak through the flesh, God (the Deity), sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:

The Deity sends His own Son.

- Acts 3:26 ... Unto you first God (the Deity), having raised up his Servant (the child of Him), sent him to bless you, in turning away every one of you from your iniquities.

The Deity sends forth His child, Jesus.

- Rom. 8:3 ... For what the law could not do, in that it was weak through the flesh, God (the Deity), sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:

The Deity sends His own Son.

- Gal. 4:4 ... but when the fulness of the time came, God (the Deity) sent forth his Son, born of a woman, born under the law,

The Deity sends His Son. Christ does not come of His own volition.

- 1John 4:9 ... Herein was the love of God (of the Deity) manifested in us, that God (the Deity) hath sent his only begotten Son into the world that we might live through him.

The Deity sent His own Son into the world. The Deity is the sender.

- 1John 4:10 ... Herein is love, not that we loved God (the Deity), but that he loved us, and sent his Son to be the propitiation for our sins.

The Deity sent His Son.

- 1John 4:14 ... And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world.

The Father has sent the Son.

Plainly, the Father, the Deity sends His Son. Jesus had no say in this.

2. — The Deity Initiates

Apart from the previous verses which show that the Father is the sender of Jesus, these verses show that the Father, the Deity is the initiator of all things.

- Matt. 11:27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. AND Luke 10:22 ... All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomever the Son willeth to reveal him.

It is the Father who is the deliverer of all things to the Son. We can not begin to know the Son without the initiating hand of the Father. This we are told plainly in John 6:44 “No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day” AND John 6:65 “And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.” Once drawn by the Father to the Son, it is only then that the Son can reveal to us the Father.

- Matt. 12:18 ... Behold, my servant (the child of me) whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgement to the Gentiles.

Yahweh is the initiator who puts His own Spirit upon Jesus, His child, to declare judgement.

- Luke 1:32 ... He shall be great, and shall be called the Son of the Most High: and the Lord God (Kurios, the Deity) shall give unto him the throne of his father David:

It is the Deity who gives to the Son the throne of David.

- John 3:35 ... The Father loveth the Son, and hath given all things into his hand.

The Father is the one who gives all things to Jesus. The Father is the source of all things and all things are for Him just as 1Cor 8:6 says “...yet to us there is one Deity, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.”

- John 5:22 ... For neither doth the Father judge any man, but he hath given all judgment unto the Son;

It is the Father who gives judgement to the Son.

- John 5:26 ... For as the Father hath life in himself, even so gave he to the Son also to have life in himself:

We note that the Father HAS life inherent IN HIMSELF and that the Son does not. Rather, the Son only has life in himself AFTER it is given him by the Father. We too are to have this life in us, which comes from the Father, but THROUGH the life in His Son.

- John 5:36 ... But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

Here Jesus is given the works to do by the Father. The Father is the initiator.

- John 6:37 ... All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

It is the Father who gives to Jesus.

- John 6:44 ... No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.

So often we forget, and especially evangelists, that it is the Father who does the drawing of people to His Son. See the next scripture too.

- John 6:65 ... And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

The Father is the initiator of our coming to Christ.

- John 8:54 ... Jesus answered, If I glorify myself, my glory is nothing: it is my Father (the

Father of me) that glorifieth me; of whom ye say, that he is your God;

The Father glorifies Jesus. Jesus considers the glorifying of Himself as nothing. He clearly implies that only the Father's glory is meaningful.

- John 17:4 ... I glorified thee on the earth, having accomplished the work which thou hast given me to do.

The Father gave Jesus the work He was to do.

- John 17:8 ... for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

The words which the Father gave to Jesus, Jesus now gave to His disciples.

- Acts 3:13 ... The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant (the child of Him), Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

The Father does the glorifying of His child.

- Acts 5:31 ... Him did God exalt with his right hand (This *one* the Deity did exalt to the right of Him) to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

The Deity is the one who exalts Jesus. The one above always exalts the one below. Despite the songs we sing, we can NOT exalt Jesus.

- Acts 10:38 ... even Jesus of Nazareth, how God (the Deity) anointed him with *the* Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God (the Deity) was with him.

The anointer of Jesus is the Deity.

- Acts 10:40 ... Him God (the Deity) raised up the third day, and gave him to be made manifest,

The Deity raised up Jesus. Even the manifestation of Jesus after the resurrection was given to Jesus by the Father.

- Acts 10:42 ... And he charged us to preach unto the people, and to testify that this is he who is ordained of God (of the Deity) to be the Judge of the living and the dead.

The Deity designates Christ to be Judge.

- Acts 13:23 ... Of this man's seed hath God (the Deity) according to promise brought unto Israel a Saviour, Jesus;

The Deity is the initiator of a saviour. Thus the Deity is the saviour through His Son.

- Acts 17:30-31 ... The times of ignorance therefore God (the Deity) overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man (in a male-person) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

It is the Deity who designates the male-person, Jesus, as judge.

- 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.

Even though this refers to Paul, it is the Deity who appoints, who initiates, who organises.

- Rom. 2:16 ... in the day when God (the Deity) shall judge the secrets of men, according to my gospel, by (through) Jesus Christ.

The Deity judges but He does it through His Son.

- Rom. 3:23-25 ... for all have sinned, and fall short of the glory of God (of the Deity); 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God (the Deity) set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;

It is the Deity who sets forth Jesus as the propitiation.

- 1Cor. 15:24-27 ... Then cometh the end, when he shall deliver up the kingdom to God, even the Father (to the Deity and Father), when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. But when he saith, All

things are put in subjection, it is evident that he is excepted who did subject all things unto him.

Verse 25 is a reference to Psa. 110:1 “Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool”. Yahweh is the one placing all enemies under Christ’s feet.

- 1Cor. 15:28 ... And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God (the Deity) may be all in all.

For a time the Deity has given all power and authority to Christ, but even while this is the case it is the Father who is putting the enemies of Christ under Christ’s feet. It is not Christ doing this. Christ’s reigning ends (but the kingdom does not end) when Christ hands back the kingdom to His Father at which point Christ Himself comes back into subjection to His Father. The Father is never under Christ but Christ is under the Father. And then comes what is a mind-boggling thought to contemplate, “that the Deity may be all in all”.

- 2Cor. 1:21 ... Now he that establisheth us with you in Christ, and anointed us, is God;

God in this verse refers back to “the Deity” in the previous verse. Yahweh establishes in Christ, Yahweh anoints. Yahweh is the establisher, the anointer.

- 2Cor. 2:14 ... But thanks be unto Deity (to the Deity), who always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.

The Deity leads us in triumph in Christ.

- 2Cor. 5:19 ... to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

Yahweh was in Christ reconciling the world to Himself. God is the one doing this.

- 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.

“he” in this verse refers back to “the Deity” in verse 20. It is the Father who makes Christ to be sin on our behalf. All the time it is the Father in control.

- Eph. 1:22 ... and he put all things in subjection under his feet, and gave him to be head over all things to the church,

The ‘he’ here harks back to “the Deity” of verse 17. The Father is the one who initiates and controls the events.

- Eph. 3:10-11 ... to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God (of the Deity), 11 according to the eternal purpose which he purposed in Christ Jesus our Lord:

It is the Deity who has purposed things in Christ.

- Eph. 3:14-15 ... For this cause I bow my knees unto the Father, 15 from whom every family in heaven and on earth is named,

As Paul writes by the Spirit in 1Cor. 8:6 “yet to us there is one Deity, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him” so also here. The Father is the source of ALL.

- Eph. 4:32 ... and be ye kind one to another, tenderhearted, forgiving each other, even as God (the Deity) also in Christ forgave you.

The Deity forgives us in Christ.

- Phil. 2:9 ... Wherefore also God (the Deity) highly exalted him, and gave unto him the name which is above every name;

The Deity is the one who exalts Christ and has given Him the name above every name. Whose name is this? Many think that it is the name “Jesus”, but when we read John 17:11 ... Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*... we realise that name has a lot more significance than what we normally give it. A study of the word **name** reveals this clearly.

- 1Th. 4:14 ... For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God (the Deity) bring with him.

The Deity brings with Jesus those who have fallen asleep in Jesus.

- 1Th. 5:23 ... And the God of peace himself sanctify you wholly; and may your spirit and

soul and body be preserved entire, without blame at the coming (presence) of our Lord Jesus Christ.

It is the the Deity of peace who sanctifies.

- 2Tim. 1:1 ... Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus.

Paul is an apostle because of Yahweh's will.

- Heb. 1:1-2 ... God (The Deity), having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in his Son (in a Son), whom he appointed heir of all things, through ($\delta\iota\alpha$ with the genitive in the Greek) whom also he made the worlds (ages);

The Deity is the initiator, the appointer and notice that the Deity was the one who "made the ages" but He did it THROUGH His Son.

- Heb. 1:6 ... And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

He here refers right back to the Deity in verse 1 and it is this one who brings the Firstborn again into the world.

- Heb. 2:7 ... Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, And didst set him over the works of thy hands:

A quote from Psa. 8:4-6 "...4 What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For thou hast made him but little lower than God (Eloahim), And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:" Verse 1 of the Psalm makes it clear that this Psalm is spoken to Yahweh. Thus 'Thou' in Heb 2:7 is Yahweh and 'him' is Christ. Thus it is Yahweh who initiates, who "makes", who "crowns," and who 'sets' Christ. [As an aside: It is interesting to note that 'angels' in the NT are called 'Eloahim' in the OT. Why is this important, because Genesis 1:1 says Eloahim created the heavens and the earth. The meaning of Eloahim and its reference to various beings including Yahweh (see Genesis 2:4), needs a thorough study.]

- Heb. 2:8 ... Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him.

Quotes Psa. 8:6 "Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:" As is seen in verse 1 of the Psalm it is addressed to Yahweh. Thus the 'thou' in Heb 2:8 is Yahweh and the 'his' refers to Christ. Thus it is clearly seen that Yahweh is the one putting all things under Christ's feet.

- Heb. 2:10 ... For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

All things are FOR Christ and all things are THROUGH Christ. Who is He who makes the author of their salvation, Christ, perfect if not Yahweh?

- Heb. 3:2 ... who was faithful to him that appointed him, as also was Moses in all his house. The Father appoints Christ who is faithful to the Father.

- Heb. 5:5 ... So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

This verse quotes Ps 2:7. The first part of verse 7 of this Psalm tells us who is speaking these words. It is Yahweh. Christ does not glorify Himself, but Yahweh glorifies Him and makes Him high priest. It is Yahweh who begets Him.

- Heb. 5:10 ... named of God (by the Deity) a high priest after the order of Melchizedek.

It is the Deity who designates Christ as high-priest.

- 1Pet. 5:10 ... And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

It is the Deity himself who perfects, establishes and strengthens us in Christ.

- 2Pet. 1:17 ... For he received from God the Father (Father Deity) honor 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:

The Father Deity is the one who gave glory and honour to Christ.

- 1John 5:9 ... If we receive the witness of men, the witness of God (of the Deity) is greater: for the witness of God (of the Deity) is this, that he hath borne witness concerning his Son (concerning the Son of Him).

The Deity bears witness concerning His Son.

- 1John 5:11 ... And the witness is this, that God (the Deity) gave unto us eternal life, and this life is in his Son.

It is the Deity who gives us eternal life but the life is to be found in His Son. We should remember that earlier I spoke about the Son not having life inherent in Himself but rather that it was given Him by His Father.

- Rev. 1:1 ... The Revelation of Jesus Christ, which God (the Deity) gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John;

The Deity gives the revelation to His Son to give to His servants.

After all these verses, who could doubt that the Deity, the Father, is the initiator of all things.

3. — Jesus not Alone

It may seem strange to discuss Jesus being alone but its importance will soon become apparent.

- 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.

According to this, Jesus is NOT alone (*μονος*), why, because His Father is WITH Him (see John 16:32 two verses below). Thus if Jesus were alone (*μονος*), it must of necessity exclude the Father. Here Jesus was answering the problem posed by Pharisees that if one testifies of oneself, one's testimony is not true. Jesus says in John 8:17 "Even in your law it has been written that the testimony of two men is true", and so Jesus' testimony is true because He is not alone since His Father is in Him as the other witness. Thus the Father has to be a separate entity to the Son.

- John 8:29 ... And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

This scripture also tells us that the Father is WITH Jesus. If the Father were not WITH Him then, as it says, Jesus would be "alone (*μονος*)". This is another instance of the word 'alone' from which we can glean a clear understanding of the 'separateness' of the Father and the Son.

- John 16:32 ... Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

If Jesus did not have the Father with Him He would be alone (*μονος*).

We must conclude that Jesus can not be the Father.

4. — Jesus limited by, subject to, dependent on, under authority of, the Deity

All that Jesus has, comes from the Father, never from within Himself. Even the Logos which is who Jesus IS, is the Logos of the Father. The Father initiates, the Father is in full control and still is to this very day.

All the following scriptures show the dependent relationship of Jesus on His Father. We could add here all the verses relating to the Father SENDING Jesus but this is covered earlier under its own heading because there are so many of them.

• Matt. 8:9-10 For I **also** am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. AND Luke 7:8-9 ... For I **also** am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it. 9 Now when Jesus heard this, He marvelled at him, and turned and said to the crowd that was following Him, "I say to you, not even in Israel have I found such great faith.

By using the little word "also", (*καί*), the centurion shows us that he recognised that Jesus was UNDER authority just as he, himself, was and because Jesus was under authority, Jesus had authority OVER all that was under Him. Of course the centurion also realised that the one under whom Jesus sat, was far above anything he had ever known simply because of the miracles He was doing. So the question is: to whom is Jesus under authority? We find the answer in 1Cor. 11:3 ...But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ (of the Christ) is God (the Deity). The statement of the centurion did elicit a very instructive response from Jesus. Without any doubt, understanding the placing of oneself UNDER the right authority is somehow related to the possession of great faith.

• Matt. 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. AND Luke 10:16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. AND John 13:20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. AND Mark 9:37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. AND Luke 9:48 ... and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

These scriptures imply a "chain of command" as 1Cor 11:3 above states and so Jesus sits as mediator between us and His Father.

• Luke 5:17 ... And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord (Kurios' power) was with him to heal.

Kurios (without the definite article) is here used as if it were a name. This occurs often in the NT and in each instance it is used this way, it refers to Yahweh. (See the previous Section B.1.8) Obviously from the rest of the context, this Kurios is someone other than Jesus. Is there any doubt that Kurios is Jesus' Father, Yahweh. Jesus was dependent on His Father for his power. If one is not convinced that power is associated primarily with the Father, the Deity, one should read Matt 22:29, 26:64, Mark 12: 24, 14:62, Luke 1:35, 22:69, 24:49 plus many more from the Epistles.

• Luke 22:29 ... and I appoint unto you a kingdom, even as my Father appointed unto me, Jesus appoints a kingdom as a consequence of the Father appointing Him a kingdom. Jesus sits under His Father's appointment.

• John 4:34 ... Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.

When you are a sent-one you do the will of the one sending you.

• John 5:26 ... For as the Father hath life in himself, even so gave he to the Son also to have life in himself:

Even the life the Son has comes from the Father.

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

Jesus subjects His will to the Father. Submission of will is a prerequisite for doing the Father's work.

• John 6:57 ... As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.

Christ's depends on His Father for His life. So also do we depend on Christ for our life.

- John 8:29 ... And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

Jesus always does only what pleases the Father.

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

Jesus even depends on the Father for His glory.

- John 10:17-18 ... Therefore doth the Father love me, because I lay down my life (the soul of me), that I may take it again. 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

Even Jesus laying down His life depends on a command received from the Father. This is the only time we ever see Jesus doing something of His own volition. Though He did receive the command from His Father, it nevertheless shows the extraordinary love of the Son for all of humanity.

- John 10:25 ... Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me.

Jesus does these works in His Father's name not his own name.

- John 10:29 ... My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

The Father is greater than all, yes even Jesus. Why don't we just accept the scripture?

- John 11:41 ... So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

Jesus depends on His Father for what is about to happen and thanks Him for hearing Him.

- John 12:27 ... Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

Jesus can call on His Father to rescue Him but goes through with that which was given to Him to do.

- John 13:3 ... Jesus, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God (the Deity),

Jesus receives all things into His hands FROM the Father.

- John 14:13 ... And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Jesus does things so that the Father is glorified in the Son. Remember the words of Paul in Gal 1:24 "...and they glorified God (the Deity) in me." The people glorified the Deity in Paul but this does not mean Paul is the Deity any more than Jesus is the Deity.

- John 14:28 ... Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

Oh, the rationale that has been put forward to try to explain this verse. If only we would listen we would see this verse says exactly what the rest of scripture says. The Father IS greater than the Christ.

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

The vine, Christ, is always dependant on the owner of the vine, the husbandman.

- John 17:6 ... I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

If Jesus manifested the Father's name, then surely we would find that name uttered somewhere by Jesus? But we don't. Is then Jesus talking about something other than what we ordinarily understand by "name". Indeed a study of the word 'name' reveals a whole new dimension which gives new meaning especially to those statements of Jesus in which He talks about "doing/asking in my name". As to the significance of 'name' we find these words in John 17:11 "... Holy Father, keep them in thy name **which thou hast given me**, that they may be one, even as we are". Most assuredly the word, name, means so much more than our current understanding of a personal name tag.

Is then this not the name above every name in Phil. 2:9 "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name". If the 'name' given Jesus is the name of the Father and if we might presume that the Holy Spirit has the same name too then the last

few words of Matthew's gospel take on a whole new meaning especially since the command is to baptise the disciples INTO the name (singular). It is sometimes useful to translate the Greek word for name (*ονομα*) by the English word "character," for in the Old Testament and early NT days, the name was meant to characterise the person so named.

- Acts 2:33 ... Being therefore by the right hand of God (to the right of the Deity) exalted, and having received of the Father the promise of the Holy Spirit (of the Spirit, the Holy) he hath poured forth this, which ye see and hear.

Jesus receives the promise of the Spirit from the Father to give to us.

- Rom. 15:3 ... For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me.

Jesus pleased not Himself. Who, we might ask, did He please? Obviously someone other than Himself. This is a quote from Psa. 69:9 "For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me". The one to whom the words are spoken is given to us as Yahweh in verse 6 "Let not them that wait for thee be put to shame through me, O Lord Yahweh of hosts: Let not those that seek thee be brought to dishonor through me, O God of Israel". Thus the 'thee' in this NT passage is Yahweh and the 'me' obviously refers to Christ. Christ pleases Yahweh.

- 1Cor. 3:23 ... and ye are Christs (of Christ); and Christ is God's (of Deity).

"Christ is God's" expresses the submission we see in the next verse.

- 1Cor. 11:3 ... But I would have you know, that the head of every man (male) is Christ; and the head of the woman (female) is the man (male); and the head of Christ (of the Christ) is God (the Deity).

This verse succinctly sets out the authority structure ordered by the Deity. This is why Yahweh's first words in Gen 3:17 to Adam after he had sinned begin with "Because thou hast hearkened unto the voice of thy wife...". In the Deity's eyes the man is held responsible for his wife and children as is further shown in 1Cor. 11:7-9 "For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man: 9 for neither was the man created for the woman; but the woman for the man:" Also by the Spirit, Paul adds in 1Tim. 2:14 "and Adam was not beguiled, but the woman being beguiled hath fallen into transgression:" Even though Adam was not beguiled Adam is held responsible.

- 1Cor. 15:24-28 ... Then cometh the end, when he shall deliver up the kingdom to God, even the Father (to the Deity and Father), when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God (the Deity) may be all in all.

Verse 27 is a reference to Psa. 110:1 "Yahweh saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool". For a time the Deity has given all power and authority to Christ, but even while this is the case, it is the Father who is putting the enemies of Christ under Christ's feet. It is not Christ doing this. Christ's reigning ends (but the kingdom does not end) when Christ hands back the kingdom to His Father at which point Christ Himself comes into subjection to His Father.

- Eph. 4:5-6 ... one Lord, one faith, one baptism, one God (Deity) and Father of all, who is over all, and through all, and in all.

This plainly says this one Deity is over all. All means all. Yes even over Jesus as other scriptures in this section testify.

- Eph. 5:2 ... and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God (to the Deity) for an odor of a sweet smell.

Christ was the sacrifice to the Deity.

- Heb. 3:2 ... who was faithful to him that appointed him, as also was Moses in all his house.

Christ is faithful to the one who appoints Him, the Father.

- Heb. 5:5 ... So Christ also glorified not himself to be made a high priest, but he that spake unto him, Thou art my Son, This day have I begotten thee:

Christ glorifies not himself, for it is Yahweh (see Ps 2:7) who makes Him high priest.

- Heb. 5:7 ... Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear,

This recalls Christ's petitions and supplications to His Father in the garden.

- Heb. 5:8 ... though he was a Son, yet learned obedience by the things which he suffered;

Do we ever stop and comprehend the idea of Christ learning obedience? And do we learn from our own suffering? Or do we blame Satan for the troubles we have?

- Heb. 5:9 ... and having been made perfect, he became unto all them that obey him the author of eternal salvation;

This grammar of the Greek text clearly implies that Jesus was not perfect/complete but was made perfect/complete by someone else. The question is: By whom was He made complete? Do we even have to think about this!

- Heb. 7:24-25 ... but he, because he abideth for ever (into the age), hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw near unto God (to the Deity) through him, seeing he ever liveth to make intercession for them.

One who makes intercession makes it before another. Jesus makes intercession before the Deity for us.

- Heb. 7:28 ... For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore (into the age).

Again a reference to the Son being made perfect/complete. This is not a statement that we would make of the Father!

- Heb. 9:14 ... how much more shall the blood of Christ, who through *the* eternal Spirit offered himself without blemish unto God (to the Deity), cleanse your conscience from dead works to serve the living Deity?

Christ was an unblemished offering "to the Deity"

- Heb. 10:12-13 ... but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God (of-the Deity); 13 henceforth expecting till his enemies be made the footstool of his feet.

Christ was that sacrifice who sat down on the right of the Deity who then puts Christ's enemies under His feet.

- 2Pet. 1:17 ... For he received from God the Father (Father Deity) honor 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:

Jesus receives honor and glory from His Father.

- Rev. 3:5 ... He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

Jesus confesses the names of overcomers to His Father.

- Rev. 3:14 ... And to the angel of the church in Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of Deity (of the Deity):

The resurrected Jesus is the beginning of the creation of the Deity.

We have to conclude that Jesus was limited by, subject to, dependent on and under the authority of, the Deity.

5. — Jesus Does Nothing of Himself

Deut.18:18 says, I will raise up a prophet from among their countrymen like you, and I will

put **My words** in his mouth, and he shall speak to them **all that I command him**. (Deut. 18: 17 shows that the "I" in verse 18 is Yahweh.)

All the NT scriptures which follow, testify to the fullness of the truth of this verse in Deuteronomy. They show the utter dependence of Jesus on Yahweh.

- John 3:34 ... For he whom God (the Deity) hath sent speaketh the words of God (of the Deity): for he giveth not the Spirit by measure.

Jesus speaks the words of the Deity, not His own words.

- John 5:19-20 ... 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. 20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel.

This shows Jesus' utter dependence on His Father.

- John 5:30 ... 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.

Jesus says He is not able to do anything of himself. Jesus depends on the Father and subjects His will to the Father.

- John 7:16 ... Jesus therefore answered them and said, My teaching is not mine, but his that sent me.

Not even Christ's teaching was His own! Jesus is the logos of the Deity, (Rev 19:13) and as such speaks the Logos of the Deity.

- John 7:28 ... Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

Jesus does not come of himself but is dependent upon another. The frightening thing in this verse is that we can think we know the Father, as no doubt the Pharisees thought, and yet not actually know Him at all.

- John 8:26 ... I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

Jesus speaks what He hears from the Father.

- John 8:28 ... Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things.

ALL that the Son does is not of Himself but rather He speaks what the Father teaches Him.

- John 8:38-40 ... I speak the things which I have seen with my Father (alongside the Father): and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God (alongside the Deity): this did not Abraham.

Jesus speaks the things He has SEEN from alongside the Father. Jesus declares the truth which He HEARD from alongside the Deity.

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

Jesus doesn't come of His own initiative.

- John 12:49 ... For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak.

Again Jesus speaks not of Himself. [Note: As an aside, it is interesting in this verse that there must be some sort of distinction between the two different Greek words translated 'say' and 'speak' which we obviously lack in our English translations. As it stands in our translations, the comparison between the two, accorded by their placement alongside each other, is fairly meaningless.]

- John 12:50 ... And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

Jesus speaks what the Father speaks to Him.

- John 14:10 ... Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

Jesus speaks words not His own but the Father's who works through Him.

- John 14:24 ... He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Fathers who sent me.

Jesus re-emphasises that His logos is not His but His Father's. [Note: This scripture is a timely reminder for today that loving Jesus is solely dependent on obeying His Logos. No amount of holding our arms in the air saying, I love you, qualifies.]

- John 14:31 ... but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Jesus does only the commands of His Father.

- John 15:15 ... No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you.

Jesus speaks that which He has heard from His Father.

Without doubt, Jesus is in complete submission to His Father in everything.

6. — Jesus prays to the Father

In accordance with the principle stated in Heb. 7:7 "But without any dispute the less is blessed of the better," there is also no doubt that the one who prays, prays to one higher than oneself. In these verses we see Jesus praying to His Father.

- Matt. 11:25 ... At that season Jesus answered and said, I thank thee, O Father (Father), Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

Jesus speaks to His Father calling Him Lord of HEAVEN AND EARTH. [Note: The O before Father does not exist in the Greek.]

- Matt. 26:39 ... And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

Jesus prays submitting His will to His Father.

- Matt. 26:53 ... Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

Jesus could beseech the Father but to do so would be to deny the culmination of the very reason He was sent to earth..

- Mark 14:36 ... And he said, Abba, Father (the Father), all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

Jesus prays to the Father and submits His will to Him.

- Luke 6:12 ... And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God (in the prayer of the Deity).

Jesus' prayer is directed to the Deity. [Note: The use of the words "in the prayer of the Deity" (sadly never translated as it is in the Greek) should also make us stop and thoroughly think the real meaning of this last sentence. What is meant by "the prayer of the Deity"? Is there a prayer of the Deity? Does the Deity have a prayer? Perhaps our understanding of what prayer is needs adjusting considering also that it derives from a Greek word which literally means "to vow in-front-of". This Greek structure (preposition-article-noun-article-"Deity") occurs 15 times in the NT, and none are translated in the contorted way it is here in the ASV. It seems translators love giving us what THEY think the Author meant. The tragic reality though, is that the translators do not realise that the Deity is the author.]

- Luke 10:21 ... In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father (Father), Lord of heaven and earth, that thou didst hide these things from the wise and under-

standing, and did reveal them unto babes: yea, Father (the Father); for so it was well-pleasing in thy sight.

Jesus prays directly to His Father with the title Lord of heaven and earth.

- Luke 22:32 ... but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.

Jesus makes supplication, presumably to the Father, on Peter's behalf.

- Luke 22:42 ... saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

Jesus prays, submitting His will to His Father.

- Luke 23:34 ... And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

Jesus again is praying to His Father.

- Luke 23:46 ... And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

Jesus final words before death were to His Father.

- John 11:41 ... So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

Jesus speaks to and gives thanks to His Father.

- John 17:5 ... And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus requests His Father glorify Him.

- John 17:24 ... Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Jesus speaks to His Father.

- Heb. 5:7 ... Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear...

This recalls Christ's petitions and supplications to His Father. [Note: The Greek word nearly universally translated prayer, *προσευχη*, does not occur in this passage of scripture. It is the word, *δησις*, meaning plea or appeal or heart-cry. That the two words are different in meaning is seen by the fact they occur side by side in Eph 6:18, Phil 4:6 and 1Tim 2:1, 5:5.]

7. — Raised by the Deity

Some people have argued that Jesus raised himself from the dead. There are 27 NT scriptures which clearly state that "the Deity/the Father" raised Jesus from the dead. Only in one scripture do we see the 'possibility' of Jesus raising himself from the dead. John 2:19-21 says, Jesus answered and said to them, 'Destroy this sanctuary, and in three days I will raise it up.' ... 21 but he spake concerning the sanctuary of his body.

On the surface this seems to contradict all the other 27 verses and say that he will raise himself from the dead. This is one of those instances in scripture where many scriptures say one thing and a lone scripture appears to say the opposite. How do we handle such apparent conflicts? Do we accept what we think the lone scripture is saying and trash the 27 others or do we accept the verdict of the majority and rethink what the lone scripture might be talking about. e.g. Could Jesus have been referring to his body, "the church"? Perhaps Jn 2:19 relates to Lk 13:32 and Hosea 6:2?

For me, I accept the voice of the 27 scriptures as it ties in with everything else discussed in this document especially the submission of Jesus to His Father. The following 27 scriptures say unequivocally that "the Deity" raised Jesus from the dead.

Little comment will be made as the statements are very clear.

- Matt. 28:6 ... He is not here; for he is risen (he was raised up), even as he said. Come, see

the place where the Lord lay.

The English translation should be in the passive voice as it is in the Greek which would thus indicate that Jesus did not do the raising of Himself but rather that it was done by someone else.

- Acts 2:32 ... This Jesus did God (the Deity) raise up, whereof we all are witnesses.
- Acts 3:15 ... and killed the Prince of life; whom God (the Deity) raised from the dead; whereof we are witnesses.

• Acts 3:26 ... Unto you first God (the Deity), having raised up his Servant (the child of Him), sent him to bless you, in turning away every one of you from your iniquities.

The Deity raises Jesus, the child of Him.

• Acts 4:10 ... be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God (the Deity) raised from the dead, even in him doth this man stand here before you whole.

• Acts 5:30 ... The Deity of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

• Acts 10:40 ... Him God (the Deity) raised up the third day, and gave him to be made manifest,

• Acts 13:30 ... But God (the Deity) raised him from the dead:

• Acts 13:33 ... that God (the Deity) hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

The latter part of this verse is a quote from Psa. 2:7 "I will tell of the decree: Yahweh said unto me, Thou art my son; This day have I begotten thee". Who is 'me' in this Old Testament quote if not Christ whom Yahweh, the Deity, raised from the dead. It is important to note in Acts 13:33 that being raised from the dead is the same as being begotten by the Father. Combine this thought with 1John 3:9.

• Acts 13:34 ... And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David.

The Deity (verse 33) raised Jesus.

• Acts 13:37 ... but he whom God (the Deity) raised up saw no corruption.

• Acts 17:30-31 ... The times of ignorance therefore God (the Deity) overlooked; but now he commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Every occurrence of 'he' in these verses refers back to "the Deity" in the beginning of verse 30. The Deity raised Jesus.

• Rom. 4:24 ... but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead,

Believing upon 'him' who raised Jesus from the dead is a requirement. The question is who is "him"? That "the Deity" raised Jesus from the dead is clear so many times.

• Rom. 6:4 ... We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

Christ's rising from the dead was due to nothing in himself but rather through the glory of the Father. Christ's dependence on the Father is utter.

• Rom. 8:11 ... But 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.

Here we are told the means by which Yahweh raised Christ - by His Spirit.

• Rom. 10:9 ... because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God (the Deity) raised him from the dead, thou shalt be saved:

• 1Cor. 6:14 ... and God (the Deity) both raised the Lord, and will raise up us through his power.

The Deity raises both Jesus and us.

- 1Cor. 15:15 ... Yea, we are found false witnesses of God; because we witnessed of God (testified of the Deity) that he raised up Christ: whom he raised not up, if so be that the dead are not raised.

- 1Cor. 15:20 ... But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

The verb here translated “hath been raised” is in the passive voice as it should be, for it is so in the Greek. The passive voice means Jesus did not do the raising. He was the recipient of the raising.

- 2Cor. 4:14 ... knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.

Whoever be the one that raised up the Lord Jesus we can be certain Jesus did not raise Himself.

- Gal. 1:1 ... Paul, an apostle not from men, neither through man, but through Jesus Christ, and God the Father, who raised (and Father Deity, the *one* having raised) him from the dead,

Jesus was raised by the Father Deity.

- Eph. 1:20 ... which he wrought in Christ (in the Christ), when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*.

“He” here in verse 20 refers back to “the Deity” in verse 17. The Deity raised Jesus.

- Col. 2:12 ... having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God (of-the Deity), who raised him from the dead.

- 1Th. 1:9-10 ... For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God (unto the Deity) from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come.

- 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 covenant, even our Lord Jesus (the Lord of us, Jesus)

The Deity of peace brought Jesus from the dead.

- 1Pet. 1:3 ... Blessed be the God and Father of our Lord Jesus Christ (of the Lord of us, Jesus Christ) who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

The God of Jesus raised Him from the dead.

- 1Pet. 1:21 ... who through him are believers in God, that raised (unto God, the *one* having raised) him from the dead, and gave him glory; so that your faith and hope might be in God.

Certainly, Jesus did not raise Himself from the dead.

8. — Authority/Knowledge Jesus doesn't have

These 6 verses tell us plainly of an authority which Jesus does not have and we have one verse where Jesus clearly states His position in relation to the Father. Nowhere in scripture do we ever find the Father under the authority of anyone, but we always find the Son under the authority of the Father.

- Matt. 20:23 ... He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

This is an authority Jesus does not have. It rests solely with the Father. For this and other reasons, Jesus says in John 14:28 “... the Father is greater than I”.

- Matt. 24:36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. AND Mark 13:32 ... But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

This is knowledge exclusive to the Father. Some say that Jesus didn't know then but He would know now. This may be so but there is no scriptural basis for such a deduction. As it stands it

shows a limitation of the Son with respect to the Father.

- Mark 10:40 ... but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

Some things remain solely within the authority of the Father.

- Acts 1:7 ... And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.

The Father's authority is His OWN authority. The Father defers to no one, not even to Christ.

Finally we have this plain statement of Jesus in John 14:28 "Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I." If only we would simply listen, we would see this verse says exactly what the rest of scripture says. The Father IS greater than Christ, IS the head of Christ.

7. Miscellaneous

1. — Other Significant Old Testament verses

These verses show clearly the separation of Yahweh and His Son.

- Deut.18:18-19 Yahweh said to him, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My word in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him".

Yahweh obviously speaking of the coming Christ.

- Psa. 2:2, 6-9 The kings of the earth set themselves, And the rulers take counsel together, Against Yahweh, and against his anointed ...6 Yet I have set my king Upon my holy hill of Zion. 7 I will tell of the decree: **Yahweh said unto me, Thou art my son**; This day have I begotten thee. 8 Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

Yahweh and "his anointed" are obviously distinctly different beings. In vs 6 of this Psalm, this distinction is further illustrated as Yahweh speaks of setting His Son as King in Zion, and finally in verses 7-9 the anointed one, Jesus, is telling what Yahweh spoke to him. How can we say that Jesus is Yahweh? There is no confusion here. It is plainly stated.

- Psa. 2:11-12 ... **Serve Yahweh with fear**, And rejoice with trembling. **Kiss the son**, lest he be angry, and ye perish in the way.

Even here the Son is distinct from Yahweh.

- Psa. 8:5-6 ... For **thou hast made him but little lower than God (Eloahim)**, And crownest him with glory and honor. 6 Thou makest **him** to have dominion over the works of **thy** hands; **Thou** hast put all things under **his** feet:

These verses are ascribed to Jesus in the NT and if we consider the previous verses of this Psalm, we see David is directing these words to Yahweh about the son of man . [Psa. 8:1-6 O Yahweh, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens! 2 Out of the mouth of babes and sucklings hast thou established strength, Because of thine adversaries, That thou mightest still the enemy and the avenger. 3 When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For **thou hast made him but little lower than God**, And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet:]

- Psa. 22:1-2,10 My God, my God, why hast **thou** forsaken **me**? Why art **thou** so far from helping **me**, and from the words of my groaning? 2 O my God, I cry in the daytime, but thou answerest not; And in the night season, and am not silent. ...10 I was cast upon thee from the womb; **Thou art my God** since my mother bare **me**.

The words of Jesus on the cross come from this Psalm but note verse 10, "Thou art my God." Whoever Jesus' God was, He appealed to Him prophetically in this Psalm and spoke these exact same words at His death.

- Is. 53:1-2, 4, 6, 10 Who hath believed our message? and to whom hath the arm of Yahweh been revealed? 2 For **he** grew up before **him** as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. ...4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem **him** stricken, smitten of **God**, and afflicted. ...6 All we like sheep have gone astray; we have turned every one to his own way; and **Yahweh** hath laid on **him** the iniquity of us all. ...10 Yet it pleased **Yahweh** to bruise **him**; **he** hath put **him** to grief: when **thou** shalt make **his** soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of **Yahweh** shall prosper in **his** hand.

These verses from Is 53 show it is Yahweh who lays all this on His son.

- 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?

To whom is the writer referring when he says "his name" and then "his son's name," if not Yahweh and His son, Jesus.

- Jer. 23:5 ... Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Yahweh our righteousness. 7 Therefore, behold, the days come, saith Yahweh, that they shall no more say, As Yahweh liveth, who brought up the children of Israel out of the land of Egypt; 8 but, As Yahweh liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land.

It is Yahweh who raises up the Branch (Christ) and who brings the peoples back to the land.

- Jer. 30:9 ... 'But they shall serve the LORD (Yahweh) their God and David their king, whom I will raise up for them.

From verse 3 of this chapter we see that Yahweh is talking about the return of His people to the land He gave them. This is long after David had died and so the reference here to David is to the millennial reign of the resurrected Jesus as their king.

- Ezek 34:22-25 ... therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Yahweh, will be their God, and my servant David prince among them; I, Yahweh, have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods.

While some may disagree, this is considered to refer to the millennial reign of Christ. My servant David is a reference to Christ and Yahweh calls Him MY servant.

- Ezek. 37:22-28 ... and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23 neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24 And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever: and David my servant shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. 28 And the nations shall know that I am Yahweh that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

Again Yahweh is speaking of His people and the return of the Christ to rule them.

- Is. 11:1-5 ... ¶ And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. 2 And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. 3 And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; 4 but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

Is this not Yahweh placing His spirit on the Branch, the Christ?

- Is. 53:3-7 ... He was despised, and rejected of men; a man of sorrows, and acquainted with

grief: and as one from whom men hide their face he was despised; and we esteemed him not. 4 ¶ Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. 7 ¶ He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

Yahweh lays on the Christ all that is spoken about.

- Dan. 7:9-10, 13-14 I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, *and* the wheels thereof burning fire. 10 A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ...13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Who is the ancient of days if not Yahweh and is not the son of man, Jesus, the Christ who is presented before the ancient of days and given a kingdom?

- Mic. 5:2-4 But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. 3 Therefore will he give them up, until the time that she who travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel. 4 And he shall stand, and shall feed his flock in the strength of Yahweh, in the majesty of the name of Yahweh his God: and they shall abide; for now shall he be great unto the ends of the earth.

Verse 10 tells us who is speaking, Yahweh. Jesus comes out of Bethlehem, unto Yahweh and in verse 4, we see that Yahweh is His God (Eloahim).

Even in the Old Testament, we see Yahweh is separated from His Son. How we ever got the idea that Jesus is Yahweh is beyond me. Some use the translations of the NT which make it appear that Jesus is the "I am", to draw this conclusion but this is false as a thorough study of the these verses found in the Appendix 2, reveals.

Section C: Controversial Scriptures

1. Various Scriptures

There are a handful of scriptures which seem, on the surface, to contradict the thesis of this article. It is these which Trinitarians put forward strongly, to the exclusion of all other evidence to the contrary, to 'prove' their case. The first three of these are often put forward quickly in support of the Doctrine of the Trinity. They will all be examined in turn with some interesting results.

If the reader accepts the overwhelming evidence of the main part of this document, the controversy surrounding certain of these scriptures disappears.

The scriptures are:—

- 1) John 8:58 **"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am".**
- 2) **The meaning of θεοτης,θειοτης andθειον translated Godhead in the KJV.**
- 3) **Is. 9:6 "...and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace".**
- 4) **John 10:30 "I and the Father are one."**
- 5) **John 20:28 - Thomas' statement to the resurrected Jesus: "My Lord and my God".**
- 6) **Heb 1:10-12 and its comparison with the Hebrew it quotes.**
- 7) **Titus 2:13**
- 8) **2Pet. 1:1**

Let's consider each in turn.

- 1) John 8:58 **"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am".**

This verse is used by Trinitarians to show that Jesus was claiming to be the I AM of Ex 3:14 and therefore that Jesus must be Yahweh. However this conclusion is made upon comparisons of the English translations of our Bibles. To determine if this is a valid conclusion we really need to check the original language texts, particularly the Greek. Is the "I am" of John, a correct translation of the Greek? A full study of this very issue, is found in Appendix 2 of this document. This Appendix shows that the words used by Jesus are not exclusive to Him and that others use exactly the same phrase. It further shows that this Greek construct occurs elsewhere in a number of different variations which shows beyond any doubt that the common translation of John 8:58 is not correct and gives a wrong impression to those who are not prepared to search matters out.

2) **The meaning of θεοτης,θειοτης andθειον translated Godhead in the KJV.**

The word Godhead appears in the KJV in Col 2:9, Rom 1:20 and Acts 17:29 as the translation of three different words: θεοτης,θειοτης andθειον. The 'Godhead' word is used by Trinitarians to imply that there is some sort of plurality expressed here, thus supporting their view. However when one considers the first two of these words in the Greek (both nouns), and compare them to the 76 other examples of the same grammar, we find a different situation emerging. The last word is an adjective and so must have an adjective to translate it, not a noun. A study of these three words is given in Appendix 3.

3) **Is. 9:6 "...and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace".**

Is. 9:6 in the Hebrew Masoretic text describes Jesus as Mighty God, Everlasting Father. This verse is however significantly different from the same one in the Septuagint (LXX - a Greek translation of a Hebrew text used 200-300 years before Christ), which has: "For a Child is born to us, and a Son is given to us, whose government is upon His shoulder; and His name is called the Messenger of great counsel; for I will bring peace upon the princes, and health to Him". This difference in the Hebrew and

LXX texts poses a significant problem. Obviously the Hebrew text used in the translation into the Greek LXX around 300BC differed significantly from the Masoretic Hebrew text developed around 700AD and used today as the basis of our English Old Testament texts. The question then arises: Which one is correct? At the very least, it indicates corruption of one or other or perhaps even both texts. Many of us have been given to believe that the Masoretic Hebrew text is essentially perfect because of the very diligent way the Masoretes copied their texts. Without doubt this is true but considering that the Masoretes only began their work about 600AD, we are dealing here with texts prior to the Massorah and the differences between the Septuagint and the present day Hebrew strongly suggests there were corruptions in the text long before the Masoretes did their work.

The verse stands as an almost alone scripture among a myriad of others discussed in this treatise which indicate otherwise. When such inconsistency arises, it is well worth some thorough investigation. It is noted earlier in this document that many (its about 90%) Old Testament quotes in the NT especially from the hand of Paul (though not exclusively) align much more closely with the Septuagint (LXX) than with the Hebrew Masoretic text. The fact then that there are significant differences in many verses between the LXX and the Hebrew Masoretic text raises again the whole issue of the accuracy of the texts we currently use. What should we do? If we have such controversial issues derived from texts which we do not know to be accurate, we must apply the only solution available to us; i.e. listen to the consistent majority voice and treat with some skepticism the lone doubtful scripture. For those interested in reading further on this issue perhaps the following is a starting point.<https://the-logos.net/Bible-Translations/An-OT-Problem/>

4) John 10:30 “I and the Father are one.”

This has been commented upon in Section B.3.1 but is repeated here.

Unfortunately this scripture is so often used to support a teaching that Jesus and the Father are **one and the same being** — an idea which does not accord with the rest of scripture as this document shows. Jesus defines the meaning of one in this scripture in John 17:21 “...that THEY may all be **one; even as thou, Father, art in me, and I in thee...**” AND in John 17:11 “...Holy Father, keep them in thy name which thou hast given me, **that they may be one, even as we are**”, AND John 17:22-23 “And the glory which thou hast given me I have given unto them; that **THEY may be one, even as WE are one**; 23 I in them, and thou in me, that they may be perfected into one....” The twice used phrase, “that they may be one”, does NOT/can NOT mean that ‘they’ are all one and the same being but rather it denotes a unity of heart, soul and purpose such as expressed in Phil. 2:2 “make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind.” See the other expressions of this idea: Acts 4:32 “And the multitude of them that believed were of one heart and soul: ...” AND 1Cor. 3:8 “Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor...” AND 1Cor. 6:17 “But he that is joined unto the Lord is one spirit,” AND 1Cor. 12:12 “For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ,” AND Gal. 3:28 “There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man **IN Christ Jesus**”.

“I and the Father are one” is a unity of purpose, accord, love, ... and can in no way be taken to indicate that they are the same being and more especially when all the other evidence of scripture separates the two.

5) John 20:28 - Thomas’ statement to the resurrected Jesus: “My Lord and my God”.

Plainly Thomas is saying to Jesus: “the Lord of me and the God of me” and well he may have meant that Jesus is his Lord and his God for many people today hold Jesus as their Lord AND God. But this idea is contrary to all that the NT has to say and so we might wonder if there is another understanding of these words. Just as John 2:19-21 is a lone scripture which seems to say that Jesus raised Himself from the dead but is actually contrary to some 27 other scriptures which say THE DEITY raised Jesus from the dead, we discovered that there is an alternative understanding of that verse. So also here. We will notice that this John 20:28 situation occurs AFTER Jesus’ resurrection, after He has

received a glorified resurrected body from His Father. Considering the last part of 1Cor 15:28 "...that God (the God) may be all in all," and considering the following verse portions, ...the firstborn among many brothers (Rom. 8:29), ...the firstfruits of them that are asleep (1Cor. 15:20 ...the beginning, the firstborn from the dead. (Col 1:18), ...the first begotten of the dead (Rev 1:5);) ...the firstborn of all creation (Col 1.15), ...the beginning of the creation of the Deity (Rev 3:14)..., might not Christ have been the first to have experienced THE GOD being all in all of Him and so Thomas could easily say "My Lord and my God". Thomas was recognising His Lord and His God in His Lord.

6) Heb 1:10-12 and its comparison with the Hebrew it quotes.

Heb. 1:10-12 says: "And, Thou, Lord, in the beginning didst lay the foundation of the earth, And the heavens are the works of thy hands: 11 They shall perish; but thou continuest: And they all shall wax old as doth a garment; 12 And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, And thy years shall not fail."

Some have said that these verses refer to Jesus but that is not at all clear from the NT text. It could refer to Jesus or it could refer to Yahweh.

This is a puzzling verse in much the same way as the Old Testament changing from grammatical first person to third person half way through Zech. 12:10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on **Me** whom they have pierced; and they will mourn for **Him**, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn." Sometimes an answer might be given to us in the LXX, as here, this verse has something different: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and compassion: and they shall look upon me, because they have mocked *me*, and they shall make lamentation for him, as for a beloved *friend*, and they shall grieve intensely, as for a firstborn *son*."

Unfortunately the LXX is of no help for Heb 1:10-12 which quotes from Psa. 102:25-27, "Of old didst thou lay the foundation of the earth; And the heavens are the work of thy hands. 26 They shall perish, but thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt thou change them, and they shall be changed: 27 But thou art the same, And thy years shall have no end." So who is this referencing? Who is "thou" in this verse? Verse 1 of this psalm gives us the clear answer, "Hear my prayer, O Yahweh, And let my cry come unto thee". Plainly Psalm 102 is addressed to Yahweh not to Jesus and so this verse in Hebrews is a reference to Yahweh.

Since Heb 1:10-12 talks about creation, it is worth considering verses in the NT which appear to make Christ the creator. Mention has been made earlier in this document of wrong translation in the KJV of John 1:3, 1 Cor 8:6, Eph 3:9, Col 1:16 and Heb 1:1-2. In all these cases, the Greek *δια* (with the genitive) meaning 'through' is translated as 'by' which teaches wrongly that Jesus is the creator. In the first couple of words of Col 1:16, the KJV translators also translate *εν* meaning 'in' as 'by' again giving the mistaken view that Jesus is the Creator. Without any doubt, the Logos plays a part in creation, for all is made THROUGH the Logos but it is the Father Himself, Yahweh, who is the initiator and creator of it all. The Logos is always subservient to the Father.

7) Titus 2:13 says, "looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;"

Some have wanted to read this as Jesus being the great God and Saviour by putting a comma after Saviour, but this would violate multitudes of scriptures which separate the Deity from Christ as we have seen earlier in this document. In accord with the rest of scripture, Christ is our saviour and the great Deity is Yahweh. More will be said under the next heading where Yahweh is also called our Saviour.

8) 2Pet. 1:1 says, "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ (of the God of-us and Saviour Jesus Christ): "

Like Tit. 2:13 above, this verse could also be read differently. Nevertheless, we must trans-

late with consistency according to what the majority of the text is telling us. Christ is saviour but all his authority for this comes from another, the Deity.

The controversial scriptures boil down to a few points of translation or manuscript differences. The manuscript differences can not be resolved and so these must be held as uncertain and not used to argue a point contrary to the majority view of scripture. The translation issues however can be argued in favour of accord with the rest of scripture.

2. God Our Saviour

Because the Deity and Jesus are both called saviour, some have thought this means Jesus is the Deity. As the name Jesus means saviour, we naturally associate the word 'saviour' with Jesus and we are usually aware of the scriptures which call Jesus our Saviour e.g. Phil. 3:20, 2Tim. 1:10, Titus 2:13, 2Pet. 1:1, 2Pet. 1:11, 2Pet. 2:20 and 2Pet. 3:18. However not many are aware that the Deity, the Father, Yahweh, is also called Saviour. Can both the Deity and Jesus be our Saviours?

Elsewhere in this article I have shown that the Deity is the initiator of all things. He is even the initiator of Jesus in the flesh as saviour (see Acts 13:23 below), but we must also remember that the Deity does all things THROUGH His son and so we read in 1Th. 5:9 "For God (the Deity) appointed us not into wrath, but unto the obtaining of salvation through our Lord Jesus Christ".

So the answer to the question is yes. The Deity is our saviour as the initiator of it all and the Christ is our saviour as the one through whom it is all to happen. These are not new ideas and they are entirely consistent with the rest of scripture.

The following verses plainly show that The Deity is our saviour.

- Luke 1:47 ... And my spirit hath rejoiced in God my Saviour (in the Deity, the Saviour of me).

The Deity, the source of all things, is "the Saviour of me" says Mary.

- 1Tim. 2:3 ... This is good and acceptable in the sight of God our Saviour (of the Deity, saviour of us);

- Titus 1:3-4 ... but in his own seasons manifested his word in the message, wherewith I was entrusted according to the commandment of God our Saviour (of the Deity, saviour of us);

- Titus 2:10 ... not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour (of the Deity, saviour of us) in all things.

- Jude 1:25 ... to the only God (alone God) our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

The alone God is our Saviour, THROUGH Jesus Christ.

- 1Tim. 1:1 ... Paul, an apostle of Christ Jesus according to the commandment of God our Saviour (of God, Saviour of us), and Christ Jesus our hope;

Even though the definite article is not included here before the word, God, it is obvious this God is not Jesus as they are referred to separately. So God here must be Yahweh.

- 1Tim. 2:3 ... This is good and acceptable in the sight of God our Saviour;

The same phraseology is used here as the next verse but we have the added advantage that this God here in 1Tim 2.3 is explained to us in verse 5, "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus...". There can be no doubt it is the Father Deity, Yahweh.

- 1Tim. 4:10 ... For to this end we labor and strive, because we have our hope set on the living God (upon a living Deity), who is the Saviour of all men, specially of them that believe.

We notice that this living God is called Saviour but here adds the phrase "of ALL men". Notice the next part of this verse too, **especially those who believe**. This is very interesting and might be telling us even those who don't believe will be saved yet perhaps through fire, or it could be saying that God is Saviour but only those who take advantage of it are actually saved. How do we fit this scripture into our theology or do we relegate it to the don't-know/never-to-be-looked-at-again bin?

Next we have two scriptures which mention together both the Deity and Jesus as saviour.

- Titus 1:3-4 ... but in his own seasons manifested his word in the message, wherewith I was entrusted according to the commandment of God our Saviour (of the Deity, saviour of us); 4 to Titus, my true child after a common faith: Grace and peace from God the Father (Father Deity) and Christ Jesus our Saviour (the saviour of us).

- Titus 3:4-6 ... But when the kindness of God our Saviour (of the Deity, saviour of us) , and his love toward man, appeared, 5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 which he poured out upon us richly, through Jesus Christ our Saviour (the saviour of us);

Notice in these two scriptures, both the Deity and Jesus Christ are referred to as our saviour. Are we therefore right in deducing that Jesus is the Deity? Such argument is fallacious. Christ is the Son of the Deity. I also am to be a son of the Deity but that doesn't make me the Deity any more than it makes Christ, the Deity. Does having the Deity inside of me, make me the Deity? An emphatic, no! Similarly, Christ having the Deity inside of Him does not make Him the Deity.

When all of scripture is considered, they are plainly separate beings and, with the verses (e.g. 1Cor 8:6) which show that all comes to us FROM the Deity THROUGH Jesus, we can see clearly why both can be called saviour.

Another two scriptures show that the Deity is the initiator of salvation. Bear in mind here I am only considering NT scripture. There are many more in the OT.

- Acts 5:31 ... Him did God (the Deity) exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

The Deity is the one who exalted Christ to be Saviour. Though Jesus is called saviour, it is His Father who makes Him so. The Father is the initiator of this salvation.

- Acts 13:23 ... Of this man's seed hath God (the Deity) according to promise brought unto Israel a Saviour, Jesus;

Here again, the Deity is the initiator of Jesus as saviour. Thus the Deity is the saviour through His Son.

Our saviour is ultimately Yahweh for He is the source of all things but the Father enacts it all through His Son

3. Less Certain Scriptures

There are a couple of scriptures in this section which some Trinitarians would say proves that Jesus is the Deity.

- Luke 8:39 Return to thy house, and declare how great things God (the Deity) hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus (the Jesus) had done for him. [The parallel verse to this in Mk 5:19-20 ... is considered separately below.]

- Luke 17:15 ... And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God (the Deity); 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 Were there none found that returned to give glory to God (to-the Deity), save this stranger?

On the surface it appears that Jesus is the Deity in these Luke verses, but both times Jesus is referring to the Deity in Himself as the One who does these things and as the One to whom the glory is due. We see a similar situation with Paul in Gal 1:24 where Paul writes "and they glorified Deity (the Deity) in me". [Note: IN me is the correct translation not 'because of' me as the NASB has.] Surely no one would suggest here that Paul was implying he was the Deity because the Deity in him was being glorified! We must also not forget what it says in 2Cor 5:19 "God (Yahweh) was in Christ reconciling the world to Himself" along with John 3:2 "for no one can do these signs that thou doest, except God (the Deity) be with him..." AND John 8:29 "And he that sent me is with me; he hath not left

me alone...” AND Acts 10:38 “even Jesus of Nazareth, how God (the Deity) anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God (the Deity) was with him”.

What then? Was Jesus referring to Himself or to His Father. Really we don't know for certain. Jesus could have referred to himself for the healing did happen at His hands but scriptures like 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...” AND in Acts 2:22 “Ye men of Israel, hear these words: Jesus of Nazareth, a MAN approved from the Deity unto you by mighty works and wonders and signs which the Deity did through him in the midst of you, even as ye yourselves know;” makes us suspect He would not have taken the credit to Himself.

- Mark 5:19-20 ... And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus (the Jesus) had done for him: and all men marvelled.

On a superficial level again, we might think that “the Lord” was Jesus referring to Himself, but we must be careful and not jump to conclusions when we have not considered all the other relevant scriptures. We must remember 2Pet. 1:20 “knowing this first, that no prophecy of scripture is of private (its-own) interpretation”. The word private here is really ‘its-own’ and this warns us that we must determine what the rest of scripture has to say on the same matter before drawing any conclusions. So let's consider some of these. Without doubt Jesus was made Lord - see Acts 2:36 “Let all the house of Israel therefore know assuredly, that God (the Deity) hath made him both Lord and Christ, this Jesus whom ye crucified” - but was Jesus referring to Himself in Mark 5 when he used the term “the Lord” or was he referring to His Father who resided in Him. Scripture does refer to Jesus' Father as Lord many times in the NT and even from the lips of Jesus e.g. a) in Luke 10:21 “In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and did reveal them unto babes:” and b) in Luke 2:15 “When the angels had gone away from them into heaven, the shepherds *began* saying to one another, “Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us...” and c) in Acts 13:47 “For so the Lord has commanded us, ‘I HAVE PLACED YOU AS A LIGHT FOR THE GENTILES, THAT YOU MAY BRING SALVATION TO THE END OF THE EARTH.’” and d) in Rev. 21:22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. and e) in Rev. 22:6 And he said to me, “These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place”.

So once again we can be sure after considering all that this article has to say, that the Lord in Mark 5 refers to Yahweh.

- Luke 9:43 ... And they were all astonished at the majesty of of God (of the Deity). But while all were marvelling at all the things which he did, he said unto his disciples...

Can this be used to say that Jesus is the Deity? All these scriptures in which people give glory to God for healing must be considered in the light of Matt.9:8, along with the other scriptures which say that the Deity was in Christ. Thus if the Deity was in Christ, they could legitimately come and bow before Jesus and give glory to the Deity in Him, just like Thomas did when he said “the Lord of me, the Deity of me”.

- John 14:7-9 ... If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

Again this is used by Trinitarians to suggest that Jesus is the Father, but we have to look at the Greek here before we can jump to that conclusion.

The Received Text which is used for the KJV, has the following:

- John 14:7 ... *ει εγνωκετε (γινωσκω) με, και τον πατερα μου εγνωκετε*

(γινωσκω) αν. και απ' αρτι γινωσκετε (γινωσκω) αυτον, και εωρακατε αυτον.

The Nestle-Aland 28th edition Greek text (commonly referred to as The Critical Text), used by many modern translations, is different:

- John 14:7 ... ει εγνωκατε (γινωσκω) με, και τον πατερα μου γνωσεσθε (γινωσκω). και απ' αρτι γινωσκετε (γινωσκω) αυτον και εωρακατε αυτον.

Finally, Dr Ivan Panin's Greek text determined on the basis of comparing numeric patterns of the various readings in the original language manuscripts, says the two words should be different:

- John 14:7 ... ει εγνωκευτε (γινωσκω) με, και τον πατερα μου αν ηδευτε (οιδα)· απ' αρτι γινωσκετε (γινωσκω) αυτον και εωρακατε αυτον

Comment:

Of all the coloured words, all except, one are derived from the base Greek word, γινωσκω, (given in brackets), which is generally translated, *to know*. It will be noticed that one of these corresponding words in Panin's text is derived from the base word *οιδα*, which is also translated as *to know*. This sort of problem is also seen in Acts 19.15 where the evil spirit said: ...

Jesus I know (γινωσκω), and Paul I know (επισταμαι); but who are ye?... These two words translated know in this verse are two different Greek words as indicated by the base word in brackets. This gives us now three different Greek words which are all translated, *to know*. Despite searching the net for definitive meanings to these different Greek words, I can contribute nothing to the correct translation of these verses. One would presume there to be a difference in meaning, though perhaps very subtle.

As one can see there is huge variation among the manuscripts for these verses. I choose Dr Panin's numeric patterns method since the existence of the pattern or not determines the correct word and so is not biased by a particular theology. Nevertheless, I am no closer to a correct translation than I was before.

Continuing on, John 14:9 says: ...Jesus saith unto him, Have I been so long time with you, and dost thou not know (γινωσκω) me, Philip? he that hath seen (οραω) me hath seen (οραω) the Father; how sayest thou, Show us the Father?"

Since Jesus tells us in John 6:46 that no one has seen the Father except he that is from the God, AND He tells us over and over again that His Father is in heaven, the use of the word *see* here can not refer to seeing with the eyes. Jesus chastens Phillip for not knowing Him for if he had known Him he would have had no need to request the Father be shown. Jesus then equates "know me" with "see me" as He did in verse 7. Now even though Phillip could physically see Jesus he could not 'see' Jesus as he needed to in order that he see the Father, because he did not "know (γινωσκω)" Jesus. Obviously in these verses being able to 'see' Jesus was much more than seeing Him with the eyes just as 'knowing' Him was much more than being closely acquainted with Him.

Consider also John 8:19 "They said therefore unto him, Where is thy Father? Jesus answered, Ye know (οιδα) neither me, nor my Father: if ye knew (οιδα) me, ye would know (οιδα) my Father also". Three times in this verse Jesus uses the one Greek word 'οιδα' which is translated "know/knew/know". Before we can fully appreciate the words of these verses in John, we must discover the subtle differences of meaning of the Greek words, γινωσκω and οιδα along with discovering the proper meaning of οραω compared to other Greek words also translated 'see'.

- 1John 5:20 ... And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true Deity, and eternal life.

This is one of those scriptures where biased thinking, i.e. thinking not based on the whole of scripture, can not see that "the true Deity" refers to the "true one" of whom Jesus Christ is son. The literal Greek here says: And we-have-known that the Son of-the Deity is come, and He-has-given to-us understanding in-order-that we-are-knowing the true-one and we-are in the true-one, in the Son of-Him, Jesus Christ. This-one is the true Deity and everlasting life.

4. Special Verses

- Rev 1:4-5 ... Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

How do we handle Rev 1.4-5? Here we have three very distinct groupings:

1. The one on the throne who is and who was and who is to come
2. The seven spirits before HIS throne
3. Jesus Christ, the firstborn of the dead

Surely no one would dispute there are 9 beings being spoken of here! Where does that now leave the doctrine of the Trinity? Is it not time to set aside this doctrine and let scripture speak for itself. To be sure there is mystery associated with all this but we must not concoct doctrines which sit in contradiction of the very scripture it purports to derive from.

- John 10:34-36 ... Jesus answered them, Is it not written in your law, I said, ye are gods? 35 If he called them gods, unto whom the word of God (of the God) came and the scripture cannot be broken, 36 say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God (of the God)?

Jesus is not the Deity, He is the Son of the Deity. Dare we take Him at His word? The verse might well make us ask what makes humans become gods? Without doubt at least the first step in this is receiving the word of the God. Or is it when a human worships “in spirit and in truth”, is he then deity? Or is it when humans come to the place where the God is all in all? The pondering upon the answer requires much more space than is appropriate here. Nevertheless, do we accept the words of Jesus here or do we invalidate the word of God by our traditional doctrines which we have handed down?

- Col. 2:2 ... that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God (of the Deity), *even* Christ,

The word ‘even’ does not occur in the Greek and so the passage simply says “that they may know the mystery of the Deity, Christ. Christ IS the mystery of the Deity.

- Col. 3:3 ... For ye died, and your life is hid with Christ in God (with the Christ in the Deity). Our life is hid WITH the Christ IN the Deity.

- 2Tim. 1:18 ... the Lord (the Kurios) grant unto him to find mercy of the Lord (alongside Kurios) in that day; and in how many things he ministered at Ephesus, thou knowest very well.

Here we have “the Kurios” and “Kurios”, one with the definite article and one without. Such distinction within the one verse is the strongest indication in scripture that these two phrases should be treated differently especially as they appear to be representing two distinct beings. It has already been noted in this article that Kurios without the article is used in the NT quotes of the Old Testament to refer to Yahweh. If this is true here then it leaves ‘the Kurios’ to refer to Christ.

5. Jesus & His Father in Unity

- John 10:30 ... “I and the Father are one” is a verse quickly quoted by Trinitarians to say that Jesus and the Father are one and the same but is this the correct way of understanding this verse. Considering this document’s weight of evidence of the clear separation of the Father and the Son, another view of this verse is possible and actually accords with the other verses which talk about being one. What can it mean to be one?

Jesus defines the meaning of oneness in John 17:11 “... Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are” AND John 17:22-23 “... that THEY may be one, even as WE are one; 23 I in them, and thou in me, that they may be perfected into one ..” AND John 17:21 “that THEY may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us:”. The twice used phrase, “that they may be one”, does NOT/can NOT mean

that those who are 'they' are all one and the same being but rather it denotes a unity of accord, of mind, of love, of heart, of soul, of..., such as expressed in Phil. 2:2 "make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind;" AND in Acts 4:32 "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common".

This oneness is further seen in 1Cor. 12:12 "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ" AND Gal. 3:28 "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus". [Note: The Greek word meaning 'one' (*εἷς* in all its forms), is an adjective which adds description to the noun it qualifies but the noun is often not supplied in Greek. It is left to us to figure it out but we can not add that which scripture itself does not already set out elsewhere.]

So what did Jesus mean when He said "The father and I are one" AND what do we say of 1Cor. 3:8 "Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor". Is Jesus not talking about the same sort of thing when He said "that they may be one as we are one". They are NOT one and the same being but they are in full accord in everything.

I add the following verses which is not really necessary but for the sake of completion are brought to notice here.

- John 14:10 ... Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

- John 14:11 ... Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

- John 14:20 ... In that day ye shall know that I am in my Father, and ye in me, and I in you.

- 1John 2:24 ... As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

This heading is very important because being one with someone requires a 'you in me' and 'I in you' state of being to exist as these scriptures testify. But for such a state to exist requires two distinct beings.

Section D: Nonsense Scriptures if Jesus is The Almighty Deity

1). If the 'Trinity' is a threesome what do we make of the seven spirits of God that are before HIS throne or of the other multitudes who are born from the dead of which Jesus is the first-born or of us who become sons of the Deity and become joint-heirs with Christ or of the statement in 1Cor 15:28 that the Deity will one day be all in all?

2). Interesting that after the resurrection, Jesus says His body is not a spirit for a spirit does not have flesh and bones as He does yet we know that Jesus says the Deity is spirit. This is a major distinction between the two beings.

3). How can Jesus learn obedience (Heb 5:8) if he is the Almighty God?

4). If Jesus is a son and we are sons and as Rom 8:17 says we are co-heirs with Jesus, in fact His brothers, where does that put all of us in relation to this trinity doctrine.

5). Issue of blasphemy of Jesus compared to The Holy Spirit (Mat 12:31-32). If the Father the Son and the Holy Spirit are coequal in all respects, how come blasphemy of the Son is not a sin unto death? Blasphemy of the Holy Spirit is equivalent to blasphemy of the Father whereas blasphemy of Jesus is not.

6) James 1:13 says ...for God (the God) cannot be tempted by evil, and He Himself does not tempt anyone... yet Matt. 4:1 tells us "Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil." Jesus can't be the Deity because he is here tempted by Satan.

Section E: Conclusion

Without any doubt, this document shows that Jesus is NOT the Father and He is NOT Yahweh. Not one NT scripture calls Jesus, The God (unqualified). Surely if He were, scripture would be replete with it. Thomas' statement "My Lord and my God" (literally: The Lord of me and the God of me) is the only one which comes close but it too is qualified by the words "of me". Some may wish to dismiss this qualification but they do so at great peril since Jesus calls His own Father, the God of me. At the very least Thomas was certainly acknowledging The God IN Christ and may be in Jesus' resurrected state even acknowledging what was spoken of in 1Cor 15:28 "...that the God may be all in all." Remember too, that in Galatians 1:24 we see the people glorifying The God in Paul but this does not make Paul The God any more than it makes Jesus The God. When 1Cor 15:28 does come to fruition, what will that do to our Trinitarian doctrine.

It has been said by some that the contents of this article are Jehovah Witness teaching. On the contrary, it is the teaching of the Bible and has nothing to do with the Jehovah Witness's except that they might also believe it. It does not matter what the JW's, the Christadelphians, the 7th day Adventists, the Catholics, the Anglicans, the Evangelicals, the Pentecostals or the Charismatics believe. What matters is what the bible requires us to believe. If I will not accept some teaching which happens to be truth because it is taught by a group who some think are a cult, then Satan has succeeded in denying us truth. Satan is the master of counterfeit and deceit, and his ways of disguising truth become apparent as we develop the right approach to scripture i.e. to search it to find out what it is we must believe and not to use it to find proof of what we already believe.

It is a sad day but true, that many Christians and even many pastors are no longer interested in God's truth. They are satisfied with where they are at. They have stopped searching. They simply want what they currently believe left alone, unchallenged. The boat must never be rocked. Any challenge, worthy or not, is dismissed on the slightest pretext. Unfortunately, the problem for nearly all who open their mouths publicly and commit themselves to certain beliefs, is that their pride will seldom allow them to retract publicly if they are found to be in error. In fact it goes further than this, for they refuse to even discuss those parts of scripture which challenge what they believe.

In reading this document, some may be horrified at the idea of adding the word Yahweh to the NT. Alas, these same people are NOT horrified by the translators leaving the word, Yahweh, out of the Old Testament nearly 7000 times. The mind boggles. At least there is some justification for including Yahweh in the NT as this document show, while those who leave Yahweh out of the Old Testament have no justification whatsoever. Surely we should not forget that the Spirit of God Himself put the word in the Old Testament for us to read and use. If it was to be so precious that it was never to be read or spoken He would have left it out.

Our job in searching scripture is to discover what IS fact. But as I have said before, this article changes no facts. Nothing we say or think or do, changes established fact whatever it may be. What we currently believe, rightly or wrongly, does not establish or change established fact. This article simply seeks to find the facts so that we might know WHAT it is we must believe.

There is so much scripture presented here (40% of the article) that shows the separation of the Father and the Son, that it is inconceivable how we ever got a Doctrine of the Trinity.

Section F: Appendices

Appendix 1

OT scriptures having the word Yahweh and quoted in the NT.

This is a list of Old Testament scriptures containing the word, “Yahweh,” (or as the ASV has ‘Jehovah’) which when quoted in the NT had either the Greek word for Lord or for God in its place.

Yahweh in Old Testament is Kurios (Lord) in NT

- Matt. 4:7.....“Thou shall not tempt Yahweh thy Eloahim”.....Deut. 6:16
 Matt. 4:10.....“Thou shall worship Yahweh thy Eloahim”.....Deut. 6:13
 Matt. 5:33.....“But shall perform unto Yahweh your oath”.....Num. 30:2
 Matt. 22:37.....“Thou shall love Yahweh thy Eloahim”.....Deut. 6:5
 Matt. 22:44.....“Yahweh said unto my Lord”.....Ps. 110:1
 Matt. 23:39.....“Blessed is he that cometh in the name of Yahweh”.....Ps. 118:26
 Mk. 12:29.....“Hear, O Israel, Yahweh our Eloahim is one Yahweh”.....Deut. 6:4
 Mk. 12:30.....“Thou shall love Yahweh thy Eloahim”.....Deut. 6:5
 Mk. 12:36.....“Yahweh said to my Lord”.....Ps. 110.1
 Luke 2:23.....“As it is written in the law of Yahweh, every male that opens the womb shall be called holy to Yahweh.”.....Ex. 13:2
 Luke 3:4.....“Prepare ye the way of Yahweh”.....Is. 40:3
 Luke 4:8.....“Thou shall worship Yahweh thy Eloahim:”.....Deut. 6:13
 Luke 4:18.....“The spirit of Adonay Yahweh, is upon me,”.....Is. 61:1
 Luke 4:19.....“To preach the acceptable year of Yahweh”.....Is. 61:2
 Luke 10:27.....“Thou shall love Yahweh thy Eloahim”.....Deut. 6:5
 Luke 13:35.....“Blessed is he that cometh in the name of Yahweh”.....Ps 118:26
 Luke 20:42.....“Yahweh said to my Lord”.....Ps. 110:1
 Acts 2:20.....“Notable day of Yahweh come”.....Joel 2:31
 Acts 2:21.....“Whosoever shall call on the name of Yahweh”.....Joel 2:32
 Acts 2:25.....“I foresaw Yahweh always before my face”.....Ps. 16:8
 Acts 2:34.....“Yahweh said unto my Lord, sit thou on my right”.....Ps. 110:1
 Acts 3:22.....“A prophet shall Yahweh your Eloahim raise up”.....Deut. 18:15
 Acts 4:26.....“The rulers were gathered together against Yahweh”.....Ps. 2:2
 Acts 7:37.....“A prophet shall Yahweh your Eloahim raise up”.....Deut. 18:15
 Acts 7:49.....“What house will ye build me? Said Yahweh”.....Is. 66:1
 Rom. 4:8.....“Blessed is the man to whom Yahweh will not impute”.....Ps. 32:2
 Rom. 9:29.....“Except Yahweh of Sabbath had left us seed”.....Is. 1:9
 Rom. 10:13.....“Whosoever shall call upon the name of Yahweh”.....Joel 2:32
 Rom. 10:16.....“Yahweh, who hath believed our report”.....Is. 53:1
 Rom. 11:3.....“Yahweh, they have killed thy prophets”.....I Kings 19:10
 Rom. 11:34.....“For who hath known the mind of Yahweh”.....Is. 40:13
 Rom. 12:19.....“Vengeance is mine; I will repay said Yahweh”.....Deut. 32:35
 Rom. 14:11.....“As I live, said Yahweh, every knee shall bow to me”.....Is. 45:23
 Rom. 15:11.....“Praise Yahweh, all ye nations; and laud Him”.....Ps. 117:1
 I Cor. 1:31.....“He that glories, let him glory in Yahweh”.....Jer. 9:24
 I Cor. 2:16.....“For who hath known the mind of Yahweh”.....Is. 40:13
 I Cor. 3:20.....“Yahweh knows the thoughts of the wise”.....Ps. 94:11
 I Cor. 10:26, 28.....“For the earth is Yahweh’s, and the fullness thereof”.....Ps. 24:1
 I Cor. 14:21.....“With men of other tongues... said Yahweh”.....Is. 28:11

II Cor. 6:17.....“Come out from among them...said Yahweh”Is. 52:11
II Cor. 10:17.....“He that glories, let him glory in Yahweh”Jer. 9:24
Heb. 7:21.....“Yahweh swore and will not repent, thou art a priest”Ps. 110:4
Heb. 8:8.....“Behold, the days come, said Yahweh”Jer. 31:31
Heb. 8:9“I regarded them not, said Yahweh”Jer. 31:32
Heb. 8:10.....“After those days, said Yahweh”Jer. 31:33
Heb. 8:11.....“Know Yahweh, for all shall know me”Jer. 31:34
Heb. 10:30.....“Yahweh shall judge his people”Deut. 32:36
Heb. 12:5.....“My son, despise not thou the chastening of Yahweh”Prov. 3:11
Heb. 12:6.....“For whom Yahweh loves”Prov. 3:12
Heb. 13:6.....“Yahweh is my helper, I will not fear”Ps. 118:6
I Peter 1:25.....“But the word of Yahweh endures forever”Is. 40:8
I Peter 3:12.....“For the eyes of Yahweh are over the righteous”Ps. 34:15
I Peter 3:12.....“the face of Yahweh, is against such as do wickedness”Ps. 34:16
Rev. 15:3.....“Great and marvelous are thy works, Yahweh”Ex 15:1-18

Yahweh in Old Testament is Theos (God) in NT

Matt. 4:4.....“that not on bread alone ... from the bidding of Yahweh”Deu. 8:3
John 6:45.....“And, all thy children, shall be the instructed of Yahweh,”Is. 54:13
Heb. 2:13.....“Lo! I and the children whom Yahweh hath given me.”Is. 8:18
Heb. 9:20.....“the blood of the covenant which Yahweh has solemnized”Ex. 24:8

Appendix 2

Is Jesus the “I am” of Exodus?

The most recent update of this Appendix called, **Is Jesus the “I am” of Exodus?** can be found at <https://the-logos.net/resources/PDF's/Is-Jesus-the-I-am-of-Exodus.pdf>

Appendix 3

Three Greek Words Translated *Godhead*.

This article debates the real meaning of these three Greek words and their misuse

The three words are:

1. *θεοτητος* - Col 2:9
2. *θειοτης* - Rom 1:20
3. *θειον* - Acts 17: 29

Despite the difference in the spelling of these three words, they are all translated as the one word, *Godhead* (with a capital G), in the KJV Bible. Certain people use the implied plurality in this English word to support their idea of the plurality in the Trinity doctrine. The fact these words are also capitalised adds insidiously to this thinking. Capitalisation should never have an influence on our thinking as there was no such distinction in the original uncial Greek texts.

Let us look individually at each word.

1. *θεοτητος* occurs just once in the New Testament in Col 2:9 and does not occur in the Septuagint³ in any of its forms, nor does it occur much in secular literature. Such rare use makes it very difficult to determine its precise meaning. However, we do have some clues from other words of the same grammatical form. *θεοτητος* is the feminine, singular, genitive noun derived from the Greek word, *θειοτης* (a feminine, singular, nominative noun) and as such belongs to a group of feminine nouns all having the lexical ending, *-της*. Its feminine gender with lexical ending *-της*, tells us it belongs to a group of feminine nouns which name **attributes**, presumably the attributes of deity since *θειοτης* ultimately derives from *θεος* meaning god or deity. Thus *θεοτητος* has a meaning something like godness (if there were such an English word) or divineness for which we usually write divinity. It should never have been translated *Godhead* and certainly not with a capital G.

2. *θειοτης*, (a feminine, singular, nominative noun), is its own lexical form and, like *θειοτης* above, belongs to the same grouping of feminine nouns having the lexical ending, *-της*, thus also naming **attributes**. It too occurs just once in the NT in Rom 1:20, once in the Septuagint in Wisdom 18:9, and very sparingly in secular literature. Its meaning is also difficult to determine precisely, but we can be sure it derives from the adjective *θειος*, meaning something like god-like. Hence, *θειοτης* would have a meaning akin to godlikeness.

That these two groups of feminine nouns ending in *-της* do describe attributes will be clearly demonstrated in the complete listing in its own Appendix of all the 76 New Testament occurrences of nouns belonging to the same group.

3. *θειον*, is the neuter, singular, accusative form of the adjective *θειος* and occurs in the Greek New Testament in Acts 17:29 where, in the KJV, it is translated *Godhead*. It occurs some 33 times in the Septuagint. In nearly all these instances, Brenton's English translation of the Rahlfs Septuagint has 'divine' as the translation of *θειον*. However, the ASV and the KJV translates *θειον* in Acts 17:29 as if it were a noun, when the Greek word itself is an adjective and simply should never be translated by a noun, if we wish to translate consistently and accurately. Some other translations have 'the Divine' for *θειον* in Acts 17:29.

Interestingly, the genitive form of *θειος*, *θειας*, naturally also an adjective, occurs twice in 2Pet 1:3-4 and are respectively translated *divine power* and *divine nature* in both the ASV and KJV. One can only wonder at the inconsistency of the KJV and ASV with regard to Acts 17:29 where they both have *Godhead*.

³The version of the Septuagint used here is the Rahlfs text.

Whatever the precise meaning of these three words, scholars attribute the idea of divinity or godlikeness to them. They are nevertheless, slightly different words and presumably have slightly different meanings, the subtle significance of which alludes us all. The fact remains however that both *θεοτητος* and *θειοτης* do belong to a group of feminine nouns which all describe **attributes** and, as such, should be translated in consistent accord with the 76 other New Testament occurrences of these feminine nouns having lexical ending *-της* and denoting attributes. These are all set out below in its own Appendix.

To translate these words as Godhead however, and that with a capital G, and then use these words to imply some sort of plurality to support a doctrine, is a gross and serious misrepresentation of these Greek words. Consistency of translation demands a translation in accord with the characteristics of other similar Greek words.

Appendix 4

Feminine nouns having lexical ending *-της*

Listed below are the 76 occurrences in the NT Greek of these feminine nouns having lexical ending *-της*. In EVERY instance of the use of these nouns, it is clearly seen that an **attribute** of a thing is being spoken about, not the thing itself. In most instances in the English Interlinear used below, the English word used to translate such nouns ends with the typical attribute endings of **-ness or -ty/ or -ity**. There are some exceptions, but in each of those exceptions, it could be replaced comfortably by a word having these endings.

The listing is given with the Greek first and then a word-for-word or phrase-for-word literal translation in the English. The words highlighted in blue are the ones in question. If the reader is unfamiliar with Greek, he may wish to refer to his own bible translation of each of these verses. He will find it easier than trying to make sense of the literal English text.

Mark 10:20 ο δε εφη αυτω· διδασκαλε, ταυτα παντα εφυλαξαμην εκ νεοτητος μου.

Mark 10:20 The-(one) but said to-him Teacher these-(things) all I-guarded out-of youth of-me

- youth of me could easily have been translated youthfulness of me.

Luke 1:75 εν οσιοτητι και δικαιοσυνη ενωπιον αυτου πασαις ταις ημεραις ημων.

Luke 1:75 in loyalty and righteousness in-sight of-him to-all the days of-us

Luke 9:43 εξεπλησσοντο δε παντες επι τη μεγαλειοτητι του θεου. ¶ Παντων δε θαυμαζοντων επι πασιν οις εποιει ειπεν προς τους μαθητας αυτου·

Luke 9:43 They-were-being-astounded but all upon the majesty of-the God of-all-(them) but wondering upon all-(things) which he-was-doing he-said toward the disciples of-him

Luke 18:21 ο δε ειπεν· ταυτα παντα εφυλαξα εκ νεοτητος.

Luke 18:21 The-(one) but said These-(things) all I-guarded out-of youth

- Same comment as for Mk 10:20 ... above.

Acts 2:46 καθ ημεραν τε προσκαρτερουντες ομοθυμαδον εν τω ιερω, κλωντες τε κατ οικον αρτον, μετελαμβανον τροφης εν αγαλλιασει και αφελοτητι καρδιας

Acts 2:46 according-to day and persevering like-mindedly in the temple breaking and according-to house bread they-were-partaking of-food in exultation and simplicity of-heart

Acts 19:27 ου μονον δε τουτο κινδυνευει ημιν το μερος εις απελεγμον ελθειν αλλα και το της μεγαλης θεας Αρτεμιδος ιερων εις ουθεν λογισθηναι, μελλειν τε και καθαιρεισθαι της μεγαλειοτητος αυτης ην ολη η Ασια και η οικουμενη σεβεται.

Acts 19:27 Not only but this is-in-danger to-us the part into disrepute to-come but also the of-the great goddess Artemis temple into nothing to-be-rated to-be-about and also to-be-taken-down of-the majesty of-her whom whole the Asia and the being-inhabited-[earth] is-venerating

Acts 26:4 Την μεν ουν βιωσιν μου την εκ νεοτητος την απ αρχης γενομενην εν τω εθνει μου εν τε Ιεροσολυμοις ισασιν παντες οι Ιουδαιοι

Acts 26:4 The indeed therefore manner-of-life of-me out-of youth the from beginning having-occurred

in the nation of-me in and Jerusalem have-known all Jews

- Same comment as above.

Acts 26:13 ημερας μεσης κατα την οδον ειδον, βασιλευ, ουρανοθεν υπερ την λαμπροτητα του ηλιου περιλαμψαν με φως και τους συν εμοι πορευομενους.

Acts 26:13 of-day middle down the way I-saw king from-heaven over the brightness of-the sun having-gleamed-around me light and the-(ones) together-with me going-their-way

* **Rom. 1:20** τα γαρ αορατα αυτου απο κτισεως κοσμου τοις ποιημασιν νοουμενα καθοραται, η τε αιδιος αυτου δυναμις και θειοτης, εις το ειναι αυτους αναπολογητους,

Rom. 1:20 The for unseen-(things) of-him from creation of-world to-the things-made being-perceived is-seen-down the and eternal of-him power and godship into the to-be them defenceless

Rom. 2:4 η του πλουτου της χρηστοτητας αυτου και της ανοχης και της μακροθυμιας καταφρονεις, αγνων οτι το χρηστον του θεου εις μετανοιαν σε αγει;

Rom. 2:4 Or of-the riches of-the kindness of-him and of-the forbearance and of-the longness-of-spirit you-are-despising not-knowing that the kind-[quality] of-the God into repentance you is-leading

Rom. 2:5 κατα δε την σκληροτητα σου και αμετανοητον καρδιαν θησαυριζεις σεαυτω οργην εν ημερα οργης και αποκαλυψεως δικαιοκρισιας του θεου

Rom. 2:5 According-to but the hardness of-you and unrepentant heart you-are-treasuring-up to-your-self wrath in day of-wrath and of-revelation of-righteous-judgment of-the God

Rom. 3:12 παντες εξεκλιναν αμα ηχρεωθησαν· ουκ εστιν ο ποιων χρηστοτητα, ουκ εστιν εως ενος.

Rom. 3:12 all they-inclined-out together they-became-useless not is-(one) doing kindness not is until one

Rom. 6:4 συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον, ινα ωσπερ ηγερθη Χριστος εκ νεκρων δια της δοξης του πατρος, ουτως και ημεις εν καινοτητι ζωης περιπατησωμεν.

Rom. 6:4 We-were-buried-together therefore to-him through the baptism into the death in-order-that as-even was-raised-up Christ out-of dead-(ones) through the glory of-the Father thus also we in newness of-life we-should-walk

Rom. 7:6 νυνι δε κατηργηθημεν απο του νομου αποθανοντες εν ω κατειχομεθα, ωστε δουλευειν ημας εν καινοτητι πνευματος και ου παλαιοτητι γραμματος.

Rom. 7:6 now but we-have-been-annulled from the Law having-died in which we-were-being-held-down as-and to-be-slaving us in newness of-spirit and not to-oldness of-writing

Rom. 8:20 τη γαρ ματαιοτητι η κτισις υπεταγη, ουχ εκουσα αλλα δια τον υποταξαντα, εφ ελπιδι

Rom. 8:20 to-the for vanity the creation was-subjected not voluntary but through the-(one) having-subjected upon hope

Rom. 8:35 τις ημας χωρισει απο της αγαπης του Χριστου; θλιψις η στενοχωρια η διωγμος η λιμος η γυμνοτης η κινδυνος η μαχαιρα;

Rom. 8:35 Who us will-separate from the love of-the Christ Tribulation or distress or persecution or famine or [nakedness](#) or danger or sword

Rom. 11:17 *Εἰ δὲ τινες τῶν κλαδῶν ἐξεκλασθήσαν, σὺ δὲ ἀγριελαιὸς ὡς ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ριζῆς τῆς [πιότητος](#) τῆς ἐλαίας ἐγένου,*

Rom. 11:17 If but some of-the branches were-broken-out you but field-olive-tree being you-were-grafted-in in them and taking-in-common-with of-the root of-the [fatness](#) of-the olive you-became

Rom. 11:22 *ἴδε οὖν [χρηστοτητα](#) καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πέσοντας ἀποτομία, ἐπὶ δὲ σὲ [χρηστοτης](#) θεοῦ, εἰς ἐπιμένῃς τῇ [χρηστοτητι](#), ἐπεὶ καὶ σὺ ἐκκοπήσῃς.*

Rom. 11:22 See therefore [kindness](#) and cutting-off of-God upon indeed the-(ones) having-fallen cutting-off upon but you [kindness](#) of-God if-ever you-may-be-remaining-upon the [kindness](#) since also you will-be-cut-out

Rom. 12:8 *εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδίδους ἐν [ἀπλοτητι](#), ὁ προισταμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν [ἰλαροτητι](#).*

Rom. 12:8 whether the-(one) encouraging in the encouragement the-(one) Imparting in [simplicity](#) the-(one) standing-before in speedup the-(one) showing-mercy in [cheerfulness](#)

1Cor. 4:21 *τί θέλετε; ἐν ραβδῷ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματι τέ [πραυτητος](#);*

1Cor. 4:21 What are-YOU-willing In staff I-should-come toward YOU or in love to-spirit and of-[mildness](#)

2Cor. 1:12 *ἢ ἡ γὰρ καυχῆσις ἡμῶν αὕτη ἐστίν, τὸ μαρτυριὸν τῆς συνειδήσεως ἡμῶν, ὅτι ἐν [ἀπλοτητι](#) καὶ εὐκρίνεια τοῦ θεοῦ, καὶ οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστραφῆμεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.*

2Cor. 1:12 The for boasting of-us this is the witness of-the conscience of-us that in [holiness](#) and sincerity of-the God and not in wisdom fleshly but in undeserved-kindness of-God we-were-turned-back in the world more-abundantly but toward YOU

• The English word, [holiness](#), is not correct. The Greek word [ἀπλοτητι](#) means simplicity or singleness.

2Cor. 3:5 *οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογισασθαι τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ [ικανότης](#) ἡμῶν ἐκ τοῦ θεοῦ,*

2Cor. 3:5 Not that from selves sufficient we-are to-reckon anything as out-of selves but the [sufficiency](#) of-us out-of the God

2Cor. 6:6 *ἐν [ἀγνοτητι](#), ἐν γνῶσει, ἐν μακροθυμίᾳ, ἐν [χρηστοτητι](#), ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκριτῶ,*

2Cor. 6:6 in [purity](#) in knowledge in longness-of-spirit in [kindness](#) in spirit holy in love unhypocritical

2Cor. 8:2 *ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεια τῆς χάρας αὐτῶν καὶ ἡ κατὰ βάθος πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς [ἀπλοτητος](#) αὐτῶν·*

2Cor. 8:2 that in much proof of-tribulation the abundance of-the joy of-them and the down depth poorness of-them abounded into the riches of-the [simplicity](#) of-them

2Cor. 8:13 *οὐ γὰρ ἵνα ἀλλοῖς ἀνεσίς, ὑμῖν θλίψις, ἀλλ' ἐξ [ἰσοτητος](#)·*

2Cor. 8:13 Not for in-order-that to-others letting-off-up to-YOU tribulation but out-of [equality](#)

2Cor. 8:14 εν τω νυν καιρω το υμων περισσευμα εις το εκεινων υστερημα, ινα και το εκεινων περισσευμα γενηται εις το υμων υστερημα, οπως γενηται *ισοτης*,

2Cor. 8:14 in the now appointed-time the of-YOU abundancy into the of-those coming-behind in-order-that also the of-those abundancy might-become into the of-YOU coming-behind so-that might-become equality

2Cor. 8:20 στελλομενοι τουτο, μη τις ημας μωμησηται εν τη *αδροτητι* ταυτη τη διακονουμενη υφ ημων·

2Cor. 8:20 arranging-for-selves this not anyone us should-make-spotted in the *liberality* this the-(one) been-served by us

2Cor. 9:11 εν παντι πλουτιζομενοι εις πασαν *απλοτητα*, ητις κατεργαζεται δι ημων ευχαριστιαν τω θεω·

2Cor. 9:11 in everything (ones)-being-enriched into every *simplicity* which is-working-down through us thanksgiving to-the God

2Cor. 9:13 δια της δοκιμης της διακονιας ταυτης δοξαζοντες τον θεον επι τη υποταγη της ομολογιας υμων εις το ευαγγελιον του Χριστου και *απλοτητι* της κοινωνιας εις αυτους και εις παντας,

2Cor. 9:13 through the proof of-the service this-(ones) glorifying the God upon the subjection of-the confession of-YOU into the good-news of-the Christ and *simplicity* of-the sharing into them and into all-(ones)

2Cor. 10:1 ¶ Αυτος δε εγω Παυλος παρακαλω υμας δια της *πραυτητος* και επιεικειας του Χριστου, ος κατα προσωπον μεν ταπεινος εν υμιν, απων δε θαρρω εις υμας·

2Cor. 10:1 Very-(one) but I Paul I-am-entreating YOU through the *mildness* and yieldingness of-the Christ who according-to face indeed lowly in YOU being-absent but I-am-of-good-courage into YOU

2Cor. 11:3 φοβουμαι δε μη πως, ως ο οφεις εξηπατησεν Ευαν εν τη πανουργια αυτου, φθαρη τα νοηματα υμων απο της *απλοτητος* και της *αγνοτητος* της εις τον Χριστον.

2Cor. 11:3 I-am-fearing but not somehow as the serpent seduced Eve in the all-working of-it it-might-be-corrupted the minds of-YOU from the *simplicity* and of-the *chastity* of-the (things) in the Christ

• *αγνοτητος* should be translated purity as in is in 2Cor 6.6. above. *chastity* gives the wrong idea.

2Cor. 11:27 κοπω και μοχθω, εν αγρυπνιαις πολλακις, εν λιμω και διψει, εν νηστειαις πολλακις, εν ψυχει και *γυμνοτητι*·

2Cor. 11:27 to-labour and to-toil in abstinences-from-sleep many-[times] in hunger and to-thirst in fastings many-times in cold and *to-nakedness*

Gal. 5:22 ο δε καρπος του πνευματος εστιν αγαπη χαρα ειρηνη, μακροθυμια *χρηστοτης* αγαθωσυνη, πιστις

Gal. 5:22 The but fruit of-the spirit is love joy peace longness-of-spirit *kindness* goodness faith

Gal. 5:23 *πραυτης* εγκρατεια· κατα των τοιουτων ουκ εστιν νομος.

Gal. 5:23 *mildness* self-control: against the such-(things) not is law

Gal. 6:1 ¶ Αδελφοι, εαν και προλημφθη ανθρωπος εν τινι παραπτωματι, υμεις οι πνευματικοι καταρτιζετε τον τοιουτον εν πνευματι *πραυτητος*,

σκοπων σεαυτον μη και συ πειρασθης.

Gal. 6:1 Brothers if-ever also should-be-overtaken man in some falling-beside YOU the spiritual-(ones) be-YOU-adjusting-down the such-(one) in spirit [of-mildness](#) looking-at yourself not also you should-be-tempted

Eph. 1:21 υπερανω πασης αρχης και εξουσιας και δυναμεως και [κυριοτητας](#) και παντος ονοματος ονομαζομενου, ου μονον εν τω αιωνι τουτω αλλα και εν τω μελλοντι.

Eph. 1:21 over-upward-(above) of-every government and of-authority and of-power and [of-lordship](#) and of-every name being-named not only in the age this but also in the-(one) being-about-(to-be)

- [κυριος](#), kurios, meaning Lord, is a word I have discussed previously in this article. Here we have another noun, [κυριοτητας](#), derived from [κυριος](#) but indicating an attribute. Thus the meaning should be something like “lordness” or “masterfulness” or “lordship”. We don’t have an English word derived from the English word, Lord, which we can use, hence this made-up one.

Eph. 2:7 ινα ενδειξηται εν τοις αιωσιν τοις επερχομενοις το υπερβαλλον πλουτος της χαριτος αυτου εν [χρηστοτητι](#) εφ ημας εν Χριστω Ιησου.

Eph. 2:7 in-order-that he-might-show-within in the ages the-(ones) coming-upon the surpassing riches of-the undeserved-kindness of-him in [kindness](#) upon us in Christ Jesus

Eph. 4:2 μετα πασης ταπεινοφροσυνης και [πραυτητος](#), μετα μακροθυμιας, ανεχομενοι αλληλων εν αγαπη,

Eph. 4:2 with all lowly-mindedness and [mildness](#) with longness-of-spirit holding-selves-up of-one-another in love

Eph. 4:3 σπουδαζοντες τηρειν την [ενοτητα](#) του πνευματος εν τω συνδεσμω της ειρηνης.

Eph. 4:3 speeding-up to-be-observing the [unity](#) of-the spirit in the joint-bond of-the peace

- See the next verse where the same Greek word, [ενοτητα](#), is legitimately translated [oneness](#).

Eph. 4:13 μεχρι κατακτησωμεν οι παντες εις την [ενοτητα](#) της πιστεως και της επιγνωσεως του υιου του θεου, εις ανδρα τελειον, εις μετρον ηλικιας του πληρωματος του Χριστου,

Eph. 4:13 until we-might-attain-down the all-(ones) into the [oneness](#) of-the faith and of-the accurate-knowledge of-the Son of-the God into male-person perfect into measure of-stature of-the fullness of-the Christ

Eph. 4:17 ¶ Τουτο ουν λεγω και μαρτυρομαι εν κυριω, μηκετι υμας περιπατειν, καθως και τα εθνη περιπατει εν [ματαιοτητι](#) του νοος αυτων,

Eph. 4:17 This therefore I-am-saying and I-am-bearing-witness in Lord not-yet YOU to-be-walking according-as also the nations is-walking in [vanity](#) of-the mind of-them

Eph. 4:24 και ενδυσασθαι τον καινον ανθρωπον τον κατα θεον κτισθεντα εν δικαιοσυνη και [οσιοτητι](#) της αληθειας.

Eph. 4:24 and to-put-on-selves the new man the according-to God having-been-created in righteousness and [loyalty](#) of-the truth

Eph. 5:4 και [αισχροτης](#) και μωρολογια η ευτραπελια, α ουκ ανηκεν, αλλα μαλλον ευχαριστια.

Eph. 5:4 and [disgracefulness](#) and foolish-talking or obscene-jesting which-(things) not it-is-becoming

but rather thanksgiving

Eph. 6:5 ¶ Οι δουλοι, υπακουετε τοις κατα σαρκα κυριοις μετα φοβου και τρομου εν απλοτητι της καρδιας υμων ως τω Χριστω,

Eph. 6:5 The slaves be-YOU-obeying to-the according-to flesh to-lords with fear and trembling in **simplicity** of-the heart of-YOU as to-the Christ

Col. 1:16 οτι εν αυτω εκτισθη τα παντα εν τοις ουρανοις και επι της γης, τα ορατα και τα αορατα, ειτε θρονοι ειτε κυριοτητες ειτε αρχαι ειτε εξουσαι· τα παντα δι αυτου και εις αυτον εκτισται·

Col. 1:16 because in him it-was-created the all-(things) in the heavens and upon the earth the-(things) visible and the-(things) invisible whether thrones or **lordships** or governments or authorities the all-(things) through him and into him it-has-been-created

• Same comment as for Eph 1:21 ... above.

Col. 2:9 οτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως,

Col. 2:9 because in him is-dwelling-down all the fullness of-the **divinity** bodily

Col. 3:12 ¶ Ενδυσασθε ουν, ως εκλεκτοι του θεου αγιοι και ηγαπημενοι, σπλαγχνα οικτιρμου χρηστοτητα ταπεινοφροσυνην πραυτητα μακροθυμιαν,

Col. 3:12 Put-YOU-on-selves therefore as chosen-(ones) of-the God holy-(ones) and having-been-loved bowels of-compassion **kindness** lowliness-of-mind **mildness** longness-of-spirit

Col. 3:14 επι πασιν δε τουτοις την αγαπην, ο εστιν συνδεσμος της τελειοτητος.

Col. 3:14 upon all but these-(things) the love which is joint-bond of-the **perfection**

• **τελειοτητος** derives from **τελειος** which has the idea of being-completed. Hence here completeness could have been used instead of **perfection**.

Col. 3:22 ¶ Οι δουλοι, υπακουετε κατα παντα τοις κατα σαρκα κυριοις, μη εν οφθαλμοδουλια ως ανθρωπαρεσκοι, αλλ εν απλοτητι καρδιας φοβουμενοι τον κυριον.

Col. 3:22 The slaves be-YOU-obeying according-to all-(things) to-the according-to flesh to-lords not in eye-slaveryes as men-pleasers but in **simplicity** of-heart fearing the Lord

Col. 4:1 Οι κυριοι, το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε, ειδοτες οτι και υμεις εχετε κυριον εν ουρανω.

Col. 4:1 The lords the righteous-(thing) and the **equality** to-the slaves be-YOU-having-beside having-known that also YOU are-having Lord in heaven

1Tim. 2:2 υπερ βασιλεων και παντων των εν υπεροχη οντων, ινα ηρεμον και ησυχιον βιον διαγωμεν εν παση ευσεβεια και σεμνοτητι.

1Tim. 2:2 over kings and all the-(ones) in superiority (ones)-being in-order-that still and quiet living we-may-be-leading-through in all revering-well and **seriousness**

1Tim. 3:4 του ιδιου οικου καλως προισταμενον, τεκνα εχοντα εν υποταγη, μετα πασης σεμνοτητος

1Tim. 3:4 of-the own household finely standing-before children having in subjection with all **seriousness**

1Tim. 4:12 Μηδεις σου της νεοτητος καταφρονειτω, αλλα τυπος γινου των πιστων εν λογω, εν αναστροφη, εν αγαπη, εν πιστει, εν αγνεια.

1Tim. 4:12 No-one of-you of-the **youth** let-him-be-thinking-down-on but type be-becoming of-the

faithful-(ones) in word in conduct in love in faith in chasteness

- See previous comments on youth.

1Tim. 6:17 ¶ Τοις πλουσιοις εν τω νυν αιωνι παραγγελλε μη υψηλοφρονειν μηδε ηλπικεναι επι πλουτου **αδηλοτητι** αλλ επι θεω τω παρεχοντι ημιν παντα πλουσιως εις απολαυσιν,

1Tim. 6:17 To-the rich-(ones) in the now age be-laying-charge not to-be-high-minded not-but to-have-put-hope upon of-riches **uncertainty** but upon God the-(one) having-alongside to-us all-(things) richly into enjoyment

2Tim. 2:25 εν **πραυτητι** παιδευοντα τους αντιδιατιθεμενους, μηποτε δωη αυτοις ο θεος μετανοιαν εις επιγνωσιν αληθειας

2Tim. 2:25 in **mildness** instructing the-(ones) putting-selves-thoroughly-against not sometime may-he-give to-them the God repentance into accurate-knowledge of-truth

Titus 2:7 περι παντα, σεαυτον παρεχομενος τυπον καλων εργαων, εν τη διδασκαλια αφθοριαν, **σεμνοτητα**,

Titus 2:7 about all-(things) yourself having-self-beside type of-fine works in the teaching uncorruptness **seriousness**

Titus 3:2 μηδενα βλασφημειν, αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους **πραυτητα** προς παντας ανθρωπους.

Titus 3:2 no-one to-be-blaspheming not-disposed-to-fight to-be yielding all showing-for-selves-within **mildness** toward all men

Titus 3:4 ¶ οτε δε η **χρηστοτης** και η φιλανθρωπια επεφανη του σωτηρος ημων θεου,

Titus 3:4 When but the **kindness** and the philanthropy was-made-to-appear of-the Saviour of-us of-God

Heb. 1:8 προς δε τον υιον· ο θρονος σου ο θεος εις τον αιωνα του αιωνος, και η ραβδος της **ευθυτητος** ραβδος της βασιλειας σου.

Heb. 1:8 toward but the Son The throne of-you the God into the age of-the age and the staff of-the **straightness** staff of-the kingdom of-him

Heb. 4:15 ου γαρ εχομεν αρχιερα μη δυναμενον συμπαθησαι ταις ασθενειαις ημων, πεπειρασμενον δε κατα παντα καθ **ομοιοτητα** χωρις αμαρτιας.

Heb. 4:15 not for we-are-having chief-priest not being-able to-sympathize to-the weaknesses of-us having-been-tested but according-to all-(things) according-to **likeness** apart-from sin

Heb. 6:1 ¶ Διο αφεντες τον της αρχης του Χριστου λογον επι την **τελειοτητα** φερωμεθα, μη παλιν θεμελιον καταβαλλομενοι μετανοιαις απο νεκρων εργαων και πιστεως επι θεον,

Heb. 6:1 Through which having-let-go-off the of-the beginning of-the Christ word upon the **perfection** may-we-be-borne-on not again foundation throwing-down-for-selves of-repentance from dead works and of-faith upon God

- See the comment for Col 3:14 ... above.

Heb. 7:15 και περισσοτερον επι καταδηλον εστιν, ει κατα την **ομοιοτητα** Μελχισεδεκ ανισταται ιερευς ετερος,

Heb. 7:15 And more-abundantly yet evident-down it-is if according-to the **likeness** of-Melchizedek is-standing-up priest different

Heb. 9:13 ει γαρ το αιμα τραγων και ταυρων και σποδος δαμαλεως ραντιζουσα τους κεκοινωνημενους αγιαζει προς την της σαρκος **καθαροτητα**,

Heb. 9:13 If for the blood of-goats and of-bulls and ashes of-heifer sprinkling the-(ones) having-been-made-common it-is-sanctifying toward the of-the flesh **cleanness**

Heb. 12:10 οι μεν γαρ προς ολιγας ημερας κατα το δοκουν αυτοις παιδευον, ο δε επι το συμφερον εις το μεταλαβειν της **αγιοτητος** αυτου.

Heb. 12:10 The-(ones) indeed for toward few days according-to the-(thing) seeming to-them they-were-disciplining the-(one) but upon the-(thing) bearing-together into the to-partake of-the **holiness** of-him

James 1:21 διο αποθεμενοι πασαν ρυπαριαν και περισσειαν κακιας εν **πραυτητι** δεξασθε τον εμφυτον λογον τον δυναμενον σωσαι τας ψυχας υμων.

James 1:21 Through which having-put-away-from-selves every filthiness and abundance of-badness in **mildness** receive-YOU the implanted word the-(one) being-able to-save the souls of-YOU

James 3:13 ¶ Τις σοφος και επιστημων εν υμιν; δειξατω εκ της καλης αναστροφης τα εργα αυτου εν **πραυτητι** σοφιας.

James 3:13 Who wise and well-knowing in YOU Let-him-show out-of the fine conduct the works of-him in **mildness** of-wisdom

1Pet. 2:17 παντας τιμησατε, την **αδελφοτητα** αγαπατε, τον θεον φοβεισθε, τον βασιλευα τιματε.

1Pet. 2:17 All honour-YOU the **brotherhood** be-YOU-loving the God be-YOU-fearing the king be-YOU-honouring

1Pet. 3:16 αλλα μετα **πραυτητος** και φοβου, συνειδησιν εχοντες αγαθην, ινα εν ω καταλαλεισθε καταισχυνηθωσιν οι επηρεαζοντες υμων την αγαθην εν Χριστω αναστροφην.

1Pet. 3:16 but with **mildness** and fear conscience having good in-order-that in which-(thing) you-are-being-spoken-down-on might-be-shamed-down the-(ones) speaking-slightly-of of-YOU the good in Christ conduct

1Pet. 5:9 ω αντιστητε στερεοι τη πιστει ειδοτες τα αυτα των παθηματων τη εν κοσμω υμων **αδελφοτητι** επιτελεισθαι.

1Pet. 5:9 to-whom stand-YOU-against solid-(ones) to-the faith knowing the very-(things) of-the sufferings to-the in the world of-YOU **brotherhood** to-be-ended-upon

2Pet. 1:16 ¶ Ου γαρ σεσοφισμενοι μυθοις εξακολουθησαντες εγνωρισαμεν υμιν την του κυριου ημων Ιησου Χριστου δυναμιν και παρουσιαν αλλ εποπται γενηθεντες της εκεινου **μεγαλειοτητος**.

2Pet. 1:16 Not for to-(ones)-having-been-wisely-made to-myths having-followed-out we-made-known to-YOU the of-the Lord of-us of-Jesus Christ power and presence but onlookers having-become of-the of-that-(one) of-**majesty**

2Pet. 2:10 μαλιστα δε τους οπισω σαρκος εν επιθυμια μiasμου πορευομενους και **κυριοτητος** καταφρονουντας. τολμηται αυθαδεις δοξας ου

τρεμουσιν βλασφημουντες,

2Pet. 2:10 mostly but the-(ones) behind flesh in desire of-defilement going-their-way and of-lordship minding-down Daring self-pleasing glories not they-are-trembling-at blaspheming

2Pet. 2:18 υπερογκα γαρ ματαιοτητος φθεγγομενοι δελεαζουσιν εν επιθυμiais σαρκος ασελγειαις τους οντως αποφευγοντας τους εν πλανη αναστρεφομενους,

2Pet. 2:18 Over-swelling-(things) for of-vanity uttering-sound-of they-are-baiting-on in desires of-flesh to-loose-habits the-(ones) by-little fleeing-from the-(ones) in error being-turned-up

2Pet. 3:9 ου βραδυνει κυριος της επαγγελιας, ως τινες βραδυτητα ηγουνται, αλλα μακροθυμει εις υμας μη βουλομενος τινας απολεσθαι αλλα παντας εις μετανοιαν χωρησαι.

2Pet. 3:9 Not is-being-slow Lord of-the promise as some-(ones) slowness they-are-considering but is-being-long-in-spirit into YOU not wishing any-(ones) to-be-destroyed but all-(ones) into repentance to-allow-space-for

Jude 8 ¶ Ομοιως μεντοι και ουτοι ενυπνιαζομενοι σαρκα μεν μαινουσιν κυριοτητα δε αθετουσιν δοξας δε βλασφημουνσιν

Jude 8 Likewise indeed-to-you also these dreaming-(ones) flesh indeed are-defiling lordship but they-are-putting-aside glories but they-are-blaspheming

Rev. 3:18 συμβουλευω σοι αγορασαι παρ εμου χρυσιον πεπυρωμενον εκ πυρος ινα πλουτησης, και ιματια λευκα ινα περιβαλη και μη φανερωθη η αισχυνη της γυμνοτητος σου, και κολλουριον εγχρισαι τους οφθαλμους σου ινα βλεπης.

Rev. 3:18 I-am-counselling-with you to-buy beside of-me gold having-been-fired out-of fire in-order-that you-might-become-rich and outer-garments white in-order-that you-might-throw-about-yourself and not might-be-manifested the shame of-the nakedness of-you and eyesalve to-anoint-in the eyes of-you in-order-that you-may-be-looking

Rev. 18:19 και εβαλον χουν επι τας κεφαλαις αυτων και εκραζον κλαιοντες και πενθουντες λεγοντες· ουαι ουαι, η πολις η μεγαλη, εν η επλουτησαν παντες οι εχοντες τα πλοια εν τη θαλασση εκ της τιμιοτητος αυτης, οτι μια ωρα ηρημωθη.

Rev. 18:19 And they-threw dust upon the heads of-them and they-cried-out weeping and mourning saying Woe woe the city the great in which became-rich all the-(ones) having the boats in the sea out-of the preciousness of-her because in-one hour she-was-desolated