

Who really is 'The God'?

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

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Introduction:

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 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://www.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 subheadings:

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.*

Who really is the God?

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 OT 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://www.the-logos.net/>

[Translation-problems/An-Old-Testament-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 OT 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://www.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.

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• **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 Jesus.

• **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 OT 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 writing 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, 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 OT 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://www.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 OT 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.

1. 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.

a. — 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, 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 shouldst **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 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)***

Who really is the God?

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.

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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.

b. — 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:*

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• **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.*

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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.

c. — 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.

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- **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.*

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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://www.the-logos.net/resources/PDF's/Age-and-Eternal.pdf> and <https://www.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*

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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.

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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://www.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 exceeding 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.

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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.

2. The Power of the Deity

This 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

last heading: **7. – 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.*

Who really is the 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.)...*

3. 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.*

Who really is the God?

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.

4. 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.

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 one is 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.*

The Father has given His Son His Glory, His Power, His Life, His Love, His Name, His Light, His ... and He wants to give it to you too.

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. *θεός* (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 OT 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 OT 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 OT 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 OT reference to Yahweh.

Considering that the name of Almighty God, Yahweh, or some prefer Jehovah, occurs nearly 7000 times in the OT (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 OT 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 OT 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 OT 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:*

Who really is the God?

• **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 OT 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.*

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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 OT 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 *vous*, 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*

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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 reproveth 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 OT 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 OT 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 OT 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 OT 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*

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(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*

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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 OT 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 OT 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 OT 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 OT to refer to Yahweh. While we have no positive means of identifying if this is the case here, the context 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 OT 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 OT 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 OT 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 OT 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 OT 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 OT 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 OT 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.