

*Understanding the Bible*

# The Revelation of God

Tom Wilson

*A Bible Study Guide*

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This book was typeset in L<sup>A</sup>T<sub>E</sub>X using the *memoir* document class. It is typeset as a one-sided document since the book is intended to be an electronic book. The book was formatted to get as much text onto each page as possible. This is because a good PDF reader should allow annotations (highlighting and comments) to be added. So, there is almost no room for the reader's notes on a printed copy. All of the drawn figures in this book were created in the Apache OpenOffice Draw program.

The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintains a web site dedicated to puzzles with artwork drawn by Jan. I originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of my effort, Els asked Jan to draw me.

The latest edition of this book is available via <https://thechurchoforlando.org>.

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# Preface

I will briefly give some background as to how this book came to be and how it is organized. I will explain why this book is a bible study guide and not a gripping narrative that you can't put down. Then, there are some suggestions as to how to get the most out of this book and how to improve it. Finally, I wanted to acknowledge those who have helped me in some way (most of whom I do not know).

## Book Origin

For years I have heard the trinity taught and as far as I was concerned, it was not in the bible. If there are three persons that are God, then they are Gods. Pretty simple. Of course, it is explained that they are one. Well, now **that** is confusion. As I paid more attention, I began to notice the words and phrases that were used that weren't in the bible (e.g., God the Son). Also, words that are in the bible are taught to have definitions they don't really have (e.g., Godhead). I did the right thing by continuing to consider it since apparently everyone believes it but me.

As I matured, I began to delve into two important advanced topics: the creation and angels. These were key to me figuring out what the bible is telling us about God. I don't think these topics are necessary to understand God, but perhaps they are since no one was teaching me correctly from the start. Before I understood who God is fairly well, I decided to do a study series based on Acts 17:10-11. To be a Berean, you need to search the scriptures for what is taught. It took a long time to produce the material for the series "A Berean Inquiry into the Trinity" [2]. It was 8 sessions long and had a lot of scriptures. By the end of it, I was further convinced that the bible does not teach the trinity. But, of course, people teach it, and they (mis)use scripture to support their claims.

This led me to develop a series that focused on teaching who the bible says that God is. That series was only three sessions and was called "Understanding God" [7]. The idea was to simplify the approach by not starting from the trinity. That series led to this book. If you are a trinity believer, you will have a hard time overcoming the tradition. You may need that Berean inquiry.

## Book Organization

The book organization is fairly simple since this is a rather short topic as presented. The main chapters concisely show you who the bible says that God is. The appendices address some topics that tend to corrupt the message. Also, one of the appendices briefly addresses the need to have the right bible.

## A Bible Study Guide

This book is referred to as "a bible study guide" since it is intended to make you study. Depending on the topic, a study guide may not have much discussion. This is typically true for more advance topics, where there may be many verses with little explanation. If you feel overwhelmed in this situation, you may be over your head. A guide is not meant to be a commentary on every quoted verse.

Typically, I have found most of the scriptures for you and organized them in a way that will help you draw the conclusion that God would have you draw. I don't have everything right, including my limited explanations. So, focus on the scriptures.



If you don't find yourself doing the following, you might not find the guide as useful as it meant to be:

- reading the larger context around the quoted verses,
- reading certain passages again and again,
- searching for words and phrases when you study, and
- looking at concordance information to learn more.

You are in charge of your maturing. Use the guide as you see fit.

A study guide may have side studies that address necessary background material. These side studies are blocked off from the main material so that they can be skipped or revisited. When a block ends, it should help you return your focus to the current topic.

A traffic light may appear in the margin. A **green** light indicates something positive worth noting. When applied to a verse or passage, it is an important scripture that is fundamental to the teaching. A **yellow** light is a warning that something may not be clear. It might highlight that I am giving my opinion, which could easily be wrong. A **red** light indicates something negative worth noting. It might accompany a quote from a corrupt bible or a tradition that is taught that isn't really the truth of the bible.

A "pointing finger" simply indicates something worth reading in order to help you find important information when skimming pages. A "thumbs up" indicates a positive message. A "thumbs down" indicates a negative one. These are very similar to the yellow, green, and red lights.

The main chapters and appendices have a whirlwind<sup>1</sup> symbol (🌀) in the bottom right corner of each page. This is a hyperlink that takes you to the index of verses. This is an easy way to go the index and look at verses. Hopefully, your PDF viewer has a way to come back to where you jumped from.



## How to Get the Most out of This Book

You can certainly print this book if you would like, but you will get the most out of it by using a good PDF reader and learning how to use it. The book contains many hyperlinks to navigate it. Examples are the table of contents and list of figures, chapter and figure references, and the page references in the bible verse index.

A good reader will allow you to navigate the table of contents as a sidebar. You can also create bookmarks and display those bookmarks in the sidebar. You can also highlight text and insert comments. These too can be displayed in the sidebar. Maybe your reader will have more facilities.

Having a good online bible will also aid you when you study using this book. That should have a concordance and you should go to the trouble to learn how to use it. Beware of commentaries! Maybe no one is teaching what you are reading here. You get to decide what you believe—whether it is right or wrong.

## How to Improve This Book

You should have gotten this book for free with no expectation of giving anything in return. But you can give back to it by suggesting improvements. You can submit feedback by first contacting me through the "Contact" link at <https://thechurchoforlando.org>. A reply will then ask you for your comments. Similarly, if you have clarifying questions, I might end up supplementing the book as a result.

## Acknowledgments

I would like to thank Jay Henshaw for his encouragement in this subject matter. I'll say that he is like-minded and arrived at his understanding independently of me. That encouraged me to push forward with what I think is the truth.

I would like to thank everyone that has contributed to something open source or otherwise free. It has been a further motivation for me to make this book freely available. More specifically, I would like to thank everyone involved with

1. Linux, in general,
2. L<sup>A</sup>T<sub>E</sub>X and its numerous packages, Macintosh ports/tools (MacTex, TeXShop, TeXLive), and the T<sub>E</sub>X Users Group,
3. L<sup>A</sup>T<sub>E</sub>X Beamer in particular,
4. the L<sup>A</sup>T<sub>E</sub>X discussion forums, where many of my problems were already solved, and
5. Apache OpenOffice Draw.

<sup>1</sup>The bible describes the Spirit as a whirlwind that could carry a prophet to another place.

We all benefit from a more robust version of this book.

I thank God for his written word and the translators of the *King James Bible*. The latter have done all the work for us! I also applaud all who are open to listen and slow to dismiss what they don't already believe.

## Draft Notes

This document is being assembled during a live bible study. Each week some content (usually a chapter) will be added. The revision table below will capture what was added each week as well as modifications to previously released material.

Date	Description
11/3/24	Initial draft—chapter “Progressive Revelation”
11/10/24	Added chapter “The Troublesome Trinity” and the appendix on the concordance
11/17/24	Added chapters “Who Is a Person?” and “God the Father”
11/24/24	Added chapter “The Spirit of God”
12/1/24	Added chapters “The LORD” and “Godhead”
12/15/24	Added chapters “The Son of God” and “The Word of God”
12/22/24	Added chapters “The Us Verses” and “One: Singularity or Unity?”. Added Side Study “What God Said? or the Speaker?” to “The Word of God”. Some of the content was moved from the appendix on the concordance
12/29/24	Added chapter “What Is God’s Image?”. Added Side Study “Seeing God: Friend or Foe” to the “Progressive Revelation” chapter
1/5/25	Added chapter “The Angel of the LORD”
1/12/25	Added chapters “Other Names and Titles” and “The LORD Speaking to the Lord”. Added subsection “Jehovah, Not Yahweh” to Appendix A.
1/19/25	Added chapters “Two Persons, Not Three” and “God’s Image Through Time”.



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# Introduction

As you read the bible, you should ask yourself once in a while, “Just who is God?” You’ll find various phrases that refer to God—some are titles, some are said to be “names”. Just how many names does God need? It can be confusing and is definitely overwhelming.

As you mature, you should notice a particular thing about some topics in the bible: They have a progressive revelation. That means that there is more and more revealed about that topic over time. We will see in this study guide that the same is true for God himself. The first chapter of this book focuses on the progressive revelation of God. It isn’t the point of the chapter to demonstrate all of it. The idea is to demonstrate some of it. Your bible has all of the revelation of who God is. Once you understand that the bible is revealing God that way, you may view some of the relevant passages differently.

A big challenge in advanced bible studies is reconciling verses that seem to contradict one another or are hard to put together. That is definitely true as far as understanding God. One particular point of application of this principle concerns distinguishing between God and his image. This is where the commonly-taught trinity leads you astray. The second chapter of this book focuses on God’s image.

Finally, the last chapter brings all of the concepts in the first two chapters together by contrasting God and his image. We must also understand what the Spirit of God is. A limited study of that is given.

I think the scriptures tell a more interesting story than the trinity explanation of them. You can decide for yourself.

## A Brief Summary of the Creation

Understanding the creation can help you better understand God. A very brief summary is given here. The creation is structured like the tabernacle as described in Exodus 25-27, as well as other chapters in that book. There are three heavens: The 3<sup>rd</sup> heaven is likened to the most holy place, the 2<sup>nd</sup> heaven is likened to the holy place, and the 1<sup>st</sup> heaven is between the tent and brass laver. The surface of the earth is where the brass laver is. Hell is where the brazen altar is. The structure provides a stage for God’s revelation. This understanding is not critical to what is discussed in the book. However, without this basic understanding, you might otherwise be confused by the diagrams in Chapter 17. A study guide is available on this topic [5].

## A Brief Summary of Angels

Understanding angels can also help you better understand God. A very brief summary is given here. The angels were created on the second day of creation. They dwell in the 2<sup>nd</sup> heaven. They are immortal, heavenly men. They are called sons of God. The LORD is also called the “Angel of the LORD”. He dwelled in the 2<sup>nd</sup> heaven with the angels. A study guide is available on this topic [4].



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# Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

**Part I**

**Foundational Topics**

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<b>1</b>	<b>Progressive Revelation . . . . .</b>	<b>2</b>
<b>2</b>	<b>The Troublesome Trinity . . . . .</b>	<b>11</b>
<b>3</b>	<b>Who Is a Person? . . . . .</b>	<b>21</b>
<b>4</b>	<b>What Is God’s Image? . . . . .</b>	<b>25</b>

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# Progressive Revelation

God gives revelation of himself over time throughout all of scripture. If we focus our understanding of him on a few passages, then we are likely to misunderstand him. We need all of the scripture to understand God.

Revelation over time is called *progressive* revelation. This is partial knowledge that grows over time until it is complete. So as you read the Bible, you'll lack understanding. Some things will be veiled or unclear. Of course, this will open the door to bad teachings.

## 1.1 Can We Find Out God?

Let's start with this question: Can we find out God? That simply means: Can we understand who God is? Let's see what scripture says:

### Job 11:7-9

- 7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?  
 8 [It is] as high as heaven; what canst thou do? deeper than hell; what canst thou know?  
 9 The measure thereof [is] longer than the earth, and broader than the sea.

The expected answer is "no" (especially when *Job* is written). But scripture is teaching us who God is:

### Ephesians 3:18-19

- 18 May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height;  
 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

That is telling us several things, but mainly that we can understand God as fully as he reveals himself to us. But can we know him unto perfection? Yes, by the completion of scripture:

### 1 Corinthians 13:9-10

- 9 For we know in part, and we prophesy in part.  
 10 But when that which is perfect is come, then that which is in part shall be done away.

The perfected word gives us the opportunity to be perfect ourselves:

### 2 Timothy 3:16-17

- 16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:  
 17 That the man of God may be perfect, thoroughly furnished unto all good works.

To do that, we must properly study:

### 2 Timothy 2:15

- 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.



So, God says that we can know him completely. We do that using his completed word. And, we likely need to be (almost) complete ourselves.

## 1.2 Early Old Testament Examples

The old testament contains a lot of revelation of God, but it also raises a lot of questions because the revelation is partial. We'll start with some things told to Moses:

### Exodus 6:3

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

God told Moses that Abraham and his descendants didn't know him by the name "Jehovah". So, what we are seeing in *Exodus* is the transition from "God Almighty" to "Jehovah". Here is an example usage of God Almighty in *Genesis*:

### Genesis 28:3

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

That phrase also occurs in Genesis 35:11, 43:14, and 48:3. But shouldn't we expect to see more? We'll see an explanation in a moment. First, let's see another example from elsewhere in the bible:

### Revelation 4:8

8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

The title also occurs in Revelation 11:17; 15:3; 16:7,14; and 21:22. However, this title occurs nowhere else. It only occurs in the first and last books. You will find that "Almighty God" only occurs in Genesis 17:1, Ezekiel 10:5, and Revelation 19:15. These are just observations. We will study *Almighty* are related titles in Subsection 13.3.1.

Now, we have to note that the event in Exodus 6:3 has occurred after the events of *Genesis*. Yet, it was even later in time that Moses wrote *Genesis*. So, when God told Moses what to write, he often used the Hebrew word for *Jehovah*. The *King James Bible* translators chose to put the word "LORD" in most places that this word occurs. See Section B.2 for more information on words translated "LORD" (and "Lord").

As you are reading along in *Genesis*, you will stumble across new titles with no real explanation. A good example is the "angel of the LORD":

### Genesis 16:7-13

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.  
 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.  
 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.  
 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.  
 11 And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.  
 12 And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.  
 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

I can't explain why God has done this in the scripture. Is the LORD also the angel of the LORD? Verse 13 suggests that. We will investigate the angel of the LORD in Chapter 12.

A little earlier in Exodus 3, there is another title: "LORD God of the Hebrews":

**Exodus 3:18**

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

That title also occurs in Exodus 5:3; 7:16; 9:1,13; and 10:3. And now, we not only see that title again, but also: "LORD God of Israel":

**Exodus 5:1-3**

- 1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.
- 2 And Pharaoh said, Who [is] the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.
- 3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

I think the explanation for these titles is fairly simple: God uses titles that relate him to his people. "LORD God of the Hebrews" was used because Israel was only a (large) family and not a nation. They became a nation when they went into their land. God essentially declared "LORD God of Israel" before it happened (that's prophecy). After Exodus 24, this title was common.

This is all part of the revelation of God. Pay attention to the phrases used and search for them to learn more. These were only a few examples early in the old testament.

### 1.3 One God

Throughout the old testament, there are references to many gods. These are angels and they had been assigned to the nations after Babel in Genesis 11. A thorough study of angels will make this clear. The new testament sheds some light on what is going on in the old testament:

**1 Corinthians 8:4-6**

- 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.
- 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)
- 6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

This says that although there are many gods, there is only one God. This is a statement of count, not a statement of unity (this will be studied in Chapter 15). People want to teach that there are 3 persons called God, but they are united, or one in essence. But that would still be three of them. Many scriptures say there is one God.

**Exodus 15:11**

- 11 Who [is] like unto thee, O LORD, among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders?

**Deuteronomy 4:35**

- 35 Unto thee it was shewed, that thou mightest know that the LORD he [is] God; [there is] none else beside him.

**Deuteronomy 6:4**

- 4 Hear, O Israel: The LORD our God [is] one LORD:

Israel had the true God as their God. They had one God over them, not many. They were not supposed to worship many gods.

**Genesis 17:8**

- 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.



## 1.4 Could Someone See God and Live?

One problem that is encountered early in scripture is whether or not someone could see God and live. We will see many scriptures on this. We read about many people seeing God and do not ever read about anyone dying because of it. This is an example that requires the full understanding of God to explain it.

### 1.4.1 Jacob

This first reference to seeing God and living is vague with no explanation. But again, you have to remember the *Genesis* is written after the events in *Exodus* occurred.

#### Genesis 32:24-30

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.  
 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.  
 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.  
 27 And he said unto him, What [is] thy name? And he said, Jacob.  
 28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.  
 29 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.  
 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

The man is clearly God because of Jacob's new name. *Israel* means "He will rule as God". It also says that Jacob saw God face to face and he didn't die.

*Hosea* calls the man an "angel".

#### Hosea 12:3-4

3 He took his brother by the heel in the womb, and by his strength he had power with God:  
 4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Bethel, and there he spake with us;

So, why is he called an angel here. The study of angels will reveal that angels are simply heavenly men. So, the *Genesis* account says that Jacob wrestled with a man. *Hosea* tells you that he was a heavenly man, not a created angel. So, Jacob wrestled with God. We will learn that this is the LORD, or God's image.

Why does Jacob remark that he didn't die after seeing God? That will become apparent by studying the several, related passages.

### 1.4.2 Moses

Next, we will see that the LORD spoke to Moses face to face:

#### Exodus 33:11

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

This passage provides the reason that many in the bible did not think that they could see God and live:

#### Exodus 33:18-23

18 And he said, I beseech thee, shew me thy glory.  
 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.  
 20 And he said, Thou canst not see my face: for there shall no man see me, and live.  
 21 And the LORD said, Behold, [there is] a place by me, and thou shalt stand upon a rock:  
 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

<sup>1</sup>This is a key passage for understanding how we must study: We must wrestle with God, or, more particularly, his word. It tells us that we will prevail, but it is a long battle.



23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

This is a little puzzling since Moses is said to have seen God face to face as well. Next, we will see a series of verses that appear contradictory:

#### **Numbers 12:8**

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

#### **Numbers 14:14**

14 And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

#### **Deuteronomy 4:33-36**

33 Did [ever] people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?  
 34 Or hath God assayed to go [and] take him a nation from the midst of [another] nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?  
 35 Unto thee it was shewed, that thou mightest know that the LORD he [is] God; [there is] none else beside him.  
 36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

#### **Deuteronomy 5:4**

4 The LORD talked with you face to face in the mount out of the midst of the fire,

#### **Deuteronomy 5:22-26**

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.  
 23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, [even] all the heads of your tribes, and your elders;  
 24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.  
 25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.  
 26 For who [is there of] all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we [have], and lived?

#### **Deuteronomy 18:16**

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

#### **Deuteronomy 34:10**

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

### **1.4.3 Gideon**

During the time of the judges of Israel, we have a couple of examples. The first involved Gideon:

#### **Judges 6:11-14**

11 And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites.  
 12 And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour.

- 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.
- 14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

**Judges 6:20-23**

- 20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay [them] upon this rock, and pour out the broth. And he did so.
- 21 Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.
- 22 And when Gideon perceived that he [was] an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.
- 23 And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die.

At the end, Gideon feared for his life because he had seen God.

**1.4.4 Manoah**

The final example involved Manoah and his wife:

**Judges 13:3**

- 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son.

**Judges 13:6**

- 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name

**Judges 13:19-22**

- 19 So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on.
- 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground.
- 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.

So, the angel of the LORD is also called a **man** of God and an angel of God. In verse 20, the angel of the LORD ascended **in** the flame. They thought that they were going to die too.

**1.4.5 The Explanation**

The explanation is probably simple: You cannot see God because he is invisible. However, you can see his image: the LORD. The phrase “the angel of the LORD” can probably imply two things. First, Jews thought of this man as another angel. Secondly, it established a relationship that God’s image was a heavenly man like the angels and he dwelled with them.

The new testament brings more information, but it might not fully explain it to you.

**John 1:18**

- 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].



**John 5:37**

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**John 6:46**

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

**1 Timothy 6:16**

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

**Hebrews 11:27**

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

We will better understand this in the next chapter. You can't see God and live because he is invisible and manifests as light in the 3<sup>rd</sup> heaven. You would have to die to go there. However, you can see his image and live. Decide for yourself once you have completed the full study. There are many puzzles like this in scripture.

## 1.5 God Veiled Himself

There are a number of scriptures that state that God veiled himself. We'll start with this passage just before the law is given:

**Exodus 19:16-24**

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled.  
 17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.  
 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.  
 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.  
 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up.  
 21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.  
 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.  
 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.  
 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

God is revealing a part of himself here that is associated with the law. He is fierce and terrible. He is manifesting many things that the people fear. They even fear death:

**Exodus 20:18-21**

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.  
 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.  
 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.  
 21 And the people stood afar off, and Moses drew near unto the thick darkness where God [was].

There was darkness that hid God. The next generation is told some things about the previous event:



**Deuteronomy 4:10-12**

- 10 [Specially] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and [that] they may teach their children.
- 11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.
- 12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice.

**Deuteronomy 4:15**

- 15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day [that] the LORD spake unto you in Horeb out of the midst of the fire:

They couldn't see God, but could hear him. It may be that those that didn't believe didn't hear the voice, but only heard thunder.

**Hebrews 12:18-21**

- 18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
- 19 And the sound of a trumpet, and the voice of words; which [voice] they that heard intreated that the word should not be spoken to them any more:
- 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
- 21 And so terrible was the sight, [that] Moses said, I exceedingly fear and quake:)

We in the dispensation of grace do not know God in this way. He doesn't veil himself or appear to us to be terrifying. This is because we know God fully revealed.

**Side Study 1.1: Seing God: Friend or Servant?**

If you read Genesis 18, you will note that Abraham stood before the LORD face-to-face and saw him clearly. Consider this verse:

**James 2:23**

- 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Abraham was viewed as a *friend* rather than a *servant*. If you search the bible for the phrase "servants the prophets", you will find that this occurs frequently.

Here is what is said about Moses:

**Numbers 12:6-8**

- 6 And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream.
- 7 My servant Moses [is] not so, who [is] faithful in all mine house.
- 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

**Deuteronomy 34:10**

- 10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

**Exodus 33:11**

- 11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Moses was a special prophet: He was viewed as a friend.

Jesus brought Israel's relationship with God to a new level:

**John 15:13-15**

- 13 Greater love hath no man than this, that a man lay down his life for his friends.  
 14 Ye are my friends, if ye do whatsoever I command you.  
 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

During Jesus ministry, he told unbelieving leaders that they didn't hear or see God:

**John 5:37**

- 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Here is a passage that explains that believers hear God's voice, but unbelievers do not:

**John 12:27-30**

- 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.  
 28 Father, glorify thy name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.  
 29 The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spake to him.  
 30 Jesus answered and said, This voice came not because of me, but for your sakes.

This was probably the case back when the law was given. Let's consider a detail in Paul's conversion story. It is told three times:

**Acts 9:7**

- 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

That verse said that the men that were with Paul heard a voice.

**Acts 22:9**

- 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

Yet, that verse said that they did not.

**Acts 26:14**

- 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against the pricks.

The probable explanation is that the men heard a noise, but didn't perceive it as a voice. Sometimes passages can seem contradictory, but we simply need to reconcile them.

## Conclusion

Scripture says that God is revealing himself in the scripture. We looked at some of the revelation of God. There is a lot more that could be studied, but you'll have to investigate other things yourself. We need to better understand how scripture refers to God and his image.



## The Troublesome Trinity

It is hard to imagine that any Christian is not taught the trinity unless they are hearing some very bad teaching overall. Just like the popular teaching that Christians should be water baptized, the popularity of the trinity teaching doesn't make it true. In order to properly understand God, you are going to have to set aside this teaching. Most will not do that, so we will at least show all of the bad teaching that surrounds the trinity. If you still want to believe it, then ok.

I expect there are variations of the teaching, so let me state a simple version using a list of statements:

- There are three persons called God.
- Even though there are three, "God" can refer to any of them (and accompanied by singular pronouns).
- All three existed before anything was created (in eternity past).

Here is the primary verse used to justify the trinity:

### 1 John 5:7

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Most will say: "... and these three **persons** are one **God**". Of course those highlighted words are not there. But is that really what it suggests? We need to go and understand the context of what that passage is about rather than building a doctrine on it. If this is an important doctrine, shouldn't there be many verses that say this?

The conflict mainly boils down to a definition of "person". If anything, I think it says, "These three are one person". In later chapters, I'll go through the scriptures and present why I think it says that.

### 2.1 Some Common Teachings

Figure 2.1(a) shows the common trinity symbol. This highlights that there are three persons: the Father, the Son, and the Spirit (or Holy Ghost). The interior says that each is God. The circle highlights that each person is distinct from the other persons.

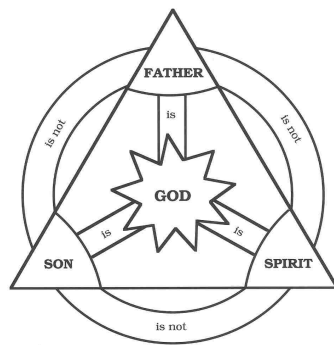
Those who teach this will say, "There are three persons", and my question is, "But isn't that three Gods?" And they'll say, "No, because they are one!" And I'll say, "Well, that's confusing". So if I were to say, "If you said each one of these is God—the Father is God, the Son is God, the Spirit is God—how many of them are there?" Three. Well, I say, "Isn't that three Gods?" And they'll say, "No". And I know what they're trying to say, but I just don't think that's what the Bible is really saying.

I think the "is nots" in the circle of Figure 2.1(a) are wrong. And I think this is what the bible is telling us, that these three things are the same person. Rather, I think that is true when you consider "the Word" rather than "the Son" because the Word and the Son are not exactly equal (there is progressive revelation concerning these two terms). Yet, we'll see there's more than one person, and we've got to go and understand that.

### 2 Corinthians 3:17

17 Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.





(a) The Trinity Symbol



(b) The Catholic Trinity

**Figure 2.1:** (a) The trinity symbol and (b) the Catholic depiction of the three persons.

And you really need to go and understand what the context of that is, but it says, “The Lord is that Spirit”. So are they the same, or are they not? You decide for yourself. And when I say that, it doesn’t mean that we decide what’s true. You decide what you’re going to believe. The truth is the truth. The question is: What is it that we’re hearing or reading? Is that the truth? God’s Word is the truth: But what does it mean? The explanation of what it means is sometimes not the truth.

Figure 2.1(b) shows the Catholic depiction of the three persons. As I put it: the young guy, the old guy, and the dove. Yes, that’s disrespectful, but so is the image. Why would God be old? I know the passage that would be referenced for the “old guy”, but it is describing Jesus. I also know the passage that would be used to justify the dove, but that is a very poor misapplication.

Figure 2.2 shows a scary concept for the trinity. I’ve called it “the trinity triplets”. The way I have heard it explained is that God is a race or kind, just like man is a kind. You can use “man” in a way that you would use “mankind”. So, “God” is used in the same way. There are three persons, but there is one God (kind). I guess they all have the same image if they are the same kind. Fortunately, the triplets have different robes, so that we can tell them apart. Sounds lame, right? I’m mocking this because I think it is rather silly. Also, you need to ignore the Satanic baby cherubs (which only magnify the lie).

I can’t find any scripture for this. Also, you never see the Father or the Holy Ghost having a form like a man. I’m not sure this is really what is intended by the concept. When we see three men, even though they are all mankind, we say “men” not “man”.

You may see things like these whenever the trinity is taught. There are always confusing explanations that must be twisted a little bit in order to fit the scriptures.

We already mentioned that 1 John 5:7 is the primary verse used to teach the trinity. Another is:

#### Matthew 28:19

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

**Figure 2.2:** The Trinity Triplets

And you’ll notice that these verses are different. The first one calls out “the Word”. The second one calls out “the Son”. And so people want to say these are the same thing. And I think we can study and show clearly they’re not the same thing, although they’re very related. I think sloppy study says they’re the same thing. Also, notice that “name” is singular. It’s not: “the names of the Father and of the Son of the Holy Ghost” (if you want to say those terms are names). But there’s only one name there. And I imagine some people say it’s singular because they’re one or united.

Many will claim that the trinity is in many other verses, but you have to read the concept into those verses. None of them teach “three persons united as one God”.



There is one anti-trinity teaching that teaches this: The Father is the soul, the Holy Ghost is the spirit, and Jesus is the body. Now, I think this is true as a type, but not the way that this teaching is taught. Jesus has to have a soul since it is his soul that went to hell when he died. Jesus' body remained in the tomb. He is more than a body.

But, the spirit, soul, and body teaching has some application:

#### Genesis 2:7

7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

#### 1 Thessalonians 5:23

23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

And so clearly a person today, a man, consists of these three parts: the spirit, the soul, and the body. And some people will say, "Well, your soul is really you, and the body is just a vessel. But still, it's part of you." And so there aren't three persons there. This anti-trinity teaching wants to say is that there aren't three persons. They're all part of the one and only person that there is. But I think that teaching has some other error in it besides the one I cited.

Trinity believers tend to force non-trinity-believers into a few groups:

- Tritheism: 3 Gods (sorry, but that's what the trinity is)
- Modalism: 3 forms but not at the same time (God changes modes)
- God has 3 parts: therefore each is 1/3<sup>rd</sup> God (this is just stupid: what does it mean to be 1/3<sup>rd</sup> God?)

Of course, the right answer isn't any of those choices. And it just shows you that when a teaching is wrong, it will mock other things, and it won't really address what the truth is.

## 2.2 The Non-Biblical Titles

When teaching the trinity, several "new" phrases are often used. You can also call them titles or names. Two forms are shown in Table 2.1. I've called the two forms *declarative* and *possessive*. The point of the possessive form is that it shows ownership (something belongs to something else).

Trinity teachers will use the first three declarative titles. However, only "God the Father" actually occurs in scripture (denoted by the green color). You'll also find "the Father", but let's focus on phrases that include "God" in them. "God the Son" and "God the Spirit" do not. Nor does "God the Holy Ghost". I've never heard fourth declarative entry (in grey), but it is included in the table for completeness.

The first possessive form doesn't occur in scripture and is probably never used. The other three possessive forms do occur in scripture. Why use the crossed-out red declarative titles when appropriate green possessive ones exist? That's easy: they want three persons called God. The supporting argument will be that words like "bible" and "rapture" aren't in the bible, but the concepts are. Well, resist that argument since we are talking about names that God has given himself or other aspects of him. The only proper declarative title tells you who God is: the Father! We will hammer that conclusion home thoroughly in Chapter 5.

Some other titles that are added to scripture are: The first, second, and third persons of the trinity. Some teachers will substitute "Godhead" for "trinity" when they establish that Godhead means trinity (which it does not—we will address this in Chapter 11). You may hear some other phrases like "the eternal (or, everlasting) Son". Scripture doesn't say that.

Table 2.1: Good and Bad Titles

Declarative	Possessive
God the Father	Father of God
<del>God the Son</del>	Son of God
<del>God the Spirit</del>	Spirit of God
<del>God the Word</del>	Word of God

## 2.3 The Abused "Us" Verses

Another bad teaching used for the trinity concerns the "us" verses. This is sometimes described as the "royal we" (although not in the nominative case) in order to justify the use of a plural pronoun for a singular person (of course, if that is the explanation, then that is confusing since there are supposed to be three persons). In any case, there are 4 verses where "us" is used, and it is supposed to be one of the persons talking on behalf of the other two.

Here are the verses with little explanation.

**Genesis 1:26**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**Genesis 3:22**

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

**Genesis 11:7**

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

**Isaiah 6:8**

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.

If God was talking about “themselves” in this way, the scriptures should be filled with examples of it. All of these involve the LORD and angels. This is fully presented and explained in Chapter 10.

## 2.4 Multiple Jehovahs

Here is a verse that is used to teach (part of) the trinity:

**Psalms 110:1**

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

I've heard this taught like this: “Jehovah the Father said unto Jehovah the Son...”. Notice how the scripture is twisted. The Heberw word translated as “LORD” is the same word translated as “Jehovah”. The word for “Lord” is a different word. It isn't the word translated as “Jehovah”. See Section B.2 for words that are translated as “LORD” or “Lord”.

Just how many “persons” have the name “Jehovah”? This verse says one:

**Psalms 83:18**

18 That [men] may know that thou, whose name alone [is] JEHOVAH, [art] the most high over all the earth.

The trinity teacher will say, “Jehovah the Father and Jehovah the Son, they're one—they're united—they're God”. Yes, but that's two persons with the same name.

This one is different yet similar:

**Isaiah 48:16-17**

16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me.  
17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I [am] the LORD thy God which teacheth thee to profit, which leadeth thee by the way [that] thou shouldest go.

Here, “Lord GOD” is supposed to be the Father and “LORD thy God” is supposed to be the Son. Of course, the Spirit is mentioned, so this becomes a trinity proof. The problem with this view is that the Son isn't the Son until Jesus is born. So, “Lord GOD” may be a reference to “God” and “LORD (thy) God” may be a reference to the “LORD”, which is God's image in the old testament. We will study these phrases in Section 16.3. The fact that both say “Lord God” (additional capitalization removed) shows their equality—this will be a major point of understanding in this study guide. God has a Spirit, but it isn't a person—this will also be a point of study in this guide.

Here's another supposed to Jehovahs:

**Genesis 19:24**

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

So, this one is explained to be the LORD (Jehovah the Son) on the earth raining fire and brimstone from the LORD (Jehovah the Father) out of heaven. This verse might be used as support:

**Amos 4:11**

11 I have overthrown [some] of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

But if you follow the story in Genesis 18 and 19, the LORD sent the 2 angels to Sodom while he talked with Abraham. Then, it says:

**Genesis 18:33**

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Chapter 19 doesn't mention the LORD being at Sodom. It seems more likely that he returned to heaven. This is a case of little (or, no) study. If you search for "fire from the LORD", you'll find a couple of other passages. In those, fire came from the LORD while he was on the earth. But Genesis 19:24 says that fire came from him while he was in heaven. Thus, there is only one LORD.

Well, if you want to teach that you have found two Jehovahs, then you're going to teach that you have found a third! I've heard that the Holy Ghost is also called Jehovah:

**Hebrews 3:7-11**

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,  
8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:  
9 When your fathers tempted me, proved me, and saw my works forty years.  
10 Wherefore I was grieved with that generation, and said, They do alway err in [their] heart; and they have not known my ways.  
11 So I sware in my wrath, They shall not enter into my rest.)

That's a quote from:

**Psalms 95:6-11**

6 O come, let us worship and bow down: let us kneel before the LORD our maker.  
7 For he [is] our God; and we [are] the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,  
8 Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness:  
9 When your fathers tempted me, proved me, and saw my work.  
10 Forty years long was I grieved with [this] generation, and said, It [is] a people that do err in their heart, and they have not known my ways:  
11 Unto whom I sware in my wrath that they should not enter into my rest.

The (probably incorrect) explanation is that the Holy Ghost in Hebrews 3:7 is the LORD in Psalms 95. But that is not what it is saying. The "his voice" in Hebrews 3:7 is a reference to the LORD's voice, just as it also is in Psalms 95:7. The Holy Ghost's role in Hebrews 3:7 will be clarified in Chapter 6.

The only explanation I can give for someone trying to make statements like these is that one can become blinded by the pretext of the trinity. It is possible to teach many bad doctrines by poorly explaining actual scriptures.

## 2.5 Multiple Witnesses

Another argument for the trinity is this: God is three persons so that there are two witnesses for the truth. Then this verse is cited:

**Matthew 18:16**

16 But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

My response to that is: What!?!?! Well, fortunately, there are two witnesses in scripture that teach otherwise:

**Numbers 23:19**

19 God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?

**Titus 1:2**

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

So God doesn't need two witnesses. God cannot lie. The *Matthew* verse is for men trying to establish a truth; it is not for God.

Now the son/Son of man has two witnesses.

**John 8:12-19**

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.  
 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.  
 14 Jesus answered and said unto them, Though I bear record of myself, [yet] my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.  
 15 Ye judge after the flesh; I judge no man.  
 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.  
 17 It is also written in your law, that the testimony of two men is true.  
 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.  
 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

So Jesus clearly uses this particular scripture in context to himself because he is a man. He is also the Son of man:

**John 8:28**

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

So we know Jesus is a man. The scripture tells us he is the Son of man. And that verse said that God is not a man nor the Son of man, that he should lie. So, it's not that Jesus would lie, it's just that because he is a man, and, except for him, all men have a fallen nature. He needs a witness, and he has one. So, I'm dumbfounded to hear that applied to God, but you could hear that one taught.

## 2.6 The Unholy Trinity

Another "proof" of the trinity is the teaching of the "unholy trinity":

**Revelation 16:13-14**

13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.  
 14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

So, the claim is that Satan is counterfeiting the trinity with (1) the dragon, which is Satan, (2) the beast, which is the antichrist, and (3) the false prophet. The antichrist (or the beast) and the false prophet are both men. Where do you have two men in the trinity? You only see one. The false prophet is supposed to align with the Holy Spirit. But, the Holy Spirit isn't ever shown to be a man in scripture. Again, you have to go search that out if you don't know that already.

If you want that to be proof of the trinity, then okay, but to me that doesn't work either. It's not a very good representation of it. So I say you have to put the trinity into a passage like that. And that's what happens when people misuse the scriptures in order to teach a doctrine. It doesn't mean the doctrine is in the verse. It's just the way they're teaching it.

## 2.7 Weaker Teachings

Who's to say how many different teachings there are, and which ones are "good" or not. I will discuss some others that I have heard.

### 2.7.1 Is “God” Plural?

Another argument that’s made is that the word for God in Hebrew is plural. In the Hebrew, the word for God is *elohiym*, which is a plural form. It’s usually translated into English as singular, but not always. When you find the word “gods”, it’s the same word in Hebrew. And when you have “god”, it’s the same word. There are many words that are translated both ways. You can look at the words for “heaven” and “sea”. In Hebrew, they are plural, but they are translated both as singular and as plural in English. Now, if you go to the Greek, the word for “God” is singular, and I’ll say the argument is over (in fact, it was already over when “God” was translated as singular in English). If God is really plural, it should be plural in Greek, but it’s not. So that argument is not very good, but you may hear that one. I’ll say: Stick with your English translation.

It is usually a very good indicator that, if someone has to tell you the Hebrew or Greek words that the English words come from, then he is probably teaching something that isn’t really there. Many Christians don’t believe that they have God’s perfect word in English.

### 2.7.2 The Three Kingdom Offers

Some teach that trinity is suggested by the three kingdom offers. The Father offers the kingdom via John the Baptist. The Son via Jesus because he is the Son. The Holy Ghost offers the kingdom via Stephen. I acknowledge that this offering of the kingdom is done three times by these different titles. But that doesn’t make them all persons. This might be divine completeness. Now, will someone else be offering the kingdom the fourth time in the future when the tribulation comes? Scripture also says that the Father sent the Son and the Holy Ghost., So, it is the Father offering the kingdom three times.

### 2.7.3 Holy, Holy, Holy

Some will teach the trinity using a passage like this:

#### Isaiah 6:3

3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.

They might say each “holy” refers to a person of the trinity. But, the three *holies* are said of the LORD. Then the singular pronoun “his” is used. It is not referring to 3 persons.

So, is this next verse doing the same thing?

#### Jeremiah 22:29

29 O earth, earth, earth, hear the word of the LORD.

Or, might the earth be three persons? Don’t let someone twist a verse to fit an agenda. Here is another one of these:

#### Matthew 27:46

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

This might be taught as “My God (the Father), my God (the Holy Ghost),...”. But then why is “thou” singular? No, Jesus was just referring to God (which is the Father) twice.

### 2.7.4 David’s Three Mighty Men

When I first heard this one, I was a little amazed because it seemed to support the trinity. But then after hearing it again and studying, I found it to be the typical nonsense that many of these teachings are.

This has to do with David’s three mighty men typifying each member of the trinity. The main passage is:

#### 2 Samuel 23:8-23

8 These [be] the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite: [he lift up his spear] against eight hundred, whom he slew at one time.

- 9 And after him [was] Eleazar the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were gone away:
- 10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.
- 11 And after him [was] Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.
- 12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.
- 13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.
- 14 And David [was] then in an hold, and the garrison of the Philistines [was] then [in] Bethlehem.
- 15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which [is] by the gate!
- 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that [was] by the gate, and took [it], and brought [it] to David: nevertheless he would not drink thereof, but poured it out unto the LORD.
- 17 And he said, Be it far from me, O LORD, that I should do this: [is not this] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.
- 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [and] slew [them], and had the name among three.
- 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the [first] three.
- 20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:
- 21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
- 22 These [things] did Benaiah the son of Jehoiada, and had the name among three mighty men.
- 23 He was more honourable than the thirty, but he attained not to the [first] three. And David set him over his guard.

This passage is repeated in 1 Chronicles 11:10-25 with some minor differences. This passage is used since its differences better support the trinity viewpoint. Now, the associated teaching highlights the following:

- David asked for “one” to get him water in verse 15
- The three mighty men go and get it for him; there is a major trinity discussion about the three being one
- The three names are said to mean the following:
  - Abishai: the father of a gift
  - Banaiah: the Son of God
  - Eleazar: God is my helper

There was more about David pouring out the water, but this is a sufficient summary.

However, there are some big problems. One is that *Banaiah* seems to mean “Jah has built” and not “Son of God”. This is the kind of thing said, but not justified with scripture, or at least with the concordance (which is where I got “Jah has built”). But, the biggest problem is that the three mentioned are not **the** three mighty men in the account (verses 13-17). Here's how the names are listed:

1. Adino (or, Jashobeam in the 1 Chronicles account)
2. Eleazar
3. Shammah (who is not mentioned in the 1 Chronicles account)
4. Abishai
5. Benaiah

The first three are the three mighty men. Abishai and Benaiah do not go with Eleazar as “one”. Verse 18 says that Abishai was “chief among three” and had “**the** name among three”. But those three are not the first three: Verse 19 says “he did not attain unto the first three”! Verse 22 says that Benaiah had “**the** name among three mighty men”. But, again, not the first three: Verse 23 says “he did not attain unto the first three”!

In the 1 Chronicles account, it is said that Abishai had “**a** name among three”, while Benaiah had “**the** name among three”. Much is made of this detail when teaching the trinity, but the 2 Samuel passage above has “the” for both (The 1 Chronicles account has language that can lead to quite a few problems, but these issues are not likely to arise with the 2 Samuel account). Evidently, each is the most renowned in a separate group of three mighty men. But neither are part of the first three. If Abishai is a type of “the Father”, then there are three greater than he is. Yikes! That's bad. This is why you study after someone teaches, as suggested by Acts 17:11.





### 2.7.5 Arguments from Man's Wisdom

Some trinity arguments come from man's wisdom (and often show our lack of wisdom). Here's an example:

*If God is only one person, how could he be love? There is no one to love. Someone might respond: "He made the creation to love." But, then God wouldn't be complete since he needed the creation to demonstrate his love.*

It certainly could go on. The suggestion is that there are multiple persons so that one can love the other(s).

The flaw in that argument is that you need to say it with all attributes of God in mind. So, God is a righteous judge: Whom is he judging? Which one of the other persons is getting judged? God is a redeemer: Whom is he redeeming? God is merciful: To whom is he showing mercy?

This is an argument from man's wisdom. It easy to show how unwise the argument is. God is who he is: He doesn't need other persons to be complete!

I think this one is just as strange:

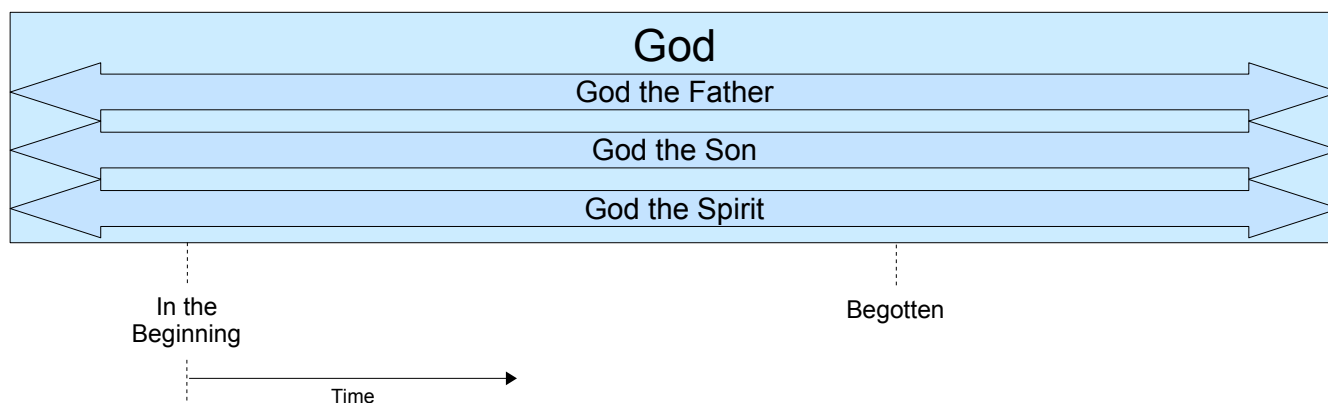
#### Exodus 3:14

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

There are three Hebrew words that are translated "I AM THAT I AM". These supposedly represents the three persons of the trinity. Evidently, one of them, "I AM", is speaking. But, don't two of them have the same name... I guess if there are two Jehovahs, then there can be two I AMs. Perhaps I didn't explain this one correctly: Is it even possible to explain this correctly?

## 2.8 The Trinity Timeline

Figure 2.3 presents a possible view of the trinity in a timeline. The purpose of this figure is to present something to compare with what is suggested to be the proper view of God as he is revealed over time. The latter view will be presented later.



**Figure 2.3:** The trinity timeline shows the three persons that are called God throughout time. One of the main points is that the Father, Son, and Spirit roles are established before the creation. Two specific points in time are highlighted, although they seem to have little meaning in this view: (1) In the Beginning—when the creation was made, and (2) Begotten—when Jesus was born.

Two specific points in time are noted: (1) "In the Beginning" when the creation was made and (2) "Begotten" when Jesus was born. The trinity teaching will say that the three persons exist in eternity past. Thus, they have an arrow pointing to the left of "In the Beginning". There is no significant change when Jesus is born. Some might say that the Son doesn't have a form before then, but I won't bother with that detail. It is possible that some other detail could be added to the diagram, but it is sufficient to contrast with later in the book.

## Conclusion

The arguments for the trinity seem almost endless because they come from the imagination. I'll suggest one more without dwelling on it to long: All the members of the trinity live to the glory of the others. But, where is the

Holy Ghost glorified by the Father and the Son? The evidence that I've heard is that exalting God's word is exalting the Holy Ghost. That seems very contrived.

If you have founded your belief in who God is using these trinity arguments, then you will have a hard time receiving what the scriptures really say.





# Who Is a Person?

If God is a person—or even more than one person—can we find verses that say that? Many will make up their own definitions of what a person is. We'll look into how the Bible defines a person. That will tell us *who* is a person.

## 3.1 Searching for the Word “Person”

The simplest thing to do is to look for the word “person” and see what it refers to in the context. Doing so will result in 112 occurrences of the word: 56 are singular and 56 are plural. You'll have to do this exercise yourself since I will only present the interesting findings.

<b>Hebrews 1:1-3</b>
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;
3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Since God is a person, you would expect his Son to be a person. And scripture tells us that:

<b>2 Corinthians 2:10</b>
10 To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the person of Christ;

There is no verse that I can find that calls the Holy Ghost (or any other form for the Spirit of God) a person. It is hard to argue the absence of a verse, so it is something you'll have to search out for yourself. Section 6.2 will investigate further if the Spirit of God is a person.

**Side Study 3.1: Synonyms for *Person* (Advanced Study)**

A thorough study of a *person* would include looking at dictionary definitions and concordance information. If you look at dictionary definitions, you should see that they tend to focus on man and not God. A concordance study will encounter many entries, but most will be frustrating dead-ends. But, here are a few interesting ones:

**nephesh (H5315)**  
From H5314; properly, a breathing creature, i.e., animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental); any, appetite, beast, body, breath, creature, X dead(-ly), desire, X (dis-) contented, X fish, ghost, + greedy, he, heart(-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

This word is translated as “person(s)” 30 times, but is more frequently translated as “soul(s)”. None of these

appear to refer to God, but “soul” provides an interesting possibility for a synonym. We think of a person as a soul, spirit, and body. The body is just a vessel, but the soul is who the person is. An analogous thing can be said of God: Who God is can be likened to a soul. In fact, we will see that God’s image is likened to his body. That leaves the Spirit to be likened to the spirit.

### **pāniym (H6440)**

Plural (but always as singular) of an unused noun *pāneh*; from H6437); the face (as the part that turns); used in a great variety of applications (literally and figuratively); also (with prepositional prefix) as a preposition (before, etc.); + accept, a-(be-) fore(-time), against, anger, X as (long as), at, + battle, + because (of), + beseech, countenance, edge, + employ, endure, + enquire, face, favour, fear of, for, forefront(-part), form(-er time, -ward), from, front, heaviness, X him(-self), + honourable, + impudent, + in, it, look(-eth) (-s), X me, + meet, X more than, mouth, of, off, (of) old (time), X on, open, + out of, over against, the partial, person, + please, presence, propect, was purposed, by reason of, + regard, right forth, + serve, X shewbread, sight, state, straight, + street, X thee, X them(-selves), through (+ -out), till, time(-s) past, (un-) to(-ward), + upon, upside (+ down), with(-in, + -stand), X ye, X you.

This word is translated as “person(s)” 21 times, but is sometimes translated as “presence”. Here are a few examples:

#### **Genesis 3:8**

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

#### **Exodus 33:14**

14 And he said, My presence shall go [with thee], and I will give thee rest.

#### **Isaiah 63:9**

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

These specific examples refer to God’s image.

This word is translated as “person(s)” 10 times, but is most often translated as “man” or “men”:

### **’ādām (H120)**

From H119; ruddy i.e., a human being (an individual or the species, mankind, etc.); X another, + hypocrite, + common sort, X low, man (mean, of low degree), person.

Another possible synonym is “people”. Unfortunately, this word occurs over 2100 times.

## **3.2 Personification**

The Webster’s 1828 Dictionary says that *personification* is the giving to an inanimate being the figure or the sentiments and language of a rational being. I personally feel that the definition is clumsy. A simpler definition might be: *personification* is the assigning of attributes of a person (or being) to something that is not a person.

The bible has many examples of personification. Here are a few:

#### **Genesis 4:11**

11 And now [art] thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand;

#### **Judges 9:8**

8 The trees went forth [on a time] to anoint a king over them; and they said unto the olive tree, Reign thou over us.

#### **Luke 19:40**

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

In all of these cases, inanimate objects are given attributes of a person. So, we need to be careful when we decide something is a person based upon words commonly associated with people, whether they are attributes (e.g., hands, arms, mouth, or ears) or actions (e.g., speak, sit, stand, or walk).

We need to be careful with arguments founded on attributes of a person regardless of whether they are real or personification. For example, consider this verse:

**John 1:1**

1 In the beginning was the Word, and the Word was with God, and the Word was God.

Now we learn in Chapter 9 that the Word is a person. But here is how the proper conclusion can be drawn using an argument from man's wisdom: "In order to be 'with God', you have to be a separate person." But, let's see where this logic leads us.

**Proverbs 8:1**

1 Doth not wisdom cry? and understanding put forth her voice?

**Proverbs 8:22-30**

22 The LORD possessed me in the beginning of his way, before his works of old.  
 23 I was set up from everlasting, from the beginning, or ever the earth was.  
 24 When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water.  
 25 Before the mountains were settled, before the hills was I brought forth:  
 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.  
 27 When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth:  
 28 When he established the clouds above: when he strengthened the fountains of the deep:  
 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:  
 30 Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;

Here, wisdom is "by him" (i.e., the LORD) and "brought up with him". Based upon the reasoning used for John 1:1, the conclusion should be that wisdom is a person. But, here, wisdom is being personified.

Some will argue that Jesus is the wisdom of God. That's true, but Jesus is also the LORD. The LORD doesn't "possess" Jesus. We have to be careful with drawing conclusions improperly.

If the Spirit is a person (based upon the usage of "lusteth"), then is my flesh also one?

**Galatians 5:17**

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

### 3.3 Other Definitions for Person

There will be various arguments for other definitions for who (or what) is a person.

#### 3.3.1 Pronoun Usage

Don't define a person by the existence of certain pronouns. You should be able to find verses that refer to the Spirit of God using a masculine pronoun.

**John 16:13**

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

So, people conclude that usage of "he" is appropriate because the Spirit is a person.<sup>1</sup> But then, verses appear where neuter pronouns are used:

**Romans 8:16**

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

<sup>1</sup> We will clarify why John 16:13 uses "he" in Section 6.4.

**Romans 8:26**

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Note the usage of feminine pronouns for things that are clearly not persons:

**Numbers 16:32**

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods.

**Mark 13:24**

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Here's another example:

**Genesis 1:11-12**

11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.  
12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.

Note that both verses say “**his** kind” and “in **itself**”.

**3.3.2 Capitalization**

Don't use capitalization to decide. In this verse we have “spirit” and “Spirit”:

**Ezekiel 11:24**

24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

In the next verses, the “spirit of God” came on one person, but the “Spirit of God” came upon someone else:

**Numbers 24:2**

2 And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him.

**1 Samuel 10:10**

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

**Conclusion**

The decision about who is a person is an important one. It shouldn't be taken lightly. We saw that God and Jesus are explicitly called persons. Calling the Spirit of God a person might require an extension to the definition of person. Otherwise, we might conclude that the Spirit is not a person.

## What Is God's Image?

Section 1.4 and Section 1.5

Jesus Christ is said to be the "image of God":

### 2 Corinthians 4:4

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Let's investigate what that means. Why is he called an "image"?

Careful study will find similar terms, such as *likeness* and *similitude*. Are these synonyms? Or, do they indicate something different?

### 4.1 What Is an Image?

The 1828 *Webster's Dictionary* has this definition for *image*:

1. A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax.
2. A statue.
3. An idol; the representation of any person or thing, that is an object of worship. The second commandment forbids the worship of images.
4. The likeness of any thing on canvas; a picture; a resemblance painted.
5. Any copy, representation or likeness.
6. Semblance; show; appearance.
7. An idea; a representation of any thing to the mind; a conception; a picture drawn by fancy.
8. In rhetoric, a lively description of any thing in discourse, which presents a kind of picture to the mind.
9. In optics, the figure of any object, made by rays of light proceeding from the several points of it. Thus a mirror reflects the image of a person standing before it, as does water in a vessel or stream, when undisturbed.

There are many scriptures that refer to an image as an idol or statue:

### Deuteronomy 4:16-18

- 16 Lest ye corrupt [yourselves], and make you a graven image, the similitude of any figure, the likeness of male or female,
- 17 The likeness of any beast that [is] on the earth, the likeness of any winged fowl that flieth in the air,
- 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that [is] in the waters beneath the earth:

### Deuteronomy 4:23

- 23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, [or] the likeness of any [thing], which the LORD thy God hath forbidden thee.



**Acts 17:29**

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

**Romans 1:23**

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Scripture says that we cannot make an image, or likeness, for God:

**Isaiah 40:18-19**

18 To whom then will ye liken God? or what likeness will ye compare unto him?  
19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

## 4.2 God's Image Is a Man

Several scriptures say that Jesus is the image of God (we already saw 2 Corinthians 4:4 above):

**Colossians 1:15**

15 Who is the image of the invisible God, the firstborn of every creature:

**Hebrews 1:3**

3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

But scripture says that God already had an image:

**Genesis 1:27**

27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

And, it says, man was made in that image. Here are other verses that say that:

**Genesis 5:1**

1 This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

It appears that "image of God" and "likeness of God" are synonymous.

**Genesis 9:6**

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

**1 Corinthians 11:7**

7 For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

We also know that sinful man is made in the image of Adam:

**Genesis 5:3**

3 And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth:

We have a sinful nature, which Adam did not originally have. Yet, we are still made in God's image:

**James 3:9**

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Jesus came in the likeness of sinful flesh:



**Romans 8:3**

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

We should know that he didn't have a sinful nature, but a mortal nature. You can argue that the "similitude of God" is not exactly the same as the "image of God", but the sinful nature is not usually the point of focus.

Angels have God's image too (recall who the "us" refers to):

**Genesis 1:26**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Pagans thought that angels took on the likeness of men:

**Acts 14:11**

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

Unfortunately, so do many Christians because they either do not understand or do not believe what the scriptures really say about angels.

**1 Corinthians 15:47-49**

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.  
48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.  
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

So, distinctions can be made between the heavenly (immortal) and the earthy (mortal).

**1 Corinthians 15:40**

40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.

**2 Corinthians 3:18**

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

The change is from one glory (i.e., the terrestrial) to another glory (i.e., the celestial). Both are still in the image of God.

### 4.3 Related Words

Let's see various words that are synonymous with *image*. First, let's consider the word *likeness*:

**Psalms 17:14-15**

14 From men [which are] thy hand, O LORD, from men of the world, [which have] their portion in [this] life, and whose belly thou fillest with thy hid [treasure]: they are full of children, and leave the rest of their [substance] to their babes.  
15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Verse 15 says that in the resurrection we shall have the likeness of the LORD, who is mentioned in verse 14).

Next, let's see the word *similitude*:

**Numbers 12:8**

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

It says that Moses talked with the LORD clearly and without dark speech. Likewise, he beheld the similitude of the LORD. Would we think that this is veiled in some way?

**Side Study 4.1: Image, Likeness, and Similitude (Advanced Study)**

We will not make this a thorough study using the concordance, but just show an example. The word translated as “similitude” in Numbers 12:8 above comes from this Hebrew word:

***t<sup>e</sup>mûnâh* (H8544)**

From H4327; something portioned (i.e., fashioned) out, as a shape, i.e., (indefinitely) phantom, or (specifically) embodiment, or (figuratively) manifestation (of favor); image, likeness, similitude.

It can also be translated as “image” and “likeness”. This verse uses all three words:

**Deuteronomy 4:16**

16 Lest ye corrupt [yourselves], and make you a graven image, the similitude of any figure, the likeness of male or female,

Different Hebrew words are used for *image* (H6459) and *likeness* (H8403). We won't study those because we are better off using the translated English words in their contexts to decide if there are distinctions.

See Appendix B for more information concerning a concordance.

This passage says that the people could not see the LORD's similitude:

**Deuteronomy 4:12**

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only [ye heard] a voice.

If they couldn't see him at all, why would it be some alternate form?

Here, *figure* means an image made with hands:

**Isaiah 44:13**

13 The carpenter stretcheth out [his] rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

Read the verses that follow that if you are not already convinced.

Next, the word *shape*:

**John 5:37**

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

God is invisible and cannot be seen. Yet, his shape is a man. Those who confronted Jesus didn't believe that he was the Son of God—God come in the flesh.

**4.4 Noticing Distinctions**

Let's see some examples where scripture makes it clear that there is something going on when seeing an *image*. This first group of passages describe the same event. *Mark* very briefly tells the story of Jesus' appearance to two disciples after his resurrection:

**Mark 16:12**

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

It says that he appeared in another form. What does that mean? I don't know, but the scripture is clearly telling us that something out of the ordinary has occurred.

*Luke* provides much more detail, but we will just look at two relevant verses:

**Luke 24:16**

16 But their eyes were holden that they should not know him.



**Luke 24:31**

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

I'm not sure that we understand anything any better, but at least it is confirmed that something happened here. The two disciples could not recognize Jesus at first.

This next verse describes the vision on the mountain when Jesus was transfigured:

**Luke 9:29**

29 And as he prayed, the fashion of his countenance was altered, and his raiment [was] white [and] glistening.

Jesus appears in his glory. I would assume that what he looked like didn't really change (i.e., they could still recognize him). But, again, scripture tells us that something is different.

The next two passages are quite interesting and both refer to Jesus before he is born:

**Daniel 3:25**

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

**Daniel 7:13**

13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Both say "like the Son of. . .". Since what Jesus would look like hasn't been determined yet (i.e., his immediate ancestors haven't come into existence), the scriptures use "is like" rather than simply saying "is".

## Part II

# Main Names and Titles

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There are many names, titles, and descriptions of God. In this part, we will visit these few, main titles because they are frequently occurring and allow us to sufficiently discuss who God says that he is.

## God the Father

There is a reason why we only see “God the Father” and not any other “God the . . .” phrases in scripture (refer to Section 2.2). That is because God is the Father and the Father is God. We will see that the number of verses that say this is overwhelming. That will help us be able to handle the few verses that use God in a different context. Explanations should cater to the majority of passages, but also address the minority.

### 5.1 God Is a Person

In spite of needing all scripture to fully understand God, there are some things that are simply said that people just miss because they misunderstand the fullness of God. Consider this:

#### Hebrews 1:1-3

- 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

This verse tells us two things **clearly**:<sup>1</sup> (1) God is a person and (2) He has a Son (which is his image)—making him the Father. Verse 1 starts with “God”. He will be the target of some of the many pronouns in this passage. Verse 2 says “his Son”. This is talking about Jesus. He will be the target of the other pronouns. Verse 3 says “the express image”, referring to Jesus. Jesus is God’s image. Verse 3 also says “of his person”: The “his” refers to God. So God is a person.

But some will say that God is 3 persons. That would mean God (3 persons) had a Son (one of those 3 persons)! I think that it is utter confusion. The same would probably correct that statement by saying, “God” here means the Father. I would say “Exactly!!!!” because *God* is always the Father. Consequently, God, being one person, is always referred to using singular pronouns. Scripture is consistent on that point.

If you believe that Hebrews 1:1-3 says that God is a person, then you will have to decide if 1 John 5:7 implies that “. . . these three **[persons]** are one **[God]**”. You decide what you believe.

### 5.2 God Is the Father

We will see over 30 verses that demonstrate that God is the Father. They are organized by specific phrases.<sup>2</sup> The bottom line is that God = the Father. When you see “God”, it equates to the Father.

<sup>1</sup> I acknowledge that what is clear to me might not be clear to you. But, you need to be open to what the scripture says plainly.

<sup>2</sup> These verses are given with no discussion.



### 5.2.1 God the Father

<b>John 6:27</b>
27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
<b>Galatians 1:1</b>
1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
<b>Galatians 1:3</b>
3 Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ,
<b>Ephesians 6:23</b>
23 Peace [be] to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
<b>Philippians 2:11</b>
11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.
<b>1 Thessalonians 1:1</b>
1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians [which is] in God the Father and [in] the Lord Jesus Christ: Grace [be] unto you, and peace, from God our Father, and the Lord Jesus Christ.
<b>2 Timothy 1:2</b>
2 To Timothy, [my] dearly beloved son: Grace, mercy, [and] peace, from God the Father and Christ Jesus our Lord.
<b>Titus 1:4</b>
4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.
<b>1 Peter 1:2</b>
2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
<b>2 Peter 1:17</b>
17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
<b>2 John 3</b>
3 Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
<b>Jude 1</b>
1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, [and] called:

### 5.2.2 God, Even the Father

<b>Romans 15:6</b>
6 That ye may with one mind [and] one mouth glorify God, even the Father of our Lord Jesus Christ.
<b>1 Corinthians 15:24</b>
24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
<b>2 Corinthians 1:3</b>
3 Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

**James 3:9**

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

**5.2.3 God, Even Our Father****1 Thessalonians 3:13**

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

**5.2.4 One Father, Even God****John 8:41**

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, [even] God.

**5.2.5 God and Father****2 Corinthians 11:31**

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

**Ephesians 1:3**

3 Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:

**Ephesians 4:6**

6 One God and Father of all, who [is] above all, and through all, and in you all.

**1 Peter 1:3**

3 Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

**5.2.6 God and the Father****Ephesians 5:20**

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

**Colossians 1:3**

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

**Colossians 3:17**

17 And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by him.

**James 1:27**

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world.

**5.2.7 God and Our Father****Galatians 1:4**

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

**Philippians 4:20**

20 Now unto God and our Father [be] glory for ever and ever. Amen.



**1 Thessalonians 1:3**

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

This one is similar:

**John 20:17**

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.

**5.2.8 One God, the Father****1 Corinthians 8:6**

6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

To me, this is the most definitive verse of all that you will see in this chapter. There is but one God, the Father! It does not say “There is but one God: the Father, the Word, and the Holy Ghost”. If 1 John 5:7 suggests “these three [persons] are one [God]”, shouldn’t that be amplified in the verse above? When we address John 1:1, which says that “the Word was God”, we need to keep what we are seeing here in mind.

**5.3 God Has a Son**

There are many verses that speak to God having a Son. You would obviously conclude that God is the Father. We will deal with the phrase “Son of God” in Chapter 8.

**John 3:16-17**

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**John 5:18**

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

**Acts 3:13**

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let [him] go.

**Acts 3:26**

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

**Romans 1:9**

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

**Romans 5:10**

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**Romans 8:3**

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

**1 Corinthians 1:9**

9 God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.



**Galatians 4:4-6**

- 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,  
 5 To redeem them that were under the law, that we might receive the adoption of sons.  
 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

**1 John 4:9-10**

- 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.  
 10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.

**1 John 5:9-11**

- 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.  
 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.  
 11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

**5.4 When God Became a Father**

Although God existed before the creation, he wasn't always a Father. There was a point in time when he became the Father:

**Psalms 2:7**

- 7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

When this Psalm was written, the referenced day was still in the future.

These verses declare that the referenced day was when Jesus was born:

**Hebrews 1:5**

- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

**Hebrews 5:5**

- 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

This verse claims the same after his resurrection:

**Acts 13:33**

- 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

This is why "God the Father" occurs frequently in the new testament and is rarely even suggested in the old testament. This is part of the revelation of who God is.

For someone to claim that the Son is from eternity past has to reconcile these verses. Scripture does reconcile it for you. We will address this in Section 8.5.

**5.5 Looking Ahead to the Exceptions**

We will demonstrate that there are exceptions where it appears that God is referring to someone other than the Father. We will fully address these later. A few verses call Jesus God or refer to him as God:

**Matthew 1:23**

- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.



**Mark 2:7**

7 Why doth this [man] thus speak blasphemies? who can forgive sins but God only?

**Mark 10:18**

18 And Jesus said unto him, Why callest thou me good? [there is] none good but one, [that is], God.

**Luke 5:20-21**

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

**John 5:18**

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

**John 20:28**

28 And Thomas answered and said unto him, My Lord and my God.

Jesus is the Father come as a man. We will discuss these in Section 8.5.

We will see that the Word is called God:

**John 1:1**

1 In the beginning was the Word, and the Word was with God, and the Word was God.

The explanation is the same as before, but we will discuss this in Chapter 9.

This final example is taught as the Holy Ghost being called God:

**Acts 5:3-4**

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

We will address this in Section 6.7, where we will understand that this is just tradition (i.e., the scripture is not teaching that).

## Conclusion

There are so many verses that state that God is the Father. There are many other verses that say that God has a Son, again, declaring that God is the Father. We will consider the exceptions, only to see that they are not really exceptions.





## The Spirit of God

So, what is the Spirit of God? Is it a person? If you search the scriptures, you will not find a verse stating that the Spirit is a person (see Section 3.1). This is a good exercise to perform for yourself, but it is a difficult task. The word “person(s)” only occurs 112 times. What people will do is use another definition for what a person is in order to achieve the desired objective of calling the Spirit of God a person.

### 6.1 Titles for the Spirit of God

The Spirit of God is described by several phrases:

1. Spirit of God
2. Spirit of your Father
3. Spirit of the LORD/Lord
4. Spirit of (Jesus) Christ
5. Spirit of his Son (his: referring to God)
6. Spirit of him (him: referring to God)
7. his Spirit (his: referring to God)
8. the Spirit
9. Holy Spirit
10. Holy Ghost
11. Comforter

The many possessive forms (#1-6) should not be overlooked.

There are 61 instances of the various phrases that are possessive. The Spirit belongs to someone else. But first, we will note that these are all the same Spirit, for there is only one Spirit:

#### Ephesians 4:4

4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling;

Of course, when we get to the other titles, those titles will be referring to the one and only Spirit of God. We will look at one example of each phrase. Some phrases occur frequently, while others do not.

#### 6.1.1 The Spirit of God

Right at the very beginning of the bible, you see “the Spirit of God” mentioned:

#### Genesis 1:2

2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The principal of *first mention* suggests that this form is important.



### 6.1.2 The Spirit of Your Father

This only occurs once:

**Matthew 10:20**

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

But, we should already know the “your Father” is God.

### 6.1.3 The Spirit of the LORD/Lord

I won’t bother distinguishing between “LORD” (old testament) and “Lord” (new testament), but just give an example of each.

**Isaiah 40:13**

13 Who hath directed the Spirit of the LORD, or [being] his counsellor hath taught him?

**Luke 4:18**

18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

### 6.1.4 The Spirit of (Jesus) Christ

While the Spirit of Christ is the same Spirit, there should be some distinction relative to Jesus. This might be clearer after reading Section 6.3.

**Philippians 1:19**

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

**1 Peter 1:11**

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

### 6.1.5 The Spirit of his Son

**Galatians 4:6**

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

We look to God as our Father, just as Jesus did. The “his” refers to God.

### 6.1.6 Spirit of Him

**Romans 8:11**

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

The “him” refers to God (look at the larger context before this verse).

### 6.1.7 The Spirit

This is the most frequently occurring title (here, we are not following the phrase with “of...”). Here is one example:

**Mark 1:12**

12 And immediately the Spirit driveth him into the wilderness.



### 6.1.8 His Spirit

#### 1 Corinthians 2:10

10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

“His” refers to God.

### 6.1.9 Holy Spirit

“Holy Spirit” only occurs once (less often than people would think).

#### Luke 11:13

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?

You will find “holy Spirit” a few times::

#### Isaiah 63:10-11

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.  
11 Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?

#### 1 Thessalonians 4:8

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

You might conclude that “Spirit” is the title, rather than “holy Spirit”.

### 6.1.10 Holy Ghost

The Holy Ghost is simply the Spirit of God:

#### John 7:39

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)

#### Acts 2:4

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

#### 1 Corinthians 12:3

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and [that] no man can say that Jesus is the Lord, but by the Holy Ghost.

All of those verses equate the two phrases. The Spirit of God is given a new reference title in the new testament because now it indwells man with a greater purpose. But it is still the same Spirit of God as in the old testament.

This phrase might be the most frequently occurring title. It used mostly by Luke in the books of *Luke* and *Acts*.

### 6.1.11 The Comforter

The Comforter is simply the Holy Ghost, which we already know is the Spirit of God:

#### John 14:26

26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This title occurs 4 times and only in the book of *John*. Note this one occurrence:

#### John 14:16

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;



Another comforter? Who or what is the other comforter? Jesus is also a comforter, but is never given this title:

**John 14:18**

18 I will not leave you comfortless: I will come to you.

## 6.2 A Person or Personification?

As already mentioned, you will not find a verse that calls the Spirit of God a person. Many will argue that the Spirit of God is a person based on it being described with attributes of a person. But this could simply be personification (refer to Section 3.2). Here is an example:

**Romans 8:26-27**

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.  
27 And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.

So, the Spirit intercedes, groans, and searches, and has a mind. You'll have to decide if these are personifications (i.e., attributes of a person). Who is the "he" at the beginning of verse 27? Is it *the Spirit* or *God*. Should it say:

1. "And **the Spirit** that searcheth the hearts knoweth what is the mind of the Spirit. . .", or
2. "And **God** that searcheth the hearts knoweth what is the mind of the Spirit. . .?"

The first one is definitely awkward. But, maybe this helps you decide:

**Psalms 139:23**

23 Search me, O God, and know my heart: try me, and know my thoughts:

I think it is God that searches and knows. But he does it through his Spirit.

Here's another example:

**Ephesians 4:30**

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

The Spirit is grieved. But does that make it a person. This might be explained in the next section. As you go through this chapter and through your own studying, you'll have to make a decision for yourself. I'll continue to present evidence that the Spirit is not a person and, therefore, we are seeing personification.

Now a different kind of example:

**Hebrews 9:14**

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

If the Spirit is eternal, it must be a person, right? Or, instead, the Spirit of God is part of God, who is everlasting or eternal. If you conclude that there is only one person before the creation, it is a simple deduction that the Spirit is not a person. Again, a different example. . . What does this tell us?

**Luke 10:22**

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

I wouldn't argue this too rigorously, but doesn't the Spirit (if it were a person) know the Father and the Son. You might say that the Spirit isn't a man (that's what the verse calls out): True—but the Father isn't a man either. Many people may not like these arguments that I present, yet they will readily receive personification evidence as proof of personhood.

Some will point to the Holy Ghost speaking:

**Acts 13:2**

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

**Acts 21:11**

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

**Hebrews 3:7**

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

This last "saying" simply quotes Psalms 95:7. Psalms 95 doesn't say that the Holy Ghost specifically spoke.

**Acts 1:16**

16 Men [and] brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

**2 Peter 1:21**

21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

This verse explains what it means when it says that the Holy Ghost spoke: Men were moved to speak/write. Study demonstrates that the Holy Ghost spoke through men. We will see how the Holy Ghost moved men to speak in the next section.

### 6.3 The Spirit of God and the Spirit of Man

This next passage should really help us understand what the Spirit of God is:

**1 Corinthians 2:10-14**

10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.  
 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.  
 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.  
 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.  
 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

Just as man has a spirit, God has a Spirit. The spirit of man is not a person just as the Spirit of God is not a person. Now, one thing that God has done is that he has made it possible for us to have his Spirit in us as well as our own. The Spirit of God helps us understand the things of God (his word, in particular).

Let's emphasize what this passage is saying in this way:

- The spirit of man enables him to understand the things of man
- The spirit of God enables man to understand the things of God

Even a lost/natural man has the spirit of man. The spirit of man is not a person; it is a nature. Animals also have a spirit that give them understanding of who they are as a particular kind of animal. The Spirit of God may be much more than that, but it is still part of God rather than a person.

The Spirit of God gives life:

**Job 33:4**

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

**Genesis 2:7**

7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

God made a body for man, breathed into it his Spirit (to give life), and a soul was made. The soul is who we are. This can be used as a type for God as well. God can be thought of as a *soul* (in other words, that is who he is). He has a Spirit. He has a body: the LORD in the old testament and Jesus in the new testament. This does not deny



that Jesus has his own soul. This argument given is simply a type. God existed without a body before the creation was made.

Several scriptures state that God dwells in us through his Spirit:

**Ezekiel 37:27**

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

**1 Corinthians 3:16**

16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

Notice that the previous verse says “ye” not “thee”. We collectively are the temple of God.

**2 Corinthians 6:16**

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people.

**Ephesians 2:22**

22 In whom ye also are builded together for an habitation of God through the Spirit.

That says that God (that means the Father) dwells in us through the Spirit. I don't see it saying that we are a temple for person called the Spirit.

**Romans 8:11**

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

**Side Study 6.1: The Spirit and Life**

Various verse referencing a “spirit” with respect to life or nature:

**Zechariah 12:1**

1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

**1 Thessalonians 5:23**

23 And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**Job 27:3**

3 All the while my breath [is] in me, and the spirit of God [is] in my nostrils;

**Ecclesiastes 3:20-21**

20 All go unto one place; all are of the dust, and all turn to dust again.  
21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

**Ecclesiastes 12:7**

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

**1 Corinthians 15:39**

39 All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds.

**Genesis 7:15**

15 And they went in unto Noah into the ark, two and two of all flesh, wherein [is] the breath of life.

**Numbers 16:22**

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?



Let's further what was said before: The spirit of man is part of man; it gives man his nature. The Spirit of God is part of God; it is God's nature. God gives each man/beast a spirit. God can also give his Spirit to man because man was created in his image. Having the Spirit of God does not make us God (but rather sons). The Spirit of God allows us to understand spiritual things.

## 6.4 A "He" or an "It"?

If the Spirit of God is a person, should it be referred to with masculine pronouns? This is a common question that is often poorly answered. Unfortunately, we will have to deal with the source languages since that is what the poor explanation will do.

Both God and Jesus are referred to only with masculine, singular pronouns (e.g., he). However, the Spirit of God is referred to with both masculine and neuter pronouns. Two verses make the latter clear:

### Romans 8:16

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

### Romans 8:26

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Now, if the Spirit of God is a person, wouldn't "he" refer to "himself" with masculine pronouns all the time? The common explanation is that "itself" is used because the pronoun has to agree with the gender of the noun in the source language (in this case, Greek). Then, it is added that the translators are just faithfully translating. "Spirit" is neuter, so the neuter pronoun is used. Ok... then what about this:

### John 16:13

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

Here, as before, "Spirit" is neuter, but now it is referred to with "he" (or "himself") several times. Some may explain: Again, the translators are translating using masculine pronouns because they are in the source language. Great!!! So, the pronoun doesn't have to agree with the noun in gender. I think scripture tells us that such language rules are not "black and white".

Here are more examples:

### John 15:26

26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

### 1 Peter 1:11

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The first verse references the Spirit using "he"; the second uses "it". The simple explanation for the former is that "Comforter" is masculine and, so, "he" refers to "Comforter" rather than "Spirit". Now, go back to John 16:13 and look at the larger context. The "he" is also referring to "Comforter", but it appears a few verses earlier:

### John 16:7

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

The connection between *Spirit of truth* and *Comforter* is more apparent in the next passage:

### John 14:16-17

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;  
17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

**Side Study 6.2: More Pronouns Agreeing in Gender**

Here is another example for consideration:

**John 1:32**

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

“Spirit” is neuter and “dove” is feminine. In this case, “it” isn’t a pronoun in the Greek, it is translated with the Greek word for “abode”. Basically, “it” is added; it is not demanded by the Greek word. We will demonstrate that verse by showing it with Strong’s numbers:

**John 1:32 (with Strong’s Numbers)**

And G2532	John G2491	bare record G3140	saying, G3004	I saw G2300	the G3588	Spirit G4151	descending G2597	from G1537	heaven G3772	like G5616	a dove, G4058
and G2532	<b>it abode</b> <b>G3306</b>	upon G1909	him. G846								

The Greek word (with number G3306) is translated as “it abode”. You can say that “it” is used so as to agree in gender with “Spirit”. Here is another example:

**John 4:40**

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

Now, we have the same Greek word for “abode”, but “he” is added instead. “He” is used in reference to Jesus; “it” is used in reference to the Spirit. Here is that verse with Strong’s numbers:

**John 4:40 (with Strong’s Numbers)**

So G3767	when G5613	the G3588	Samaritans G4541	were come G2064	unto G4314	him, G846	they besought G2065	him G846	that he would tarry G3306
with G3844	them: G846	and G2532	<b>he abode</b> <b>G3306</b>	there G1563	two G1417	days. G2250			

Again, you can say that “he” is used so as to agree with the gender of “Jesus”. That’s still good.

Here are some examples from the old testament where Hebrew is the source language. These reference the moon, which we should be confident is not a person.

**Isaiah 13:10**

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

**Isaiah 60:20**

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

The first verse refers to the moon’s light using “her”; the second refers to the moon using “itself”. Both verses have a different word for moon, but both are masculine. The word “light” is feminine, but shouldn’t “her” be referring to the moon? Shouldn’t “itself” be referring to the moon as well? I’m not sure I am seeing a consistency.

You can wrestle with this and come up with your own justification that you like, but I’m already convinced that the Spirit is not a person.

God made the languages. Someone might say that he made the languages at Babel and that man has made other languages since then. Perhaps. But, God said that he could say what he wanted to say in ancient Hebrew, common Greek, and, certainly, the English of the *King James Bible*. If the Spirit was one of three person, we wouldn’t have these numerous evidences against it. These issues do not exist for the other two persons.



## 6.5 Manifestations of the Spirit

Let's look at manifestations of the Spirit. In the first example, all four gospel accounts describe a manifestation of the Spirit as a dove:

### Matthew 3:16

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

### Mark 1:10

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

### Luke 3:22

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

### John 1:32

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Only *Luke* describes the Spirit as taking on the bodily shape of a dove.

In the second example, the Spirit is manifested as cloven tongues of fire:

### Acts 2:1-4

- 1 And when the day of Pentecost was fully come, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

In this case, the Spirit appears as split tongues made of fire.

Another possible example concerns the whirlwind that picked up Elijah:

### 2 Kings 2:11

11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

This event is explained earlier in scripture:

### 1 Kings 18:12

12 And it shall come to pass, [as soon as] I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and [so] when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

Now, God's image is defined to be a man (e.g., Genesis 1:27). If the Spirit of God is a person, shouldn't it appear as a man too? Many want to call the Spirit "God" rather than the "Spirit of God", like scripture says. The Spirit does not appear to be manifested as a man, so we shouldn't call it God either.

## 6.6 "Spirit" vs. "spirit"

Both of these verses say the Spirit/spirit of God came upon someone:

### Numbers 24:2

2 And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him.

**1 Samuel 10:10**

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

This may help us understand the distinction:

**1 Samuel 16:14**

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

Saul was indwelt by the Spirit of God, whereas Balaam probably was not. At a point later in time, the Spirit left Saul due to his disobedience. In Balaam's case, the usage of "the spirit" simply denotes that Balaam was given something to say.

Let's see other usages of "the spirit of..." Here are some other words (besides God) that follow "spirit of": jealousy, wisdom, judgment, burning, deep sleep, heaviness, grace, supplications, holiness, bondage, meekness, faith, fear, truth, error, Elijah, the Philistines, the Arabians, Egypt, and the world. Here are some examples:

**Isaiah 11:2**

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

**Exodus 31:3**

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Those suggest a disposition of the mind, a fundamental principle, or a working.

**Psalms 51:11**

11 Cast me not away from thy presence; and take not thy holy spirit from me.

**Isaiah 63:10-11**

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.  
11 Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?

**Ephesians 1:13**

13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

**1 Thessalonians 4:8**

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

**Luke 11:13**

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?

God's spirit represents his omnipresence:

**Psalms 139:7-8**

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

## 6.7 Is the Spirit Called "God"?

Is the Spirit called "God" in any passages? Here is one that is suggested:

**Acts 5:3-4**

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back [part] of the price of the land?



4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

It is suggested that the reference to God in verse 5 is a declaration that the Holy Ghost (in verse 4) is God. Of course, another explanation will not be entertained. Perhaps, Ananias has simply lied to God, i.e., the Father. The mentioning of the Holy Ghost is communicating to the reader that Ananias had the Holy Ghost. God dwells in believers through his Spirit.

Here is another possible example:

**1 Timothy 3:16**

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Of course, this verse is mistaught to be about Jesus, but it is about the church (the body of Christ). God (i.e., the Father) was manifest in the flesh by putting his Spirit within the church. If you want "God" to mean the "Spirit" here, then "[the Spirit] was manifest. . . was justified in the Spirit". Even when you clarify that you are talking about the church being justified, it seems a bit confusing to say it this way. As always, you decide what you believe.

## Conclusion

This is the simplest explanation for what the Spirit of God is:

- The Spirit of God is part of God
- It is everywhere because the creation cannot contain God
- The Spirit can indwell man
- The Spirit enables us to understand spiritual things

The Spirit of God is never said to be a person. So, why is it taught to be?

Here are some evidences against the Spirit being a person:

- The Spirit is not explicitly called a person in scripture
- It is referenced with neuter pronouns
- It manifests as things other than a man, which is God's image
- Believing Jews were baptized with the Spirit (likening it to a substance)

## The LORD

We will investigate the LORD (or, Lord) of the old testament. We will see that he was called God and that he was God's image. Further revelation will show that he was the Word. We will also examine the phrase *LORD God*. Even greater understanding will come when we discuss the Son of God and the Word of God in later chapters.

### 7.1 The LORD Is God

Let's see the large number of scriptures that establish that the LORD is God. It is interesting that important doctrines, like who God is, have many verses (e.g., God is the Father). Bad doctrines are often built on one or a few verses (e.g., the trinity).

#### Genesis 14:22

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

#### Genesis 17:1

1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.

#### Genesis 21:33

33 And [Abraham] planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

#### Exodus 6:2

2 And God spake unto Moses, and said unto him, I [am] the LORD:

#### Exodus 8:10

10 And he said, To morrow. And he said, [Be it] according to thy word: that thou mayest know that [there is] none like unto the LORD our God.

*Deuteronomy* is a book that focuses on God and the gods. That is why there are several examples that say that the LORD is God. As we will better understand, the LORD is a heavenly man, just as angels are heavenly men.<sup>1</sup>

#### Deuteronomy 4:35

35 Unto thee it was shewed, that thou mightest know that the LORD he [is] God; [there is] none else beside him.

<sup>1</sup>See *The Biblical Angels* study guide [4] for more information.



**Deuteronomy 4:39**

39 Know therefore this day, and consider [it] in thine heart, that the LORD he [is] God in heaven above, and upon the earth beneath: [there is] none else.

**Deuteronomy 5:6**

6 I [am] the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

**Deuteronomy 7:9**

9 Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

**Deuteronomy 10:17**

17 For the LORD your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

**Joshua 2:11**

11 And as soon as we had heard [these things], our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he [is] God in heaven above, and in earth beneath.

**Joshua 22:34**

34 And the children of Reuben and the children of Gad called the altar [Ed]: for it [shall be] a witness between us that the LORD [is] God.

**Joshua 24:18**

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: [therefore] will we also serve the LORD; for he [is] our God.

**2 Samuel 22:32**

32 For who [is] God, save the LORD? and who [is] a rock, save our God?

**1 Kings 8:60**

60 That all the people of the earth may know that the LORD [is] God, [and that there is] none else.

**1 Kings 18:39**

39 And when all the people saw [it], they fell on their faces: and they said, The LORD, he [is] the God; the LORD, he [is] the God.

**Psalms 33:12**

12 Blessed [is] the nation whose God [is] the LORD; [and] the people [whom] he hath chosen for his own inheritance.

**Psalms 100:3**

3 Know ye that the LORD he [is] God: [it is] he [that] hath made us, and not we ourselves; [we are] his people, and the sheep of his pasture.

**Psalms 118:27**

27 God [is] the LORD, which hath shewed us light: bind the sacrifice with cords, [even] unto the horns of the altar.

**Psalms 144:15**

15 Happy [is that] people, that is in such a case: [yea], happy [is that] people, whose God [is] the LORD.

**Jeremiah 10:10**

10 But the LORD [is] the true God, he [is] the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

**Jeremiah 32:27**

27 Behold, I [am] the LORD, the God of all flesh: is there any thing too hard for me?

Several verses say there is no one else like the LORD:

**1 Chronicles 17:20**

20 O LORD, [there is] none like thee, neither [is there any] God beside thee, according to all that we have heard with our ears.

**Isaiah 44:6-8**

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.  
 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.  
 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? ye [are] even my witnesses. Is there a God beside me? yea, [there is] no God; I know not [any].

**Isaiah 45:5-6**

5 I [am] the LORD, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me:  
 6 That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] the LORD, and [there is] none else.

**Isaiah 45:21**

21 Tell ye, and bring [them] near; yea, let them take counsel together: who hath declared this from ancient time? [who] hath told it from that time? [have] not I the LORD? and [there is] no God else beside me; a just God and a Saviour; [there is] none beside me.

If God is three persons, aren't there two others like the LORD?

Consider these two, repetitive psalms:

**Psalms 14:1-7**

1 The fool hath said in his heart, [There is] no God. They are corrupt, they have done abominable works, [there is] none that doeth good.  
 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, [and] seek God.  
 3 They are all gone aside, they are [all] together become filthy: [there is] none that doeth good, no, not one.  
 4 Have all the workers of iniquity no knowledge? who eat up my people [as] they eat bread, and call not upon the LORD.  
 5 There were they in great fear: for God [is] in the generation of the righteous.  
 6 Ye have shamed the counsel of the poor, because the LORD [is] his refuge.  
 7 Oh that the salvation of Israel [were come] out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

**Psalms 53:1-6**

1 The fool hath said in his heart, [There is] no God. Corrupt are they, and have done abominable iniquity: [there is] none that doeth good.  
 2 God looked down from heaven upon the children of men, to see if there were [any] that did understand, that did seek God.  
 3 Every one of them is gone back: they are altogether become filthy; [there is] none that doeth good, no, not one.  
 4 Have the workers of iniquity no knowledge? who eat up my people [as] they eat bread: they have not called upon God.  
 5 There were they in great fear, [where] no fear was: for God hath scattered the bones of him that encampeth [against] thee: thou hast put [them] to shame, because God hath despised them.  
 6 Oh that the salvation of Israel [were come] out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, [and] Israel shall be glad.

Verses 2 and 4 of each psalm say the same thing: the former says “The LORD looked down from heaven. . .” and the latter says “God looked down from heaven. . .”. 14:7 and 53:6 also say the same thing with the same difference (i.e., the LORD vs. God).

## 7.2 The LORD Created All Things

Let’s see several verses that say that the LORD created all things:

### **Psalms 33:6**

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

### **Psalms 148:5**

5 Let them praise the name of the LORD: for he commanded, and they were created.

### **Isaiah 42:5**

5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

### **Isaiah 44:24**

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I [am] the LORD that maketh all [things]; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

### **Isaiah 45:18**

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is] none else.

In Section 8.2, we will see that the Son of God created all things.

## 7.3 The LORD Is God’s Image

Let’s see that God had an image “in the beginning”:

### **Genesis 1:27**

27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

So, just what was God’s image. He is seen throughout the old testament, but people often don’t believe what they are reading. This is because they may have been told that God didn’t have an image until Jesus came. He would take on a form to appear to someone. But, scripture doesn’t teach that.

Genesis 18 provides an excellent example of God’s image. Only a few excerpts will be provided here.

### **Genesis 18:1-2**

1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;  
2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

One of these three men is the LORD. Verse 1 is telling you that. It is confirmed throughout the chapter. This verse says that two of the men left and the LORD remained:

### **Genesis 18:22**

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

What people don’t understand is that the LORD is a heavenly man. This is discussed further in Chapter 10. Let’s see that it is said that God is not a man:



**Numbers 23:19**

19 God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?

Yet, we already know that the LORD is a man. Here's another verse that says so:

**Exodus 15:3**

3 The LORD [is] a man of war: the LORD [is] his name.

Finally, let's consider this verse:

**Isaiah 40:28**

28 Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding.

This first verse says the LORD is the everlasting God: We shouldn't conclude that God's image has always existed. Such a conclusion is how people err and then introduce multiple persons in eternity past. It is God who is everlasting. He manifested his image in the beginning. We will get confirmation of this in Section 9.2.

**James 3:9**

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

The similitude of God in the old testament was the LORD. Once we understand the Son of God in Section 8.3, we will have more confirmation that the following verses are describing the LORD:

**Isaiah 43:10**

10 Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me.

**Philippians 2:6**

6 Who, being in the form of God, thought it not robbery to be equal with God:

**7.4 The LORD God**

**Genesis 2:4**

4 These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

We have seen verses with "LORD" and "God", but is there anything special about "LORD God" (or even, "Lord GOD"). Let's see a subtlety of what is written in the first few chapters of *Genesis*. These three titles are used in a special way in chapters 1-4: (1) God, (2) LORD God, and (3) LORD. Table 7.1 shows a summary of the number of times the titles are used in the first 4 chapters. The first range is (Genesis) 1:1 to 2:3, so that it encompasses the seven days of creation. The second range is the remainder of chapter 2 and all of chapter 3, which is the time period until the fall of man. The third range is all of chapter 4.

**Table 7.1:** Titles for God Summary

Genesis Verses	Name/Title		
	God	LORD God	LORD
1:1 – 2:3	35	0	0
2:4 – 3:24	2	20	0
4:1-26	1	0	10

There are 3 exceptions to the following observation: "God" only is used in the first range; "LORD God" only is used in the second range; and "LORD" only is used in the third range. The three exceptions use "God" in the second and third ranges. But in each case, a person is speaking. Here are those three verses:

**Genesis 3:3**

3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**Genesis 3:5**

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.





**Genesis 4:25**

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew.

I think this is quite an intriguing observation. God has told Moses to use these titles after the events have occurred. In the exceptions, the scripture is quoting the speaker rather than inserting the appropriate titles that occur in the narrative. At least, that's my explanation.

Now, I will try to explain the usage of the titles in Genesis 1-4. It requires the full understanding of what this book is teaching (which you might not have yet). The one and only God created all things. He has an image called the LORD in the old testament. It is the LORD that many will interact with. The title "LORD God" links the two together: the LORD is God. You may not agree with that now.

**2 Samuel 7:22**

22 Wherefore thou art great, O LORD God: for [there is] none like thee, neither [is there any] God beside thee, according to all that we have heard with our ears.

**2 Chronicles 6:14**

14 And said, O LORD God of Israel, [there is] no God like thee in the heaven, nor in the earth; which keepest covenant, and [shewest] mercy unto thy servants, that walk before thee with all their hearts:

**Side Study 7.1: One Lord God (Advanced Study)**

It should be easily to conclude that there is one Lord God in scripture. Appendix B demonstrates that all words translated "God" refer to the one and only God, and all of the words translated "Lord" refer to the one and only Lord. However, some might teach otherwise. This might be emphasized when the "Lord God" occurs and the teacher might take you to the Hebrew to establish that one variant is the Father and another is the Son. Here are the various "Lord God" phrases, where capitalization is preserved, followed by the concordance numbers for the original language:

- LORD God: 229 times
  - H3068 (*y<sup>e</sup>hōvâh*) H430 (*'ēlōhîym*)
  - H3068 (*y<sup>e</sup>hōvâh*) H410 (*'ēl*)
  - H3050 (*yâhh*) H430 (*'ēlōhîym*)
  - H3068 (*y<sup>e</sup>hōvâh*) H136 (*'ădônây*): 2 times
  - LORD (added by translators) H430 (*'ēlōhîym*)
- Lord GOD: 302 times
  - H136 (*'ădônây*) H3069 (*y<sup>e</sup>hōvîh*)
  - H113 (*'ădôn*) H3068 (*y<sup>e</sup>hōvâh*)
  - H136 (*'ădônây*) H3068 (*y<sup>e</sup>hōvâh*)
- Lord God: 14 times
  - H136 (*'ădônây*) H430 (*'ēlōhîym*)
  - G2962 (*kurios*) G2316 (*theos*)

The bottom line is that you do not really need to dig into the concordance while studying this. You can investigate this for yourself if you have the means to search the bible by concordance numbers.

Every variation takes you to the same person. We will see that there are some distinctions between the Lord of the old testament and the Lord of the new testament. But they are still the same person.

discuss Lord God in the NT

**Conclusion**

God had an image in the OT: the LORD. The LORD is God. Two persons that are one and the same. The notable differences:

- One is invisible and the other visible
- One is everywhere and the other in one place
- God is not a man; the LORD is a heavenly man



## The Son of God

We will investigate the Son of God. We will begin by looking at the various “equivalent” titles in order to draw stronger conclusions more quickly.

We know that God is a person and that he had a Son. Naturally, we would think that the Son is a person too.

### 2 Corinthians 2:10

10 To whom ye forgive any thing, I [forgive] also: for if I forgave any thing, to whom I forgave [it], for your sakes [forgave I it] in the person of Christ;

It is amazing how often the scripture tells us very definitive things. Here, it says that Jesus Christ is a person. Now, we already knew that, but isn't it good to have such confirmation: God is a person, and Jesus is a person.

Here is an interesting old testament passage:

### Proverbs 30:4

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell?

The answer to all but the last question would be: No man did do these things. Only the LORD did. The last question suggests that the LORD (or, God) will have a son.

## 8.1 Titles for the Son of God

The Son of God is described by several phrases:

1. The Son (of God)
2. Jesus
3. Christ
4. Messiah
5. The Lord
6. Son of man
7. The Word (of God)

Numerous other titles will be presented in ???. The title “the angel of God” is discussed in Section 12.5.

### 8.1.1 The Son (of God)

While Proverbs 30:4 indirectly mentions the Son, the next psalm explicitly does:

### Psalms 2:1-12

- 1 Why do the heathen rage, and the people imagine a vain thing?
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying],



- 3 Let us break their bands asunder, and cast away their cords from us.  
 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.  
 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.  
 6 Yet have I set my king upon my holy hill of Zion.  
 7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.  
 8 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.  
 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.  
 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.  
 11 Serve the LORD with fear, and rejoice with trembling.  
 12 Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

This psalm is prophetic and thus speaks of things of the future from when the psalm was written. Verse 2 speaks of the LORD and his anointed. We will see that both *messiah* and *christ* mean “anointed”. Verse 7 says “I will declare”; again, this speaks of the future. Just as God was not always “the Father”, Jesus was not always “the Son”. A point in time declared this and that was when Jesus was conceived. Verse 12 also mentions the Son. It speaks of his future return in wrath.

This next verse echoes Psalm 2:7:

#### Hebrews 1:5

- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Before Jesus became the Son (of God), who was he? We know that the Father was simply “God” before Jesus’ birth. Yes, there are prophecies about a Father and a Son. If he was the eternal Son, then he was an eternal Jew. I don’t think so.

#### Luke 1:35

- 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

This indicates when the Son became the Son.

#### 1 John 3:8

- 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

This tells us that the Son of God was manifested. He wasn’t the Son before that.

We find “Son of God” only once in the old testament:

#### Daniel 3:25

- 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

But, this says that “the form... is like the Son of God”. It isn’t clear how Nebuchadnezzar would know this. I’ll say that what the Son of God would look like was not yet determined.

### Side Study 8.1: Sonship

Why is the Son called “the Son”? While Jesus was born of Mary, how was he born of God? Sonship isn’t about being a child of another. Paul said he begot others through the gospel:

#### 1 Corinthians 4:15

- 15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.

#### Philemon 10

- 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:



He says this concerning Timothy:

**Philippians 2:22**

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

**1 Timothy 1:2**

2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.

**Galatians 4:1-7**

- 1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- 2 But is under tutors and governors until the time appointed of the father.
- 3 Even so we, when we were children, were in bondage under the elements of the world:
- 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
- 5 To redeem them that were under the law, that we might receive the adoption of sons.
- 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

As in Philippians 2:22, sonship is about serving with the father. But, Galatians 4 says that there is a period of time to learn what to do. Angels are also called sons of God (as we have the power to be) because they serve with him.

**Romans 1:4**

4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

As Psalm 2:7 said, the Son was begotten of the Father.

### 8.1.2 Jesus

Jesus is the name of the Son of God (which is really just a title):

**Mark 1:1**

1 The beginning of the gospel of Jesus Christ, the Son of God;

**Luke 1:30-33**

- 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
- 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

### 8.1.3 Christ

These verses tell us that *Christ* means “the Son”:

**Matthew 16:16**

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

**Mark 14:61**

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

**John 11:27**

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.



We will see that *Christ* (Greek) also simply means “Messiah” (Hebrew)...

### 8.1.4 Messiah

*Messiah* simply means “anointed”. Psalms 2:2 mentioned the LORD’s anointed.

#### Daniel 9:25-26

- 25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
- 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

#### John 1:41

- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

#### John 4:25

- 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

### 8.1.5 The Lord

While “the Lord” can be seen as a title, it has deeper meaning than that.

#### Luke 2:11

- 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

#### Luke 2:26

- 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.

#### Acts 2:36

- 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

#### Acts 4:26

- 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

#### 1 Corinthians 15:47

- 47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

#### Ephesians 4:4-6

- 4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling;  
 5 One Lord, one faith, one baptism,  
 6 One God and Father of all, who [is] above all, and through all, and in you all.

See Chapter 14 to investigate how the old testament LORD spoke to the new testament Lord through scripture.

### 8.1.6 Son of Man

#### Daniel 7:13

- 13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

**Matthew 16:13**

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

**Matthew 12:8**

8 For the Son of man is Lord even of the sabbath day.

**John 3:13**

13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

**John 6:62**

62 [What] and if ye shall see the Son of man ascend up where he was before?

**8.1.7 The Word (of God)****1 John 1:1-3**

- 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
- 2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
- 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.

This title will be discussed in depth in Chapter 9.

**8.2 The Son Created All Things**

In Section 7.2, we saw that the LORD created all things. The new testament says that Jesus did:

**Ephesians 3:9**

9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

**Colossians 1:16**

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

**Revelation 4:11**

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The creation wasn't a joint effort. They are the same person, although there are distinctions between the two.

**8.3 The Son Is the Image of God**

Jesus is called the "image of God":

**Colossians 1:15**

15 Who is the image of the invisible God, the firstborn of every creature:

**2 Corinthians 4:4**

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**Hebrews 1:3**

3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Section 7.3 demonstrated that the LORD was God's image in the old testament. God doesn't have two images.

**Philippians 2:5-8**

5 Let this mind be in you, which was also in Christ Jesus:  
 6 Who, being in the form of God, thought it not robbery to be equal with God:  
 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:  
 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Verse 6 says being in the form of God: the LORD.

**8.4 The Son Was the LORD**

Hopefully, you will be able to see the connection between the old testament LORD and the new testament Lord.

**Zechariah 13:9**

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.

**John 20:28**

28 And Thomas answered and said unto him, My Lord and my God.

The previous two verses make the connection.

**8.5 The Son Is God**

We saw in Section 5.5 that there appear to be exceptions that *God* always refers to the Father.

**Psalms 45:6**

6 Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.

**Hebrews 1:8**

8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.

**John 5:18**

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Is Jesus the Father? A trinity believer might say that this is heresy. But what does the Bible teach in this matter?

**John 14:7-9**

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.  
 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.  
 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?

**John 10:30**

30 I and [my] Father are one.

**Isaiah 9:6**

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, The mighty God, The everlasting Father, The Prince of Peace.

Jesus' name will be "The everlasting Father". Is that not obvious?

This refers to the Son, but it is the Father who is from everlasting:

**Micah 5:2**

2 But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting.

We should see this as God being everlasting rather than the Son being everlasting. Remember: That's why Jesus is named the everlasting Father.

**Matthew 1:23**

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

**Luke 5:20-24**

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.  
 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?  
 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?  
 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?  
 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

**Luke 18:18-19**

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?  
 19 And Jesus said unto him, Why callest thou me good? none [is] good, save one, [that is], God.



## The Word of God

When it comes to revelations of God, calling Jesus the “Word of God” is an interesting one. As we will see, it is really a title that projects back to the beginning of the creation. It is an infrequently used title and is only used by one writer of scripture.

Much understanding comes from linking this title to other titles. We can also learn much more by comparison to “word”, including its definition.

### 9.1 The Word

The “Word of God” usually appears in its shorter form “Word”. An interesting observation is that only John uses this title, which we will see is termed a *name*. Here are the 5 verses:

#### John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

We will discuss this verse in greater detail later.

#### John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Word was made flesh (i.e., became mortal) about 4000 years after creation. There are some differences between Jesus and the Word, yet they are the same person.

The remaining verses will be addressed later as well:

#### 1 John 1:1

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

So, which of these is more likely to be what the verse is saying:

1. We have heard, and seen/looked upon, and handled **the speaker?**, or
2. We have heard, and seen/looked upon, and handled **what God said?**

The first seems rather boring and insignificant. The second seems to be the outstanding declaration that *1 John* is likely to be making.

#### Side Study 9.1: What God Said? or the Speaker? (Advanced Study)

You might hear it taught that Jesus is called the *Word* because he is the spokesman for the trinity. But is spokesman really the best way to view the meaning of the word?

Trinity teachers ignore the simple meaning of “Word”, and give too much meaning to an alternate definition. The Word might simply be “what God said”. Before Jesus came as a mortal man, he was “what God said”. You don’t have to believe that, but go to the trouble to study how the bible uses the word. For a rigorous study of the



words translated “word”, see Section B.3 in Appendix B.

If you look at Hebrew and Greek words translated as “word”, there is only one time when one of these (G3056 *logos*) is translated as “speaker”. Here is the verse:

#### Acts 14:12

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

This isn’t a reference to God, although it is a reference to a god. The context certainly suggests a translation like what we have. So, given how often the word is translated “word(s)” (222 times) and “speaker” (1 time), isn’t it a little presumptuous to think the “Word” means “speaker” when it is only translated this way once, and it isn’t even a reference to Jesus?

You can argue that Jupiter is likened to God and Mercurius is likened to Jesus. Of course, this leads to two gods, which a trinity believer would not like. This idea leads us to a similar example in the old testament:

#### Exodus 7:1

1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

#### Exodus 4:16

16 And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

This verse again likens Moses to God and Aaron is the spokesman. The word *spokesman* might be mistaught to be translated from the word that means *word*. However, it comes from this Hebrew word:

#### **dābar (H1696)**

A primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue; answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work.

The Hebrew word translated as “word” comes from H1697 (*dābār*), which isn’t the same word although it is related (see Section B.3 for more information). So, Aaron is called a prophet and a spokesman. Jesus is also called a prophet (Luke 24:19). But the name “Word” is not a synonym.

#### 1 John 5:7

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

#### Revelation 19:13

13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.

## 9.2 In the Beginning

Let’s look at more context around one of the verses of interest:

#### John 1:1-3

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.

*In the beginning* suggests going back to the beginning of the bible:

#### Genesis 1:1

1 In the beginning God created the heaven and the earth.

The phrase suggest the time when creation occurred, not before it. Some might teach that John 1:1-2 are before creation because verse 3 references all things being made. But, it should be clear that the verses are referencing the creation time frame. This next verse makes this point clear:

**1 John 1:1**

- 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

*That which was from the beginning:* That is not before creation. What is before the beginning is considered to be *eternity past*, but it has no beginning. *The beginning* will only mean the creation period, unless it is followed by some a qualifying phrase to make it even later in time. You have to let the bible define what words and phrases mean. For more information on the topic of time, refer to the *Biblical Time* study guide [1].

**Side Study 9.2: And God Said...**

If we consider all of Genesis 1, we will see that God spoke many times:

**Genesis 1:3**

- 3 And God said, Let there be light: and there was light.

**Genesis 1:6**

- 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

**Genesis 1:9**

- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.

**Genesis 1:11**

- 11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.

**Genesis 1:14**

- 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

**Genesis 1:20**

- 20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.

**Genesis 1:24**

- 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

**Genesis 1:26**

- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**Genesis 1:28-29**

- 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.  
29 And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.

In these verses, God created something, declared something, or gave instructions. We view this as the creative power of God's word. It is also the creative power of God's Word (or, the Word of God).

Here's another verse that helps:



**Revelation 3:14**

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

That verse refers to Jesus as “the Amen”. He is “the beginning of the creation of God”. We will see that he created all things, but “he” is the beginning of the creation of God. He is the first thing God made, formed, or manifested.

John 1:3 said that the Word created all things. Section 7.2 showed that the LORD did; Section 8.2 showed that the Son of God did. The Word was the LORD, both of which were old testament titles for Jesus.

Jesus is the image of God. So, the Word was also God's image. Section 7.3 showed that the LORD was God's image. God spoke forth (i.e., manifested) his image at the beginning of creation. He wouldn't need an image before that since there was no one to see him.

### 9.3 Comparison to the Written Word

There are many comparisons between the spoken/written word and Jesus, or the Word. Both are spoken of as light:

**Psalms 119:105**

105 NUN. Thy word [is] a lamp unto my feet, and a light unto my path.

**John 8:12**

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Both are spoken of as bread and life:

**Deuteronomy 8:3**

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live.

**Matthew 4:4**

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.

**John 6:63**

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.

**John 6:35**

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

**John 6:48**

48 I am that bread of life.

**John 6:51**

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

**1 John 1:1-2**

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;  
2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Both go out from God and return:

**Isaiah 55:11**

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.

**John 13:3**

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

**John 16:27-30**

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.  
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.  
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.  
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

**John 17:8**

8 For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me.

## Part III

# Other Important Topics

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## The “Us” Verses

We previously saw the “us” verses in Section 2.3, where I said that these are not references to the trinity. I postponed the proper discussion of these verses until now. These passages all involve angels and a good understanding of angels would help immensely. That understanding can be gained from *The Biblical Angels* [4] study guide. Since angels are poorly understood, it is no wonder that these verses have become associated with the trinity instead. Of course, that further confuses our understanding of God!

The 4 verses are Genesis 1:26, 3:22, and 11:7; and Isaiah 6:8. I will address Genesis 11:7 last since it lacks a detail that the other three verses have in their larger contexts. Understanding angels will make the missing detail less important.

### Side Study 10.1: An Overview of Angels

Angels are spiritual (i.e., immortal) men. While they are called ministering spirits (Hebrews 1:14, they clearly are shown to have bodies (as will be demonstrated in Side Study 10.2). In the resurrection, men will have bodies equal to the angels (Luke 20:36). Angels carry out the commands of the LORD:

#### Psalms 103:20-21

- 20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.  
21 Bless ye the LORD, all [ye] his hosts; [ye] ministers of his, that do his pleasure.

Angels are also called gods. Cherubims and seraphims are also angels. See *The Biblical Angels* study guide [4] for much more information on all these topics.

### 10.1 Genesis 1:26

To understand this verse, we need the verse that follows it:

#### Genesis 1:26-27

- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.  
27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Verse 27 refers to God as having the original (i.e., his own) image. That image is the LORD. Verse 26 tells that there are others that have God's image. That would be angels. So, in verse 26, God says to the angels, “Let’s us make man in our image. . .”. They are participating in what God is doing and they have his image too. It is really that simple.

Verse 27 provides a big clue that both the “us” and the “our” in verse 26 are referring to others besides God. God isn’t both plural (i.e., our) and singular (i.e., his), but the trinity teaching likes to use a grammatical *switcheroo* on this topic! Or, some will claim it is the “royal we”. Yikes!



**Side Study 10.2: Who Has God’s Image?**

Genesis 18 provides a good example of seeing God’s image and those made in his image. I’ll only give the relevant verses.

**Genesis 18:2**

2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground,

So we have three men described. The “he” is Abraham, so you can say that he is a fourth man in the story. Abraham descends from Adam, so he has God’s image. (Technically, Abraham is in Adam’s image [see Genesis 5:3], but James 3:9 still says it’s the similitude of God.)

**Genesis 18:20-22**

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;  
21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.  
22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

We learn that the LORD is one of the three men. He is the original image of God (his own image).

**Genesis 18:33**

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

**Genesis 19:1**

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing [them] rose up to meet them; and he bowed himself with his face toward the ground;

We see that the other two men are called angels. They also have God’s image. Since angels were created in God’s image before Adam, the two plural pronouns in “let us make man in our image” are a reference to the LORD and the angels.

As far as God including angels in “let us make. . .”, you need to understand that God has the angels participating in what he is doing. Refer to Side Study 10.1.

**10.2 Genesis 3:22**

We will add more context to the this verse:

**Genesis 3:22-24**

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:  
23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.  
24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

If you grasped the explanation of Genesis 1:26, you shouldn’t have too much trouble here. In verse 22, the LORD God is speaking to the angels. What angels are there? Verse 24 says that there are cherubims there. Cherubims are angels too. Do they know good and evil? Well this verse tells you so:

**Genesis 3:5**

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

While it is Satan who says this, he states a partial truth here. What is true is that gods know good and evil: they are judges. These gods are angels. So, verse 22 makes sense that God is saying this to the angels/cherubims.





Here is a verse that says that Jesus will be born and will learn to choose the good and refuse the evil:

#### Isaiah 7:14-16

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
- 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
- 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Knowing good and evil comes with maturity and accountability.<sup>1</sup>

### 10.3 Isaiah 6:8

For this verse, we will add a lot more context:

#### Isaiah 6:1-8

- 1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, [is] the LORD of hosts: the whole earth [is] full of his glory.
- 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.
- 5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.
- 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:
- 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.
- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me.

Notice that in verse 8 the LORD says, “Whom shall I send”, and not “**we**”. So, again, the “us” refers to the LORD and angels. What angels are there? Verse 2 says there are seraphims; they are angels. God and his loyal angels are looking for a man to speak for God.

“Holy, holy, holy” in verse three was already refuted as a trinity reference in Subsection 2.7.3.

### 10.4 Genesis 11:7

This verse is a little tougher than the others. However, if you have understood the previous explanations, this won’t be that hard. In this case, the inclusion of angels is a little harder for the novice since there is no direct evidence.

#### Genesis 11:5-9

- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

When the LORD says let “us” go down, he is referring to himself and the angels. The connection to angels is not as clear. But the study of angels reveals that they are very much involved in the LORD’s doings with Israel. The

<sup>1</sup>To understand this further, see the “The Age of Accountability”, an appendix in the *Biblical Time* [1] study guide.



angels participated in the confusing of the languages and the scattering of the people. We know that (fallen) angels are assigned to the nations that result from the confusing of the languages as mentioned in this verse:

**Deuteronomy 4:19**

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, [even] all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

That verse says that the LORD assigned angels, or devils, over the nations because of their idolatry. This happened at the time of the tower of Babel.

**Conclusion**

All four of the “us” verses involve the LORD and angels. There are no scriptures that suggest a trinity reference. Yet, these are taught to be that. Those that teach the trinity will say there are a lot of verses that align with the teaching. But many of them are of this variety.

As stated in Section 2.3: If God was talking about “themselves” in this way, the scriptures should be filled with examples of it.



# Godhead

What does “Godhead” mean? Many will teach that it means the “trinity”.<sup>1</sup> It does not, but let’s do the work to show that. First, we will look at the dictionary definition. We’ll note that the dictionary isn’t a source of truth, so we can’t place too much value on what we read. The 1828 *Webster’s Dictionary*<sup>2</sup> says:

1. Godship; deity; divinity; divine nature or essence; applied to the true God, and to heathen deities.
2. A deity in person; a god or goddess.

So, I don’t see a hint of trinity there.

## 11.1 Concordance Definitions

Next, let’s look at the concordance. To do that we need to find the verses that have “Godhead” in them. Searching will reveal Acts 17:29, Romans 1:20, and Colossians 2:9. Interestingly, each of these verses has a different Greek word that is translated “Godhead”. Some will say, “Well, that’s the trinity right there!” That’s a pretty foolish conclusion. The number 3 in the bible often represents “divine completeness”. So, we will look at each verse and the corresponding concordance entry.

### Acts 17:29

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

The related concordance entry says this:

#### **theios (G2304)**

From G2316; godlike (neuter as noun, divinity): - divine, godhead.

So, this says “godlike”. It is also translated “divine”. So, let’s see the passage where it is translated “divine” (twice).

### 2 Peter 1:3-4

3 According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:  
 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Each verse has the word “divine”. I wouldn’t think “trinity” when I read those verses. The first verse actually has “his divine power”, suggesting one person (and he being God). Let’s see the next instance of “Godhead”.

<sup>1</sup>There is a video study on this topic [3].

<sup>2</sup>A dictionary closer to 1769 would be preferable since that is when the English of the *King James Bible* was standardized. It is difficult for most to get free access to such dictionaries. The 1828 *Webster’s Dictionary* is available on-line for free.



**Romans 1:20**

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

**theiotes (G2305)**

From G2304; divinity (abstractly): - godhead.

This Greek word only occurs once. The concordance says that it means “divinity”. Again, there is no concept of trinity. And finally. . .

**Colossians 2:9**

9 For in him dwelleth all the fulness of the Godhead bodily.

**theotes (G2320)**

From G2316; divinity (abstractly): - godhead.

This Greek word, too, only occurs once. And again, it means “divinity”.

So, why do people say that *Godhead* means trinity? This comes from wanting the trinity to be in the scripture. When people object that the word “trinity” isn’t in the bible, the trinity teachers will say, “Well, no, but ‘Godhead’ is, and it means trinity!”. It obviously doesn’t, and so you can see the agenda. The explanation might be that “Godhead” means “divine essence” and there are three that have the divine essence. Well, there are two problems there. First, there are only two persons with the divine essence. Secondly, even if there were three, that doesn’t make a general word take on a specific quantity.

## 11.2 Bible Definition

Can the bible help us better understand what the word means? *Godhead* seems to be made up from two words in English: “God” and “head”. At least one verse has this in mind (you might look for others):

**1 Corinthians 11:3**

3 But I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and the head of Christ [is] God.

The head of Christ is God. To me, that means that God is the Godhead. In other words, he is God over all. He is the top authority in his creation. Jesus is subordinate (remember, in John 14:28, Jesus said that his Father was greater than he). This verse confirms an authority structure:

**1 Corinthians 3:23**

23 And ye are Christ’s; and Christ [is] God’s.

Let’s consider the Godhead verses again. They are repeated here for convenience:

**Acts 17:29**

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

The Godhead is more than just God’s person. It includes his position of authority. That combination is not represented by something made with man’s hands (i.e., an idol). That is because God, who is invisible, made his own image. Originally, this was the LORD, but is now Jesus Christ. Other gods had man-made idols; the top God did not.

**Romans 1:20**

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:

This says that God’s invisible qualities are evident. This includes his authority over all things. So, power is associated with Godhead.

**Colossians 2:9**

9 For in him dwelleth all the fulness of the Godhead bodily.



This says that all that God is indwells Jesus. That means that God's person and position of authority are in Jesus. Nonetheless, Jesus still points everyone to God rather than himself. This next verse repeats what we just read.

**Colossians 1:19**

19 For it pleased [the Father] that in him should all fulness dwell;

This next verse says "God was in Christ":

**2 Corinthians 5:18-19**

18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

## Conclusion

Does "Godhead" simply mean "God"? No, it is the divine nature of God and the authority structure that God has added to the creation. That is what 1 Corinthians 11:3 is talking about. You can form your own opinion, but do it after studying and don't let a trinity teacher trick you with things that are not in the scripture.



## The Angel of the LORD

The phrase “the angel of the LORD” appears suddenly in *Genesis* without any explanation. It is used occasionally throughout the old testament. The phrase “the angel of the Lord” appears in the new testament and is never used by Paul or in the chapters of *Acts* involving Paul. There are some other phrases that appear less frequently.

We will look at the following in this chapter:

1. angel of the LORD (old testament)
2. Angel
3. angel of his presence
4. angel of the Lord (new testament)
5. angel of God

Many of the phrases are preceded by “the”, but sometimes by “an”. This further complicates the study.

One thing to recall is that much of the bible is written to Israel. Just as God veiled himself physically, there may be some veiling in what is written. This may be because of Israel’s immaturity and/or disobedience as a nation. Nonetheless, let’s study these phrases and see how they relate to the revelation of God.

One thing to keep in mind is that someone can speak on the LORD’s behalf. This is typically a prophet (or seer). Here’s one example:

### 2 Samuel 12:7

7 And Nathan said to David, Thou [art] the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

In this case, it is clear that Nathan is speaking for the LORD. As he quotes what is said, he uses the pronoun “I” as if the LORD himself were speaking. The point of this observation is that we should pay attention to the pronouns used and look for clues that might indicate that the speaker isn’t the LORD himself. The cited example was easy.

### 12.1 The Angel of the LORD

Who is the angel of the LORD? Before we address the many passages of the old testament, let’s consider these possibilities:

1. an angel, perhaps a high-ranking one,
2. the LORD himself,
3. an angel accompanying the LORD, and
4. the LORD while veiled (not clearly seen).

We will see in Section 12.4 that #1 is the case in the new testament. With respect to #3, recall that two angels accompanied the LORD when he met with Abraham in *Genesis* 18 (although this could simply be because they went on to Sodom without the LORD).

We will divide the passages up by those interacting with the angel.



### 12.1.1 Hagar and Ishmael

Hagar is a servant Sarah and does not have the level of relationship with the LORD as Abraham has. Also, Isaac is not the heir of the covenant made to Abraham.

#### Genesis 16:6-13

- 6 But Abram said unto Sarai, Behold, thy maid [is] in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
- 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
- 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- 11 And the angel of the LORD said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.
- 12 And he will be a wild man; his hand [will be] against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
- 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

In verse 10, it says "I will". There is no evidence that this angel is speaking for the LORD, although you could assume that since *angel* can mean "messenger". But in verse 11, this angel appears to be speaking for the LORD. In verse 13, Hagar is questioning if she has looked after the one that sees her. This would be the LORD. The same verse also says "the LORD that spake unto her".

This is the puzzle that we get in the scriptures concerning the angel of the LORD. Further study can reveal that the LORD never spoke to Hagar elsewhere in scripture. However, we will see that the "angel of God" did in Section 12.5.

### 12.1.2 Abraham and Isaac

The next instance of the phrase occurs in Genesis 22. We know that Abraham is a friend of God and has clearly seen the LORD in Genesis 18 (and probably in earlier chapters). However, his son Isaac is young and may not have the same level of relationship yet. Let's start with the first verse before getting to the relevant passage:

#### Genesis 22:1

- 1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am].

It seems likely that God spoke to Abraham through his image—the LORD. We know that Abraham had spoken directly with the LORD before, but now he is speaking to his angel:

#### Genesis 22:10-18

- 10 And Abraham stretched forth his hand, and took the knife to slay his son.
- 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I.
- 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.
- 13 And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.
- 14 And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.
- 15 And the angel of the LORD called unto Abraham out of heaven the second time,
- 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]:
- 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed shall possess the gate of his enemies;
- 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Verse 12 says that Abraham didn't withhold his son from "me". Verse 16 quotes what the LORD said, which suggests that the angel was speaking on behalf of the LORD.

### 12.1.3 Moses

#### Exodus 3:2-7

- 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.
- 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.
- 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.
- 6 Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
- 7 And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Verse 2 says that the angel of the LORD is in the flame. He isn't the flame itself. Verse 4 references the LORD and then says that God called out of the midst of the bush. Verse 6 indicates the the one speaking is God, which is consistent with verse 4. Verse 7 says that the LORD spoke. These passages are establishing that the angel of the LORD is the LORD, who is God.

It might be possible that the LORD is there with an angel.

#### Side Study 12.1: Captain of the Host of the LORD

Let's see an encounter related to what we just read:

#### Joshua 5:13-15

- 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries?
- 14 And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?
- 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so.

Joshua is told the same thing as Moses in Exodus 3:5. Joshua also worships the man (only God is due worship).

### 12.1.4 Balaam

Balaam was a soothsayer from Mesopotamia (Deuteronomy 23:4).

#### Numbers 22:22-35

- 22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants [were] with him.
- 23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.
- 24 But the angel of the LORD stood in a path of the vineyards, a wall [being] on this side, and a wall on that side.
- 25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.
- 26 And the angel of the LORD went further, and stood in a narrow place, where [was] no way to turn either to the right hand or to the left.
- 27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.



- 28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
- 29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.
- 30 And the ass said unto Balaam, [Am] not I thine ass, upon which thou hast ridden ever since [I was] thine unto this day? was I ever wont to do so unto thee? And he said, Nay.
- 31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.
- 32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me:
- 33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.
- 34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.
- 35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

Verses 28 and 31 mention the LORD. Before and after this passage, references are made to the LORD and not to the angel of the LORD.

### 12.1.5 The Children of Israel

In the book of *Judges*, Israel is in the land, but is in disobedience. Now is the first time that we see “an” preceding “angel of the LORD”, although it is quickly followed by “the” in subsequent references.

#### Judges 2:1-5

- 1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.
- 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?
- 3 Wherefore I also said, I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare unto you.
- 4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.
- 5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

Verse 1 says that the angel of the LORD said what followed in the remainder of that verse. But that verse says “and I said, I will never break my covenant”. This was spoken by the LORD in Genesis 17:7-8. Is the angel speaking for LORD or is this the LORD?

This next verse is very inconclusive and will not be further commented on.

#### Judges 5:23

- 23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

### 12.1.6 Gideon

Gideon is a mighty judge who suffered from unbelief.

#### Judges 6:11-24

- 11 And there came an angel of the LORD, and sat under an oak which [was] in Ophrah, that [pertained] unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide [it] from the Midianites.
- 12 And the angel of the LORD appeared unto him, and said unto him, The LORD [is] with thee, thou mighty man of valour.
- 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where [be] all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

- 14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?
- 15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [is] poor in Manasseh, and I [am] the least in my father's house.
- 16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.
- 17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.
- 18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set [it] before thee. And he said, I will tarry until thou come again.
- 19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought [it] out unto him under the oak, and presented [it].
- 20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay [them] upon this rock, and pour out the broth. And he did so.
- 21 Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.
- 22 And when Gideon perceived that he [was] an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.
- 23 And the LORD said unto him, Peace [be] unto thee; fear not: thou shalt not die.
- 24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it [is] yet in Ophrah of the Abiezrites.

In verse 13, when Gideon spoke of the LORD, he used the pronoun “his” rather than “thy”. In verse 14, the LORD spoke to Gideon. In verse 17, in response to the LORD, Gideon then said “thy” rather than “his”. Verse 12 says “The LORD is with thee”; verse 16 references that the LORD said “I will be with thee”. In verse 22, Gideon remarked that he had seen “an angel of the LORD face to face”. In verse 23, the LORD replied that he would not die.

The possible conclusion is that there is an angel there with the LORD and that the LORD is also referenced by “an angel of the LORD” in verse 22.

### 12.1.7 Manoah

Manoah and his wife were the parents of Samson. Samson would not just be a judge of Israel, but an avenger.

#### Judges 13:2-3

- 2 And there was a certain man of Zorah, of the family of the Danites, whose name [was] Manoah; and his wife [was] barren, and bare not.
- 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son.

#### Judges 13:6-9

- 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name
- 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death.
- 8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.
- 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her.

We will address the verses mentioning the “angel of God” in Section 12.5, but that is going to suggest that this angel is the LORD.



**Judges 13:13-22**

- 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.  
 14 She may not eat of any [thing] that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean [thing]: all that I commanded her let her observe.  
 15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.  
 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he [was] an angel of the LORD.  
 17 And Manoah said unto the angel of the LORD, What [is] thy name, that when thy sayings come to pass we may do thee honour?  
 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it [is] secret?  
 19 So Manoah took a kid with a meat offering, and offered [it] upon a rock unto the LORD: and [the angel] did wondrously; and Manoah and his wife looked on.  
 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on [it], and fell on their faces to the ground.  
 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he [was] an angel of the LORD.  
 22 And Manoah said unto his wife, We shall surely die, because we have seen God.

Verse 16 seems to suggest that the offering not be made to the angel, but unto the LORD. In verse 18, the angel asked why Manoah asked him his name. This is similar to the event where Jacob wrestled with the LORD:

**Genesis 32:29**

- 29 And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.

The same verse also says that the angel's name is secret. That can be received as "I'm not telling you". But the word translated as "secret" is also translated as "wonderful" in this verse:

**Psalms 139:6**

- 6 [Such] knowledge [is] too wonderful for me; it is high, I cannot [attain] unto it.

Of course, Jesus will be called "Wonderful":

**Isaiah 9:6**

- 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, The mighty God, The everlasting Father, The Prince of Peace.

In verse 22, Manoah said that he saw God. This would mean that the angel is the LORD.

**12.1.8 David****1 Chronicles 21:12-17**

- 12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh [thee]; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.  
 13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great [are] his mercies: but let me not fall into the hand of man.  
 14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.  
 15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.  
 16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders [of Israel, who were] clothed in sackcloth, fell upon their faces.

17 And David said unto God, [Is it] not I [that] commanded the people to be numbered? even I it is that have sinned and done evil indeed; but [as for] these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

### 2 Samuel 24:16-17

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.  
17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

### 1 Chronicles 21:18-20

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.  
19 And David went up at the saying of Gad, which he spake in the name of the LORD.  
20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

### 1 Chronicles 21:27-30

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.  
28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.  
29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, [were] at that season in the high place at Gibeon.  
30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

## 12.1.9 Elijah

### 1 Kings 19:5-7

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise [and] eat.  
6 And he looked, and, behold, [there was] a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.  
7 And the angel of the LORD came again the second time, and touched him, and said, Arise [and] eat; because the journey [is] too great for thee.

### 2 Kings 1:3

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, [Is it] not because [there is] not a God in Israel, [that] ye go to enquire of Baalzebub the god of Ekron?

### 2 Kings 1:15

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

## 12.1.10 Hezekiah

### 2 Kings 19:35

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

**Isaiah 37:36**

36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [were] all dead corpses.

**12.1.11 Visions in Zechariah****Zechariah 1:9-14**

9 Then said I, O my lord, what [are] these? And the angel that talked with me said unto me, I will shew thee what these [be].  
 10 And the man that stood among the myrtle trees answered and said, These [are they] whom the LORD hath sent to walk to and fro through the earth.  
 11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.  
 12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?  
 13 And the LORD answered the angel that talked with me [with] good words [and] comfortable words.  
 14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

**Zechariah 3:1-7**

1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.  
 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [is] not this a brand plucked out of the fire?  
 3 Now Joshua was clothed with filthy garments, and stood before the angel.  
 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.  
 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.  
 6 And the angel of the LORD protested unto Joshua, saying,  
 7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

**Zechariah 12:8**

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them.

**12.1.12 Others****Psalms 34:7**

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

**Psalms 35:5-6**

5 Let them be as chaff before the wind: and let the angel of the LORD chase [them].  
 6 Let their way be dark and slippery: and let the angel of the LORD persecute them.

**12.2 Angel**

We will see the word “Angel” (with a capital A). This word only occurs in this form a few times. Understanding the usage of this word might help us understand the “angel of the LORD”.

The first occurrence is when Israel was blessing Joseph and his sons:

**Genesis 48:15-16**

- 15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,  
 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

The *Angel* is associated with God, so we should conclude that it is the LORD.

The next occurrence is with Moses:

**Exodus 23:20-23**

- 20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.  
 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him.  
 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.  
 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

And again:

**Exodus 32:33-35**

- 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.  
 34 Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.  
 35 And the LORD plagued the people, because they made the calf, which Aaron made.

In the next passage, the *angel* has a lowercase "a":

**Exodus 33:1-3**

- 1 And the LORD said unto Moses, Depart, [and] go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:  
 2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:  
 3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou [art] a stiffnecked people: lest I consume thee in the way.

So, who is the Angel? We will see that it was the LORD that was in the pillar that lead Israel:

**Exodus 13:21-22**

- 21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:  
 22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, [from] before the people.

It is the LORD who interacts with Moses, Aaron, Miriam, and others.

**Numbers 12:5**

- 5 And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

**Deuteronomy 31:15**

- 15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

**Numbers 14:14**

- 14 And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

It says that they saw the LORD and that he was in the pillar. The general conclusion should be that the “Angel” is the “LORD”.

Recall from Subsection 1.4.1 that Jacob wrested with a man, which we concluded was the LORD. But the man was described as an “angel” here:

**Hosea 12:3-4**

- 3 He took his brother by the heel in the womb, and by his strength he had power with God:  
 4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him [in] Bethel, and there he spake with us;

## 12.3 The Angel of His Presence

**Isaiah 63:7-13**

- 7 I will mention the lovingkindnesses of the LORD, [and] the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.  
 8 For he said, Surely they [are] my people, children [that] will not lie: so he was their Saviour.  
 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.  
 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.  
 11 Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?  
 12 That led [them] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?  
 13 That led them through the deep, as an horse in the wilderness, [that] they should not stumble?

Later in the story...

**Exodus 33:13-15**

- 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation [is] thy people.  
 14 And he said, My presence shall go [with thee], and I will give thee rest.  
 15 And he said unto him, If thy presence go not [with me], carry us not up hence.

The LORD said that he would send his presence with them. Just what is “his presence”? One possibility is this:

**Psalms 51:11**

- 11 Cast me not away from thy presence; and take not thy holy spirit from me.

**Psalms 139:7-8**

- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?  
 8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

But if the LORD's spirit is everywhere, then it really isn't going before them. So, we should view this as his *Angel*.

## 12.4 The Angel of the Lord

Just as we have a transformation and revelation from the old testament *LORD* to the new testament *Lord*, there may be a minor change in the usage of the “angel of the Lord”. We will observe that new testament usage is always an angel and not the Lord.

First, let's see the only old testament quote where the phrase is used:

**Acts 7:30**

- 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

That quotes:





**Exodus 3:2**

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed.

We will divide the passages up by those interacting with the angel.

**12.4.1 Zacharias**

The earliest occurrence of the phrase occurred with Zecharias:

**Luke 1:11**

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

**Luke 1:18-19**

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.  
19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

We'll note the usage "an" before "angel of the Lord", in case it carries distinction. That angel was Gabriel. We should note that Jesus had not been conceived yet. In all other cases where the phrase is used, Jesus had already been manifested.

Gabriel also appeared to Mary:

**Luke 1:26-28**

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,  
27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name [was] Mary.  
28 And the angel came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women.

Mary hadn't conceived yet, but the phrase "angel of the Lord" was not used here.

Verse 28 says "the Lord is with thee". We saw the same phrase in Judges 6:12 in Subsection 12.1.6. It might be that Gabriel had appeared in the old testament without direct mention.

**12.4.2 Joseph****Matthew 1:20-24**

20 But while he thought on these things, behold, the angel of the Lord 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 Ghost.  
21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.  
22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,  
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.  
24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

We aren't told that this is Gabriel, but it might well be. Verse 21 says "he shall save *his* people" rather than "my". Jesus had already been conceived and we would not expect him to appear otherwise.

Joseph had a second encounter:

**Matthew 2:13-19**

13 And when they were departed, behold, the angel of the Lord 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 bring thee word: for Herod will seek the young child to destroy him.  
14 When he arose, he took the young child and his mother by night, and departed into Egypt:



- 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
- 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
- 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,
- 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not.
- 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

### 12.4.3 The Shepherds in the Field

#### Luke 2:9

- 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

### 12.4.4 The Women at the Tomb

#### Matthew 28:2

- 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

### 12.4.5 The Apostles

#### Acts 5:19

- 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

### 12.4.6 Philip

#### Acts 8:26

- 26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

### 12.4.7 Peter

#### Acts 12:7

- 7 And, behold, the angel of the Lord came upon [him], and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from [his] hands.

#### Acts 12:23

- 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

## 12.5 The Angel of God

The “angel of God” appears to be synonymous with “angel of the LORD/Lord”. The first occurrence involves Hagar and Ishmael in the same passage that we saw in Subsection 12.1.1:

#### Genesis 21:17

- 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he [is].

The next occurrence involves Jacob when he fled from Laban:

**Genesis 31:11-13**

- 11 And the angel of God spake unto me in a dream, [saying], Jacob: And I said, Here [am] I.  
 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle [are] ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.  
 13 I [am] the God of Bethel, where thou anointedst the pillar, [and] where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

We have already seen a number of different references to an “angel” in the time of Moses. This is yet one more:

**Exodus 14:19**

- 19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

It was the LORD, or the angel of the LORD, that went before Israel:

**Exodus 13:21**

- 21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

In Subsection 12.1.6, Gideon saw the angel of the LORD, but he was also called the angel of God:

**Judges 6:20-21**

- 20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay [them] upon this rock, and pour out the broth. And he did so.  
 21 Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

Likewise, in Subsection 12.1.7, there was reference to both in the interactions with Manoah:

**Judges 13:6-9**

- 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance [was] like the countenance of an angel of God, very terrible: but I asked him not whence he [was], neither told he me his name  
 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean [thing]: for the child shall be a Nazarite to God from the womb to the day of his death.  
 8 Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.  
 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband [was] not with her.

There are 4 verses written in the time of David that make comparison to the angel of God:

**1 Samuel 29:9**

- 9 And Achish answered and said to David, I know that thou [art] good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

**2 Samuel 14:17**

- 17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so [is] my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

**2 Samuel 14:20**

- 20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord [is] wise, according to the wisdom of an angel of God, to know all [things] that [are] in the earth.

**2 Samuel 19:27**

- 27 And he hath slandered thy servant unto my lord the king; but my lord the king [is] as an angel of God: do therefore [what is] good in thine eyes.

In the new testament, Cornelius saw an angel of God in a vision:

**Acts 10:3**

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Paul said this about the angel of God:

**Acts 27:23**

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Paul said that he served Christ (e.g., Romans 1:1) and belonged to him (1 Corinthians 6:20). So, here, Jesus is the angel of God.

Paul also made a similar comparison:

**Galatians 4:14**

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.

## Conclusion

The study of these “angel” occurrences is quite challenging. As we said near the beginning of the chapter, perhaps all of these are possible explanations:

1. an angel, perhaps a high-ranking one,
2. the LORD himself,
3. an angel accompanying the LORD, and
4. the LORD while veiled (not clearly seen).

The new testament definitely showed that #1 can be true. A number of passages suggest #2. Context is important.



## Other Names and Titles

We won't repeat the many titles that occur in the chapters of Part II or Chapter 12. Also, we won't be considering descriptions that are added to a name or title either. These will usually be lower-case words:

### Genesis 14:19

19 And he blessed him, and said, Blessed [be] Abram of the most high God, possessor of heaven and earth:

Therefore, we won't consider the phrases "most high" nor "possessor of heaven and earth".

While the Spirit of God clearly has some other names and titles (as given in Section 6.1), consider if any of the titles that are in this chapter are used for the Spirit. I don't think that they are.

### 13.1 Titles for God

There are not many titles used for God. But, since the LORD is God, many titles for the LORD are also used for God. We will look at titles for the LORD later in the next section. But, here are a few which seem to only reference God. This first one has both *One* and *Holy*:

### Isaiah 57:15

15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

We already know of the title *Father*, but there are some others that imply the Father because of reference to the Son:

### Mark 14:61

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Several verses use the title *Highest*:

### Psalms 18:13

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail [stones] and coals of fire.

### Luke 1:32

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

### Luke 1:76

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;



**Luke 6:35**

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil.

*Majesty:*

**Hebrews 1:3**

3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

**Hebrews 8:1**

1 Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

**Side Study 13.1: God's Word and Name**

God's word and name:

**Psalms 138:2**

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

God exalted Jesus' name above all others:

**Philippians 2:9-11**

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:  
 10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;  
 11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

**13.2 Titles for the LORD**

These titles only appear in the old testament. Those that also appear in the new testament are shown in the next section (e.g., *Holy One*).

**13.2.1 God of Gods****Joshua 22:22**

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if [it be] in rebellion, or if in transgression against the LORD, (save us not this day,)

**Psalms 136:1-2**

1 O give thanks unto the LORD; for [he is] good: for his mercy [endureth] for ever.  
 2 O give thanks unto the God of gods: for his mercy [endureth] for ever.

**Daniel 2:47**

47 The king answered unto Daniel, and said, Of a truth [it is], that your God [is] a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

**13.2.2 Jehovah****Exodus 6:2-3**

2 And God spake unto Moses, and said unto him, I [am] the LORD:  
 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

**Psalms 83:18**

18 That [men] may know that thou, whose name alone [is] JEHOVAH, [art] the most high over all the earth.

**Isaiah 12:2**

2 Behold, God [is] my salvation; I will trust, and not be afraid: for the LORD JEHOVAH [is] my strength and [my] song; he also is become my salvation.

**Isaiah 26:4**

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH [is] everlasting strength:

Evidently, there is only one person named Jehovah. Jehovah appears 4 times.

**13.2.3 Redeemer**

Only *Isaiah* and *Jeremiah* use the title *Redeemer*:

**Isaiah 54:8**

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

**Isaiah 59:20**

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

**Jeremiah 50:34**

34 Their Redeemer [is] strong; the LORD of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

Other verses have this title and others (e.g., Maker, Holy One, Saviour), which are shown below.

**13.2.4 Creator**

*Creator* occurs a few times. Here are some examples:

**Ecclesiastes 12:1**

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

**Isaiah 40:28**

28 Hast thou not known? hast thou not heard, [that] the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? [there is] no searching of his understanding.

While this title occurs in the new testament, it is describing God moreso than Jesus:

**Romans 1:25**

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

**1 Peter 4:19**

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls [to him] in well doing, as unto a faithful Creator.

Of course, we know that Jesus created all things (see Section 8.4).

**13.2.5 Maker**

*Maker* occurs a few times. Here are some examples:

**Job 36:3**

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

**Proverbs 14:31**

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

**Hosea 8:14**

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

**13.3 Titles for the LORD and Jesus**

These titles are given here because they are also used for Jesus.

**13.3.1 Almighty**

*Almighty* occurs frequently, with most of the occurrences in *Job*. We saw this title previously in Section 1.2. Here are some examples where the title occurs alone:

**Ruth 1:20**

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

**Job 11:7**

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

**Revelation 1:8**

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Here are examples with *Almighty God*:

**Genesis 17:1**

1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.

**Ezekiel 10:5**

5 And the sound of the cherubims' wings was heard [even] to the outer court, as the voice of the Almighty God when he speaketh.

**Revelation 19:15**

15 And out of his mouth goeth 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 and wrath of Almighty God.

Here are examples with *God Almighty*:

**Genesis 28:3**

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

**Exodus 6:3**

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

**Revelation 16:14**

14 For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

The title *Lord God Almighty* only occurs in *Revelation*. Here are some examples:

**Revelation 4:8**

8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

**Revelation 11:17**

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

**Revelation 21:22**

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

**13.3.2 Holy One**

*Holy One* occurs many times in scripture with most occurrences being in *Isaiah*. This is an interesting title since it is used directly for the LORD and in a possessive form for Jesus. First, a couple of verses concerning the LORD:

**Isaiah 30:15**

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

**Habakkuk 1:12**

12 [Art] thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

With respect to Jesus, there is a prophecy from the old testament:

**Psalms 16:10**

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

The *thine* refers to the LORD (i.e., God). This is quoted in the new testament:

**Acts 2:27**

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

**Acts 13:35**

35 Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.

Next, there is a similar verse:

**Luke 4:34**

34 Saying, Let [us] alone; what have we to do with thee, [thou] Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

The “Holy One of God” has a structure similar to the “Son of God”.

**13.3.3 King**

The title *King* occurs quite often.

**Psalms 10:16**

16 The LORD [is] King for ever and ever: the heathen are perished out of his land.

**Psalms 47:7**

7 For God [is] the King of all the earth: sing ye praises with understanding.

**Psalms 95:3**

3 For the LORD [is] a great God, and a great King above all gods.



**Zechariah 9:9**

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

**Matthew 21:5**

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

king of Israel:

**Isaiah 44:6**

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.

**John 1:49**

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

**13.3.4 Lord of Lords****Deuteronomy 10:17**

17 For the LORD your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

**Psalms 136:3**

3 O give thanks to the Lord of lords: for his mercy [endureth] for ever.

**Revelation 19:16**

16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

**13.3.5 Saviour****Isaiah 43:3**

3 For I [am] the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt [for] thy ransom, Ethiopia and Seba for thee.

**Isaiah 45:15**

15 Verily thou [art] a God that hidest thyself, O God of Israel, the Saviour.

**2 Peter 3:18**

18 But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen.

**13.3.6 The First and the Last****Isaiah 44:6-8**

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.  
 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.  
 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared [it]? ye [are] even my witnesses. Is there a God beside me? yea, [there is] no God; I know not [any].

**Isaiah 48:12**

12 Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last.

Jesus has the same title:

**Revelation 1:11**

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

**Revelation 1:17**

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

**Revelation 2:8**

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

**13.3.7 The Beginning and the End**

The previous title is also linked to this one:

**Revelation 22:13**

13 I am Alpha and Omega, the beginning and the end, the first and the last.

It appears two more times:

**Revelation 1:8**

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

**Revelation 21:6**

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

The LORD isn't called this explicitly, but there are close references:

**Ecclesiastes 3:11**

11 He hath made every [thing] beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

**Ecclesiastes 7:8**

8 Better [is] the end of a thing than the beginning thereof: [and] the patient in spirit [is] better than the proud in spirit.

**Isaiah 46:10**

10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

**13.4 Titles for the Son****Isaiah 9:6**

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, The mighty God, The everlasting Father, The Prince of Peace.

**13.4.1 Son of Abraham/David**

Jesus is said to be the son of Abraham and David to show lineage.

**Matthew 1:1**

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Here, "son" is not capitalized since the relationship stressed is a connection to a man.

When someone believes who Jesus is, scripture appears to capitalize "Son":



**Matthew 9:27**

27 And when Jesus departed thence, two blind men followed him, crying, and saying, [Thou] Son of David, have mercy on us.

When someone does not believe, scripture does not appear to capitalize it:

**Matthew 12:23**

23 And all the people were amazed, and said, Is not this the son of David?

**Matthew 22:41-46**

41 While the Pharisees were gathered together, Jesus asked them,  
 42 Saying, What think ye of Christ? whose son is he? They say unto him, [The Son] of David.  
 43 He saith unto them, How then doth David in spirit call him Lord, saying,  
 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?  
 45 If David then call him Lord, how is he his son?  
 46 And no man was able to answer him a word, neither durst any [man] from that day forth ask him any more [questions].

**Revelation 22:16**

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, [and] the bright and morning star.

**13.4.2 Lamb**

The title *Lamb* occurs only in *John* and *Revelation*. We'll note that the first usage is *Lamb of God*, showing possession:

**John 1:29**

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

**Revelation 5:6**

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

**Revelation 21:22-23**

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.  
 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.

**Revelation 22:1**

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

**13.4.3 The Branch****Isaiah 11:1**

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

**Jeremiah 23:5**

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

**Zechariah 6:12**

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

### 13.4.4 Immanuel

#### Isaiah 7:14-16

- 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.  
 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.  
 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

#### Matthew 1:23

- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

### 13.4.5 Just

#### Acts 3:14

- 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

#### Acts 7:52

- 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

#### Acts 22:14

- 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

### 13.4.6 King of Kings

#### 1 Timothy 6:15

- 15 Which in his times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;

#### Revelation 17:14

- 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.

### 13.4.7 I Am Titles

*John* has a number of *I am* titles. These are based on this passage:

#### John 8:56-58

- 56 Your father Abraham rejoiced to see my day: and he saw [it], and was glad.  
 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?  
 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

That passage, of course, ties to what Moses was told:

#### Exodus 3:14

- 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

The bread:

#### John 6:35

- 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

**John 6:41**

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

**John 6:51**

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The light:

**John 8:12**

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

**John 9:5**

5 As long as I am in the world, I am the light of the world.

**John 1:7-9**

7 The same came for a witness, to bear witness of the Light, that all [men] through him might believe.  
8 He was not that Light, but [was sent] to bear witness of that Light.  
9 [That] was the true Light, which lighteth every man that cometh into the world.

The door:

**John 10:7-9**

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.  
8 All that ever came before me are thieves and robbers: but the sheep did not hear them.  
9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The shepherd:

**John 10:11**

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

**John 10:14**

14 I am the good shepherd, and know my [sheep], and am known of mine.

**1 Peter 2:25**

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

**1 Peter 5:4**

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The resurrection and the life:

**John 11:25**

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

**John 14:6**

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The vine:

**John 15:1**

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

**John 15:5**

5 I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John also wrote *Revelation* where a few more “I am” titles appear. These were discussed in Subsection 13.3.6 and Subsection 13.3.7 since they show relationship to the LORD.

### Side Study 13.2: Baptized in Whose Name?

As we saw in Section 2.1, this verse is commonly used as a proof verse of the trinity:

#### Matthew 28:19

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

I also highlighted that it says “name of” not “names of”. Let’s see if anyone baptized in the “three names”. If you search for verses with “baptized” and “in the name”, you will find these verses:

#### Acts 2:38

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

#### Acts 8:16

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

#### Acts 10:48

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

#### Acts 19:5

5 When they heard [this], they were baptized in the name of the Lord Jesus.

All of these say in the name of: Jesus Christ, Lord Jesus, or Lord. But why doesn’t anyone baptize in the supposed three names of the trinity? Perhaps you know of Catholics, Baptists, and a few other groups who do insist on the tradition of baptizing in three names. Most likely, they teach the trinity as well.

The one other result is:

#### 1 Corinthians 1:13

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

But, Paul wasn’t saying that he baptized in his own name.

## The LORD Speaking to the Lord

There are a number of verses where the LORD of the old testament is talking to the Lord of the new testament. Some teach this as the Father talking to the Son as if they faced one another.

### 14.1 Psalm 2

#### Psalms 2:1-12

- 1 Why do the heathen rage, and the people imagine a vain thing?
- 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, [saying],
- 3 Let us break their bands asunder, and cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
- 6 Yet have I set my king upon my holy hill of Zion.
- 7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.
- 8 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession.
- 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
- 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve the LORD with fear, and rejoice with trembling.
- 12 Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

Verse 2 mentions the LORD and “his anointed”. *Messiah* means “anointed” (see Subsection 8.1.4 for more discussion). Let's get confirmation of this in scripture:

#### Acts 4:26

- 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Jesus will be the anointed, but he is not there when the psalm is written. “My king” in verse 6 also refers to Jesus. Verse 7 is a key verse: it says “I will declare the decree”. It was not declared yet when the psalm was written. “The LORD hath said unto **me**”: the “me” is a reference to Jesus, through the scripture. They are not both there together. God doesn't have, or need, two images at the same time.

The next two verses reference Psalm 2:

#### Acts 13:33

- 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.



**Hebrews 1:5**

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Now by the time these new testament passage were written, the decree in verse Psalm 2:7 had occurred. The Son wasn't present when the psalm was written because there was a point in time when Jesus was declared to be the Son.

**Side Study 14.1: The LORD and His Christ**

Psalms 2:7 is a prophetic scripture speaking through time. The LORD, God's image in the old testament, is speaking to his annointed. Many people want to conclude that there are two Lords as previously discussed in Section 2.4. But when you understand that Jesus is the LORD of the old testament, then there is only one Lord. This next verse suggests that Jesus is not the Lord:

**Luke 2:26**

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

But Jesus is just a baby at this time. But later in time, we find this verse:

**Acts 2:36**

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Jesus is both Lord and Christ. Jesus is the LORD of the old testament just as this verse says:

**1 Corinthians 15:47**

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

In the old testament, the LORD was known to be in heaven by means of several passages: Deuteronomy 4:35-36, 1 Kings 22:19, 2 Chronicles 18:18, and Genesis 11:5.

Here is a final one to wrestle with:

**Revelation 11:15**

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

**14.2 Psalm 45**

This psalm has a couple of interesting verses:

**Psalms 45:6-7**

6 Thy throne, O God, [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

These are quoted in the new testament with explicit reference to the Son:

**Hebrews 1:8-9**

8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.

So, the Son is definitely called God. But the trinity teaching will explain this incorrectly. The Son isn't the Son yet when the psalm is written, so the psalm doesn't reference him explicitly. It is simple: Jesus is God the Father come as a mortal man. He wasn't a separate person who existed in eternity past; only God (the Father) did.



### 14.3 Psalm 110

#### Psalms 110:1-7

- 1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- 3 Thy people [shall be] willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
- 4 The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek.
- 5 The Lord at thy right hand shall strike through kings in the day of his wrath.
- 6 He shall judge among the heathen, he shall fill [the places] with the dead bodies; he shall wound the heads over many countries.
- 7 He shall drink of the brook in the way: therefore shall he lift up the head.

Verse 1 was discussed in Section 2.4 as not being about two Jehovahs. But, this is an example of the LORD of the old testament talking to the Lord of the new testament. They aren't both there because they really are the same person, or God's image. Verse 1 is quoted 4 times in the new testament with "LORD" in all capital letters (quoting this verse is the only time it is done):

#### Matthew 22:44

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

#### Mark 12:36

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

#### Luke 20:42-43

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,  
43 Till I make thine enemies thy footstool.

#### Acts 2:34-36

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,  
35 Until I make thy foes thy footstool.  
36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

I've added verse 36, which we have already seen and which *Matthew*, *Mark*, and *Luke* don't have. If Jesus is both Lord and Christ, was he talking to himself in the old testament? Yes, but only indirectly.

I think this is intriguing that the translators have retained the capitalization from the old testament. Otherwise, it would say "the Lord said unto my Lord". That could still be explained as I did, but it would be more challenging.

Verse 1 is quoted one more time, but only partially:

#### Hebrews 1:13

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

#### Side Study 14.2: On the Right Hand

Like Psalm 110:1, some other language in the bible might lead some to think that there are two images—one for the Father and one for the Son. The Son is described as on the right hand of the Father. Let's see several verses on this matter:

#### Romans 8:34

34 Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

This is a positional statement rather than a literal one. Remember, God is invisible. Trinity teaching will put the Father and the Son together before Jesus is manifested. This mainly arises since it is taught that the Son existed in eternity past. But he is the everlasting Father not the everlasting Son.

These verses say something similar:



**Colossians 3:1**

- 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

**Hebrews 1:3**

- 3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

**Hebrews 8:1**

- 1 Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

**Hebrews 10:12**

- 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

**Hebrews 12:2**

- 2 Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

**1 Peter 3:22**

- 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Consider this one:

**Ephesians 2:6**

- 6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

This is a positional statement. We are not literally there at this time.

**Acts 7:55-56**

- 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,  
56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

You could conclude a few different thoughts with that passage, but it must be pointed out that this is a vision. Visions teach truth and not reality. Steven's eyes are not good enough to see all the way into the second heaven. Nobody else saw it; the others reacted to what he said.

Let's see more visions:

**Revelation 5:1**

- 1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

**Revelation 5:6-7**

- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.  
7 And he came and took the book out of the right hand of him that sat upon the throne.

Surely there are two people there... Or, this is teaching that the Lord of the new testament is taking the book from the LORD of the old testament. Jesus is God's image, not one of his images. The LORD was God's image, but he is simply Jesus before he came as the Son.

**Daniel 7:13**

- 13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Like Revelation 5, Daniel 7 is teaching something similar. The Ancient of Days is described earlier:

**Daniel 7:9**

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

**Daniel 7:22**

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Jesus is described in a similar manner:

**Revelation 1:13-14**

13 And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.  
14 His head and [his] hairs [were] white like wool, as white as snow; and his eyes [were] as a flame of fire;

But, Jesus is described like the Ancient of Days.

## 14.4 Isaiah 53

To understand the pronoun *he* in Isaiah 53, we need to go back to the end of the previous chapter to find the antecedent:

**Isaiah 52:13-15**

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.  
14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:  
15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for [that] which had not been told them shall they see; and [that] which they had not heard shall they consider.

**Isaiah 53:1-12**

1 Who hath believed our report? and to whom is the arm of the LORD revealed?  
2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.  
3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.  
4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.  
5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.  
6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.  
7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.  
8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.  
9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.  
10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.  
11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

- 12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

In Zechariah 12, the LORD is speaking. Then we have this verse:

#### **Zechariah 12:10**

- 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

It says “they shall look upon **me** whom they have pierced, and they shall mourn for **him**”. Again, this is simply explained as the LORD of the old testament becomes the Lord of the new testament. It is the same person, but obviously a transformation has occurred.

Similar language is used here:

#### **Jeremiah 23:5-6**

- 5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.  
6 In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

In the previous passage, the LORD speaks of something in the future. But the LORD will be one that he speaks of: the immortal man will come as a mortal man.

There might be other examples that you can find. They can always be explained without requiring the trinity to be the foundation of it.

## **Conclusion**

God isn't doing this because the Father was talking to the Son when the scriptures were written. No!!!—The scriptures are written this way so that the Son would learn the will of the Father by reading it.

#### **Hebrews 10:5-7**

- 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:  
6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.  
7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

**Part IV**

**Bringing It to Perfection**

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<b>15 One: Singularity or Unity? . . . . .</b>	<b>106</b>
<b>16 Two Persons, Not Three . . . . .</b>	<b>111</b>
<b>17 God’s Image Through Time . . . . .</b>	<b>116</b>

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## One: Singularity or Unity?

We will investigate whether *one* in scripture means singularity or unity with respect to God. We will see that both definitions occur in various verses. Let's start with the most infamous verse:

### 1 John 5:7

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Many will say that “these three are one” means that the three are united. You might hear: “There are three persons, but they are one in essence and being (or, purpose).” But is that what it really means? Does *one* mean “unity”? Is there precedence in the scripture? Or does *one* mean “singularity”? Let's look at each definition.

### 15.1 Unity

If you search, you will find “unity” (3 times) and “unite(d)” (2 times) in the bible. But those words are not used with respect to God. Does *one* mean “united”? Here's a verse where it does:

### Genesis 11:6

6 And the LORD said, Behold, the people [is] one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

You know this is unity because the *people* (a collective term) are referred to as “they” and “them”. Let's see the concordance entry for the word translated “one”:

#### 'echâd (H259)

A numeral from H258; properly, united, i.e., one; or (as an ordinal) first; a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-) ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together,

The word suggests *unity* in its definition although it is never translated that way. But, nonetheless, this verse provides precedence for the concept. However, that doesn't mean that “one” always means “unity”. Obviously, it usually means *singleness* or *singularity*.

Also, you will not find similar language (i.e., plural pronouns) with respect to God. God is always referred to with singular pronouns. We have already resolved the “us” verses (refer to Chapter 10), so they are not valid evidence.

Let's see an example from the new testament:

### John 17:11

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we [are].

Here, Jesus is referring to 11 of the 12 apostles (read the larger context to see that Judas is excluded). He refers to them being one. This should be unity since we have multiple things (people, in this case) being referenced. He likens this to how he and the Father are one. This certainly should reflect unity, although it could also include



singularity. While Jesus is the Father (or, God) come as a man, there are certainly many distinctions between him and the Father (or, God).

Here is the concordance entry for the Greek word translated as “one” in the verse above:

**heîs (G1520)**

A primary numeral; one:—a(-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also G1527, G3367, G3391, G3762.

This concordance definition does not suggest *unity* although the usage of the word in scripture suggests that it can mean that. It also occurs here:

**John 10:30**

30 I and [my] Father are one.

While Jesus and the Father are united, they are also the same person since Jesus is the Father.

Let's see another example that we might think of as expressing unity. Genesis 41 tells the story of the pharaoh's dream and Joseph's interpretation of it. Joseph says this about it:

**Genesis 41:25-26**

25 And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: God hath shewed Pharaoh what he [is] about to do.  
26 The seven good kine [are] seven years; and the seven good ears [are] seven years: the dream [is] one.

This sounds like “unity” since we think that there are two dreams that mean the same thing. If you really follow the details in verses 4 and 21, you will see that Pharaoh dreamed, awoke, and then dreamed again. But he also says that he dreamed a “dream”. The verses quoted above call it the “dream”. This might be unity, but it is different than the Genesis 11:6 example, where you have plurality associated with the unity.

Although we have more to investigate in this chapter, I would say this: If the two dreams are really one dream, then perhaps the two persons called God are really one person! You can dismiss that if you'd like. Let's move on.

**Side Study 15.1: Organizational Unity**

Scripture also provides examples of organizational unity. The first example has a collection of diverse believers that forms a greater united church:

**Romans 12:4-5**

4 For as we have many members in one body, and all members have not the same office:  
5 So we, [being] many, are one body in Christ, and every one members one of another.

**1 Corinthians 10:17**

17 For we [being] many are one bread, [and] one body: for we are all partakers of that one bread.

**1 Corinthians 12:12-13**

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ.  
13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

**1 Corinthians 12:20**

20 But now [are they] many members, yet but one body.

**Colossians 3:15**

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

In a similar way, the elements, or parts, of the tabernacle form one tabernacle once assembled:

**Exodus 26:6**

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

While these are valid observations, this is not the same kind of unity spoken of in contexts involving God.

## 15.2 Singularity

Let's consider this verse:

### Deuteronomy 6:4

4 Hear, O Israel: The LORD our God [is] one LORD:

Here, "one" is the same Hebrew word that we saw before (i.e., H259 in the concordance). Now, that verse is quoted in the new testament:

### Mark 12:29

29 And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:

Note the verse that follows soon after the previous:

### Mark 12:32

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Here, we have a singular pronoun describing God. The Greek word translated "one" is the same Greek word translated "one" in 1 John 5:7.

Let's see other verses referring to one God or Lord:

### Zechariah 14:9

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

It says "his" name not "their" name (remember that Genesis 11:6 referred to the people as "they"). This verse definitely suggests singularity:

### Malachi 2:10

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

### Romans 3:30

30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.

### James 2:19

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

The next passage couldn't be more explicit:

### 1 Corinthians 8:4-6

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [is] nothing in the world, and that [there is] none other God but one.  
5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)  
6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

The comparison is between *one* and *many*. The singular God is the Father. Jesus is separated in the presentation of the instruction to us in verse 6.

(If you reconsider the bad teaching that God is a kind as briefly discussed in Section 2.1, then this passage must be viewed likewise. If there are many that are called *gods*, they should collectively be called *god*. The bible does not teach such a concept. It does so concerning *man*.)

Consider a similar point here:





**1 Timothy 2:5**

5 For [there is] one God, and one mediator between God and men, the man Christ Jesus;

If God is three persons and Jesus is one of those three persons, how can he be a mediator between God and man? You decide what that means to you.

The same Greek word is translated as “one” twice here:

**Galatians 3:20**

20 Now a mediator is not [a mediator] of one, but God is one.

The next passage is used to support the teaching of the trinity because the Father, the Lord, and the Spirit are mentioned:

**Ephesians 4:4-6**

4 [There is] one body, and one Spirit, even as ye are called in one hope of your calling;  
 5 One Lord, one faith, one baptism,  
 6 One God and Father of all, who [is] above all, and through all, and in you all.

But there are several other things mentioned as well. There is the eternal God, who dwells in the creation as Jesus (the Lord). He also dwells in us through his Spirit. We believe one gospel and are baptized into one body. You can certainly discuss unity in some of these aspects, but that is not the point of the passage.

**15.3 Two Persons Out of One**

I have always been intrigued about the language surrounding the creation of Adam and Woman. Let's see a few passages:

**Genesis 1:27**

27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

**Genesis 2:21**

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

**Genesis 5:1-2**

1 This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;  
 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

I think this is simply saying that God created Adam/man and that woman was part of him. Then later in time, the woman was created by removing part of the man in order to make her. But, the mixture of singular and plural pronouns is interesting.

Well, God certainly wasn't created, nor was Jesus. And, Jesus wasn't taken out of God like a rib out was of Adam. Nonetheless, Jesus came forth from God, and one person became two. If you go back to the beginning, the Word/LORD became a second person with little distinction between the two. That's why we have this verse:

**Philippians 2:6**

6 Who, being in the form of God, thought it not robbery to be equal with God:

The LORD (who was in the form of God) thought it not robbery to be equal with God. Remember to think “the Father” when you see “God”. So, the form of the Father (i.e., God's image) thought it not robbery to be equal with the Father.

**15.4 Two Shall Be One**

Just as woman was taken out of man (1 became 2), they could also be joined and be one:



**Genesis 2:24**

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

**Matthew 19:5**

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

**Mark 10:8**

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

**1 Corinthians 6:16**

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

**Ephesians 5:31**

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Perhaps this speaks of the union of man and woman producing a child. But this concept isn't really applied to God in a way that I can see.

**Conclusion**

When we read that God is one, we should conclude that this is a statement of singularity and not unity. The consistency of scripture should give us a coherent understanding of God.

But...

**1 John 5:7**

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The "one" in the verse does suggest unity. However, the verse cannot say "...and these **persons** are one **God**" since we know the "Father" equals "God" and the Holy Ghost isn't a person. With respect to the former, the verse says "... God, the Word, and the Holy Ghost...". Perhaps it is best not to add any words to the verse at all! Hopefully, you can see how the trinity teaching hinders that understanding.

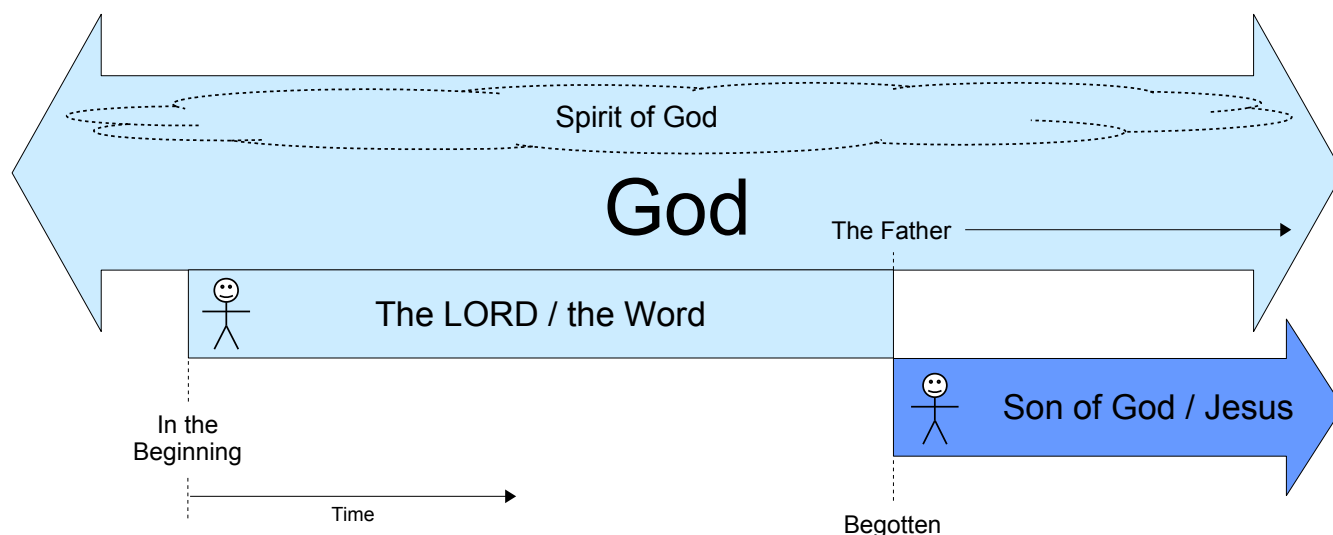
## Two Persons, Not Three

When we consider the old testament, we should note that there are distinctions between the titles *God* and *the LORD*, but there is really only one person. And thus, we would see a phrase like “the LORD God”. There were never any scriptures where the one spoke to or for the other because that might suggest that there were two persons.

The new testament, however, is noticeably different. We now see *God* and the *Lord* linked by “and”, with conversations between the two. Of course, that change coincides with God becoming the Father and the LORD becoming the Son.

While it is clear that the Spirit of God, including its various alternate forms, does appear frequently in scripture, it does not appear very frequently when God and the LORD are listed. Thus, the point of this chapter is that scripture focuses on two persons and not three. The other big point that we already know is that the Spirit of God is not a person anyway.

Figure 16.1 shows a time-based view of the revelation of God. This should be contrasted with Figure 2.3 which was presented near the beginning of this book. Before the creation, there is only God. God has a Spirit.



**Figure 16.1:** A time-based view of the revelation of God: Before the creation, there is only one person, God. He has a Spirit. In the beginning, God manifests his image: the LORD / the Word. God’s image isn’t a separate person. When the LORD becomes the Son, there is now distinction in scripture between God and his image.

When God begins creating, he begins by manifesting his image. The old testament uses the title *the LORD* and the new testament uses the title *the Word*. The LORD is God—they are one and the same, although you can note a few distinctions between the two. When the LORD became a mortal man, there was now greater distinction. God said that he would be a Father and his image would be his Son. While the Lord God occurs in the

new testament, the phrase “God the Father and the Lord Jesus Christ” is far more frequent. The personification of the Spirit of God is more pronounced, and it has a greater role.

First, we will look at the numerous verses that mention God and the Lord. Then, we will investigate that the phrase “the Lord God” also occurs in the new testament.

## 16.1 God and the Lord

There are many confirmations of the two persons by finding verses where they are linked with “and”. They typically appear as:

1. God the Father and the Lord Jesus Christ,
2. God our Father and the Lord Jesus Christ, and
3. The Father and the Son.

There are also passages where the Father talks to the Son and vice versa (e.g., John 12:27-28). This facet will not be studied expressly.

The example scriptures will be presented with no discussion.

### 16.1.1 God the Father and the Lord Jesus Christ

<b>Ephesians 6:23</b>
23 Peace [be] to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
<b>1 Corinthians 8:6</b>
6 But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.
<b>Titus 1:4</b>
4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.
<b>2 John 3</b>
3 Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

### 16.1.2 God Our Father and the Lord Jesus Christ

<b>Romans 1:7</b>
7 To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
<b>1 Corinthians 1:3</b>
3 Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.
<b>2 Corinthians 1:2</b>
2 Grace [be] to you and peace from God our Father, and [from] the Lord Jesus Christ.
<b>Colossians 1:2</b>
2 To the saints and faithful brethren in Christ which are at Colosse: Grace [be] unto you, and peace, from God our Father and the Lord Jesus Christ.
<b>Ephesians 1:2</b>
2 Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ.
<b>Philippians 1:2</b>
2 Grace [be] unto you, and peace, from God our Father, and [from] the Lord Jesus Christ.
<b>Philemon 3</b>
3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

**1 Timothy 1:2**

2 Unto Timothy, [my] own son in the faith: Grace, mercy, [and] peace, from God our Father and Jesus Christ our Lord.

**1 Thessalonians 3:11**

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

**2 Thessalonians 2:16**

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace,

**16.1.3 The Father and the Son****1 John 2:22-23**

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.  
23 Whosoever denieth the Son, the same hath not the Father: the Son hath the Father also].

**2 John 9**

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

**16.2 Types of the Father and the Son**

While the Father and the Son are explicit in the new testament, they are typified in the old testament. We will start with the indirect reference to the Father and the Son:

**Proverbs 30:4**

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell?

Genesis 22 typifies the Father through Abraham and the Son through Isaac. Abraham was a literal father and Isaac was his literal son. But, the story typifies God sacrificing his Son. At this point in history, there is only one person: God; his image, the LORD, was the same person. There was no one who typified the Spirit of God.

**Side Study 16.1: Is the Holy Ghost Typified?**

You must be a Berean when people teach because misteachings and traditions are everywhere. Consider the story in Genesis 24 where Abraham sent his servant to find a wife for his son. It might be explained that the servant is unnamed (verse 2) and so he is a type of the Holy Ghost. I've heard it further explained that the servant's name is given as Eliezer in Genesis 15:2 and that *Eliezer* means "comforter". But it doesn't mean that; it means "God of Help".

So, you have Abraham (a type of the Father) sending his servant (a type of the Holy Ghost) to get a wife for Isaac (a type of the Son). So, the wife is said to be a type of the church. Of course, the question is: which church? I heard it taught by someone that didn't rightly divide, so no distinction was acknowledged.

Now, you can let these types exist, but they don't prove a trinity. In fact, suggesting that there is a type for a church ruins the type for the trinity. Nonetheless, why isn't the Holy Ghost typified in other examples. The Father, Son, and Holy Ghost are significantly represented throughout scripture, but the trinity is not.

To further nitpick this story, it says that the servant was going to be led by an angel (verses 7 and 40). So, using types, how is the Holy Ghost led by an angel? If you want the angel to be Jesus (i.e., the Son), the Son led the Holy Ghost to get the Son a church.

A shallow teaching might persuade you. But deeper study will expose the problems in the teaching.

Genesis 41 typifies the Father through pharaoh and the Son through Joseph. Pharaoh is the ruler of Egypt. Because Egypt is a type of the world, we can think of Pharaoh as the ruler of the world. Thus, he is a type for God. Joseph is a type of Jesus. He grows through great suffering, but is put in charge of everything. Compare this passage with the one following it:



**Genesis 41:40-43**

- 40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.
- 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
- 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
- 43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him [ruler] over all the land of Egypt.

**1 Corinthians 15:25-28**

- 25 For he must reign, till he hath put all enemies under his feet.
- 26 The last enemy [that] shall be destroyed [is] death.
- 27 For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him.
- 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Daniel 2 typifies the Father through Nebuchadnezzar and the Son through Daniel. This isn't as strong a type as the one given in Genesis 41, but it has a similar promotion of Daniel to a top ruler. Both of these stories have nothing that represents the Spirit of God as a person.

Consider this verse:

**Luke 10:22**

- 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and [he] to whom the Son will reveal [him].

If the Holy Ghost is a person, doesn't it know this.

### 16.3 The Lord God in the New Testament

In Section 7.4, we looked at the "LORD God" and "Lord GOD" in the old testament and simply concluded: the LORD is God. But does the phrase occur in the new testament? It does occur several times.

**Luke 1:32**

- 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

It is apparent that *Lord God* refers to the Father. You should confirm that in the remaining verses.

**Luke 1:68**

- 68 Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people,

**1 Peter 3:15**

- 15 But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

**Jude 4**

- 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

**Revelation 4:8**

- 8 And the four beasts had each of them six wings about [him]; and [they were] full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

**Revelation 11:17**

- 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

**Revelation 15:3**

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints.

**Revelation 18:8**

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her.

**Revelation 19:6**

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 thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

**Revelation 21:22**

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

**Revelation 22:5-6**

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

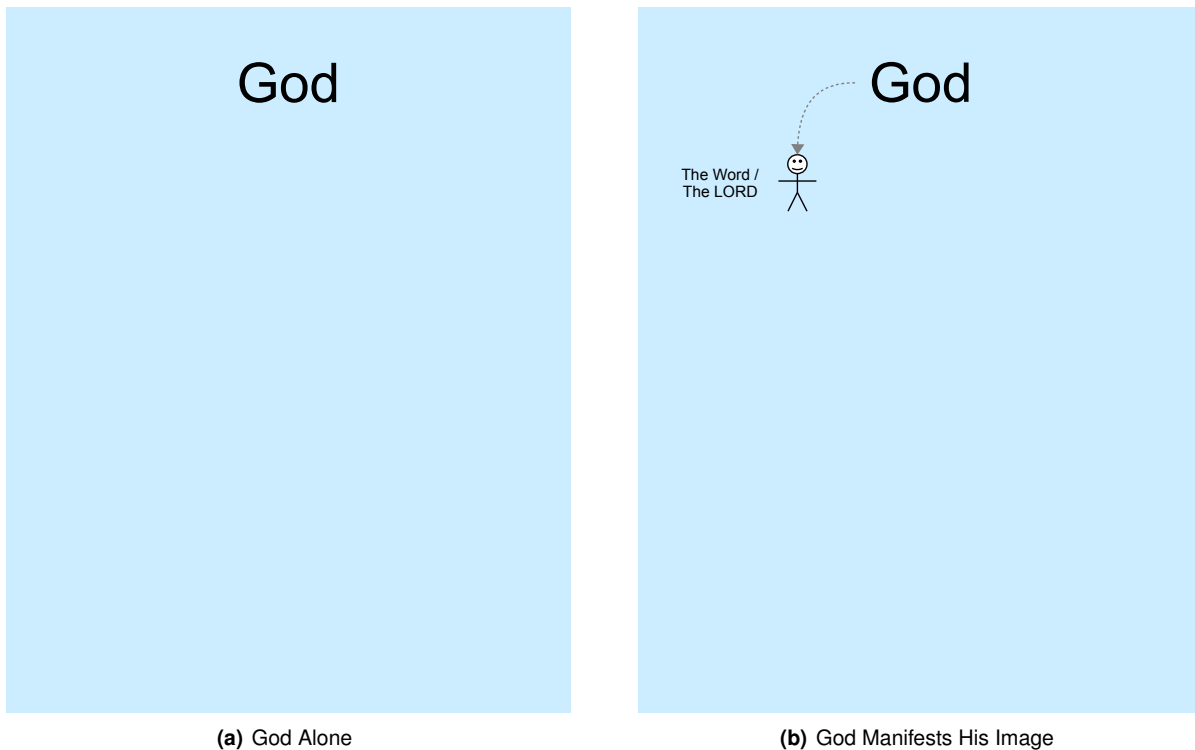
6 And he said unto me, These sayings [are] faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

## God's Image Through Time

We will focus on God's image with respect to the creation through time. We will see a sequence of figures depicting God's image and the creation. There are 8 events which will be labeled (a) through (h).

### (a) God Alone

Before creating anything, there is just God. This is signified in Figure 17.1(a) as the blue region. It should really go on infinitely. But really, there are no dimensions of space, and there is no time. There is only God.



**Figure 17.1:** Events (a) and (b) of God's image through time.

The next verse says there is no one like God.



**Isaiah 46:9-10**

- 9 Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,  
 10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

**Psalms 86:10**

- 10 For thou [art] great, and doest wondrous things: thou [art] God alone.

We should conclude the same thing that this Psalm says: God alone!

**Isaiah 57:15**

- 15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also [that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

When we consider that God inhabits eternity, this should mean that he has always existed and always will. God has no beginning, but his image and creation do.

**(b) God Manifests His Image**

Before creating anything, God manifests his image. God's image can exist outside of the creation because he is God.

**Revelation 3:14**

- 14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

This is in reference to Jesus Christ: He is the "beginning of the creation of God". That sounds like it means that he was formed first. We will see other verses talking about him being formed.

So, in Figure 17.1(b), we have God forming his image which is called "The Word" or "The LORD". We will see scriptures for those names and/or titles:

**John 1:1**

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.

The *Word* is what God says. It is what God spoke. Jesus is referred to by this title. But "in the beginning" is before he became a mortal man. This verse refers to the time of creation. He comes as a mortal man about 4000 years later. We will see that he is also called *the LORD* in the old testament.

**Colossians 1:15**

- 15 Who is the image of the invisible God, the firstborn of every creature:

So, Jesus is the image of the invisible God. Note that it says that he is "firstborn of every creature". Don't misunderstand that to mean he is born like a child from a woman at the beginning of the creation.

**Colossians 1:17**

- 17 And he is before all things, and by him all things consist.

He is "before all things" because he is the first man formed.

**John 17:5**

- 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus had a "time" where he shared glory with God, but it is at this point when God starts creating. But, there was only God before this. This is his image: This is him! God is not confined by his image. God exists within it and outside it. There really aren't two persons here.

Here, God's image is called *the LORD*:

**Deuteronomy 4:35**

35 Unto thee it was shewed, that thou mightest know that the LORD he [is] God; [there is] none else beside him.

**Isaiah 43:10-11**

10 Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me.  
11 I, [even] I, [am] the LORD; and beside me [there is] no saviour.

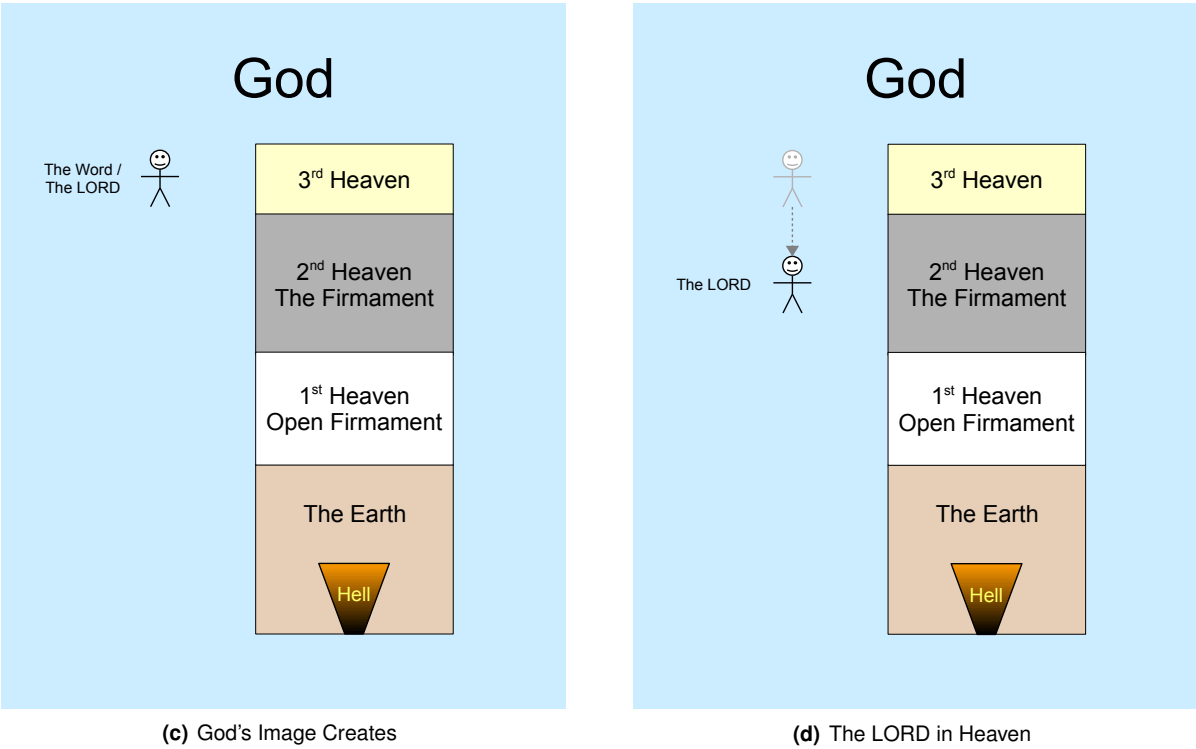
This verse confirms that the LORD was formed. There was none formed before him: he is the firstborn. There was none, nor will be, formed after him. He alone is God. He is not a separate person.

**1 John 1:1-2**

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;  
2 (For the life was manifested, and we have seen [it], and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

**(c) God's Image Creates**

Next, we will see that God's image creates everything else. Figure 17.1(c) depicts this. A creation study teaches what is shown, and it will not be justified here. God's image would be in the creation, but I will show it outside for simplicity. I would expect God's image to start in the 3<sup>rd</sup> heaven.



**Figure 17.1:** Events (c) and (d) of God's image through time.

**Genesis 1:1**

1 In the beginning God created the heaven and the earth.

If you go through Genesis 1, you will read "and God said" repeatedly. This is because God spoke everything into existence. But he does this by his image speaking:

**Psalms 33:6**

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

**Ephesians 3:9**

9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

The LORD created all things; Jesus created all things. Jesus is the LORD.

**Hebrews 1:2**

2 Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;

**Exodus 20:11**

11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

**Isaiah 45:18**

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I [am] the LORD; and [there is] none else.

**Nehemiah 9:6**

6 Thou, [even] thou, [art] LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all [things] that [are] therein, the seas, and all that [is] therein, and thou preservest them all; and the host of heaven worshippeth thee.

**Revelation 4:11**

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The previous verses are teaching the same thing.

**(d) The LORD in Heaven**

Next, we will see the LORD in heaven.

**Psalms 113:5-6**

5 Who [is] like unto the LORD our God, who dwelleth on high,  
6 Who humbleth [himself] to behold [the things that are] in heaven, and in the earth!

Notice that the LORD humbles himself to behold the things that are in heaven. I assume this is said about the 2<sup>nd</sup> heaven from the perspective of the 3<sup>rd</sup>. Figure 17.1(d) shows the LORD in the 2<sup>nd</sup> heaven (recall that the image will always be drawn outside the creation for clarity).

**1 Kings 22:19**

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

We have the LORD surrounded by the angels in the 2<sup>nd</sup> heaven.

Next, we will see that just as God has an image, angels and man have his image. This verse is often mistaught as a reference to the trinity, but it is because people do not understand what angels are.

**Genesis 1:26-27**

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.  
27 So God created man in his [own] image, in the image of God created he him; male and female created he them.

Genesis 18-19 clearly teaches that the LORD looks like a man. Chapter 18 describes two other men. Chapter 19 calls them angels. This was the topic of Side Study 10.2. So, we can say that the LORD also beheld the things in the earth, as Psalms 113:6 stated. But, we can also take that a step further...

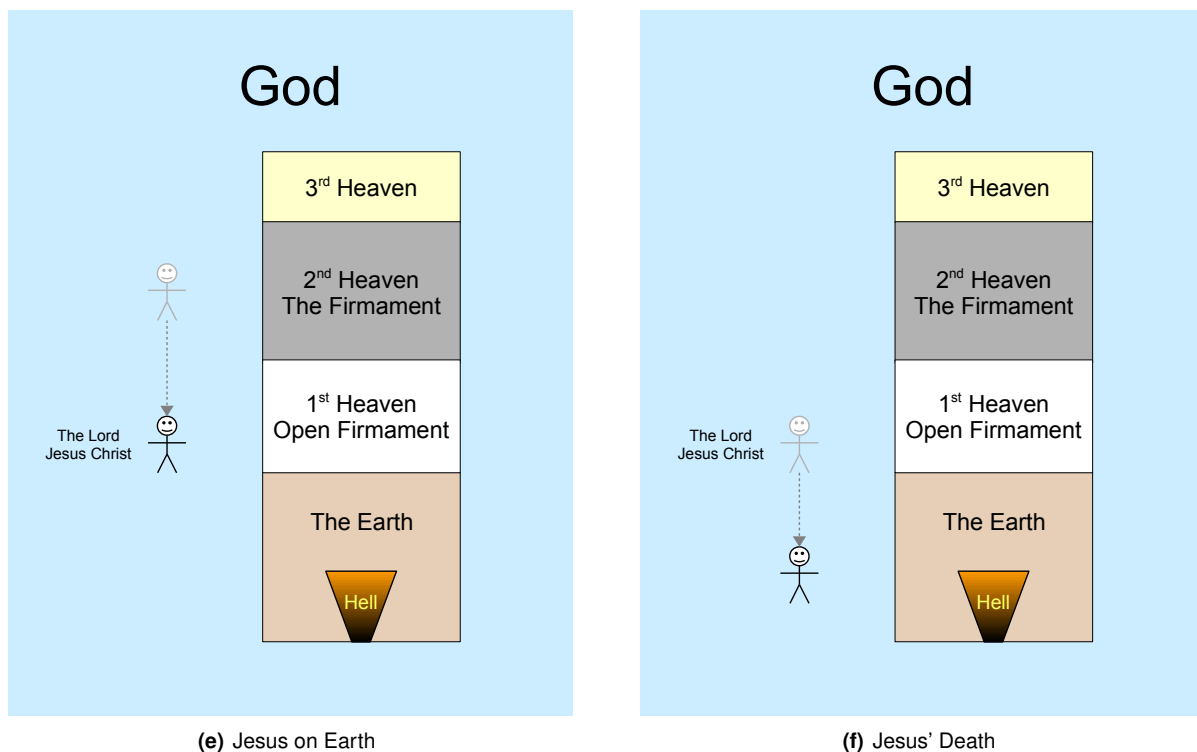
### (e) Jesus on Earth

Philippians 2:6-7 advances what Psalms 113:5-6 was saying:

#### Philippians 2:6-7

- 6 Who, being in the form of God, thought it not robbery to be equal with God:  
7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Verse 6 says Jesus already had an image (i.e., in the form of God), but humbled himself further to become a mortal man. Figure 17.1(e) shows this transition with respect to the creation.



**Figure 17.1:** Events (e) and (f) of God's image through time.

#### 1 Corinthians 15:47

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

Jesus is the Lord (same as LORD in the old testament) from heaven. It is at this point in history that God declares himself to be a Father and Jesus to be his Son. Jesus was not an eternal Son. See Side Study 8.1.1 for a discussion on sonship.

#### Hebrews 1:5

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

#### Hebrews 2:14

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Hebrews 2:14 highlights that Jesus became mortal so that he could die. The next verse says something interesting:

**Hebrews 10:5**

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

I find it interesting that it doesn't say that God prepared a body **for** Jesus. You certainly can, and maybe should, read it that way. If you want to dive into the Greek, you will find that "body" is a direct object and "me" is an indirect object. Nonetheless, it jumps out to me as saying that Jesus is prepared as God's body, which is consistent with other passages that say the same. So, reading this verse this way isn't necessary to build this doctrine. If you want to take the more popular position of "for me", it is still intriguing because Jesus was the LORD, who had an immortal body—Jesus needed a mortal body.

**John 6:38**

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

**(f) Jesus' Death**

Now, we will see further humility:

**Philippians 2:8**

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

**Hebrews 2:9**

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

As we already saw in Hebrews 2:14, Jesus was made mortal so that he could die. The LORD was immortal and could not die. This is an important transition in God's revelation of himself.

Figure 17.1(f) shows the next step of Jesus' humility.

**Luke 23:43**

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

After Jesus died, he went to paradise. But, this paradise is in hell. That is where Jesus' soul went when he died on the cross. His body remained behind. But his soul is who he is.

**Ephesians 4:9**

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

**(g) Jesus' Resurrection**

Next, comes Jesus' resurrection. Interestingly, when Jesus is resurrected, he is said to be begotten again:

**Acts 13:33**

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Figure 17.1(g) depicts the raising of his soul to a heavenly body on the earth.

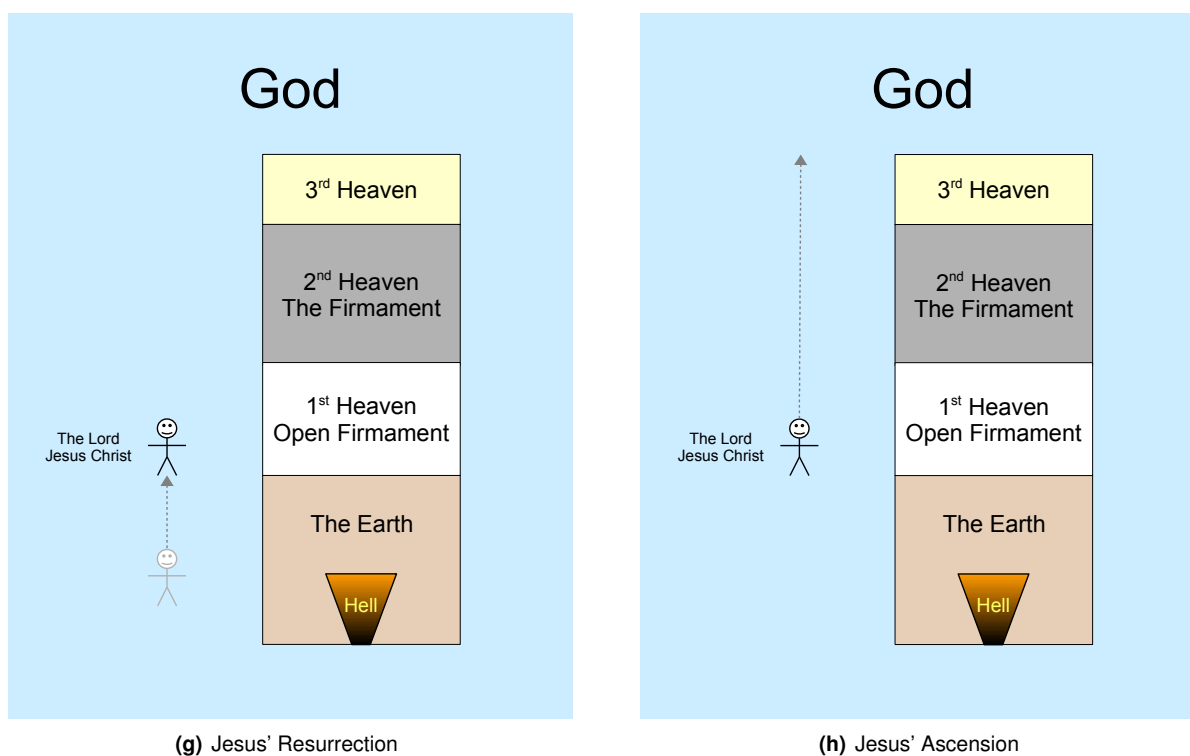
**1 Corinthians 15:20**

20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

There will be a main resurrection, or harvest. But Jesus is the firstfruits, or an early harvest.

**(h) Jesus' Ascension**

Now, the final transition for God's image:



**Figure 17.1:** Events (g) and (h) of God's image through time.

#### John 20:17

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.

Jesus will ascend up to heaven. This verse indicates that he went up to the 3<sup>rd</sup> heaven.

#### Hebrews 9:24

24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

But the next verse says that he ascended up far above all heavens.

#### Ephesians 4:10

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Is that beyond the top of the creation? Figure 17.1(h) suggests this. Regardless, Jesus ascended back to where his journey started.

#### Isaiah 55:11

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.

Jesus has done the same. He was spoken forth and gone forth into the creation. He has gone to the depths of hell and returned to God.

## Conclusion

We took a wonderful trip following God's image as he went through the creation at various times in history. God manifested his image through his spoken Word. And that image, also called the LORD, did all the creating. That LORD humbled himself from immortality down to mortality in order to die for our sins. And he has been raised up again to ascend back to God.

Initially, we shouldn't think of God's image as a separate person. But, a distinction has entered in when God's image became a Son. Nonetheless, scripture teaches us that Jesus is God (i.e., the Father).

## Part V

# Appendices

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<b>A The Need for the Right Bible . . . . .</b>	<b>125</b>
<b>B Using a Concordance While Studying . . . . .</b>	<b>131</b>

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A

# The Need for the Right Bible

The majority of Christians are babes in Christ. Like a real child, they don't know that and cannot be told that. If it is true for you, you can use that as an opportunity to mature. Or, you can cast this reproof aside and continue on in whatever you are doing.

A few necessary steps for becoming very mature are:

- getting the right bible,
- learning to rightly divide, and
- learning how to study advanced topics.

I will not devote much space to these topics since this is not what the book is about. But it will help you see (1) why you have never heard what is in this book before and (2) why you may have trouble receiving what it teaches. Believe me: it will be easier to get mad and toss this book aside!

There is only one bible in English today, and it has been around for over 400 years. It's called the *King James Bible* (KJB) and not the "King James Version". If you don't understand the issues concerning the bible, this demonstrates your immaturity. If you misunderstand the issues concerning the bible, perhaps you are an older person that is still immature. If you are willing to take note that there is a bible issue, you can look into that and mature. This appendix will only highlight some of the issues; it will not teach the fullness of the topic.

God does not need multiple versions of his word in English. It is the devil who provides a bible buffet. If you refer to someone with the right bible as "King James Only", that too highlights that you don't understand the issue. The KJB is the English bible that comes from the correct source text. There were English bibles before the KJB; there have been none after it.

You have the freedom to use a corrupt bible. I started my Christian life using one. I wish I hadn't wasted those years. If you use the wrong bible, you may not understand some of the concepts in this book. There are several examples below.

## A.1 The Prophets or Isaiah?

The simplest example of showing that other bibles have errors is to look at:

Mark 1:2-3	KJB
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	

This passage quotes two prophets. Verse 2 quotes Malachi 3:1. Verse 3 quotes Isaiah 40:3. However, the *New International Version* (NIV), like many bad bibles, says:



Mark 1:2-3	NIV
2 as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way" [a]—	
3 "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'" [b]	
footnotes: [a] Malachi 3:1, [b] Isaiah 40:3	

This is a glaring error. The original Greek text is wrong because it has been corrupted. You may feel that you are smart enough to look past problems like this, but there will be other things that you don't know to look past.

## A.2 Who's Your Daddy?

Scripture makes it clear that Jesus is born of a virgin:

Luke 1:34-35	KJB
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?	
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.	

This means that Jesus doesn't have an earthly father. However, he does have a step-father (i.e., he is adopted). There are other instances of a step-son being called a son of a man, but, for Jesus, the distinction is maintained.

Luke 3:23	KJB
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,	

Other people who knew Joseph and Mary would think of Jesus as Joseph's son. But scripture continues to teach you that Joseph is not really Jesus' father:

Luke 2:33	KJB
33 And Joseph and his mother marvelled at those things which were spoken of him.	

However, the NIV, like many bad bibles, says:

Luke 2:33	NIV
33 The child's father and mother marveled at what was said about him.	

This is not a translation issue. The KJB's Greek has the word for "Joseph". The NIV's corrupt Greek has the word for "father". The NIV's translators translated into English correctly; the mistake is in the source Greek.

The distinction continues here:

Luke 2:43	KJB
43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it].	

Note the subtle insertion of "parents" into the source text here:

Luke 2:43	NIV
43 After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.	

Now, you see the distinction removed here:

Luke 2:48	KJB
48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.	

This is because Mary is talking. She treats Jesus like he is Joseph's son, and so she refers to Joseph as "thy father". Also, note the lowercase "f".

Now, note that the NIV has this one correct.

**Luke 2:48**

NIV

48 When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.”

So, it is possible that the editor of the NIV’s Greek text decided to make all of the scriptures consistent with the last one by changing “Joseph” to “father” (or using “parents”). The proper Greek does not have this change.

Now you might not think this is very important, but the corrupt bibles are full of changes and omissions that will prevent you from fully maturing.

**A.3 Jehovah, Not Yahweh**

The *King James Bible* translates a certain Hebrew word as “Jehovah”,<sup>1</sup> but many claim that the name should be “Yahweh”. First, let’s see a verse where *Jehovah* appears:

**Exodus 6:2-3**

2 And God spake unto Moses, and said unto him, I [am] the LORD:  
3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

Now, the Hebrew word is more often translated as “LORD” (as shown in verse 2). Bad bibles might translate the word as “Lord” everywhere, as shown here:

**Exodus 6:3**

NIV

3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the Lord I did not make myself fully known to them.

Yet other bad bibles will use “Yahweh”:

**Exodus 6:3**

NLT

3 I appeared to Abraham, to Isaac, and to Jacob as El-Shaddai—‘God Almighty’—but I did not reveal my name, Yahweh, to them.

Even those with a KJB might think the name should be *Yahweh* because they have heard the bad teaching concerning it.

First of all, the word *Jehovah* isn’t a Hebrew word—it is an English word. Hebrew doesn’t have vowels, so the vowels are added in English. Also, the Hebrew alphabet is not like the English alphabet. We write the Hebrew letters as *JHWH*, but they do not really look like that. Others will write the letters as *YHWH*. I will explain where this comes from.

Hebrew has only 22 letters, while our English alphabet has 26. Hebrew has neither a *J* or a *Y*. Likewise, the Greek used for the new testament has only 24 letters. Neither ancient Hebrew nor ancient Greek had capital letters either. While Hebrew and Greek have their own alphabets, the words are often written using our letters.

So, why the argument over *J* vs. *Y*? Now, the concordance writes the word as “yehovah” rather than “jehovah”. Likewise, some corrupt bibles use “Yahweh” from *YHWH*, using a “Y” rather than a “J”. It comes from German rationalists who will emphasize that Hebrew does not have a letter “J”. So, they want to put a “Y” instead (which Hebrew doesn’t have either). However, they aren’t consistent with many other Hebrew words when translating to English: Jerusalem, Joshua, Jericho, or Jonah. Why don’t these start with “Y”?

Where does the idea of using *J* come from? At one time, the Greek was translated into Latin and then into English. Latin used an *I* for both “I” and “J”.

If you use a concordance, you’ll notice that the Hebrew words will use a *Y* when writing the Hebrew word in English, yet write the words with *J* in the English translation: *y<sup>e</sup>rûshâlain* | *y<sup>e</sup>rûshâlayim* → Jerusalem. However, many Greek words begin with *H* which are translated into English with a *J*: *hierosolyma* → Jerusalem. Give attention to the fact that the original language is indexed rather than how those words are written in English.

Let’s see some other verses. Psalms 119 demonstrates each Hebrew letter.

**Psalms 119:73**

73 JOD. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

<sup>1</sup> See Section B.2 for advanced information on this word.



For consistency, this letter is translated to an English word starting with “J”. Other bibles might put “Yod”. Now, let’s see another:

<b>Psalms 68:4</b>
4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

“Jah” is a contracted form of “Jehovah”. Of course, corrupt bibles say this should be “Yah”. But then, we should consider this verse:

<b>1 Kings 17:1</b>
1 And Elijah the Tishbite, [who was] of the inhabitants of Gilead, said unto Ahab, [As] the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Elijah’s name comes from two words “El” and “Jah”. The latter is the same word as in Psalms 68:4. Yet, those same corrupt bibles do not change his name to “Eliyah”.

This demonstrates yet another distraction for believers today, and it is simply a lure to get them away from the *King James Bible*.

The same problem could occur in the Greek. Greek doesn’t have a letter “H”. Nonetheless, we say that the Greek word for hell is “hades”. Don’t worry about the source languages, and don’t listen to people who try to demonstrate that they are smarter than you. Just stick with the *King James Bible*. We have the bible in English with the words that God wanted in English don’t let a corrupt translation introduce confusion.

**A.4 The Need to Rightly Divide**

Even if you have a KJB, you need to know how to rightly divide God’s word:

<b>2 Timothy 2:15</b>
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Most bibles do not even translate the end of the verse this way. We’re not talking about dividing “truth” from “error”. We’re talking about dividing “truth” from “truth”. What does that mean? It is about dividing “prophecy” from “mystery”. Most babes in Christ have never even heard of that before.

The “mystery” part of the bible comes solely through Paul (in the books *Romans* through *Philemon*). The “prophecy” part of the bible is everything else. Most Christians have never heard of such a thing and will refuse to hear it!

Figure A.1 demonstrates right division and additional aspects of further maturity. The figure references this verse:

<b>2 Timothy 3:16</b>
16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

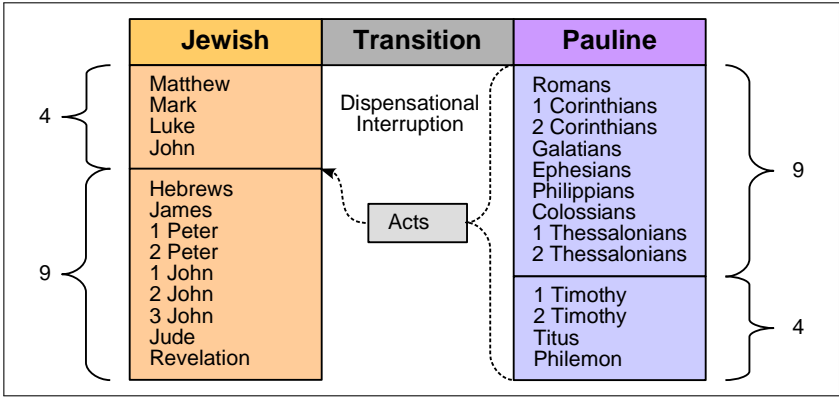
I hope you will look into these matters if they are unknown to you. Chances are that you won’t hear about them in your church. You can still read this book, but you may struggle with the content.

**A.5 Studying Advanced Bible Topics**

Once you have the right bible and you know how to rightly divide, you need to learn how to study and not just read. I’m going to be more helpful here since we will be doing that in this book. I will demonstrate how to study in a few areas of trying to understand an advanced topic.

<b>Ecclesiastes 12:12-13</b>
12 And further, by these, my son, be admonished: of making many books [there is] no end; and much study [is] a weariness of the flesh.
13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man.





(a) Structure of the New Testament

	Doctrine	Reproof	Correction	
His Coming	1 & 2 Thessalonians			
The Church	Ephesians	Philippians	Colossians	Meat for Adults
The Cross	Romans	1 & 2 Corinthians	Galatians	Milk for Babes

(b) Structure of Paul's Church Epistles

	Doctrine	Reproof	Correction	
His Coming	Revelation			
The Church	2 Peter	1, 2, & 3 John	Jude	Meat for Adults
The Cross	Hebrews	James	1 Peter	Milk for Babes

(c) Structure of the Hebrew Church Epistles

**Figure A.1:** (a) This diagram shows how the New Testament books are rightly divided. The book of *Acts* explains what happened to Israel during the transition to the dispensation of grace. Paul's books are divided into 9 church epistles and 4 pastoral epistles. The Jewish books are divided into 4 gospel accounts (or, leadership books) and 9 church epistles. (b) This diagram shows how Paul's church epistles are organized according to 2 Timothy 3:16. There is structure to the pastoral epistles, although it is not shown. (c) This diagram shows how the Hebrew epistles are similarly organized. The gospel accounts have a chronological structure, which is also not shown.

Verse 12 tells you that studying is a lot of work; it will wear you out. Verse 13 says that you need to read this whole book and not quit part way through. Next, the bible is going to tell you how to study!

<b>Isaiah 28:9-10</b>
9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.
10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

In order to grow up (and not be a babe drinking milk), you need to learn how to study topics where the verses are scattered.

<b>1 Corinthians 2:11-14</b>
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.



- 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

This confirms what *Isaiah* said: we compare spiritual things with spiritual. The bible defines what words mean by context. Sometimes you find the definition of a word elsewhere or by reading a group of verses. The Holy Ghost doesn't give you understanding by simply reading. It gives understanding by reading, re-reading, and further studying. Then the "aha!" moment might come. My explanations might "click in place" for you or they might not. If not, then you have work to do (rather than concluding that I am wrong).

## 2 Timothy 4:3-4

- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

Babes in Christ have itching ears. They want to be told what to believe and they want those things to be miraculous! They want to be part of the big crowd. But God's word often brings you into isolation from the larger group.

## Proverbs 29:1

- 1 He, that being often reprov'd hardeneth [his] neck, shall suddenly be destroyed, and that without remedy.

As you hear the truth and reject it, you harden your heart. You will see a lot of scriptures in this book. They might not make much sense at first. Studying will cause you to look at the verses in your bible and pondering them over time.



B

# Using a Concordance While Studying

A concordance is a great study aid if it is used correctly. A concordance is essentially an index of words in the Hebrew or Greek languages. For each word, there is

- a simplistic definition,
- an optional and possibly incomplete list of English words or phrases that are translated from the word, and
- a list of scripture references for each translated word or phrase.

Examples will be demonstrated in here, although I won't give a list of scriptures for each one.

A concordance is not a source of truth, and neither is a dictionary. The bible is the source of truth, and seeing how else a word is translated in the bible is the best way to gain understanding. If you are using a concordance to correct the bible, you are seriously off course. This is what some people with corrupt bibles do. If you have a *King James Bible*, you have a book that needs no correcting (assuming the publisher didn't introduce typographical mistakes).

You don't need to know Hebrew or Greek to use a concordance effectively. If you think learning those languages is going to give you better understanding of the bible, you are wasting your time. You could spend all of that time studying the English bible instead. If you learn from someone who goes to the Hebrew or Greek regularly, then you need a different teacher.

This appendix will give examples using Strong's concordance. There are other concordances. You should learn how to view words in a concordance and see the verses that each word occurs in. Learn how to use an on-line concordance since flipping around an actual book may be too tedious to be productive. You don't need to learn the source language words.

## B.1 God

"God" is translated from several Hebrew and Greek words and appears in English as "God", "GOD", "god", and "gods". The various source language words are identified in Table B.1 by their Strong's Concordance numberings. For "GOD" and "God", an estimate is given for the number of times each occurs. For "god(s)", only a "\*" is shown to indicate the usage. We will look at these shortly.

New testament usage provides good examples that the various Hebrew words all end up meaning the same things in English. When "god" or "gods" appears, it most often refers to angels and less frequently men.

"God" also shows up in our bible as part of various phrases where the source language has one or two words. In these cases, one of the words for "God" in Table B.1 is not in the source language. Here is a possibly incomplete list: God forbid, would (to) God, God save, house of God, being warned of God, answer of God, haters of God, taught of God, given by inspiration of God, lovers of God, God speed, and without God. In all of these cases, there isn't a word in the source language that corresponds to God. I didn't present those concordance entries in these cases. Also, there are cases where "God" is shown in brackets (or italics), which means it was added to the translation. In these cases, there is no source text word corresponding to what was added.

Table B.1: Words Translated as "God"

Strong	GOD	God	god(s)
H136		1	
H410		200	*
H426		70	*
H430	1	2200	*
H433		50	*
H3068	7		
H3069	302		
G1140			
G2316	1	1100	*
G2962		1	



The main takeaway from your studying should be that when you see “God” or “GOD”, it should denote the same thing. It shouldn’t change based upon the source word. Similarly, the meaning of “god(s)” in English is determined by context, not the source language word.

The most frequently occurring Hebrew word is:

**’ēlôhîym (H430)**

Plural of H433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative; angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

Much is made of the word being plural, but the equivalent Greek word is singular. This point was discussed in Subsection 2.7.1. The word also describes angels and is also translated “judge” and “ruler”. So, we should think of it as a description rather than a name.

The next word often occurs as part of “the most high God” or “God Almighty”, although it can occur on its own:

**’ēl (H410)**

Shortened from H352; strength; as adjective, mighty; especially the Almighty (but used also of any deity); God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in ‘-el.’

Here is another word related to the previous:

**’ēlôahh (H433)**

Probably prolonged (emphatic) from H410; a deity or the Deity; God, god. See H430.

This next word is Aramaic and only appears in those books with that as the source language: *Ezra* and *Daniel* (with one occurrence in *Jeremiah*).

**’ēlâh (H426)**

(Aramaic) corresponding to H433; God; God, god.

**y<sup>e</sup>hōvîh (H3069)**

A variation of H3068 (used after H136, and pronounced by Jews as H430, in order to prevent the repetition of the same sound, since they elsewhere pronounce H3068 as H136); God.

H136 and H3068 are usually translated LORD. But they are translated “God” or “GOD” when following “Lord”.

**’ădônây (H136)**

An emphatic form of H113; the Lord (used as a proper name of God only); (my) Lord.

Here is the only time H136 is translated “God”:

**Habakkuk 3:19**

19 The LORD God [is] my strength, and he will make my feet like hinds’ [feet], and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

Refer to Section B.2 for the concordance entry for H3068 since this is more frequently translated “LORD”. H3068 and H3069 are always translated using all capital letters, so we will sometimes see them translated as “GOD”. “GOD” usually occurs following “Lord” (i.e., “Lord GOD”), but not always. Here’s an example when H3068 occurs without following “Lord”:

**Genesis 6:5**

5 And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually.

The primary word for God in the new testament comes from G2316. It demonstrates the equivalence of all of the old testament words.

**theos (G2316)**

Of uncertain affinity; a deity, especially (with G3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:—X exceeding, God, god(-ly, -ward).



**kurios (G2962)**

From *kuros* (supremacy); supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title):— God, Lord, master, Sir.

Here is the only occurrence of G2962 when translated as “God”:

**Acts 19:20**

20 So mightily grew the word of God and prevailed.

H430 and G2316 each appear once as “GOD” because the word occurs in the quotation of a title or in an inscription:

**Deuteronomy 28:58**

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

**Acts 17:23**

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

See the study guide “The English Bible” [6] for more information on the usage of all capital letters.

## B.2 Lord

“Lord” is translated from several Hebrew and Greek words and appears in English as “Lord”, “LORD”, “lord”, and “lords”. The various source language words are identified in Table B.2 by their Strong’s Concordance numberings. For “LORD” and “Lord”, an estimate is given for the number of times each occurs. For “lord(s)”, usually only a “\*” is shown to indicate the usage. You can gain further understanding from these lower-case words because they exemplify what “lord” means.

In the old testament, “LORD” and “Lord” consistently refer to the LORD, or God’s image. In the new testament, “Lord” consistently refers to Jesus, unless it is quoting the old testament. The conclusion should be the same as the main content of this study guide: both Lords are the same, although we can note distinctions.

Words that appear as “lord” or “lords” refer to men in general. It is possible that “lord(s)” could be capitalized because it begins a quotation, but I don’t have an example of one.

Here are the concordance entries for the words in Table B.2:

**y<sup>e</sup>hōvāh (H3068)**

From H1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God; Jehovah, the Lord. Compare H3050, H3069.

**yāhh (H3050)**

contraction for H3068, and meaning the same; Jah, the sacred name; Jah, the Lord, most vehement. Compare names in ‘-iah,’ ‘-jah.’

**’ădônây (H136)**

An emphatic form of H113; the Lord (used as a proper name of God only); (my) Lord.

This word says that it is related to *adon* (i.e., H113). It is used for God, but as a title, acknowledging his position. While H136 says that it is only used for God, it is clearly used once where it does not:

**Ezra 10:3**

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

**Table B.2:** Words Translated as “Lord”

Strong	LORD	Lord	lord(s)
H113		27	*
H136	6	430	1
H3068	6500	3	
H3050	48		
H4756		2	*
G1203		5	
G2960		2	
G2961		1	*
G2962	6	705	*
G4462		1	

**'ādôn (H113)**

From an unused root (meaning to rule); sovereign, i.e., controller (human or divine); lord, master, owner. Compare also names beginning with "Adoni-".

**mârê' (H4756)**

(Aramaic) from a root corresponding to H4754 in the sense of domineering; a master; lord, Lord.

**Side Study B.1: One Lord**

Let's see that the Hebrew words translated as "LORD" or "Lord.. are really the same. Consider these verses:

**Psalms 113:1**

1 Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

These words were translated "LORD": H3050 (*yâhh*), H3068 (*y<sup>e</sup>hōvâh*), and H3068 (*y<sup>e</sup>hōvâh*) again.

**Psalms 130:3**

3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

These words were used: H3050 (*yâhh*) and H136 (*'ădônây*).

**Psalms 135:3**

3 Praise the LORD; for the LORD [is] good: sing praises unto his name; for [it is] pleasant.

These words were used: H3050 (*yâhh*) and H3068 (*y<sup>e</sup>hōvâh*).

**Isaiah 10:16**

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

These words were used: H113 (*'ādôn*) and H3068 (*y<sup>e</sup>hōvâh*). It is very interesting that H3068 is not shown in all capital letters. Table B.2 says that this occurs two other times.

All of these verses demonstrate that the same words are describing the same person.

Consider this verse:

**Psalms 110:1**

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

There are two different Hebrew words here (H3068 and H113). Let's see this verse quoted in the new testament:

**Acts 2:34**

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

Now, both words are translated from the same Greek word (G2962). The translators have used capitalization to mimic what was in the old testament. That is what this study guide is helping to reveal to you.

**kurios (G2962)**

From *kuros* (supremacy); supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title):— God, Lord, master, Sir.

**kuriakos (G2960)**

From G2962; belonging to the Lord (Jehovah or Jesus):—Lord's.

**kurieuō (G2961)**

From G2962; to rule:—have dominion over, lord, be lord of, exercise lordship over.

**rhabboní | rhabbouní (G4462)**

Of Chaldee origin; corresponding to G4461:—Lord, Rabboni.

Several words are translated as “lord” and are never capitalized: H1167, H1376, H5633, H7229, H7261, H7991, H8269, G2634, and G3175. These are not shown in Table B.2.

Sometimes a word can be inserted by the translators. In that case, the word will be in brackets (or italics), and there is no Strong’s number:

#### Exodus 33:9

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood [at] the door of the tabernacle, and [the LORD] talked with Moses.

Good searching software should still find these words when searching the bible text. But you won’t find them if you search by concordance numbers.

The fact that a few words (H136, H3068, and G2962) can be translated as “Lord” or “God” tells you of the strong equivalence. Of course, rigorous study can reveal the distinctions.

### Side Study B.2: The Concordance Isn’t Truth

Let’s look at the other Hebrew words related to Jehovah and a verse that uses each:

#### **y<sup>e</sup>hōvâh yir’eh (H3070)**

From H3068 and H7200; Jehovah will see (to it); Jehovah-Jireh, a symbolical name for Mount Moriah; Jehovah-jireh.

#### Genesis 22:14

14 And Abraham called the name of that place Jehovahjireh: as it is said [to] this day, In the mount of the LORD it shall be seen.

#### **y<sup>e</sup>hōvâh nissîy (H3071)**

From H3068 and H5251 with the pronominal suffix; Jehovah (is) my banner; Jehovah-Nissi, a symbolical name of an altar in the Desert; Jehovah-nissi.

#### Exodus 17:15

15 And Moses built an altar, and called the name of it Jehovahnissi:

#### **y<sup>e</sup>hōvâh tsidqênû (H3072)**

From H3068 and H6664 with pronominal suffix; Jehovah (is) our right; Jehovah-Tsidkenu, a symbolical epithet of the Messiah and of Jerusalem; the Lord our righteousness.

While this word is in the concordance, it does not occur in the source text of our bible. Instead we find a verse with the two words that are supposed to be combined: H3068 (“THE LORD”) and H6664 (“OUR RIGHTEOUSNESS”):

#### Jeremiah 23:6

6 In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

#### **y<sup>e</sup>hōvâh shâlôm (H3073)**

From H3068 and H7965; Jehovah (is) peace; Jehovah-Shalom, a symbolical name of an altar in Palestine; Jehovah-shalom.

#### Judges 6:24

24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it [is] yet in Ophrah of the Abiezrites.

#### **y<sup>e</sup>hōvâh shâmmâh (H3074)**

From H3068 and H8033 with directive enclitic; Jehovah (is) thither; Jehovah-Shammah, a symbolic title of Jerusalem; Jehovahshammah.

This word does not occur in our bible either. Again, we find a verse with the two words that are supposed to be combined: H3068 (“The LORD”) and H8033 “is there”.

**Ezekiel 48:35**

35 [It was] round about eighteen thousand [measures]: and the name of the city from [that] day [shall be], The LORD [is] there.

So, we have two entries in the concordance with 0 entries in the *King James Bible*. The likely explanation is that these words occur in corrupt bibles. So, Strong's concordance is an index of words found in the bible as well as some words that do not! Apparently, corrupt bibles have corrupted the concordance.

**B.3 Word**

Here is another tedious concordance exercise. One of Jesus' titles is the "Word". This only occurs in the new testament. A trinity teacher might say that he is called this because he is the spokesman for God. We'll look at why that might be said and why it is probably not a good description. First, let's see how various words are translated as "word". This is a common word and the study of it will get a little overwhelming. So, let's see a verse and the concordance entry for the word translated "word".

**Genesis 15:1**

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward.

**dâbâr (H1697)**

From H1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause; act, advice, affair, answer, X any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune(-ication), + concern(-ing), + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, (evil favoured-) ness, + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, (no) thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some (uncleanness), somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what(-soever), + wherewith, which, word, work.

So H1697 is translated a lot of different ways. Many of them essentially mean "something said".

Here is another Hebrew word that is translated as "word":

**'êmer (H561)**

From H559; something said; answer, X appointed unto him, saying, speech, word.

Whenever you are in the OT, you might find words in Aramaic. These are usually in *Daniel* or *Ezra*. I'll give the concordance entry and move on.

**millâh (H4406)**

(Aramaic) corresponding to H4405; a word, command, discourse, or subject; commandment, matter, thing, word.

Here are many other words translated as "word(s)":

**peh (H6310)**

From H6284; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to; accord(-ing as, -ing to), after, appointment, assent, collar, command(-ment), X eat, edge, end, entry, + file, hole, X in, mind, mouth, part, portion, X (should) say(-ing), sentence, skirt, sound, speech, X spoken, talk, tenor, X to, + two-edged, wish, word.

**'imrâh | 'emrâh (H565)**

The second form is the feminine of H561, and meaning the same; (something said); commandment, speech, word.

**millâh | milleh (H4405)**

From H4448 (plural masculine as if from the second form); a word; collectively, a discourse; figuratively, a topic; + answer, by-word, matter, any thing (what) to say, to speak(-ing), speak, talking, word.

**'ômer (H562)**

The same as H561; (something said); promise, speech, thing, word.

**dôber | dibbêr (H1699)**

From H1696 (in its original sense); a pasture (from its arrangement of the flock); fold, manner.

**pithgâm (H6600)**

(Aramaic) corresponding to H6599; a word, answer, letter or decree; answer, letter, matter, word.

Now in the NT, we'll start with a verse of interest and then see the concordance entry:

**John 1:1**

1 In the beginning was the Word, and the Word was with God, and the Word was God.

All three instances come from the same Greek word:

**logos (G3056)**

From G3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e., Christ):—account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

Looking at how the word is translated, it translated as “speaker” one time.

For completeness, here are more NT words translated “word”:

**rhēma (G4487)**

From G4483; an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever:—+ evil, + nothing, saying, word.

**logikos (G3050)**

From G3056; rational (“logical”):—reasonable, of the word.

**apangellō (G518)**

From G575 and the base of G32; to announce:—bring word (again), declare, report, shew (again), tell.

**epō (G2036)**

A primary verb (used only in the definite past tense, the others being borrowed from G2046, G4483, and G5346); to speak or say (by word or writing):—answer, bid, bring word, call, command, grant, say (on), speak, tell. Compare G3004.



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## Conclusion

God has progressively revealed who he is over time and throughout the bible. He had a plan to make a creation and dwell in it. He took a form and created everything. He has dwelt with others that look like him: angels and men. Since God's image couldn't die, he manifested that image as a mortal man born of a woman. He completed his mission by dying for sin and has been raised again to immortality. God will dwell in his creation with man forever.

When you encounter the trinity teaching, you need to understand the distinctions between what the bible teaches and what the trinity teaching declares. While you can find some similarities with the trinity, there are huge distinctions. Here are several:

1. Before anything is created, there is only one person called God. The trinity teaches that there are three persons already.
  2. The Spirit of God is part of God and is not a person. The trinity teaches that the Spirit of God is a person.
  3. The bible uses the phrases (1) "God the Father", (2) "the Son of God", and (3) "the Spirit of God". There are some others. The trinity typically adds the phrases "God the Son" and "God the (Holy) Spirit". These phrases do not occur in scripture. They contradict the possessive nature of phrases #2 and #3.
  4. There was a point in time that God took on the title of "the Father" and his image took on the title of "the Son (of God)". The trinity teaches that Jesus is the eternal Son. This is predominately because the claim is that he was a person before the creation. But claiming him to be the eternal Son still defies what the scripture clearly declares.
  5. The bible clearly refers to God with singular pronouns. The trinity teaching commonly refers to all three persons with singular pronouns, attempting to declare unity. This is bad grammar and inconsistent with what scripture means: *he* means one person.
  6. *God* always refers the one person called "God" and is often clarified in the new testament by being followed by "the Father". When Jesus is referred to as "my Lord and my God", this is declaring him to be the Father. The trinity teaching will dance around this declaration by saying things like "the Father and Jesus are both God because they share divine essence." It will also state that there is equality, but it probably doesn't really mean that the Son is the Father.
  7. The LORD is God's image in the old testament. The trinity will probably not declare this. Most don't understand that God had an image in the old testament. They will say that God took a form to appear to men, but that he is simply a spirit without a body. Jesus is declared to be the Lord (from heaven) to make the connection.
  8. The LORD talks to Jesus through time using the scripture. Both are not present because Jesus is the LORD. The trinity will treat such passages as two persons being present. This might be described as Jehovah (LORD) the Father speaking to Jehovah (Lord) the Son in spite of the scripture stating nothing like this.
  9. Jesus, as a man descended from Adam, has significant distinctions compared to the LORD. The LORD and God were not distinguished as two persons. Both were never joined by "and". Simply "LORD God" would occur. Jesus and God are distinguished as two persons often being joined by "and", yet declared to be one and the same.
  10. *Godhead* means "divine" is not a synonym for "the trinity".
- I hope you can find out God unto perfection. The bible declares him in that way. See what you can conclude on your own.



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## Reference Materials

All materials were developed by Tom Wilson and are available via <https://thechurchoforlando.org>.

[1] *Biblical Time*, e-book; First Edition, TBD

[2] "A Berean Inquiry into the Trinity", a video study series with the following sessions:

- 1 - "What Is Taught", 5/22/23.
- 2 - "Who Is a Person", 5/22/23.
- 3 - "God the Father", 5/24/23.
- 4 - "The Spirit of God", 5/24/23.
- 5 - "The Word of God", 5/26/23.
- 6 - "The LORD", 5/26/23.
- 7 - "The Son of God", 5/28/23.
- 8 - "Closing Arguments", 5/28/23.

[3] "Does Godhead Mean Trinity?", a video study in the "Tradition or Truths?" collection; 11/11/22.

[4] *The Biblical Angels*, e-book; First Edition, Revision A, 8/8/24

[5] *The Biblical Creation*, e-book; First Edition, 1/1/24

[6] *The English Bible*, e-book; First Edition, TBD

[7] "Understanding God", a video study series with the following sessions:

- 1 - "The Revelation of God", 11/1/23.
- 2 - "God's Image", 11/1/23.
- 3 - "Bringing It to Perfection", 11/4/23.

# Index of Bible Verses

This index of bible verses is provided so that you can quickly find where passages appear. The index is organized by book name. Each book name is followed by an ordered list of chapters, followed by the verse(s) cited. Each reference is followed by the page(s) on which it appears. In the soft copy, the page numbers are hyperlinks. Boldface page numbers, if any, refer to references to verses rather than quoted verses.

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Tom Wilson has assembled an extensive collection of scriptures that explains who God tells us that he is. The next time someone is telling you things about God, use this study aid to better understanding if he is telling you the fullness of what the bible says.

There is also an extensive index of scripture references so that you can find where certain passages are discussed in the presentation of the topic. All this information is put at your fingertips because God wants his people to know and understand him.

Do you have faith to believe what God says? Or will you be faint and bow to the common tradition? Prove yourself today!

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