

The identity of Jesus Christ—the "Son of the Father"—presents a profound theological convergence when viewed through the lenses of the Western **King James Version (KJV)** and the **Ethiopian Orthodox Tewahedo scriptures** (written in Ge'ez).

While both scriptural traditions share a core foundational framework regarding Christ's divinity, the Ethiopian tradition expands significantly. Its broader, unique biblical canon (which includes texts like *1 Enoch* and *The Book of Jubilees*) and its particular Christology provide a uniquely descriptive layer to the Son's cosmic profile.

1. The Existence (Pre-Existence & Incarnation)

According to the KJV

The King James text strongly underscores the *eternal pre-existence* of the Son—He did not begin at Bethlehem.

- **The Eternal Word:** *"In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh, and dwelt among us..."* (John 1:1, 14).
- **Pre-dating Creation:** *"And he is before all things, and by him all things consist."* (Colossians 1:17).

According to the Ethiopian Scriptures

The Ethiopian tradition fiercely champions the concept of **Tewahedo** (a Ge'ez word meaning "made one" or "unified").

- **Two Births, One Person:** Ethiopian theology asserts that the Son has two distinct births: He was begotten of the Father before all ages without a mother, and born of the Virgin Mary in time without a human father.
- **The Tewahedo Mystery:** Unlike Western post-Reformation views that heavily emphasize two separate natures (divine and human) acting in one person, the Ethiopian scriptures view the incarnation as a perfect, seamless blending where the divine and human natures perfectly united into *one single nature*—without separation, mixing, or alteration.

2. The Glory

According to the KJV

In the KJV, the Son's glory is framed as the visible manifestation of the invisible Godhead, temporarily veiled in flesh but ultimate in its cosmic reality.

- **The Express Image:** He is described as *"the brightness of his glory, and the express image of his person..."* (Hebrews 1:3).
- **Pre-Temporal Glory:** Christ speaks of *"the glory which I had with thee before the world was."* (John 17:5).

According to the Ethiopian Scriptures

Because the Ethiopian Bible uniquely includes **1 Enoch** (which survives in its entirety *only* in Ge'ez), the imagery of the Son's glory takes on a highly vivid, apocalyptic splendor.

- **The Son of Man / The Elect One:** In the *Similitudes of Enoch* (1 Enoch 46), the Son is envisioned alongside the "Ancient of Days" (God the Father). He possesses a glory that outshines the sun, seated on a throne of cosmic majesty, hidden from the world before

creation but revealed to the righteous.

3. The Power and Authority

According to the KJV

The KJV grants the Son absolute sovereignty over both the physical and spiritual realms.

- **All-Encompassing Authority:** After His resurrection, Jesus declares, *"All power is given unto me in heaven and in earth."* (Matthew 28:18).
- **Sovereignty Over Evil:** He is seated *"Far above all principality, and power, and might, and dominion..."* (Ephesians 1:21).

According to the Ethiopian Scriptures

The authority of the Son in Ethiopian texts is heavily tied to cosmic justice and the subjugation of fallen spiritual powers.

- **Toppling Earthly and Spiritual Monarchs:** In the Ethiopian *1 Enoch*, the Son of Man is explicitly designated as the one who will *"raise up the kings and the mighty from their seats, and the strong from their thrones... and break the teeth of the sinners."* (1 Enoch 46:4).
- **The Final Judge:** He holds the supreme authority to open the secret treasures of righteousness and judge both angels and men alike.

4. The Character and Attributes

Attribute	King James Version Focus	Ethiopian Scripture / Tewahedo Focus
Co-Equality	Equal in essence: <i>"I and my Father are one."</i> (John 10:30). He does not grasp for equality because it is inherently His (Philippians 2:6).	Equal in time/essence: The liturgy states the Father is not "older" than the Son. He receives the fullness of the Godhead eternally.
Righteousness	The Sinless Advocate: He is <i>"Jesus Christ the righteous"</i> (1 John 2:1), acting as the flawless high priest who understands human weakness (Hebrews 4:15).	The Fountain of Righteousness: In <i>1 Enoch</i> , righteousness doesn't just describe Him; it <i>dwells</i> with Him. He is the very source from which all cosmic order flows.
Humility vs. Sovereignty	The Suffering Servant: Highly emphasizes His choice to "empty Himself" and take the form of a servant (Philippians 2:7).	The Glorified Victor: While recognizing His human sufferings, the focus remains fiercely locked on His immediate victory over corruption, making mortal flesh immortal.

Summary Comparison

The KJV provides the foundational, canonical baseline: The Son is the co-equal, co-eternal

Second Person of the Trinity who stepped into time, died for humanity's redemption, and was highly exalted back to the right hand of the Father.

The Ethiopian Scriptures expand the cosmic scale: Through the concept of *Tewahedo*, they emphasize a dynamic, indivisible union of Christ's divinity and humanity. Furthermore, through their expanded canon, they give us a view of the Son as a pre-cosmic, hidden Messiah who holds absolute authority to judge human empires and fallen cosmic watchmen alike.