

The Cover

Ary Scheffer (10 February 1795 – 15 June 1858), French painter of Dutch and German extraction, was born in Dordrecht.



Ary Scheffer – A Self Portrait

After the early death of his father Johann Baptist, a poor painter, Ary's mother Cornelia, herself a painter and daughter of landscapist Arie Lamme, took him to Paris and placed him in the studio of Pierre-Narcisse Guérin. When Scheffer left Guérin's studio, Romanticism had come into vogue in France, with such painters as Xavier Sigalon, Eugène Delacroix and Théodore Géricault. Scheffer did not show much affinity with their work and developed his own style, which has been called "frigidly classical".

Scheffer often painted subjects from literature, especially the works of Dante, Byron and Goethe. Two versions of *Dante and Beatrice* and have been preserved at Wolverhampton Art Gallery, United Kingdom, and Museum of Fine Arts, Boston, USA. Particularly highly praised was his *Francesca da Rimini* painted in 1836. Ary Scheffer's popular Faust-themed paintings include *Margaret at her wheel*; *Faust doubting*; *Margaret at the Sabbat*; *Margaret leaving church*; *The garden walk*, and *Margaret at the well*. In 1836, he painted two pictures of Goethe's character *Mignon*.

He now turned to religious subjects: *Christus Consolator* (1836) was followed by *Christus Remunerator*, *The shepherds led by the star* (1837), *The Magi laying down their crowns*, *Christ in the Garden of Olives*, *Christ bearing his Cross*, *Christ interred* (1845), *St Augustine and Monica* (1846) and this one *Temptation of Christ*, 1854

His *Christus Consolator*, lost for 70 years, was rediscovered in a janitor's closet in Gethsemane Lutheran Church in Dassel, Minnesota in 2007. It has been restored and is on display at the Minneapolis Institute of Arts.

Scheffer was also an accomplished portrait painter. His subjects included composers Frédéric Chopin and Franz Liszt, the Marquis de la Fayette, Pierre-Jean de Béranger, Alphonse de Lamartine, Charles Dickens, Duchess de Broglie, Talleyrand and Queen Marie Amélie.

After 1846, he ceased to exhibit. His strong ties with the royal family caused him to fall out of favour when, in 1848, the Second Republic came into being. Shut up in his studio, he produced many paintings that were only exhibited after his death, which took place at Argenteuil on the 15th of June 1858. He is buried in the Cimetière de Montmartre.

The works first exhibited posthumously include *Sorrows of the earth*, and the *Angel announcing the Resurrection*, which he had left unfinished. By the time of his death, his reputation was damaged: though his paintings were praised for their charm and facility, they were condemned for poor use of color and vapid sentiment.

Scheffer was married to the widow of General Baudrand. His brother Hendrik, born at the Hague on 27 September 1798, was also a prolific painter. Scheffer was made commander of the Legion of Honour in 1848, that is, after he had wholly withdrawn from the Salon.

Authors Note

In one of my "previous lives," circa 1954-1964, I was a part time Professional Musician, attending the University of Washington School of Music, 1955-57. While there, as part of my A&S curriculum I took Art History. In this course I obtained an appreciation for art including Egyptian and Assyrian; little realizing that in my "final life" (defined as Eternal Life) this information would be put to use as illustrations in future writings. Oh by the way I switched majors to Math/Physics in 1957-61, 64, so I could make a living. After an almost abortive conversion to Christ in 1961, I was baptized in an Alaskan Lake in Sept. of 1964, then, we, my wife Pat, & 3-4 kids started Seminary in 1969-71. At seminary, in Portland Ore., I was able to consult for my previous employer, Kappa Systems of Colorado Springs, Co.

The Names, Titles, And Attributes Of God

A Compilation From Many Sources

By Rev. Norman E. Carlson

ISBN-13: 978-1519476470

ISBN-10: 1519476477

PREFACE

This book was originally set up to be an Appendix to my Systematic Theology Vol 1 Prolegomena - Bibliology and Theology Proper. As it grew in Girth, it was decided to make it into a small book for distribution world-wide.

Thanks be to God and thanks go to all the contributors: Lambert Dolphin, Richard Young, Dr. Ray C. Stedman, Dr. Daniel Wallace, Helen Fryman, Zev Isaacs, of the Messianic Jewish Bible Society Inc., Dr. Robert Cornuke (one of our Directors) and President of Base Institute Inc., Larry Pierce (The author and sustainer of The ONLINE BIBLE, which we give to all our students, along with our textbooks.). Finally, my praise is to God for providing two sustainers for our fledgling Bible College: Mrs. Shirley Fischer and Dr. Fredric Herman. These two gave liberally to provide the equipment and a new very quiet domicile with a larger office, two bathrooms, a larger livingroom, and a great view. We have published 21 books since Nov 25, of 2013. These actually were written from 1973 to the present, but never published until recent times. (Not published except for various CDs, DVDs, and printed copies given to students over the years.)

These Names, Title, and Attributes of God are given (by me, NEC) in the Original Greek Aramaic, or Hebrew, along with English translation (often transliterated) with Bible Reference(s) and often partial and sometimes complete verse listed in the original language along with an English translation, and comments. These appear in an alphabetized list of 235 Names Titles and Attributes of God from the New and Old Testaments, Finally, There is a sermon outline preached several times (in Alaska and Colorado) in several churches. This message is using the methodology of Dr. A. B. Whiting And Dr. Milton Jones, But is a combination of a Textual and a Topical Expository Message^a.

The folks mentioned above have not been contacted for the use of there materials except for Dr. Cornuke, but all was obtained either from the web or from my own library (4000+ volumes).

By the time our readers have finished this book, they should have a deeper understanding of God, and a better knowledge for use in Preaching, Teaching, and Evangelizing the lost.

Finally, I must thank my wife Pat of 58 ½ years, for her patience and sacrifice of her time allowing me to continue in my pursuits of learning, writing, teaching and preaching the Word of God.

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^a EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs.

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The Names Of God By NEC

OLD TESTAMENT NAMES FOR GOD

ELOHIM.....אֱלֹהִים Gen 1:1, . . . Mal 3:18 meaning "God", a reference to God's power and might. (2249 times)

ADONAI.....אֲדֹנָי Gen 18:12, , Mal 3:1 meaning "Lord", usually a reference to the Lordship of God. (Occurs 287 times) This Title/Name is substituted (Heb q'e, קָרִי ("[what is] read")) for the tetragrammeton יהוה in Jewish services. "This way of marking the text by adjusting the vowels only is known as a *qere perpetuum* (see more below). Another example of an important *qere perpetuum* in the text of the Bible is the name of the God of Israel – יהוה (cf. Tetragrammaton) – which is marked with the vowels of אֲדֹנָי *adonai* (meaning "my Lord") rather than with its own vowels. (Sometimes it is marked with the vowels of אֱלֹהִים *Elohim*.) Qere perpetuum.”^a

JAH.....יְהִי ...Ex 15:2, , , Isa 38:11.....(Occurs 45 times separately + 4 times conjoined) Note the words of praise to Jah in Psm 150:1 and 6; Hallelu-Jah - יְהִי - הַלְלֵהוּ - יְהִי. הַלְלֵהוּ - יְהִי occurs singularly also in Psalm 150:6. The Hebrew verb הַלְלֵהוּ Is a Piel Imperative 2PI; “You be caused to Praise {> (הַלְלֵהוּ)} JaH”. The Greek word used to translate this word is actually a partial transliteration. Somewhere in the textual past the first letter had a ‘hard’ breathing an ‘h’ sound, (as expressed by Hebrew Christians post 96 AD the accepted date for John’s writing of the book of The Revelation) (a raised backward comma ‘), preceding the first letter alpha. The Greek word should have been written ἈΛΛΗΛΟΥΙΑ. However, since breathings and most diacritical marks were left out of the original Greek Manuscripts; this is a moot point. This word occurs only 4 times in the N.T., all in The Book of the Revelation of Jesus Christ; Re 19:1, 3, 4, 6.

JEHOVAH--YAHWEH..יהוה...Gen 2:4, , Mal 4:5. A Name with a Title for God. (The Existing One) (Occurs 6519 times)

JEHOVAH-MACCADESHEM...מְקַדְּשָׁם...Exodus 31:13 meaning "The Lord thy sanctifier"

JEHOVAH-ROHI יהוה רועי Psalm 23:1 meaning "The Lord my shepherd"

JEHOVAH-SHAMMAH יהוה שָׁמָּה Ezekiel 48:35 meaning "The Lord who is present"

JEHOVAH-RAPHA....רַפָּאֵהוּ...Exodus 15:26 meaning "The Lord our healer"

^a See: NEC, *AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES*, Section 01.13.02 Qere Perpetuum

JEHOVAH-TSIDKENU יהוה צדקנו Jeremiah 23:6
 meaning "The Lord our Righteousness"

JEHOVAH-JIREH יהוה יראה Genesis 22:13-14
 meaning "The Lord Will Provide"

JEHOVAH-NISSI. יהוה נסי.....Exodus 17:15
 meaning "The Lord our Banner"

JEHOVAH-SHALOM יהוה שלום Judges 6:24
 meaning "The Lord Is Peace"

JEHOVAH-SABBAOTH יהוה צבאות Isaiah 6:1-3
 meaning "The Lord of Hosts"

JEHOVAH-GMOLAH יהוה - גמול Jeremiah 51:6
 meaning "The Lord of Recompense"

EL-ELYON.. אל עליון .Gen 14:18-20 - Psm 107:11, [Isa14:14] Aramaic אֱלֵהּ
 (עֲלֵא) Dan 3:26 -7:25; θεος υψιστοςMrk 5:7, Heb 7:1.
 meaning "The Most High God"

EL-ROI.. אל ראי - ר' ..Gen 16:13 God Of Seeing

**EL-SHADDAI... אל שדי ..Gen 17:1 Joel 1:15; Παντοκροτωρ LXX Job 5:17, 8:5,
 11:7,15:25, , . . 34:12. 2 Cor 6:18, . . Rev 21:22. "God Almighty, Almighty"**

EL-OLAM... אל עולם.....Isaiah 40:28-31
 "Everlasting God"

**Alphabetized Names, Titles And Attributes Of God. NEC
Father, Son, Holy Spirit**

-A-

1. **AVENGER** נִקְמָה Lev 26:25, . . . -Na 1:2, εκδικησις, εκδικος..Luk 8:7, Ro 13:4, 1Ths.4:6, 1 Pet 2:14
2. **AB** אָבִיךָ (your) **FATHER** > אָב Deu 32:6; Jer 3:4,1, 31:9; Isa 63:16,16, 64:7; Mal 1:6, 2:10. πατηρ Mt 5:16,45,48; Mt 6:1, 4, 6, 8, 9, 14, 15. Αββα..of Aramaic origin 02 aba; TDNT-1:5,1; n AV-Abba 3; Abba =" father" 1) father, customary title used of God in prayer. Whenever it occurs in the New Testament it has the Greek interpretation joined to it, that is apparently to be explained by the fact that the Chaldee ABBA through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek speaking Jews added the name from their own tongue. {#Mr 14:36 Ro 8:15 Ga 4:6}
3. **ADVOCATE** παρακλητος 1 Jo 2:1 [defense attorney]
4. **ALMIGHTY** יְיָ (Shaday)..Ru 1:20., , , Joel 1:15 παντοκρατωρ Rev 1:8. This term is also used in LXX παντοκρατορος and παντοκρατωρ e.g. Job 8:5, 11:7, 22:17, 22:25, . . .
5. **ALMIGHTY GOD** יְיָ אֱלֹהִים Gen 17:1, . . Eze 10:5 θεος παντοκρατωρ Rev 4:8, 11:17, 15:3, 16:7, 14, 19:6, 15, 21:22.
6. (the) **ALL AND IN ALL** τὰ πάντα καὶ ἐν πᾶσιν Colossians 3:11
7. (the) **ALPHA.AND THE OMEGA** τὸ Ἄλφα καὶ τὸ Ὠ Revelation 1:8, 11, 21:6, 22:13. See **BEGINNING, END, and OMEGA.**
8. **AMEN** Adv אָמֵן: (So be it) . Noun M אָמֵן אֱמִנָה: with n f; {**See TWOT on 116 '116e'**} AV-faithfulness 18, truth 13, faithfully 5, office 5, faithful 3, faith 1, stability 1, steady 1, truly 1, verily 1; 49 1) firmness, fidelity, steadfastness, steadiness : Perfect Faithfulness Is 25:1† Revelation 3:14
9. (and) **ANCIENT OF DAYS** יְעִתִּיק יוֹמִין Daniel 7:9
10. **ANOINTED ONE** מְשִׁיחוֹ Psalm 2:2
11. **APOSTLE** τον Αποστολον και Αρχιερα της ομολογιας ημων Ιησουν (Χριστον)^a . . . “the Apostle and (great) High Priest of our confession, Jesus Christ”. Hebrews 3:1 Please note that Christ = Χριστον is not Jesus’ last name but is one of His Titles – The Anointed One Of God. See Psalm 2:2 Anointed One.
12. **ARM OF THE LORD** זְרוֹעַ יְהוָה Isaiah 53:1

^a Χριστον appears in the Compiled Byzantine text (BYZ), but is absent from the Wescott & Hort (WH).

13. **AUTHOR OF ETERNAL SALVATION** αιτιος σωτηριας αιωνιου Hebrews 5:9
14. **AUTHOR (AND FINISHER) OF OUR FAITH** τον της πιστεως αρχγον και τελειωτην Hebrews 12:2
- B-
15. **(THE) BEGINNING AND THE END** ή αρχή και τὸ τέλος Revelation 21:6
See ALPHA, OMEGA, and END.
16. **BEGINNING OF GOD'S CREATION** ο αμην ο μαρτυς ο πιστος και αληθινος η αρχη της κτισεως του Θεου Rev. 3:14 . . . *(These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*
17. **BISHOP OF SOULS** τον ποιμεν και επισκοπον των ψυχων υμων , , , The Shepherd and Bishop of your Souls”†. 1 Peter 2:25
18. **BLESSED and ONLY POTENTATE (RULER)** ο μακαριος και μονος δυνατης ο Βασιλευς των Βασιλευοντων και Κυριος των Κυριευοντων, The Blessed and Only Potentate, The King of Kings And LORD OF Lords 1 Timothy 6:15
See LORD of LORDS and also King of Kings.
19. **BRANCH OF RIGHTEOUSNESS** הַקָּדוֹשׁ הַיְמָנִי Jeremiah 33:15
20. **(for He is the)BREAD OF GOD** ο γαρ αρτος του Θεου John 6:33
21. **(The) BREAD OF LIFE** ο αρτος της ζωης John 6:35
22. **BREATH OF LIFE** דְּמֵת חַיִּים Genesis 2:7, Πνευμα ζωης (Spirit of Life) Revelation 11:11
23. **BRIDEGROOM** הַחָתָן Here a simile “and as (the) bridegroom rejoices over the bride, so shall your God rejoice over you”. Isaiah 62:5 . . . **Νυμφιος** Mat 25:5, 6, 10; Mrk 2:19², 20; Luk 5:34-35; Joh 3:29; Rev 18:23.
24. **BRIGHTNESS OF GLORY** απανγασμα της δοξης Heb 1:3
- C-
25. **CAPTAIN (Prince)OF SALVATION** τον αρχηγον της σωτηριας Hebrews 2:10
26. **CARPENTER** τεκτων Like his stepfather Joseph, prior to His Baptism by John the Baptiser Mark 6:3
27. **CHIEF, PRINCE, AUTHOR** Heb 12:2 <747> αρχηγος archegos *ar-khay-gos* from [746](#) and [71](#); TDNT-1:487,81; adj AV-prince 2, captain 1, author 1; 4; 1) the chief leader, prince, 1a) of Christ, 2) one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer,3) the author (and finisher of our Faith)

28. **CHIEF SHEPHERD** ἀρχιποιμενος 1 Peter 5:4
29. **(MY) CHOSEN (ELECT)** בְּחֵירָיִי Isaiah 42:1
30. **CHRIST** Χριστος Anointed (of God) Matthew 22:42
31. **CHRIST OF GOD** Χριστον του Θεου Luke 9:20
32. **CHRIST THE LORD** Χριστος Κυριος Luke 2:11
33. **THE CHRIST THE SON OF GOD, THE ONE WHO LIVES** ο Χριστος ο υιος του Θεου του ζωντος Matthew 16:16 This was spoken by Peter at a source for the Jordan River near Cesarea Philippi. Notice the cave structures in the rocks behind the water. In the first Century A.D. these contained Idol statues. They were the 'dead' gods! See Figure 01.01, below.



Figure 01.01. A Source For The Jordan River Near Cesarea Philippi, Where Mat 16:13-18 Took Place.

Picture Courtesy of "The River Jordan", © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 11.

Please note the many niches in the cliff-side. These would have contained idols for the various cultic practices. Is it any wonder that Peter's response (in Greek to accommodate his Aramaic speech)) is so emphatic?

Is that Swede fly-fishing there?

34. **CHRIST WHO IS OVER ALL, God blessed forever, Amen.** ο χριστος . . . ο ων
επι παντων Θεος ευλογητος εις τους αιωνας Αμην **Romans 9:5**
35. **THE COMFORTER THE HOLY SPIRIT** ο Παρακλητος το Πνευμα το Άγιον
John 14:26
36. **COMMANDER** מְצַוֶּה Isaiah 55:4
37. **CONSOLATION OF ISRAEL** Παράκλησις του Ίσραελ **Luke 2:25**
38. **CONSUMING FIRE** אֲכָלֶה הוּא Deut. 4:24: πυρ καταναλισκων **Heb. 12:29**
39. **CORNERSTONE** פִּינֶת אֶבֶן Isaiah 28:16
40. **COUNSELOR** יוֹעֵץ Isaiah 9:6
41. **CREATOR** κτιστη **1 Peter 4:19**
42. (for a) **CROWN OF GLORY** לְעֹטֶרֶת צָבִי Isaiah 28:5
-D-
43. **DAYSPRING** ανατολή **Luke 1:78**
44. **(THE) DELIVERER** ὁ ῥόμενος **Romans 11:26**
45. **DESIRE OF ALL NATIONS** חֲמֻדַּת כָּל-הַגּוֹיִם Haggai 2:7
46. (and for a) **DIADEM OF BEAUTY** וְלִצְפִירַת תְּפָאֲרָה Isaiah 28:5
47. **(I AM the) DOOR (of the Sheep)** εγω ειμι η θυρα των προβατων **John 10:7**
48. **DWELLING PLACE** מְעוֹן Psalm 90:1
-E-
49. **(MY) ELECT ONE** בְּחִירִי Isaiah 42:1
50. **EMMANUEL...Εμμανουηλ: God With Us** **Matthew 1:23(kjv). See # 101.**
51. **END** εγω [ειμι] το αλφα και το ω η αρχη και το τελος (I [am] the **ALPHA** and
the **OMEGA** the **BEGINNING** and the **END**. **Revelation 21:6**
52. **ETERNAL GOD** אֱלֹהֵי קָדֵם Deut. 33:27
53. **ETERNAL LIFE** ζωη αιωνιος **1 John 5:20**

- 54. **ETERNAL SPIRIT** πνευματος αιωνιου **Hebrews 9:14**
- 55. **EVERLASTING FATHER** אָבִי-עַד **Isaiah 9:6**
- 56. **EVERLASTING GOD** אֵל עוֹלָם **Genesis 21:33**
- 57. **EXCELLENT** נְשָׁגָב **Psalm 148:13**
- F-
- 58. **FAITHFUL & TRUE** πιστος και αληθινος **Revelation 19:11**
- 59. **FAITHFUL WITNESS** ο μαρτυς ο πιστος **Revelation 1:5**
- 60. **FATHER** אָבִי **Ps 68:5: πατερ Matthew 6:9**
- 61. **(I the LORD am) THE FIRST AND WITH THE LAST (I AM HE)**
 אֲנִי יְהוָה רִאשׁוֹן, וְאַתְּ-אַחֲרָיִם אֲנִי-הוּא.
The FIRST AND The LAST ὁ πρῶτος καὶ ὁ ἔσχατος...**Rev 22:13**
- 62. **FIRSTBORN** πρωτοτοκον: **From which we get our English word Prototype. Rom.8:29, Rev.1:5, Col.1:15**
- 63. **FIRSTFRUITS** απαρχη **1 Cor.15:20, 23**
- 64. **(my) FORTRESS** מְצוּדָתִי **Psm 144:2**
- 65. **FOUNDATION** θεμελιον **1 Cor. 3:11**
- 66. **FOUNTAIN OF LIVING WATERS** מְקוֹר מַיִם חַיִּים **Jeremiah 2:13,**
 עֲזָבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה **Jer 17:12 (They have forsaken) THE FOUNTAIN OF LIVING WATER, THE LORD**
- 67. **FRIEND (of Publicans and Sinners) { – Like Me NEC}** φιλος **Matthew 11:19**
- 68. **(like) FULLERS'SOAP** וְכִבְרִית מְכַבְּסִים **A simile; Like A REFINER'S FIRE** כְּאֵשׁ מְצַרֶּה **and Like FULLER'S SOAP. He is the complete Judging and Cleansing Agent (When HE Comes). Malachi 3:2**

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69. **GIFT OF GOD** δωρεαν του Θεου **John 4:10**
70. **GLORY OF THE LORD** כְּבוֹד יְהוָה **Isaiah 40:5**
71. **GOD** אֱלֹהִים **Genesis 1:1**
72. **GOD ALMIGHTY** אֱלֹהֵי שָׁמַיִם **Genesis 17:1**
73. **GOD OF THE WHOLE EARTH** אֱלֹהֵי כָל-הָאָרֶץ **Isaiah 54:5** For the vowel change from Holem to Qamets See^a pgs 8-9, "A syllable which is closed and unaccented must have a short vowel." See Gen 1:21 and Isa 54:5.
74. **THE GOD OF PEACE** ο (δε) Θεος της ειρηνης **Rom 15:33** (and) *The God of Peace, 16:20; Php 4:9 και replaces δε in the text.; Heb 13:20! Only in Paul's writings? Did Paul write Hebrews? Can you find other reasons why, or why not?* †
75. **GOD OF SEEING** אֱלֹהֵי רִאיוֹן **Genesis 16:13**
76. **(I Am The) GOOD SHEPHERD** εγω ειμι ο ποιμην ο καλος **John 10:11**
77. **GREAT (the) GOD THE ALMIGHTY** της μεγαλης του θεου του παντοκρατορος **Rev 16:14**
78. **GREAT HIGH PRIEST** αρχιερα μεγα **Hebrews 4:14**
79. **GREAT SHEPHERD (of the sheep)** τον ποιμενα των προβατων τον μεγα **Hebrews 13:20**
80. **(He shall) GUIDE (us [even] unto death)** יְנַהַגְנוּ עָלַי-מוֹת **Psalms 48:14**

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81. **(The) HEAD OF THE BODY (the Church)** η κεφαλη του σωματος (της εκκλησιας) **Colossians 1:18**
82. **(Christ) HEAD OF THE CHURCH** ο χριστος κεφαλη της εκκλησιας **Ephesians 5:23.**
83. **HEIR OF ALL THINGS** κληρονομον παντων **Hebrews 1:2.**
84. **HIDING PLACE** מְחֻבֵּט **Psalms 32:7**
85. **(prophet of the) HIGHEST** προφητης υψιστου **Luke 1:76** Prophet refers to John The Baptizer, in a prophecy by his father Zacharias, **Luke 1:67-79.** The Rest Of The Story is contained in vs. 57-66.

^a AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, 2015, Create Space/AMAZON Publishers, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 162 Pgs.

86. HIGH PRIEST *αρχιερα* Hebrews 3:1
87. HIGH PRIEST FOREVER *αρχιερευς εις τον αιωνα* Hebrews 6:20
88. (The) HOLY SPIRIT *το πνευμα ο αγιον* 1st Attrib Position. John 14:26:
89. HOLY ONE (of Israel) *קדוש* Isa 54:5: HOLY ONE *οσιον* Acts 2:27
90. HOLY ONE OF ISRAEL *קדוש ישראל* Isaiah 49:7
91. (Blessed) HOPE *μακαριαν ελπιδα* Titus 2:13
92. HORN OF SALVATION *κερας σωτηρια* Luke 1:69
93. HUSBAND *בעל* Isaiah 54:5, Jer.31:32, But *איש* : Man, Husband, Hosea 2:16
- I-
94. I AM *אני* & LXX *εγω ειμι* Ex 3:14, *εγω ειμι* John 8:58, . . Rev 22:16
95. IMAGE OF GOD *εικων του θεου* 2 Cor. 4:4, Col 1:15
96. IMAGE (express) OF HIS PERSON...*χαρακτηρ της υποστασεως αυτου* ..Heb 1:3
97. IMMANUEL..Isaiah 7:14, 8:8 *עִמָּנוּ אֵל* & LXX..*Εμμανουηλ*: God With Us See # 52
98. (The Holy Spirit) INTERCESSOR *υπερεντυγχανει* Romans 8:26,27,34 Hebrews 7:25
- J-
99. JAH *יה* A Cognate (contraction of the Tetragrammaton *יהוה*) Psalm 150:1, 6
100. JEALOUS *אִנְיָ* Exodus 34:14(kjv)
101. JEHOVAH *יהוה* The Tetragrammaton Translated in LXX along with cognates 6156 times by the Greek word *Κυριος*. Psalm 83:18
102. JESUS *Ιησους* Matthew 1:21 > *יהושע*.YeHwSHu'a -.Josh 1:1.-Jehovah is Salvation.
103. JESUS CHRIST OUR LORD *Χριστω Ιησου τω Κυριω ημων* Romans 6:23
104. JUDGE *שֹׁפֵט* Isaiah 33:22, *κριτης* Acts 10:42
105. (the) JUST (one) *τον δικαιον* Acts 22:14

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106. **KEEPER** שֹׁמֵר Psalm 121:5
107. **KING** מֶלֶךְ: Your 2PPI **KING** (is coming to you -O daughter of Zion, shout, O daughter of Jerusalem) > מֶלֶךְ me-lekh. Zechariah 9:9
108. **KING ETERNAL** τῷ βασιλεῖ τῶν αἰώνων 1 Timothy 1:17
109. **KING OF GLORY** מֶלֶךְ הַכְּבוֹד Psalm 24:10
110. **KING OF JEWS** (Σὺ εἶ) βασιλεὺς τῶν Ἰουδαίων Matthew 27:11
111. **KING OF KINGS (the)** ὁ βασιλεὺς τῶν βασιλεύοντων 1 Timothy 6:15
112. **KING OF KINGS AND LORD OF LORDS** και επι το νμηρον αυτου ονομα γεγραμμενον βασιλευς βασιλεων και κυριος κυριων Rev 19:16 *And upon His thigh a name having been written: KING OF KINGS AND LORD OF LORDS.*
113. **(The) KING OF THE NATIONS (TGNT [Barbara and Kurt Alund 4th Edition], BYZ AND TISHENDORF)** ο βασιλευς των εθνων; **(The) KING OF THE SAINTS (W&H and TR)** ο βασιλευς των αγιων; Revelation 15:3

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114. **LAMB OF GOD** ο αμνος του Θεου John 1:29
115. **LAST ADAM** ο εσχατος Αδαμ 1 Cor. 15:45 Please note our **LORD Jesus** is **NEVER** called the second Adam for that would imply there needs to be a third or forth or nth Adam. The closest the Scriptures come to this error is in Cor 15:47 *The first man is of the earth, earthy: the second man is the Lord from heaven. Here, “the first man”, is a collective phrase that stands for Adam and his progeny, all men; as can be seen from the context vs. 46-50.*
116. **(THE LORD is OUR) LAWGIVER** יְהוָה מְחַקְקֵנוּ Isaiah 33:22
117. **(THE) LIFE** η ζωη John 14:6 *“I Am The Way, The Truth and The Life, and no one comes to The Father except by ME.”* Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your **LORD** and Savior and get off **BROADWAY**.

118. **(THE LORD is MY) LIGHT** אֲנִי אֶהְיֶה לְךָ אֵשׁ וְיָסוּדָי אֶהְיֶה לְךָ אֵשׁ Psalm 27:1 . . . and my Salvation, whom shall I fear? The LORD is the stronghold of my life, of whom shall I be afraid? This has been used as a Christian Hymn (as it was a Jewish one). This song was sung by a Senior Student, Kim Hodge, on a record produced at Western Seminary. Later, 1973 I was able to get Rob Pearson and the Sandoval sister and their Mother to produce a 35 LP Record “That’s For Me”. There are 7 songs that have been recovered from two recordings made in the ‘70s’. 7 of These are available on YouTube and may be listened to, or freely downloaded from our website: ‘thecfbc.com’.
119. **(I AM THE) LIGHT OF THE WORLD** εγω ειμι το φως του κοσμου John 8:12 A Metaphor.
120. **LIKE AN EAGLE** כְּנֶשֶׁת: Deut. 32:11 Another Simile.
121. **LION OF THE TRIBE OF JUDAH** ο λεων ο εκ της φυλης ιουδα Revelation 5:5 A Metaphor.
122. **LIVING GOD** אֱלֹהֵי חַיִּים Daniel 6:20 Daniel 2:4-7:27 are in Aramaic – a gentile language, although a Semitic language. What does this suggest as to the prophecies contained in this section? Give example(s).
123. **LIVING STONE** λιθον ζωντα 1 Peter 2:4 A Metaphor.
124. **LIVING WATER (as a source)** υδωρ ζων John 4:10 To the Woman of Samaria. See MESSIAH and figure 01.06.
125. **LORD** Κυριος John 13:13. This word translates in LXX יהוה and cognate יהוה 6156 times.
126. **LORD GOD ALMIGHTY** κυριος ο θεος ο παντοκρατωρ Rev 4:8, 11:17, 15:3, 16:7, 21:22. **LORD (OUR) GOD ALMIGHTY** κυριος ο θεος ημων ο παντοκρατωρ Rev 19:6
127. **LORD (for the) GOD ALMIGHTY THE LAMB** ο γαρ κυριος ο θεος ο παντοκρατωρ νας Rev 21:22
128. **LORD JESUS CHRIST** κυριου ιησου χριστου 1 Cor. 15:57 [‘the’ or ‘our’] **LORD JESUS CHRIST** – Occurs 95 times in the New Testament from Ac 11:17 to Re 22:21 with exception of 1 & 3 Jo, Heb, and the 4 Gospels.
129. **LORD OF ALL** παντων κυριος Acts 10:36 / κυριος παντων Gal 4:1
130. **THE LORD OUR BANNER** אֲנִי אֶהְיֶה לְךָ אֵשׁ וְיָסוּדָי אֶהְיֶה לְךָ אֵשׁ Exodus 17:15
131. **LORD OF ALL THE EARTH** אֲדֹנָי כָּל-הָאָרֶץ Jos 3:11, Jos 3:15, Zec 6:5

132. **LORD OF GLORY** κυριον της δοξης 1 Cor. 2:8 / κυριου ημων ιησου χριστου της δοξης Jas 2:1
133. **LORD OF THE HARVEST** του κυριου του θερισμου Mat 9:38; Luk 10:2
134. **LORD OF HOSTS** יהוה צבאות Haggai 1:5; Isa 54:5; Psalm 24:10 The LOH He is the King of Glory.
135. **LORD OF LORDS** κυριος των κυριουοντων {V-PAP-GMP} 1 Tim. 6:15 Or κυριος κυριων Re 17:14, 19:16
136. **Lord (and/to) OF Lords** וַאֲדֹנָי הָאֱלֹהִים Deu 10:17, Ps 136:3 Note Adonay not יהוה.
137. **THE LORD GOD OF HOSTS** יהוה אלהי צבאות 2 Sam 5:10
138. **GOD, GOD, THE LORD** אל אלהים יהוה אל אלהים יהוה Jos 22:22 This phrase is repeated twice as the Hebrew text says.
139. **THE LORD OF PEACE** ο κυριος της ειρηνης 2 Thes 3:16
140. **LORD OUR RIGHTEOUSNESS...** יהוה צדקנו...Jer 23:6
141. **THE LORD IS MY SHEPHERD** יהוה רעי Psalm 23: “The LORD is my Shepherd, I shall not want”. See “A Camping Trip With God”, below.
142. **LOVE...(an attribute of God)..** חַסֵּד > חַסֵּד : loyal love Ps 48:9. The twofold theme of Hosea is the spiritual adultery of Israel as Jehovah’s faithless wife and the love^{a b} (Heb. חַסֵּד checed: Loyal Love is the Heb Equivalent of the Gk αγαπη agapē) of Jehovah for Israel as Israel’s faithful husband from the book of Hosea. Perhaps a better theme would be **“Good News From A Broken Home.”**
The purpose of the prophet is to depict for Israel her despicable condition and the unquenchable love of Jehovah. He shows them that God in love and pathos calls them to return from their whoredom that he might avert judgment and love them freely.
143. **LOVE (an attribute of GOD)** αγαπη 1 Jo 4:8

^a 02616 חַסֵּד chacad khaw-sad’ a primitive root; v; [BDB-340a, BDB-338a] {See TWOT on 698} {See TWOT on 699} AV-show thyself merciful 2, put to shame 1; 3 1) to be good, be kind 2a) (Hithpael) to show kindness to oneself 2) to be reproached, be ashamed 1a) (Piel) to be put to shame, be reproached 2Sa 22:26; Ps 18:25; Pr 25:10.

^b 02617 חַסֵּד checed kheh’- sed from 02616, Greek 964 βηθεσδα; n m; [BDB-340a, BDB-338b] {See TWOT on 698 @@ "698a"} {See TWOT on 699@ "699a"} AV-mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodness 1, pity 1, reproach 1, wicked thing 1; 248 1) goodness, kindness, faithfulness 2) a reproach, shame See Ho 2:19, Ho 4:1, 6:4, 6:6, 10:12, 12:6.

LOVE - CHARITY - Greek ΑΓΑΠΗ

Aspects of Love (Grk. αγάπη agape) include the following items:

- A. Love chooses its own object.**
- B. Love looks out for and does the best for the object chosen.**
- C. Love is self-sacrificing for the benefit of the one chosen.**
- D. Love can be commanded.**
- E. Love is not based on natural affection due to similarity of background. (like Grk. PHILIA)**
- F. Love apprehends and esteems as valuable certain qualities in the object chosen (Loved).**
- G. Love is a love of devotion. (The Grk. “ERWS, PHILIA, and STORGE are loves of emotion.)**
- H. Love makes ethical obligations and responsibilities upon the one who loves.**

From 1 Cor 13 4-7 LOVE is:

PATIENT
KIND
GENEROUS
HUMBLE
COURTEOUS
UNSELFISH
GOOD TEMPERED
OPTIMISTIC
RIGHTEOUS
TRUTHFUL
PROTECTIVE
ENDUED WITH FAITH
HOPEFUL
ENDURING

Figure 01.02. Love – Agape - From 1 Cor 13 4-7

144. LOVE (a fruit of The Holy Spirit) αγαπη 1 Co 13

145. LOVE (The fruits of The Holy Spirit) αγαπη χαρα ειρηνη μακροθυμια
 χρηστοτης αγαθωσυνη πιστις πραοτης εγκρατεια Gal 5:23-24

A Biblical Use Of LOVE

The fruit of the (Holy) Spirit as found in Gal 5:22-23 is simply LOVE (Agape). It is likened to a bunch of grapes where the top one is love. All the rest are different manifestations of LOVE. The other words following are statements of what this LOVE is:

JOY	The Prize of eternal life set before us as the gift from God, so that God is the Christian's delight. (χαρα)
PEACE	The tranquillity of mind based on the consciousness of a right relationship with God. (ειρηνη)
LONGSUFFERING	Steadfastness of a soul under provocation. Includes patient Endurance and forbearance of wrong under ill-treatment. (This is a passive concept) (μακροθυμια)
KINDNESS	Goodness, excellence, uprightness. That which should mellow a harsh and austere personality. This concept is neutral in nature. The same Greek word is used to describe wine that has been mellowed with age. Notice the YOKE of Christ has nothing harsh or galling about it, Matt 11:29-30. (χρηστοτης)
GOODNESS	The active outworking of the word for KINDNESS. It Describes the moral quality which being inherently good in it's Character, is beneficial in it's effect. (αγαθωσυνη)
FAITH	Confidence. Here used passively in the sense of fidelity and Faithfulness produced in the life of the yielded Christian. (πιστις)
MEEKNESS	Gentleness. The temper of spirit towards God in which we accept His dealings with us as good, and therefore don't dispute or resist. The word doesn't suggest weakness, but inner strength. (πραοτης)
SELF-CONTROL	Mastery, control, or self control in <u>all</u> things. It is the responsibility that attaches to a creature with a will, the power to choose his own course. Used figuratively of athletes, who, in preparing for the Greek games exercised rigid self control (restraint) for the sake of the prize offered. They denied the natural appetites lest by self indulgence they should lose the prize. (εγκρατια)

As a result this word AGAPE must be exercised in the power of the Holy Spirit. We can't fake it. The natural man will under the best of behavior exercise STORGE Greek word for Family love (Rom 1:31) and PHILOS Greek word for brotherly love Matt 21:15-17. He cannot, however, exercise AGAPE because it is a (the) fruit of the Spirit. "The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned." (I Cor 2:14) This difference is also displayed in the normally used two words used for Good: αγαθος: agathos for only the good God can do (and Christians under the control by the Holy Spirit) Mt 19:16-17, Mrk 10:17-18. and καλος: kalos for the best man can do (unaided by the Holy Spirit)?). See GOOD (kalos) SHEPHER, above, for kalos used in a human sense. Also see the two words displayed in Mat 7:16, 17-18, agathos tree, vs. kalos fruit. Finally, vs. 19 Every tree that bringeth not forth good (kalos) fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. Any way, the picture is an agathos tree (a saved, born again Spirit Controlled person) verses an evil tree, all the unsaved. Contrasting the fruit each produces; (In our Spirit Controlled life) good (kalos) fruit verses evil (πονητος) fruit. Note vs. 19, the judgment on the , corrupt (σαπρος) tree.

Figure 01.03. A Biblical Use Of Love.

146. **LOVINGKINDNESS (mercy).** See **חַסֵּד** checed; **LOVE (an attribute of God)** **אֱהָבָה**, above. The O.T. Equivalent of **αγαπη**. **חַסֵּד** Gen 19:19, . . . Zec 7:9. (241 times) **(MY) LOVINGKINDNESS (GOODNESS חַסֵּדִי**
Psalm 144:2

-M-

147. **MAKER.(God my maker) אֱלֹהֵי עֲשֵׂי Job 35:10. (For) my MAKER עֲשֵׂיךָ**
Isa 54:5
148. **MAKER..(LORD our maker) יְהוָה עֲשֵׂנוּ your MAKER Psalm 95:6**
a. **MAJESTY, DOMINION AND POWER μεγαλωσυνη κρατος και εξουσια**
Jud 1:25
149. **MAJESTY ON HIGH της μεγαλωσυνης εν υψηλοις Heb 1:3**
150. **MAJESTY IN THE HEAVENLIES μεγαλωσυνης εν τοις ουρανοις Heb 8:1**
151. **MAN OF SORROWS.(or PAINS) אִישׁ מְכַאֲבוֹת Isa 53:3-4**
152. **MASTER επιστατα Luke 5:5**
153. **MEDIATOR μεσιτης 1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;6 Who gave himself a ransom for all, . . . This was one of my first memory verse, learned as a 5 year old. This verse made into a hymn, was sung at a week of summer church Bible school programs in Pinehurst Wa. in 1942. The next week I woke up crying from a dream about the death of the firstborn, which I was, Ex 12:12-13. My mom came into my room and asked me why I was crying. I said to her, “Do you have the Blood on our door-posts”? She forbid me from going back to that Church because of their ‘slaughter house religion”. By the way, I had won the children’s award for the most Scripture memorized. God waited until May of 1961, when my boss’ brother used my boss’s ID to come into the computer room at the Renton, WA., Boeing aircraft plant (a Secure Installation) who lead me to Christ, Using (in part) the same scripture that had infuriated my mother. I went to my knees before all the staff in the room and gave my life to the LORD Jesus.**
154. **(FOR I AM) MERCIFUL (SAiTH the) LORD כִּי-חַסִּיד אֲנִי נְאֻם-יְהוָה, Jeremiah 3:12 Another meaning of חַסִּיד chaciyd khaw-seed.**

155. (and the) MESSENGER OF THE COVENANT וּמְלָאךְ הַבְּרִית **Malachi 3:1** *Behold, I send My messenger, and he shall clear the way before Me; and the Lord (Adoni), whom ye seek, will suddenly (surprisingly) come to His temple, (Luke 2:21-38 At least Simeon and Anna were joyed, delighted to see the Baby Jesus, just 8 days old) and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts. But Later (Mat 21-23) the Scribes & Pharisees didn't gladly receive Him.*

156. MESSIAH μεσσίας **John 4:25** *The woman saith unto him, I know that Messiah cometh, (he that is called Christ): when he is come, he will declare unto us all things..*
 Thanks Be to the Trinity for bringing this Woman From Sychar (Shechem –a town in Samaria near the well of Jacob), to the well for H₂O, John 4:4-29. Notice verse 25: *Jesus saith unto her, I that speak unto thee am he.*



Figure 01.04. Map Of Israel At The Time Of Christ – Showing Shechem (Sychar)
 Map Courtesy Of Larry Pierce – Originator and Sustainer of The ONLINE BIBLE.

- 157. MIGHTY GOD** אֵל גִּבּוֹר **Isaiah 9:6**
- 158. MIGHTY ONE (OF JACOB)** אֲבִיר יַעֲקֹב **Isaiah 60:16**
- 159. MOST UPRIGHT** יֵשָׁר **Isaiah 26:7**

-N-

154. NAZARENE נִצְרָתִי **Isa 11:1; Ναζωραῖος** **Mat 2:23, etc. See writeup, below, courtesy of 2006 Smith's Revised Bible Dictionary.**

This appellative is found in the N. T. applied to Jesus by the demons in the synagogue at Capernaum; {#Mr 1:24 Lu 4:34} by the people, who so describe him to Bartimeus: {#Mr 10:47 Lu 18:37} by the soldiers who arrested Jesus; {#Joh 18:5,7} by the servants at his trial; {#Mt 26:71 Mr 14:67} by Pilate in the inscription on the cross; {#Joh 19:19} by the disciples on the way to Emmaus; {#Lu 24:19} by Peter; {#Ac 2:22,3:6,4:10} by Stephen, as reported by the false witness; {#Ac 6:14} by the ascended Jesus; {#Ac 22:8} and by Paul. {#Ac 26:9} This name, made striking in so many ways, and which, if first given in scorn, was adopted and gloried in by the disciples, we are told, in, {#Mt 2:23} possesses a prophetic significance. Its application to Jesus, in consequence of the providential arrangements by which his parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Netser* (נִצֵּר), i. e. a shoot, sprout, of Jesse, a humble and despised descendant of the decayed royal family. Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of his royal descent and his humble condition. This explanation, which Jerome mentions as that given by learned (Christian) Jews in his day, has been adopted by Surenhusius, Fritzsche, Gieseler, Krabbe (*Leben Jesu*), Drechsler on, {#Isa 11:1} Schirlitz (*N. T. Worterb.*), Robinson (*N. T. Lex.*), Hengstenberg (*Christol.*), De Wette, and Meyer. It is confirmed by the following considerations: (1.) *Netser*, as Hengstenberg, after de Dieu and others, has proved, was the proper Hebrew name of Nazareth. (2.) The reference to the etymological signification of the word is entirely in keeping with. {#Mt 2:21-23} (3.) The Messiah is expressly called a *Netser* in. {#Isa 11:1} (4.) The same thought, and under the same image, although expressed by a different word, is found in, {#Jer 23:5,33:15 Zec 3:8,6:12} which accounts for the statement of Matthew that this prediction was uttered "by the prophets" in the plural.

It is unnecessary therefore to resort to the hypothesis that the passage in {#Mt 2:23} is a quotation from some prophetic book now lost (Chrysost., Theophyl., Clericus), or from some apocryphal book (Ewald), or was a traditional prophecy (Calovius; Alexander, Connection and Harmony of the Old and N. T.), all which suppositions are refuted by the fact that the phrase "by the prophets," in the N. T., refers exclusively to the canonical books of the O. T. The explanation of others (Tert. Erasm., Calv., Bez., Grot., Wetstein), according to whom the declaration is that Jesus should be a Nazarite (נִזְרִי), i. e. one specially consecrated or devoted to God, {#Jud 13:5} is **inconsistent, to say nothing of other objections, with the LXX mode of spelling the word, which is generally Ναζιραῖος, and never Ναζωραῖος.** Within the last century the interpretation which finds the key of the passage in the contempt in which Nazareth may be supposed to have been held has been widely received.

So Paulus, Rosenm., Kuin., Van der Palm, Gersdorf, A. Barnes, Olsh., Davidson, Ebrard, Lange, {and Smith – 2006 See NAZARENE ναζωραιος, Mat 2:23, above. NEC}. According to this view the reference is to the despised condition of the Messiah, as predicted in. {#Ps xxii, Isa 53} That idea, however, is more surely expressed in the first explanation given, which has also the advantage of recognizing the apparent importance attached to the signification of the name ("He shall be called"). Recently a suggestion which Witsius borrowed from Socinus has been revived by Zuschlag and Riggenbach, that the true word is ρυν or θρυν, my Saviour, with reference to Jesus as the Saviour of the world, but without much success. **Once {#Ac 24:5} the term Nazarenes is applied to the followers of Jesus by way of contempt.** The name still exists in Arabic as the ordinary designation of Christians, and the recent revolt in India was connected with a pretended ancient prophecy that the Nazarenes, after holding power for one hundred years, would be expelled. (Spanheim, *Dubia Evangelica*, ii. 583-648; Wolf, *Curae Philologicae*, i. 46-48; Hengstenberg, *Christology of the O. T.*, ii. 106-112; Zuschlag in the *Zeitschrift fur die Lutherische Theologie*, 1854, 417-446; Riggenbach in the *Studien und Kritiken*, 1855, 588-612.) G. E. D.

Ναζαρεν; naz'-a-ren in Matthew, John, Ac and Luke): A derivative of Nazareth, the birthplace of Christ. In the New Testament it has a double meaning: it may be an honorable Title and it may be a Title of Scorn (Like Christian). On Christian, A. T. Robertson WPGNT examines this word grammatically and historically, as well as Nazarene:

And that the disciples were called Christians first in Antioch (crhmatissai te prwtwv en antioceia touv mayhtav cristianouv). This first active infinitive crhmatissai is also a subject of egeneto and is added as a separate item by the use of te rather than kai. For the word itself in the sense of divine command see on #Mt 2:12,22; Lu 2:26; Ac 10:22. Here and in #Ro 7:3 it means to be called or named (assuming a name from one's business, crhma, from craomai, to use or to do business). Polybius uses it in this sense as here. τους μαθητας (the disciples) is in the accusative of general reference with the infinitive. χριστιανους (Christians) is simply predicate accusative. This word is made after the pattern of εροδιανους (#Mt 22:16, ερωδιανοι, followers of Herod), χαισαριανους, a follower of Caesar (Deissmann, *Light from the Ancient East*, p. 377, gives papyri examples of the genitive καισαρος meaning also "belonging to Caesar" like the common adjective χαισαριανους). It is made thus like a Latin adjective, though it is a Greek word, and it refers to the Hebrew belief in a Messiah (Page). The name was evidently given to the followers of Christ by the Gentiles to distinguish them from the Jews since they were Greeks, not Grecian Jews. The Jews would not call them Christians because of their own use of χριστος the Messiah. The Jews termed them Galileans or Nazarenes. The followers of Christ called themselves disciples (learners), believers, brethren, saints, those of the Way. The three uses of Christian in the N.T. are from the heathen standpoint (here), #Ac 26:28 (a term

of contempt in the mouth of Agrippa), and #1Pe 4:16 (persecution from the Roman government).

It is a clear distinction from both Jews and Gentiles and it is not strange that it came into use first in Antioch when the large Greek church gave occasion for it. Later Ignatius was bishop in Antioch and was given to the lions in Rome, and John Chrysostom preached here his wonderful sermons.

-O-

160. (The) OFFSPRING OF DAVID το Γενος Δαυιδ Revelation 22:16
 161. (The) OMEGA το Ω Revelation 1:8, 11, 21:6, 22:13.
 162. (The) ONLY BEGOTTEN SON ο μονογενης υιος John 1:18

-P-

163. Christ our) PASSOVER (lamb) (γαρ) το πασχα ημων (υπερ ημων ετυθη) Χριστος 1 Cor. 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Although LAMB is not in any of the Texts I've examined, it is clearly implied by the reference to the Passover. Remember John the Baptizer's statements John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!*
164. (For He Is our) PEACE (αυτος γαρ εστιν) η ειρηνη η ημων Ephesians 2:14
165. HEALER (to Heal Verb (אָפּוּקַיִם Q Impf 3MS: and healed)
 אֱלֹהִים-אָפּוּקַיִם אֶבִּמֶלֶךְ; AND GOD HEALED ABIMELECH Gen 20:7, also Ex 15:26; Deu 32:39; Ki 2:21, 20:5; 2 Chr 7:14, 30:20; Job 5:18; Psm 6:2, 30:2, 41:4, 60:2, 103:3, 107:20, 147:3; etc.. PHYSICIAN ιατρον Mt 9:12; Mr 2:17, 4:23; Lu 5:31.
166. (and) PORTION וְחֵלְקִי Psalm 73:26, חֵלְקִי יְהוָה My PORTION is THE LORD Psalm 119:57
167. (ONLY) POTENTATE μονος δυναστης 1 Timothy 6:15
168. POTTER יִצְרָנִי Isaiah 64:8
169. (CHRIST the) POWER OF GOD Χριστον Θεου δυναμιν 1 Cor. 1:24
170. PRINCE נָגִיד Isaiah 55:4
171. PRINCE OF LIFE τον αρχηγον της ζωης Acts 3:15
172. PRINCE OF PEACE עֶרֶב-שָׁלוֹם Isaiah 9:6
173. PROPHET προφητην Acts 3:22

174. PROPHET OF THE HIGHEST προφητης υψιστου **Luke 1:76**

175. PROPITIATION (ιλασμος; = Satisfaction) και αυτος ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου **1John 2:2:** (ASV) and He is the propitiation for our sins; and not for ours only, but also for the whole world. 1John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Vs. 2:2 has been misinterpreted by many scholars. They are 'off' to say the whole world (ολου του κοσμου) does not mean everyone on earth but instead only those who are believers. This sin of allegorizing this passage has been misunderstood by many of their students, and so propagated to Christians world-wide. As a correction, in my writings I've proposed the following argument:

Men will not be judged for their sins (acts) but by their works. This makes God completely fair with believers and unbelievers. For believers; 1 Cor 3:12-15; 2 Cor 5:9-10 (The Church age); for unbelievers; Rev 20:12-13. You might ask, "Then why are unbelievers sent to the Lake of Fire?" Answ. Because they have only the Sin Nature. Believers have been given a New Nature; have been Created In Christ Jesus, Eph 2:1-10. And incidentally Rom 6:23 Refers not mainly to acts of Sin but to the Adamic Nature which has not been redeemed. See Figure 01.09 for an Illustration.

176. PURIFIER רַמְטֵיֶר . . . "as a refiner and purifier of silver;" **Malachi 3:3**
Another simile^a.

-Q-

177. QUICKENING SPIRIT πνευμα ζωοποιουν **1 Corinthians 15:45.**

-R-

178. RABBONI (that is to say) TEACHER ραββουνι (λεγεται διδασκαλ) **John 20:16**

179. RADIANCE OF GOD'S GLORY απανγασμα **Heb.1:3** Effulgence and Brightness are the usual translations, but the **ESV, HCSB, Phillips, ESV, Read Radiance.** The **ESV, MURDOCH,** and the **VULGATE (Latin)** use **SPLENDOR.**

^a A **simile** (/ˈsɪməli/) is a figure of speech that directly compares two things through the explicit use of connecting words (such as *like*, *as*, *so*, *than*, or various verbs such as *resemble*). Although similes and metaphors are sometimes considered to be interchangeable, **similes acknowledge the imperfections and limitations of the comparative relationship to a greater extent than metaphors.** Metaphors are subtler and therefore rhetorically stronger in that **metaphors equate two things rather than simply compare them.** Similes also safeguard the author against outrageous, incomplete, or unfair comparison. Generally, metaphor is the stronger and more encompassing of the two forms of rhetorical analogies. While similes are mainly used in forms of poetry that compare the inanimate and the living, there are also terms in which similes and personifications are used for humorous purposes and comparison. (Wikipedia)

180. **REDEEMER** גֹּאֲלִי For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Job 19:25 וְגֹאֲלִי And Your REDEEMER Isa 54:5.
181. **REFINER'S FIRE** מִצְרֵךְ ... “For he is like a refiner's fire, and like fullers' soap;” Malachi 3:2 What figure of speech would you call these attributes?
182. **(and My) REFUGE** וְיְמוּנֹתַי Jeremiah 16:19 O LORD, my strength, and my stronghold, and my refuge, in the day of affliction, unto Thee shall the nations come from the ends of the earth, and shall say: 'Our fathers have inherited nought but lies, vanity and things wherein there is no profit.'
183. **RESURRECTION** εγω ειμι η αναστασις και η ζωη ο πιστευων εις εμε και αποθανη ζησεται John 11:25 (Jesus said unto her,) I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
184. **REWARDER** μισθοποδοτης Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
185. **RIGHTEOUS ONE** Ιησουν Χριστον δικαιον 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (Defense Attorney) with the Father, Jesus Christ [the] righteous:
186. **ROCK** πνευματικης ακολουθουσης πετρας η δε πετρα ην ο Χριστος 1 Cor.10:4 (And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Although several 'Christian' denominations are, or seem to be, unaware that the response of Simon who was renamed Peter in Mat 16:18 was met with his new name <4074> πετρος: a small stone. Whereas he then indicated that: upon This <4073> πετρα: a cliff or a Large Rock I will build My εκκλησιαν: Assembly, or as is now Anglicized, Church. Look at figure 01.01; can't you just picture Jesus and Simon talking. Jesus says “But who do you say that I am. Peter points to him and states: “Thou art the Christ The Son of God, The ONE WHO LIVES! (not like the idols that infested the caves and niches on the rock wall behind them.) Now Jesus responds with, “Flesh and blood has not revealed this to you but My Father In Heaven.” Now Jesus points to Simon and says: “But I say to you, You are Peter πετρος, Jesus now points to himself and continues with; “and upon this rock πετρα I will build my εκκλησιαν: Assembly!
187. **(THE) ROOT OF DAVID** (εγω ειμι) η ριζα (και το γενος) δαυιδ Rev. 22:16 ... (I am the) root (and the offspring) of David, ...
188. **(And He[רַהֲרֵי] is) RULER Over The Nations.** וּמִשְׁלַל בְּגוֹיִם (GOVERNOR) Psalm 22:28

189. **RULER IN ISRAEL** מוֹשֵׁל בְּיִשְׂרָאֵל Micah 5:2 *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. A very important text for the birth town of Jesus The Messiah. Note how the LORD was also called a Nazarene. This displacement happened after the Holy Trio escaped Herod's decree to kill all those boys 2 years and under, Mat 2:1-23 See Figure 01.06 for locations.*
190. (the) **RULER (OVER) (the) KINGS OF EARTH** ο αρχων των βασιλεων της γης Rev 1:5
-S-
191. **SAVIOR SALVATION** (יהושוע ישע ישועה) Gen 49:18 . . . , Hab 3:18 (σωτηρ σωτηρια) Luk 1:47, . . Rev 19:1
192. **SCEPTRE FROM ISRAEL** נֶשֶׁבֶט מִיִּשְׂרָאֵל Numbers 24:17 . . . *(There shall come forth a star out of Jacob, And) a sceptre shall rise out of Israel, . . . An example of Metonymy – The Item Sceptre (Scepter) replaces the person represented, likewise The STAR. See Figures Of Speech Used In The Bible, E.W. Bullinger.*
193. (her) **SEED** זֶרַע זֵרָה' Genesis 3:15 Note the name of the female ape doctor in “Planet of the Apes”; Zera. It seems those who provide our entertainment are quite knowledgeable of the original Language of the Bible. See **STRENGTH**, below.
194. **SERVANT** עֶבְדִּי Isaiah 42:1
195. (The LORD is your) **SHADE** יְהוָה צֶלְיָךְ Psalm 121:5
196. [the] **SHEPHERD AND BISHOP OF OUR SOULS** ([τον] ποιμενα και επισκοπον των ψυχων υμων) † 1Pet 2:25
197. **SHIELD** מִגֵּן Genesis 15:1, {KJV Buckler} 2 Sam.22:31, Psalm 18:2, 30, Proverbs 2:7.
198. **SHILOH** שִׁילֹה: 1) he whose it is, that which belongs to him, tranquility, 1a) meaning uncertain Genesis 49:10. A very important Prophetic verse.
199. **SONG (The LORD is my) STRENGTH AND SONG,** עֲזִי וְזִמְרָת Exodus 15:2, (God the LORD is my) **STRENGTH AND SONG,** עֲזִי וְזִמְרָת Isaiah 12:2

200. **THE SON** אֱלֹהֵי בְנֵי אֲמָהָה--אֲנִי, הַיּוֹם יִלְדָּתִיךָ **You are My Son, this day have I Begotten You. Ps 2:7.**
201. **SON OF DAVID** (υιος δαυιδ) **Mat 1:1, . . . Luk 18:39**
202. **SON OF GOD** (בֶּרֶךְ-אֱלֹהִים) **Dan 3:25; (υιος του θεου) Mat 4:3, Rev 2:18**
203. **[the]SON OF MAN** (בֶּרֶךְ אָנוּשׁ) **Dan 7:3..(υιος του ανθρωπου)..Mat 9:6, . . . Rev 14:14**
204. **SON OF THE HIGHEST** (υιος υψιστου)† **Luk 1:32**
205. **SOURCE, CAUSE, AUTHOR** αιτιος **Heb 5:9†**
206. **[God is] SPIRIT** (πνευμα ο θεος)† **o 4:24**
207. **SPIRIT OF ADOPTION** (πνευμα υιοθεσιας) **Rom 8:15**
208. **SPIRIT OF GOD** רוּחַ אֱלֹהִים **Gen 1:2 – Eze 11:24; το πνευμα του θεου Mat 3:16 – 1 Jo 4:2**
209. **SPIRIT OF TRUTH** το πνευμα της αληθειας **Jo 14:17,15:26,16:13, 1 Jo 4:6**
210. **(the)STAR (the) BRIGHT (the) MORNING** ο αστηρ ο λαμπρος ο πρωινος **(“The Star The Bright The Morning”. A Metaphor; The morning star is the Planet Venus!) Rev 22:16**
211. **STAR OUT OF JACOB** כּוֹכַב מִיַּעֲקֹב **Numbers 24:17**
212. **(A) STILL SMALL VOICE (GENTLE WHISPER)** קוֹל דְּמָמָה נְקִיָּה **1 Kings 19:12. Here is Elijah in the Cave on Mt. Sinai in Arabia. See Fig 01.03, below, for locator.**

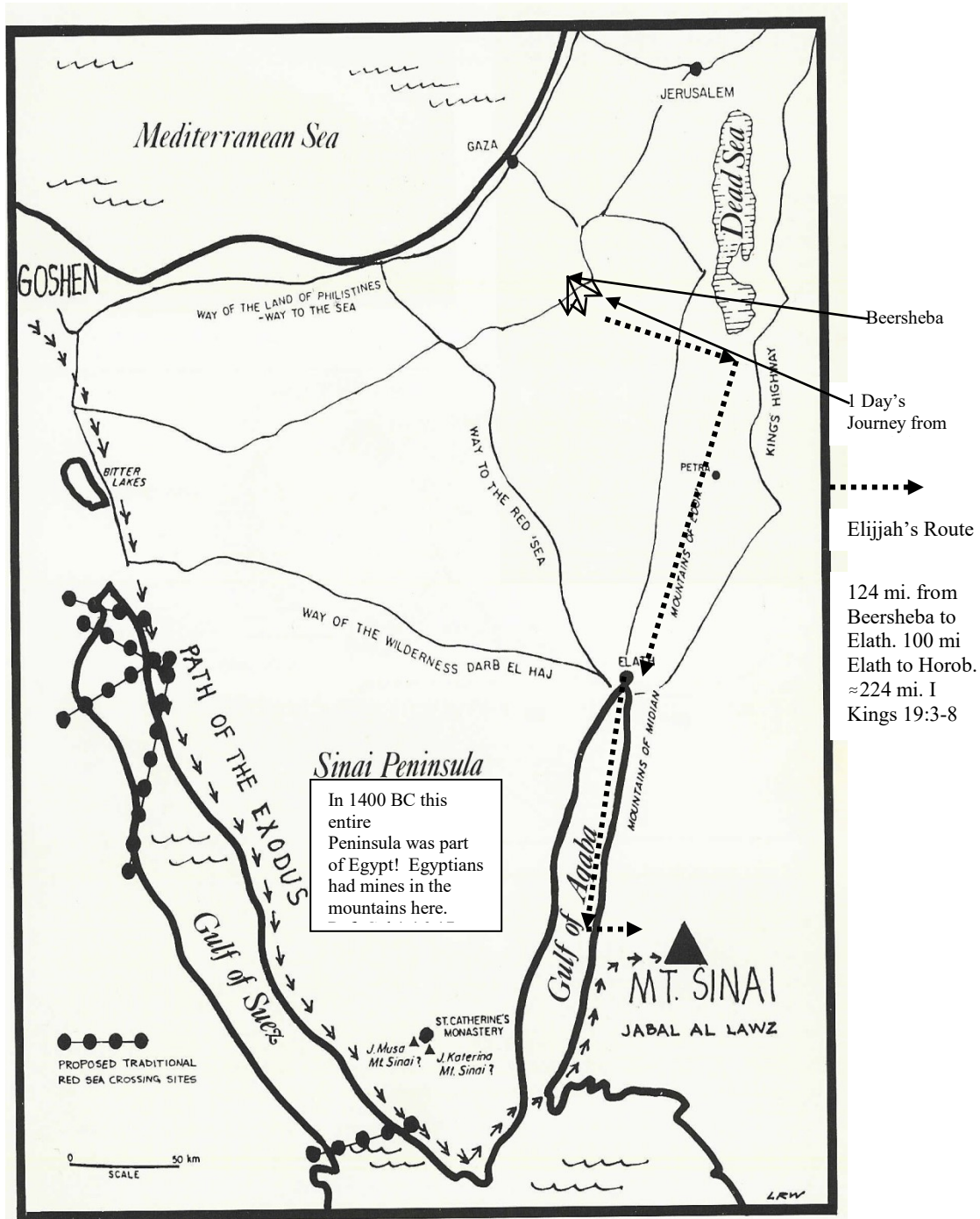


Figure 01.05. Proposed Route(s) To Jabal al Lawz (The Real Mt. Sinia

Map Courtesy of Dr. Bob Cornuke and Larry Williams.

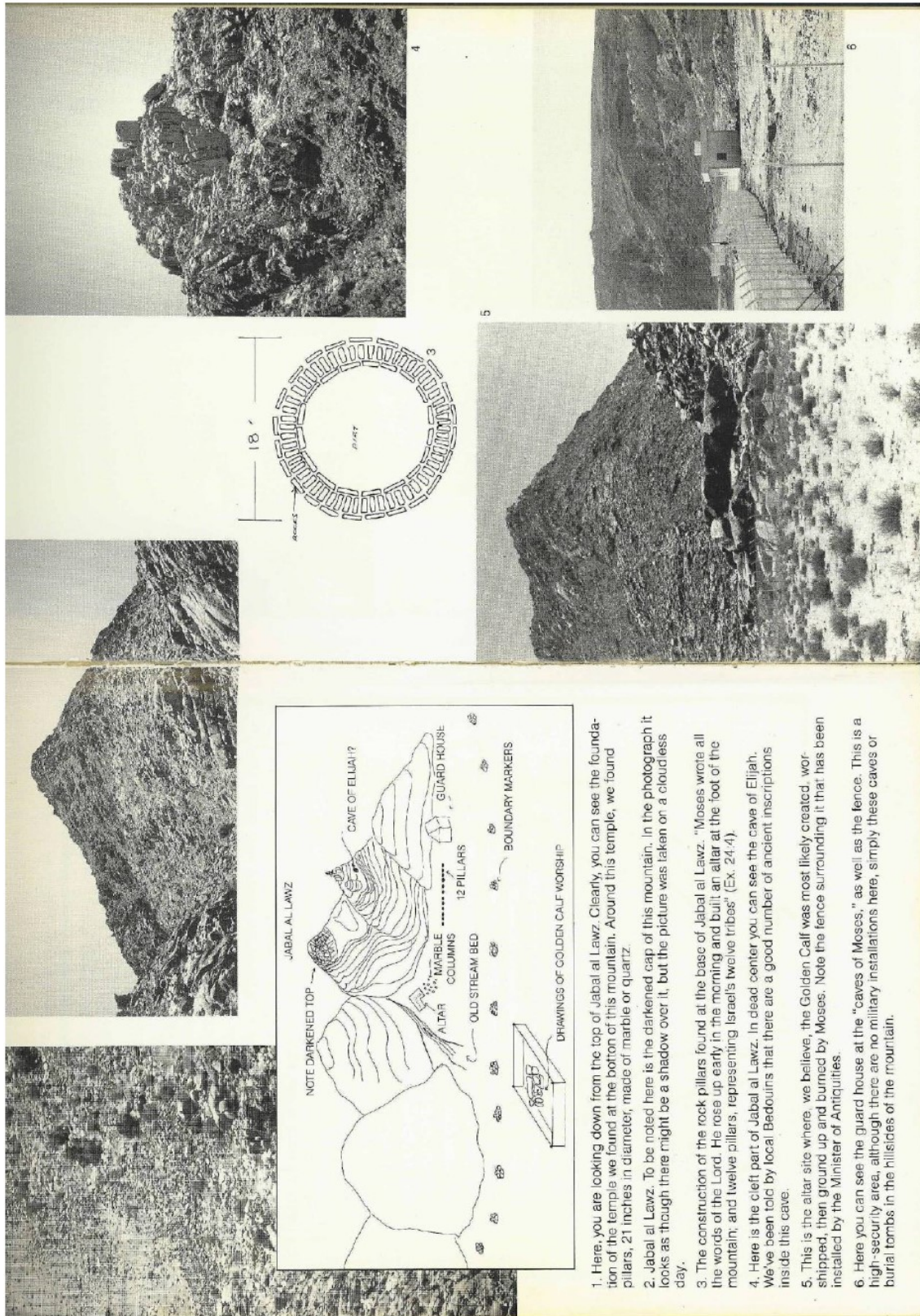


Figure 01.06. Photos And Topographical Feature Of Jabel Al Lawz.

Picture courtesy of Dr. Bob Cornuke and Larry Williams

Why, in the middle of NOWHERE have the Saudi's built a fence with armed guards around a portion of Gebel Musa {Moutain of Moses}(Jabal Al Lawz)..

213. **STRENGTH AND SONG** עֲזִי וְזִמְרָתָּהּ Ex 15:2
214. **STRENGTH AND STRONGHOLD** עֲזִי וְזִמְרָתָּהּ Jeremiah 16:19 Note: The dictionary form of עֲזִי > עֹז is pronounced 'oz. Remember "The Wizard of Oz". (The Wizard of Strength) See SEED, above.
215. **STONE** λιθος προσκομματος και πετρα σκανδαλου A Stone of Stumbling and a Rock of Offense 1 Peter 2:8 Note:
 Mt 16:18 καὶ γὰρ {καὶ + 1st pers. P-NS : and I} δὲ σοι λέγω {V-PAI-1S: say} ὅτι σὺ εἶ {V-PAI-2S:} Πέτρος, καὶ ἐπὶ ταύτῃ {D-DFS:} τῇ πέτρᾳ {N-DFS:} οἰκοδομήσω {V-FAI-1S:} μου τὴν ἐκκλησίαν {N-AFS:}, καὶ πύλαι {N-NFP:} ᾧδου {N-GMS:} οὐκ κατασχύσουσιν {V-FAI-3P: prevail against, win a victory against} αὐτῆς.
 Mt 16:18 And *I* also, I say unto thee that *thou* art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it. (Ref 1 K 22:10, 2 K 7:17, Ruth 4:1-17, etc., Eph 6:10-18, esp. vs. 12) Πέτρος: a small stone (A chip off the old Block). πέτρα > πέτρος: A Rock, Cliff or Ledge. Note also that πύλαι {N-NFP:} ᾧδου {N-GMS:} in accordance with passages as Ruth 4:1 Where Boaz went to the City Gate הַשַּׁעַר where business was done before the elders of the city. Note now that the gates πύλαι of ᾧδου, may be translated The Councils of the Unseen –
 Rom 8:38; Eph 6:12; Col 2:15
216. **STONE OF ISRAEL** אֶבֶן יִשְׂרָאֵל Genesis 49:24
217. **STRONGHOLD** לְמַעוֹז > Nahum 1:7: Strength Ps 27:1, 28:8, 31:2, 4,
218. **STRONG TOWER** מִגְדָּל-עֹז Proverbs 18:10
219. **SUN OF RIGHTEOUSNESS** שֶׁשׁ שֶׁצִּדְקָהּ Malachi 4:2
- T-
220. **TEACHER** διδασκαλος John 13:13 See RABBONI
221. **THE (HEAVENLY) TEMPLE** ο γαρ κυριος ο Θηος ο παντοκρατωρ ναος αυτης εστιν και το αρνιον Rev 21:22 Notice the translation change. This is due to the particular grouping of the noun clause. The Lamb appearing last is in the second predicate position^a.
222. **THE (TEMPLE) LIGHT** η γαρ δοξα του Θεου εφωτισεν αυτην και ιωλχος αυτης το αρνιον Revelation 21:22 . . . "For the Glory of God is its light even the Lamb is its (Candle) Light."

^a AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs. Section 14.03.02.02, page 81.

223. MY LOVINGKINDNESS <02617>, AND MY FORTRESS <04686>; **MY HIGH TOWER** <04869>, AND MY DELIVERER <06403> (8764); MY SHIELD

<04043>, מְצַדֵּי וּמְצֻדָתִי, מְשֻׁגְבֵי וּמְפֹלְטֵי-לִי: מְגֹנֵי

Psalm 144:2,10

224. (The) TRUE LIGHT το φως το αληθινον John 1:9

225. TRUE WITNESS ο μαρτυς (ο πιστος και) ο αληθινος Revelation 3:14 ...
“(the faithful and) the true witness,”

226. TRUTH η αληθεια John 14:6 “*I Am The Way, The Truth and The Life, and no one comes to The Father except by ME.*” Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your LORD and Savior and get off BROADWAY.

-V-

227. (I AM The) VINE εγω ειμι η αμπελος John 15:5 (A title)

-W-

228. WALL OF FIRE הַיְהוּמָה זְכַרְיָהוּ Zechariah 2:5

229. (THE) WAY εγω ειμι η οδος και η αληθεια και η ζωη John 14:6 *I Am The Way, The Truth and The Life, (and no one comes to The Father except by ME.)*” Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your LORD and Savior and get off BROADWAY.

230. WISDOM OF GOD Θεου σοφιαν 1 Cor. 1:24

231. WITNESS ַעֲדָיִם Isaiah 55:4

232. WONDERFUL פֶּלְאֵי Isaiah 9:6

233. WORD ο λογος John 1:1 In Jo 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s) - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

Note: The imperfect active indicative verb, ην > εστιν: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article (*the*) in the translated phrase "and *the* Word was God" is required because of (at least) two very important rules of Greek syntax.

1. In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb the following rules must be invoked in their listed priorities.
 - a. If one of the two substantives is a proper name, then it is the subject.
 - b. If one of the two substantives has the article, then it is the subject.
 - c. If one substantive is more definite, then it is the subject.
 - d. If one substantive has been previously mentioned, then it is the subject.
 - e. If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the second rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

2. The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, [θεος: God,] which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last [λογος: Word], in a sentence or clause. The rendering of the clause would thus be rendered "and the Word WAS God"^a

- 234. (THE) WORD OF GOD** (και καλειται το ονομα αυτου) ο λογος του Θεου
Revelation 19:13 . . . (And His Name Is Called) THE WORD OF GOD.
Christians, please note. This event occurs at the end of the Tribulation Period – The day of Jacob’s Trouble, Jer 30:7. And notice verse 14 “*The armies which are in heaven followed Him upon white horses, clothed in fine linen bright and pure. Notice also verse 8 which takes place at the Marriage Supper of the Lamb, in Heaven. “And it was given unto her that she should array herself in fine linen pure and bright: for the fine linen is the righteousness’ of the Saints”.* **Several thing things are apparent:**
- 1. There will be animals in Heaven! (White Horses) We may even see Felix or Fido there.**
 - 2. The Saints are already in Heaven when Chapter 19 begins. They are caught up there according to Rev 4:1, 1 Thes 4:11-18, 2 Thes 2:1-3a.**
 - 3. The Saint’s dress are their righteousness’s determined in this life. The big question is Will there be Bikini Believers at the Bema? i.e., How are our garments coming?**

^a HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

Remember Eph 2:8-10 where God saves us by His Grace, through our Faith when He quickens us (which gives us the ability to believe His Good-News from the Word). And then to begin to lay up treasures in Heaven by His ordained Good – Grk agathos: the good only God can do) Good Works. The control by the Holy Spirit (Eph 5:17-19, Col 3:16-17) is therefore essential for any GOOD WORK.

235. THE WRATH OF THE ALMIGHTY וַיִּמְחַמֵּת שַׁדַּי JOB 21 20. Clearly an attribute.

<02534> chemah khay-maw' or (#Da 11:44) amx chema' khay-maw' from 03179; n f; {See TWOT on 860 @@ '860a'}

AV-fury 67, wrath 34, poison 6, furious 4, displeasure 3, rage 2, anger 1, bottles 1, furious + 01167 1, furiously 1, heat 1, indignation 1, wrathful 1, wroth 1; 124

1) heat, rage, hot displeasure, indignation, anger, wrath, poison, bottles

1a) heat

1a1) fever

a2) venom, poison (fig.)

1b) burning anger, rage

236. WRATH OF ALMIGHTY GOD της οργης του Θεου του

παντοκρατορος Rev 19:15 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.**

237. (AND THE) WRATH OF THE LORD וַאֲרָף יְהוָה ; Numbers 11:33.

Clearly an attribute. וַחֲרָה אִפְי Ex 22:24 And my wrath <0639> shall wax hot, and I will kill you with the sword ; and Ps 106:40 . .

<0639> 'aph af from 0599; n m; {See TWOT on 133 @@ '133a'}

AV-anger 172, wrath 42, face 22, nostrils 13, nose 12, angry 4, longsuffering + from 0750 4, before 2, countenance 1, forbearing 1, forehead 1, snout 1, worthy 1; 276

1) nostril, nose, face

2) anger

238. (THROUGH THE) WRATH OF THE LORD OF HOSTS

בְּעִבְרַת יְהוָה צְבָאוֹת Isa 9:19 <05678>

239. THE WRATH OF GOD וַאֲרָף אֱלֹהִים Ps 78:31 <639>Clearly an attribute.

The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. In the New Testamen: η οργη του Θεου John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Also, Ro 1:18, 2:5 . . Eph 5:6: Col 3:6; Re Re 14:10, 14:19, 15:1, 15:7, 16:1.

240. THE WRATH OF THE SON

נְלִשְׁקוּ-בַר , פֶּן-יִאֲנַף וְתִאֲבְדוּ דְרָךְ-- כִּי-יִבְעַר כְּמַעַט אַפּוֹ:

Ps 2:12 Kiss {Piel Imperitive 2PL} 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. **Note: This is a futuristic example of our Savior's Gospel of Grace. All salvation is by God's Grace, New or Old Testaments** Χριστος δε ως υιος . . . τη οργη μου Heb

3:6, 11. vs. 6But CHRIST as SON . . . vs. 11 . So I swore in MY WRATH, We see in Heb 3:6-11 the continuation of our LORD's speaking.

-Y-

241. YAH YeHoVaH יהוה יהוה (The) LORD LORD LXX μου κυριος Isaiah 12:2,

Psalm 68:4 . . . by His Name יהוה {= LORD} and rejoice before Him. See LORD or Jehovah or Jah, above.

Some Comments On Sacred Names And Titles NEC

יהושע

In the Septuagint (LXX) The Hebrew book title (word) for Joshua יהושע, is translated IHEOYΣ (In uncial script-- CAPITAL letters) or ιησους (In miniscule --small letters), or in English "Jesus!"

JESUS: Derived from the Hebrew "Joshua" (Y'shua) or "Je-Hoshua" meaning JEHOVAH IS SALVATION.

CHRIST: is equivalent to the Hebrew 'Messiah' (Meshiach), "The Anointed One." The LXX and New Testament Greek manuscripts use ΧΡΙΣΤΟΣ (Uncial) or χριστος (miniscule).

LORD: in the Hebrew Old Testament, this English word is translated from the word יהוה, or its cognate – shortened form יה. This Hebrew word in its many forms was translated by Jewish scholars in about 175 B. C. (or BCE (Before the Common Era) for Jewish readers), into the Greek Septuagint 6156 time by the Greek word Κυριος, which is the English title in the New Testament for LORD.

Other NT Titles for Jesus: Shepherd of the Sheep; Master; King of kings; Lord of lords; Bishop and Guardian of our Souls; Daystar, Deliverer, Advocate, Second Adam, Ancient of Days, Branch, Chief Cornerstone, Immanuel, First Born, Head of the Body, Physician, Rock, Root of Jesse, Stone, Potentate (Ruler); Chief Apostle; Great High Priest; Pioneer and Perfector of our Faith (or Author and Finisher); Lamb of God; Lamb Slain before the Foundation of the World; Lord God Almighty.

LOGOS: "The Word of God" John 1; Rev. 19:13.

SOPHIA: "The Wisdom of God," referring to Christ, refers back to Proverbs (I Cor. 1,2)

Father, Son, Holy Spirit: Christian orthodoxy has always understood God to be One (Heb.

^a יהוה: From the Shema, Deu 6:4) God in Three Persons (Elohim). In The NT each person of the godhead is called "God" and "Lord" at least once.

Names for the Holy Spirit: Counselor; Comforter; Baptizer; Advocate; Strengthened; Sanctifier; Spirit of Christ (not the same as the spirit of Christ); Seven-Fold Spirit (Rev.); Spirit of Truth; Spirit of Grace; Spirit of Mercy; Spirit of God; Spirit of Holiness; Spirit of Life. Symbolized in OT and NT by (1) breath or wind; (2) fire; (3) water; (4) oil; (5) light; (6) a dove.

^a The orthodox Fathers aptly used this passage against the Arians; {1} because, since Christ is everywhere called God, He is undoubtedly the same Jehovah who declares Himself to be the One God; and this is asserted with the same force respecting the Holy Spirit.

The Deity of the Lord Jesus Christ: Most Study Bibles have notes which give references to the Deity of our Lord Jesus Christ^a. Here is what the Scofield Study Bible Notes say:

(1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7-13; 18:2-23. especially v. 17; 32. 28 with Hos. 12:3-5; Ex. 3:2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2-9), and God (Psa. 45:6, 7 with Heb. 1:8,9; Psa. 110. with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110.4 with Heb. 5:6; 6. 20:7. 17-21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jeho-vistic I AM. (The pronoun "he" is not in the Greek; cf. John 8:24; John 8:56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10:33; 18:4-6, where, also "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42-45. See Gen. 15:2, note). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2:5-7; Lk. 7:48-50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11-14, when Jesus was fifty miles away; Mk. 11:6-8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21-23; 6. is); mastery over nature, and creative power (Lk. 9:16. 17; John 2:9, 10:28). (f) He received and approved human worship (Mt. 14:33; 28: 9, John 20: 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20. 28; Acts 20:28; Rom. 1:4; 9:5; 2 Thess. 1:12; 1 Tim. 3:16; Tit. 2:23; Heb. 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20, 28:20; John 1:2, 2:23-25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8,17,18; 2:23; 11. 17; 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3. 16:17, Col. 1:16, 17; Heb. 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14, Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4).

Philippians 2 is the great Chapter on the kenosis or self-emptying of the Lord Jesus Christ when He became a man. His equality with the Father as the Son of God is stated here.

Note also John 5:18 "This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God." {And in direct contradiction to Islamic theology because Jesus is the Only-Begotten SON OF GOD!
NEC}

^a See Appendix B - What About The Trinity And The Deity Of Jesus Christ?

A well-known NT passage of mine is Romans 9:5 "...to them (the Jewish race) belong the patriarchs, and of their race, according to the flesh, is the Messiah (who is) God who is over all, blessed for ever. Amen."

ALPHA AND OMEGA: The First and the Last, The Beginning and The End, etc.

Re 1:8 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.

Re 1:11 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.

Re 21:6 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.

Re 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

More Theological/Grammatical Helps by NEC

This article is taken from my book “MUSLIM EVANGELISM - Fantasies From The Arabian Knights



Or



Strange Tales By A False Prophet”.

2. Christian Theology In Brief.

So that a clear distinction be made between Christianity and Islam, The following brief outline of various elements of the Christian faith germane to our discussion is put forward.

2.1 A Partial Statement Of Faith.

Truly, Born-From-Above (Grk. ἀνωθεν) Jo 3:3, Christians do or will share the following Items of Faith:

1. Bibliology - The words of the O.T. and N. T. 66 Book writers are true, God-Breathed, inerrant in their Autographs, (Hebrew, Aramaic, and Greek Languages.). {Any groups thinking themselves to be Christian, that don't believe this, AREN'T.} This Word (and accurate translations) under the direct supervision of The Holy Spirit, provides salvation, sanctification, hope, and comfort for every believer. Deu 30:11-14; Psm 18:30, 119, Mat 13:33; Joh 1:12-13, 12:48, 15:3; Ac 4:4, 17:11, 20:32; Ro 10:17; 1Co 12:8; Ga 6:6; Eph 1:13, 5:26, 6:17; Col 1:5, 3:16; 1Th 1:6, 2:13, 4:5; 2Ti 2:15, 3:16, 4:2; Tit 2:5; Heb 4:12; Jas 1:22; 1Pe 1:23, 1Pe 2:2; 2Pe 3:5; 1Jo 1:1; Rev 1:1-8; 19:3, 19:11-16.
2. God – The Word is The Creator and sustainer of the Universe and Man.(Gen 1:1 – 31; Jo 1:1-18; Col 1:12-19; 1Jo 5:7).
3. God – The Word, The LORD Jesus is Judge of Heaven and Earth. Jo 5:22-23, 20:11-15.
4. The Provision of salvation for man. Designed in eternity for implementation after man's fall. (Gen 3:15; Isa 7:13-14; 9:6-7; 52:5-53:12; Mic 5:1, 2, 3-15; Ro 8:28-39; Eph 2:1-10; 1 Pet 1:2, 17-21; 1 Jo 5:12-13
5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19;

God The Father and God The Holy Spirit are incorporeal^a, but of the same ‘Essence’ as the Son. The resurrected, God the Son, now has A Resurrected body (Mat 28:16-20; Mrk 16:14-20; Luk 24:44-53; Joh 20:19-21:25) – The God-Man in the heavenlies. Acts 1:9-11, 2:23; 1 Cor 15:1-58; 1 Jo 2:1-2.

6. From a Systematic look at God, in Scripture, we see that God has/is the following Attributes and Essence.

I. Personality.

1. Omniscience. Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;

2. Sensibility. Jer 31:3

a. Holiness. Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.

b. Justice. 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32

c. Love. Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13

d. Goodness. Eph 2:4-5

i. Mercy. Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16

ii. Grace. Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16, 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Joh 1:3; Jude 1:4; Rev 1:4, 22:21

e. Truth. Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Joh 14:6; Ro 3:4; Heb 10:23

f. Rationality. Gen 1:4. 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)

3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Joh 2:17.

a. Freedom. Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.

b. Omnipotence. Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12. 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8, 10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5; Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.

II. Constitutional Attributes – These are predicables^b of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.

1. Simplicity. Whatever is God, is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and **the one Essence is simple in itself.**

a. Invisible. as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn’t see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.

b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His un-compounded Essence.

2. Unity. God is one essence. Deu 6:4 (The Shema) or as Ewald translates "Yahweh our God is one (יהוה) Yahweh", 32:39; Isa 44:6; 1 Co 8:4. “The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity

3. Infinity. The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live.

^a Note: {I said Incorporeal, NOT: Conductorial, Curatorial, Dictatorial, Directorial, Editorial, Equatorial, Immemorial, Janitorial, Monitorial, Monsignorial, Natatorial, Piscatorial, Preceptorial, Professorial, Purgatorial, Reportorial, Senatorial, Or Territorial}

^b Predicables: capable of being asserted. to proclaim publicly, preach, predicate.

The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent; it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyper-dimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause is infinite. Psm 147:5. For valid mathematical representations of the infinite, see Appendix A- A Warning About The Use Of The Checking Principle. For example how can the Spirit of Christ dwell in us and we seated with Christ in the heavenlies? Answer. See Differential Geometry illustration in Appendix A.

4. **Eternity.** "The eternity of God is involved in His Self-Existence. He is uncaused; therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be." Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13. See also Ex 3:14 The "I AM" of Scripture and Joh 8:24, 28, **58**; 14:6, 11, 20.
5. **Immutability.** "As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable." Heb 6:18; Jas 1:17
6. **Omnipresence or Immensity.** Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22
7. **Sovereignty Power, Authority.** Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)

7. The Holy Spirit Is God.

A. The Holy Spirit Is A Person.

We list some Attributes Of 'Human' personality below to show He possesses things like this.

1. The Holy Spirit Has Intellect.

- a. **1 Cor 2:10** 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.
- b. **Is 11:2** 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; **3** And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
- c. **Eph 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,
- c. **Rom 8: 27** And he (Jesus) that searcheth the hearts knoweth what *is* the mind of the Spirit, because he (Jesus) maketh intercession for the saints according to *the will* of God.

2. The Holy Spirit Has Emotions Or Sensibility. - Or the Holy Spirit is NOT merely an influence!

- a. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.
- b. The Holy Spirit **Can Be Quenched** - **1 Thess 5:19** Quench not (stop quenching) the Spirit.
- c. The Holy Spirit **can display love (agape)** - **Rom 15:30 ¶** Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ~~for the love of the Spirit~~, by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in *your* prayers to God for me;

3. The Holy Spirit Has Will. –

In 1 Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit. **1 Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as He will.**

4. The Holy Spirit Performs Actions Of Personality.

- a. He Teaches (Joh 14:26),
- b. He Witnesses (Joh 15:26, Rom 8:16),
- c. He Guides (Rom 8:14),
- d. He Convinces Or Convicts (Joh 16:7-8),
- e. He Restrains Or Hinders (Gen 6:3, 2 Thess 2:7),
- f. He Commands And Directs People (Acts 8:29),
- g. He Performs Miracles (Acts:39),
- h. He Calls/Sends For Special Service (Acts 13:2, 13:4),
- i. He Intercedes For Us (Rom 8:26).
- j. The Holy Spirit **brooded (like a mother bird over her chicks, caring and nurturing) over the just created earth.** Gen 1:2, Ps 33:6, Ps 104:30.

5. The Holy Spirit Receives The Ascriptions Of Personality.

- a. He May Be Obeyed (Acts 10:19-21),
- b. He Can Be Lied To (Acts 5:3),
- c. He Can Be Resisted (Acts 7:51),
- d. He Can Be Grieved (Eph 4:30),
- e. He Can Be Quenched (1 Thess 5:19),
- f. He Can Be Blasphemed (Matt 12:31),
- g. He Can Be Outraged (Heb 10:29),
- h. He Seals Believers (2 Cor 1:22, Eph 1:13),
- i. He Is God's Downpayment Of A Believer's Home In Glory (2 Cor 1:22, 5:5, Eph 1:14),

6. The Holy Spirit's Grammatical Gender (Neuter) Is Sometimes Contrary To Normal Rules Of Greek Grammar. –He Is Often Referred To As Masculine In Gender.

In the Hebrew Scriptures, Spirit is the word רוּחַ ruwach, roo'-akh from 07306; Noun Feminine. In the New Testament Greek Scriptures Spirit He is referred to by the Greek word πνεῦμα pneuma, pnyoo'-mah; Noun, Neuter: Spirit. A student of Grammar knows or should know that "Gender" isn't sex. Gender was a name given to the 3 forms of substantives As has been written: "Gender is a partly systematic, but also partly arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which nouns refer (using "things" in a very general sense). Thus - κοράσιον: is neuter, although it means *little girl*; - παιδάριον: which means *little boy*, is also neuter. - χεῖρ: *hand*, - κεφαλή: *head*, and - γαστήρ: *stomach*, are all feminine, whether or not they refer to parts of a woman's body; similarly - πούς, *foot*, and - δάκτυλος: *finger*, are always masculine. - ὄμμα: *eye*, and - στήθος: *breast*, are always neuter."

- a. **Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.) Replaces The Normal Neuter Pronoun. In the series, below in John 16:7, The Holy Spirit is given another name; ο <3588> {T-NSM} παρακλητος <3875> {N-NSM}, The Comforter, "the one who comes along side" and shall indwell each believer.**

This referent is why the Greek concord rule holds. Comforter and the pronouns that follow are all masculine. This Greek word παρακλητος, is also used of The LORD Jesus who becomes our “Defense Attorney in Heaven and defends each believer against the attacks made by Satan in the heavenly court battle, 1 Jo 2:1-2. The problem with English is a lack of ‘class-ification’ of substantives that most other languages have naturally.

John 16:8 And when **He** (Far Demonst. Pron. NMS> εκεινος that, that one- G 102) is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:13 Howbeit when **He** (εκεινος) (that one [NMS]), the Spirit (πνευμα, pneuma; NNS)of truth, is come, **He** will guide you into all truth: for **He** shall not speak of **Himself** (εαυτου); but whatsoever **He** shall hear, *that* shall **He** speak: and **He** will shew you things to come.

John 16:14 **He** (εκεινος) shall glorify me: for **He** shall receive of mine, and shall shew *it* unto you.

b. Relative Pronouns (Who [M&F], Which [N]) - Eph 1:14, Joh 15:26.

Eph 1:14 Which (*which*; rel. pron. ο NNS - a textual weight of {C}, or who; rel. pron. ος NMS - G 308) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Joh 15:26 ¶ But when the Comforter is come, whom (ος rel. pron. AMS - G 308) **I will send unto you from the Father**, *even* the Spirit of truth, which **proceedeth from the Father**, **He** (Far Demonstrative Pronoun NMS> εκεινος: (*That, that one*) - G 102) shall testify of **Me**:

c. (Masculine) Third Personal Pronouns (He [M], She [F], It [N]).

Joh 16:7 ¶ 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** (3rd Pers. Pron. AMS αυτον : *him* - G 97.) unto you.

B. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.

1. The Holy Spirit is given divine names -

Is 6: 8 Also I heard the voice of the Lord (0136 אֲדֹנָי ‘Adonay *ad-o-ny* ‘Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and **who will go for us?** Then said I, Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord (אֲדֹנָי ‘Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 **And** the LORD (יהוה Y@hovah *yeh-ho-vaw* ‘the proper name of the one true God, unpronounced except with the vowel pointings of Adonay) **has removed** (Heb. מָרוּם men far away, and there be a great forsaking in the midst of the land.

Acts 28: 25And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy ~~Ghost~~ (Spirit) by Esaias the prophet unto our fathers,
 26Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
 27For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.
 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Jer 31:31 Behold, the days come, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), that I will make a new covenant with the house of Israel, and with the house of Judah:

32Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'):

33But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (יהוה Y@hovah yeh-ho-vaw'), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (יהוה Y@hovah yeh-ho-vaw'): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יהוה Y@hovah yeh-ho-vaw'): for I will forgive their iniquity, and I will remember their sin no more.

Heb 10: 15*Whereof* the Holy ~~Ghost~~ (Spirit) also is a witness to us: for after that He had said before,

16This *is* the covenant that I will make with them after those days, saith the Lord (κυριος), I will put my laws into their hearts, and in their minds will I write them;

17And their sins and iniquities will I remember no more.

- a. **The Spirit Of Our God - 1 Cor 6:11**
- b. **The Spirit Of Jesus - Acts 16:7 in Greek texts.**
- c. **The Spirit Of Adoption - Rom 8:15, Gal 4:1-5**
- d. **“Another (Grk. αλλον {A-ASM}>αλλος allos) Comforter” - John 14:16 another of the same kind as Jesus 1 Joh 2:1-2.**
 These names/titles reveal Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.

2. The Attributes Of The Holy Spirit.

- a. **He Possesses Omniscience - 1 Cor 2:11-12**
- b. **He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry**
- c. **He Possesses Omnipotence – In/by the act of Creation – Gen 1:2; Job 33:4**
- d. **He Is Truth - 1 John 5:6b**
- e. **He Is Called The Holy Spirit - Luke 11:13**
- f. **He Is A Life Giver - “Spirit Of Life” Rom 8:2-Only deity can impart life - By Him we are “Born Again.”**
- g. **He Possesses Creative Wisdom.**

Is 40:13 Who hath directed the Spirit (רוּחַ ruwach *roo'-akh*) of the LORD (יְהוָה Y@hovah *yeh-ho-vaw'*), or *being* his counsellor hath taught him? **14** With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? **15** Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

3. The Procession Of The Holy Spirit.

- a. **The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed! Gen 1:2.**
- b. **The Procession From The Father - John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me**
- c. **The Procession Is From (or Through) The Son - John 15:26: I will send unto you from the Father . . .”John 16:7” . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send him (3rd Pers. Pron. AMS αυτον : him - G 97.) unto you.”**

8. Prayer is to be directed to God Only. (The first two persons under control of the third person (Ro 8:26-27; Eph 6:18) alone **and none other**. Mat 6:5-13; Jo 14:13-17, 15:16, 16:23-26 Note the prayer of Jesus, Jo 17:1-26. (This is where True Christianity differs from most of the So-Called Orthodox Movements.) **To pray otherwise, is SIN. Praying to “Mary”, or to “Saints” is ridiculous as well as sinful (being a form of Necromancy), because why pray to one disembodied spirit when we are encouraged and commanded to ‘Take It To The Top’, pray to the Father in the name of The Son, Jesus under control of the Holy Spirit . Anything else is IDOLATRY! And/or foolishnes!**

Ex 20: 3 Thou shalt have no other gods before Me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

9. God will reward the good works of Church Era Believers at the Bema of Christ. Rom 14:10; 2 Cor 5:10. See Figures 1.07 and 1.08.

10. The Messiah of Israel has come the first time to earth as The Suffering Savior in the person of Jesus of Nazareth procreated by God (The Holy Spirit) through the virgin Mary. Gen 3:15; . . Psm 22; . . Isa 7:14, 53; Mic 5:2; Zec 3:8-9, 9:9. He’ll come the second time in the ‘air’, to receive His Body – The Church. Those believers alive at the coming of Christ in the air/clouds for His Body The Church will not see death but like Enoch of old will be ‘Translated. He’ll come the second time to Earth in fulfillment of the Prophecies in the Old and New Testaments concerning the Judgments on Israel and the Unbelieving World System. Zec 14:4; Rev 19:11ff. See Figure 1.07.

11. All The dead will be resurrected , in accordance with God’s Resurrection Program (See Figure 2.03). The believing dead, at various times in God’s program. The unbelieving dead at the Great White Throne Judgment Rev 20:11-15 (The whosoever won’ts!) of:

Rev 20: 11 ¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13And the sea gave up the dead who were in it; and death and hell delivered up the dead who were in them: and they were judged every man according to their works. {hell: or, the grave}

14And death and hell were cast into the lake of fire. This is the second death.

15And since none was found written in the book of life they were cast into the lake of fire.

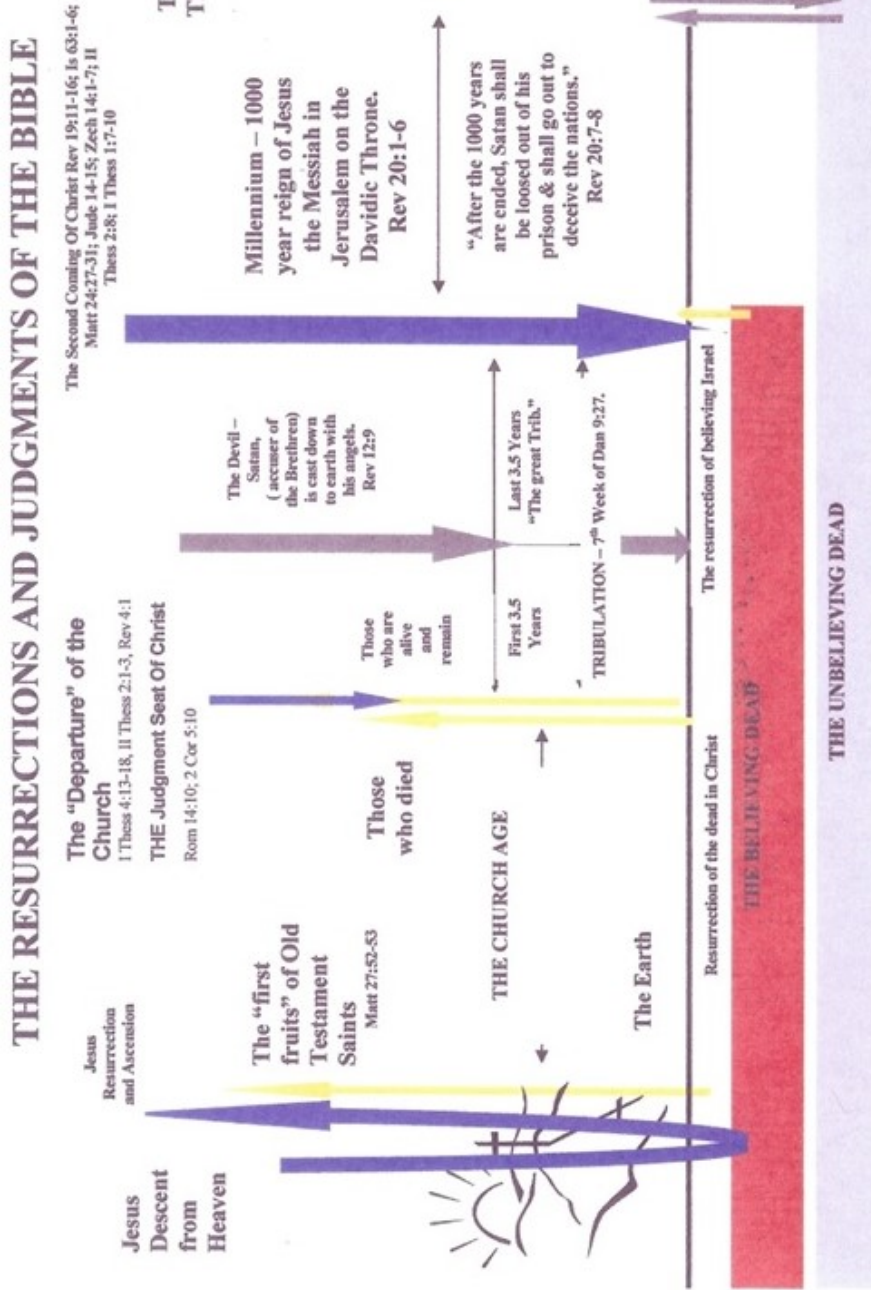


Figure 01.07 The Resurrections And Judgments Of The Bible

A Camping Trip With GOD - Sermon Notes - NEC

Title: A Camping Trip With GOD

Text: Psalm 23

Theme: Jehovah is the believer's complete provider

Introduction:

The name Jehovah had a special meaning for Israel (Gen. 2:4). It indicates a special relationship to men. The name Jehovah describes Him as the self-existent one. It often occurs with other names or descriptors that describe characteristics of Jehovah. We'll devote this morning to a study of these compound names for Jehovah that are either stated or implied by our text. For the Christian He is our Good Shepherd - John 10:11, 14.

- **The LORD is my shepherd;**
Jehovah Rama – The LORD (our) shepherd – Psm 23:1 – Is 40:8-12
- **I shall not want.**
Jehovah Jireh - The LORD (who) provides – Gen 22:14
- **He makes me to lie down in green pastures;**
Jehovah Jireh - The LORD (who) provides – Gen 22:14
- **He leads me beside still waters.**
Jehovah Shalom - The LORD (our) peace – Judges 6:23-24
- **He restores my soul;**
Jehovah Rapha - The LORD who provides physical and spiritual healing – Ex 15:26
- **He leads me in the paths of righteousness for His Name's sake.**
Jehovah MeKaDDiSHKiM - The Lord who sanctifies thee. - Ex 31:13
Jehovah Tsidkenu - The LORD (our) righteousness – Jer 23:6
- **Yea though I walk through the Valley of the Shadow of Death, I will fear no evil; for Thou are with me**
Jehovah Shammah - The LORD (our) ever-present one,
who always goes with His people – Ez 48:35
- **Thy rod and Thy staff they comfort me.**
Jehovah Rama – The LORD (our) shepherd – Psm 23:1 – Is 40:8-12
- **Thou prepares a table before me in the presence of my enemies;**
Jehovah Nissi - The LORD (our) banner – Ex 17:8-15
- **Thou anointest my head with oil; my cup runneth over.**
Jehovah Rapha (or Raphe) who provides physical and spiritual healing – Ex 15:26
Jehovah Shalom - The LORD (our) peace – Judges 6:23-24
- **Surely goodness and mercy shall follow me all the days of my life;**
Jehovah Tsidkenu - The LORD (our) righteousness – Jer 23:6
- **And I will dwell in the house of the LORD forever.**
Jehovah El Olam – The Everlasting LORD – Gen 21:33

Conclusion:

The Names For God In Scripture - by Lambert Dolphin
The Names of God
 by Lambert Dolphin

Old Testament (The Hebrew Scriptures, or Tanach):

EL: God ("mighty, strong, prominent") used 250 times in the OT See Gen. 7:1, 28:3, 35:11; Nu. 23:22; Josh. 3:10; 2 Sam. 22:31, 32; Neh. 1:5, 9:32; Isa. 9:6; Ezek. 10:5. El is linguistically equivalent to the Moslem "Allah," but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews. ELAH is Aramaic, "god." Elah appears in the Hebrew Bible in Jer. 10:11 (which is in Aramaic, and is plural, "gods"). In Daniel (the Aramaic sections) Elah is used both of pagan gods, and of the true God, also plural. Elah is equivalent to the Hebrew Eloah which some think is dual; Elohim is three or more. The gods of the nations are called "elohim." The origin of Eloah is obscure. Elohim is the more common plural form of El. Eloah is used 41 times in Job between 3:4 and 40:2, but fewer than 15 times elsewhere in the OT. See the Catholic Encyclopedia entry on Elohim.

ELOHIM: God (a plural noun, more than two, used with singular verbs); Elohim occurs 2,570 times in the OT, 32 times in Gen. 1. God as Creator, Preserver, Transcendent, Mighty and Strong. Eccl., Dan. Jonah use Elohim almost exclusively. See Gen. 17:7, 6:18, 9:15, 50:24; I Kings 8:23; Jer. 31:33; Isa. 40:1.

EL SHADDAI: God Almighty or "God All Sufficient." 48 times in the OT, 31 times in Job. First used in Gen. 17:1, 2. (Gen. 31:29, 49:24, 25; Prov. 3:27; Micah 2:1; Isa. 60:15, 16, 66:10-13; Ruth 1:20, 21) In Rev. 16:7, "Lord God the Almighty." The Septuagint uses Greek "ikanos" meaning "all-sufficient" or "self-sufficient." The idols of the heathen are called "sheddim."

ADONAI: Lord in our English Bibles (Capitol letter 'L', lower case, 'ord') (Adonai is plural, the sing. is "adon"). "Master" or "Lord" 300 times in the OT always plural when referring to God, when sing. the reference is to a human lord. Used 215 times to refer to men. First use of Adonai, Gen. 15:2. (Ex. 4:10; Judges 6:15; 2 Sam. 7:18-20; Ps. 8, 114:7, 135:5, 141:8, 109:21-28). Heavy use in Isaiah (Adonai Jehovah). 200 times by Ezekiel. Ten times in Dan. 9.

יהוה The Tetragrammeton

JEHOVAH: LORD in our English Bibles (all capitals). **Yahweh** is the covenant name of God. Occurs 6823 times in the OT First use Gen. 2:4 (Jehovah Elohim). From the verb "to be", havah, similar to *chavah* (to live), "The Self-Existent One," "I AM WHO I AM" or "I WILL BE WHO I WILL BE" as revealed to Moses at the burning bush, Ex.3. The name of God, too sacred to be uttered, abbreviated (. . . .) or written "YHWH" without vowel points. The tetragrammaton. Josh., Judges, Sam., and Kings use Jehovah almost exclusively. **The love of God is conditioned upon His moral and spiritual attributes.**

(Dan. 9:14; Ps. 11:7; Lev. 19:2; Hab. 1:12). Note Deut. 6:4, 5 known to Jews as the Sh'ma uses both Jehovah and Elohim to indicate one God with a plurality of persons.

- JEHOVAH-JIREH:** "The Lord will Provide." Gen. 22:14. From "jireh" ("to see" or "to provide," or to "foresee" as a prophet.) God always provides, adequate when the times come.
- JEHOVAH-ROPHE:** "The Lord Who Heals" Ex. 15:22-26. From "rophe" ("to heal"); implies spiritual, emotional as well as physical healing. (Jer. 30:17, 3:22; Isa. 61:1) God heals body, soul and spirit; all levels of man's being.
- JEHOVAH-NISSI:** "The Lord Our Banner." Ex. 17:15. God on the battlefield, from word which means "to glisten," "to lift up," See Psalm 4:6.
- JEHOVAH-M'KADDESH:** "The Lord Who Sanctifies" Lev. 20:8. "To make whole, set apart for holiness."
 {Lev 20: 8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you. Ex 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you. NEC}
- JEHOVAH-SHALOM:** "The Lord Our Peace" Judges 6:24. "Shalom" translated "peace" 170 times means "whole," "finished," "fulfilled," "perfected." Related to "well," welfare." Deut. 27:6; Dan. 5:26; I Kings 9:25 8:61; Gen. 15:16; Ex. 21:34, 22:5, 6; Lev. 7:11-21. Shalom means that kind of peace that results from being a whole person in right relationship to God and to one's fellow man.
- SHEPHERD** Psa. 23, 79:13, 95:7, 80:1, 100:3; Gen. 49:24; Isa. 40:11.
- JUDGE:** Psa. 7:18, 96:13.
- JEHOVAH ELOHIM:** "LORD God" Gen. 2:4; Judges 5:3; Isa. 17:6; Zeph. 2:9; Psa. 59:5, etc.
- JEHOVAH-TSIDKENU:** "The Lord Our Righteousness" Jer. 23:5, 6, 33:16. From "tsidek" (straight, stiff, balanced - as on scales - full weight, justice, right, righteous, declared innocent.) God our Righteousness.
- JEHOVAH-ROHI:** "The Lord Our Shepherd" Psa. 23, from "ro'eh" (to pasture).
- JEHOVAH-SHAMMAH:** "The Lord is There" (Ezek. 48:35).
- JEHOVAH-SABAOTH:** "The Lord of Hosts" The commander of the angelic host and the armies of God. Isa. 1:24; Psa. 46:7, 11; 2 Kings 3:9-12; Jer. 11:20 (NT: Rom. 9:29; James 5:24, Rev. 19: 11-16).
- EL ELYON:** 'Most High' (from "to go up") Deut. 26:19, 32:8; Psa. 18:13; Gen. 14:18; Nu. 24:16; Psa. 78:35, 7:17, 18:13, 97:9, 56:2, 78:56, 18:13; Dan. 7:25, 27; Isa. 14:14.
- ABHIR:** 'Mighty One', ("to be strong") Gen. 49:24; Deut. 10:17; Psa. 132:2, 5; Isa. 1:24, 49:26, 60:1.

KADOSH: "Holy One" Psa. 71:22; Isa. 40:25, 43:3, 48:17. Isaiah uses the expression "the Holy One of Israel" 29 times.

SHAPHAT: "Judge" Gen. 18:25

EL ROI: "God of Seeing" Hagar in Gen. 16:13. The God Who opens our eyes.

KANNA: "Jealous" (zealous). Ex. 20:5, 34:14; Deut. 5:9; Isa. 9:7; Zech. 1:14, 8:2.

PALET: "Deliverer" Psa. 18:2.

YESHA: (Y'shua) "Savior" Isa. 43:3. Jesus is the Greek equivalent of the Hebrew "Joshua." The latter is a contraction of Je-Hoshua. ("Christ", the anointed one is equivalent to the Hebrew Maschiah, or Messiah).

GAOL: "Redeemer" (to buy back by paying a price). Job 19:25; For example, the antitype corresponding to Boaz the Kinsman-Redeemer in the Book of Ruth.

MAGEN: "Shield" Psa. 3:3, 18:30.

EYALUTH: "Strength" Psa. 22:19.

TSADDIQ: "Righteous One" Psa. 7:9.

EL-OLAM: "Everlasting God" (God of everlasting time) Gen. 21:33; Psa. 90:1-3, 93:2; Isa. 26:4.

EL-BERITH: "God of the Covenant" Used of Baal in Judges 9:46. Probably used originally to refer to the God of Israel.

EL-GIBHOR: Mighty God (Isa. 9:6)

ZUR: "God our Rock" Deut. 32:18; Isa. 30:29.

Malachi calls Messiah "The Sun of Righteousness" (Malachi 4:2).

Isaiah calls Messiah "Wonderful, Counselor, Mighty God (El Gibhor), Everlasting Father, Prince of Peace" (Isa. 9:6).

Daniel Calls God "Attiq Yomin" (Aramaic): "Ancient of Days," Dan. 7:9, 13, 22.

MELEKH: "King" Psa. 5:2, 29:10, 44:4, 47:6-8, 48:2, 68:24, 74:12, 95:3, 97:1, 99:4, 146:10; Isa. 5:1, 5, 41:21, 43:15, 44:6; 52:7, 52:10.

"The Angel of the Lord: " Gen. 16:7ff, 21:17, 22:11, 15ff, 18:1-19:1, 24:7, 40, 31:11-13, 32:24-30; Ex. 3:6, 13:21, Ezek. 1:10-13. Seen in the theophany's, or pre-incarnate appearances of the Son of God in the OT (See I Cor. 10:3 NT).

FATHER: Num. 1:9; I Sam. 16:6; Ex. 4:22-23; 2 Sam. 7:14-15; Psa. 2:7; Isa. 63:16, 64:8; Mal. 1:6.

THE FIRST AND LAST: Isa. 44:6, 48:12.

New Testament Scriptures, (Greek):

KURIOS: "Lord" Found some 600 times in the NT. Translated Kurios, 6156 times in the O.T. for YHVH.

DESPOTES: "Lord" 5 times: Lu. 2:29; Acts 4:24; 2 Pet. 2:1; Jude 4; Rev. 6:10.

THEOS: "God" (equivalent to the Hebrew Elohim), 1,000 times in the NT. In the NT all the persons of the trinity are called "God" at one time or another.

I AM: Jesus upset his generation especially when He said, "Before Abraham was, I AM," John 8:58. Note also his claim to be Jehovah in such phrases as "I AM the Light of the world," "the bread of life," "living water," "the Resurrection and the Life," "the Way, Truth and the Life" in John's Gospel. From the Hebrew OT verb "to be" signifying a Living, Intelligent, Personal Being.

THEOTES: "Godhead" Col. 2:9; Rom. 1:20.

HUPSISTOS: "Highest" Mt. 21:9.

SOTER: "Savior" Luke 1:4 7.

The Trinity - Notes on the Trinity by "Richard Young

These notes briefly comment on the idea of Jesus being God in human flesh and the idea of the trinity (the One God consisting of three persons).

The unique thing about Jesus is that he was fully man and fully God. That is, He is God come in the flesh. So, just as the tabernacle was the place where God dwelt among the Israelis so was Jesus. That is why John wrote:

"And the Word [i.e., God - see John 1:1] became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14).

In the Old Testament we see God clothe Himself in a cloud, a pillar of fire (see Ex 13:21), and as a man when He appeared to Abraham (see Gen 18). [Jesus was tempted but without sin, His death was because He was punished for our sins which were put upon Him, I'll not dwell on this aspect of the incarnation but go into the main idea of the trinity].

The concept of the "trinity" is that God consists of three persons who are one in being and nature. The concept of the "trinity" is not something that one just reads a verse or two and says "so there it is!" The word itself is not a translation of any word or phrase found in the Bible. The concept is derived and "falls out" of the evidence. Without Jesus' revelation when He was on earth I would say that the idea of the trinity would be difficult to determine from the Hebrew Scriptures, for after all, Deuteronomy 6:4 states "the LORD is one." But, because of Jesus, we are forced to re-examine our first impression understanding of this statement. Here are the pieces:

- (1) Jesus speaks to the Father in the second person. Jesus refers to the Father and the Holy Spirit in the third person. Jesus refers to His will being distinct from His Father's "not my will but yours be done."
- (2) The Father, Jesus, and the Holy Spirit are all referred to as God. Each is described as deserving of worship by us something only God Himself is worthy of.
- (3) The Scriptures clearly teach that "the LORD is one" and that there are "none besides Him."

From these pieces the idea of God's nature being more complex than we would have imagined emerges. The question then needs to be addressed as to exactly what "one" means in Deuteronomy 6:4. Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus wants us to be one as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children. This concept of "one" then does not then refer to a uniform or homogenous state of being; men and women are very different (despite what some feminists would have you believe) and the members of the body of Christ are also very different. Individuals who are united in marriage do not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married.

If the members of the body of Christ were to become a "uniform and homogenous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness." The "oneness" must refer not to a homogenous singularity. The oneness of the marriage and the body of Christ are reflective of the nature of God Himself.

What exactly does "oneness" then mean? The Hebrew word used for God as one "*echad*." Echad can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Num 13:23 echad refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand all of these parts constitute "one person." Echad was the word to describe the "one flesh" of marriage (Gen 2:24). Since God is referred to as "echad" in the same way as man and woman are referred to as "echad" this heavily implies that the oneness of marriage reflects the oneness of God. We also see echad used very intensely in Ezekiel 37:15-28 in the prophecy of the "two sticks" of Israel and Judah becoming one. In that prophecy we have a representative picture and the actuality. Examine the passage carefully and you will see that the intent of the two sticks is to be a picture that Ezekiel first shows to the captive Jews in Babylon. The idea is that they would remember this message as they go about their daily activities and would pick up sticks (for building cooking fires, for example) and be reminded of this promise of God and have hope. In Ezek 37:17 the sticks don't fuse together into a single stick. It appears that this was representative of the reality of what happens in God's hand in Ezek 37:19. Even then, Judah and Israel contain distinct tribes (after all, one must know who the Levites are for priests and who the tribe of Judah is from which the Messiah will come). So the oneness of the two sticks in Ezekiel's hand obviously is a representative oneness and echad in Ezek 37:17 could be easily translated as "united." But, nevertheless, the oneness of Israel and Judah still consists of many individuals from twelve distinct tribes. The individuals do not become a homogenous consciousness or a physical singularity of any sort. We are dealing on a spiritual level of oneness, which is reflective of God's nature. The "oneness: we observe in marriage and the other examples are shadows of the reality of the oneness within God.

Now the true nature of God's oneness we can only describe by how it appears to us from what Jesus said and did. The best words we have to describe the members of the trinity seem to be as "persons."

Please note the this echad is used in the Deut 6:4 passage "Hear O Israel, the LORD our God is one (echad) LORD

What doth it profit thee to enter into deep discussions concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skillful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should this profit thee without the love and grace of God? --Thomas a Kempis (1380-1471), *Of the Imitation of Christ* Amen

More Notes on the Trinity - by Richard Young

The concept of the "trinity" is that God consists of three persons who are one in being and nature. The concept of the "trinity" is not something that one just reads a verse or two and says "so there it is!" The word itself is not a translation of any word or phrase found in the Bible. The concept is derived and "falls out" of the evidence. Without Jesus' revelation when He was on earth I would say that the idea of the trinity would be difficult to determine from the Hebrew Scriptures, for after all, Deuteronomy 6:4 states "the LORD [YHWH] is one." But, because of Jesus, we are forced to re-examine our first impression understanding of this statement. Here are the pieces:

- 1) Jesus speaks to the Father in the second person. Jesus refers to the Father and the Holy Spirit in the third person. Jesus refers to His will being distinct from His Father's "not my will but yours be done."
- 2) The Father, Jesus, and the Holy Spirit are all referred to as God. Each is described as deserving of worship by us something only God Himself is worthy of.
- 3) The Scriptures clearly teach that "the LORD is one" and that there are "none besides Him." [Scriptures will be provided later in this article that demonstrate these items].

From these pieces the idea of God's nature being more complex than we would have imagined emerges. The question then needs to be addressed as to exactly what "one" means in Deuteronomy 6:4. Consider what Jesus said about His relationship to the Father. Jesus said that He and the Father were one (see John 17:22). Jesus wants us to be one as He is one with the Father. Further, when God created man and woman He desired that they be united as "one flesh" (Gen 2:24). This could not simply be a reference to the bearing of children, which are in a sense, a one flesh result of their union. It must refer to the marriage itself, for certainly they were "one flesh" before they bore any children. This concept of "one" then does not then refer to a uniform or homogenous state of being; men and women are very different (despite what some feminists would have you believe) and the members of the body of Christ are also very different. Individuals who are united in marriage do not lose their individual traits, such as their own thoughts, emotions, etc. And a married couple does not have the same blood type after they were married if their blood types were different before they were married. If the members of the body of Christ were to become a "uniform and homogenous" being then we each would lose our identity as "self" and what would emerge would be something akin to an eastern religious "cosmic consciousness." The "oneness" must refer not to a homogenous singularity. The oneness of the marriage and the body of Christ are reflective of the nature of God Himself.

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Let's look at some Scriptures pertaining to the trinity.

At the baptism of Jesus we see the following:

"Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased." (Luke 3:21-22). We see three mentioned:

- 1) Jesus
- 2) Holy Spirit
- 3) Father (implied by "my beloved Son")

We see these three mentioned together at other times:

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." (2 Cor 13:14).

"There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." (Eph 4:4-6).

Jesus later tells his disciples to "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matt 28:19).

The point of this is that we are speaking of three distinct persons. Now let's press on to examine each of these persons.

The Father:

I don't think I need to go into any detail here. It is pretty clear that the references to "the Father" are to God (see, for example, John 20:17). So let me go on.

The Son:

The Scriptures tell us that only God is permitted to receive worship (see Matt 4:10; Luke 4:8; Ex 20:2-5)

Yet Jesus receives worship:

"Jesus heard that they had put him out, and finding him, He said, 'Do you believe in the Son of Man?' He answered, 'Who is He, Lord, that I may believe in Him?' Jesus said to him, 'You have both seen Him, and He is the one who is talking with you.' And he said, 'Lord, I believe.' And he worshiped Him." (John 9:35-38).

"When they got into the boat, the wind stopped. And those who were in the boat worshiped Him, saying, 'You are certainly God's Son!'" (Matt 14:32-33).

"And when He again brings the firstborn into the world, He says, 'And let all the angels of God worship Him.'" (Heb 1:6).

We see that the angels of God refuse worship:

"Then I fell at his feet to worship him. But he said to me, 'Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.'" (Rev 19:10). See also Rev 22:8-9.

Jesus is declared to be God:

"Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father." (Phil 2:5-11).

An interesting note here is the Paul stating that "bestowed on Him the name which is above every name." YHWH is referred to as "the Name" (Hebrew, "hashem"). To say that Jesus is above every name can only mean one thing to a Jew like Paul. Only one name is above every name and that is hashem (YHWH). Thus, Paul has unmistakably referred to Jesus as YHWH.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.... And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

(John 1:1-3,14). Note how John 1:1 parallels Genesis 1:1. The parallel is intentional to show that Jesus is the Creator God of Gen 1:1.

"He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created through Him and for Him. He is before all things, and in Him all things hold together." (Col 1:15-17).

"For in Him all the fullness of Deity dwells in bodily form" (Col 2:9).

"looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus" (Titus 2:13).

Jesus is given the same titles and attributes as YHWH. Below are several parallels. For each attribute there are two sets of references. The first reference set is to Jesus and the second is to YHWH in the Hebrew Scriptures: (from *The New Evidence that Demands a Verdict* by Josh McDowell)

Creator: John 1:3 (Jesus); Isa 40:28 (YHWH)

Savior: John 4:42 (Jesus); Isa 45:22; 43:11 (YHWH)

Raise the dead: John 5:21 (Jesus); I Sam 2:6 (YHWH)

Judge: John 5:27; Matt 25:31-46 (Jesus); Joel 3:12 (YHWH)

Light: John 8:12 (Jesus); Isa 60:19-20 (YHWH)

"I AM": John 8:58; 18:5,6 (Jesus); Ex 3:14 (YHWH)

Shepherd: John 10:11 (Jesus); Ps 23:1 (YHWH)

Glory of God: John 17:1,5 (Jesus); Isa 42:8; 48:11 (YHWH)

First and last: Rev 1:17; 2:8 (Jesus); Isa 41:4; 44:6 (YHWH)

Redeemer: Rev 5:9 (Jesus); Hosea 13:14 (YHWH)

Bridegroom: Rev 21:2; Matt 25:1ff (Jesus); Isa 62:5; Hosea 2:16 (YHWH)

Rock: I Cor 10:4 (Jesus); Ps 18:2 (YHWH)

Forgiver of sins: Mark 2:7,10; Jer 31:34 (YHWH)

Worshiped by angels: Heb 1:6 (Jesus); Ps 148:2 (YHWH)

Addressed in prayer: Acts 7:59 (Jesus); throughout Hebrew Scriptures (YHWH)

Creator of angels: Col 1:16 (Jesus); Ps 148:5 (YHWH)

Confessed as Lord: Phil 2:11 (Jesus); Isa 45:23 (YHWH)

Because of who Jesus is (i.e., YHWH) then we are to give Him the proper respect and worship He deserves.

Spirit:

The Holy Spirit is a person, distinct from Jesus and the Father:

"I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you." (John 14:16-17).

The Spirit teaches, testifies, convicts, lives, and is grieved:

"for the Holy Spirit will teach you in that very hour what you ought to say." (Luke 12:12).

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

"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment" (John 16:7-8).

"You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you." (Rom 8:9a) See also I Cor 3:16.

"Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption." (Eph 4:30).

The Holy Spirit is God:

"And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him." (Luke 12:10).

"But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.'" (Acts 5:3-4).

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." (2 Cor 3:17).

Some Unique Scriptures.

Revelation 1:7-8 Jesus was the Almighty.
 Genesis 17:1 And the Almighty was God.
 John 8:58 Jesus was the "I Am"
 Exodus 3:14 and the "I Am" was God
 Acts 3:14 Jesus was the "HOLY ONE"
 Isaiah 43:15 and the "HOLY ONE" was God
 John 8:24 Jesus is the "I Am He"
 Isaiah 43:10 and the "I Am He" was God
 Revelation 22:13 Jesus is the "First and the Last"
 Isaiah 44:6 and the "First and the Last" was God
 I Corinthians 10:4 Jesus was "The Rock"
 Psalm 18:31 and "The Rock" was God
 II Corinthians 11:2 Jesus was the "One HUSBAND"
 Jeremiah 31:32 and the "One HUSBAND" was God
 Matthew 23:8 Jesus was the "ONE MASTER"
 Malachi 1:6 and the "ONE MASTER" was God
 John 10:16 Jesus was the "One SHEPHERD"
 Isaiah 40:11 and the "ONE SHEPHERD" was God
 Acts 4:12 Jesus was the "ONE SAVIOR"
 Isaiah 45:21 and the "ONE SAVIOR" was God
 Luke 1:68 Jesus was the "ONE REDEEMER"
 Isaiah 41:14 and the "ONE REDEEMER" was God
 Revelation 19:16 Jesus was "LORD OF LORDS"
 1 Timothy 6:14 Jesus was "LORD OF LORDS"
 Deuteronomy 10:17 and the "LORD OF LORDS" was God
 Philippians 2:10 Every knee must bow to Jesus
 Isaiah 45:23 Every knee must bow to God
 John 1: 3-10 Jesus was the "ONE CREATOR"
 Isaiah 44:24 Jesus was the "ONE CREATOR"
 Genesis. 1:1 and the "ONE CREATOR" was God
 John 1:49 Jesus was "KING OF ISRAEL"
 Isaiah 44:6 and the "KING OF ISRAEL" was God
 Deuteronomy 4:35 The Lord He is God, there is NONE else beside him
 Deuteronomy 4:39 there is None Else
 Deuteronomy 6:4 the Lord our God is ONE Lord
 Deuteronomy 32:39 I even I, am He and THERE IS NO GOD WITH ME
 1 Kings 8:60 The LORD is God - There is None Else
 2 Kings 19:15 You ALONE are the only true God
 Psalm 86:10 You are God, YOU ALONE
 Isaiah 40:8 I am Jehovah, and to no one else shall I give my own glory
 Isaiah 43:10,11 Before Me There Was No God Formed
 Neither Shall There Be After Me.
 I, Even I Am The Lord:
 And Beside Me There Is No Savior.
 Isaiah 44:6 I Am The First, And The Last: And Beside Me There Is No God
 Isaiah 45:5 I am the Lord, and there is None Else, There Is No God Beside Me
 Isaiah 45:6 There is None beside Me. I am the Lord and there is None else.

Isaiah 45:15 you are a God, the /god of Israel, a Savior.

Isaiah 45:22 turn to me and be saved. For I am God, and there is no one else

Isaiah 48:11 I will not give my glory unto another.

Isaiah 45:5

Isaiah 48:12 I am he, I am the first, I also am the Last. Revelation 1:8

Hosea 13:4 I am Jehovah your God, there was no God except me, and there was no savior but I.

Joel 2:27 I am your God, and None Else

Zechariah 14:9 In that day shall there be One Lord And His Name One

Philippians 2:11 that Jesus Christ is Lord, to the Glory of God the Father

Matthew 23:9 For one is your Father, the heavenly one

Mark 12:29 Jehovah our god is one Jehovah

The "I AMs" of Jesus

Introduction

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." And he said, "I am the God of your 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 at God. Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" He said, "But I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain." Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "**I AM WHO I AM.**" And he said, "Say this to the people of Israel, '**I AM** has sent me to you.'" God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations.(Exodus 3:1-15)

John's Gospel:

1. Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." They said to him, "Lord, give us this bread always." Jesus said to them, "**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst. (John 6:26-35)

2. Again Jesus spoke to them, saying, "**I am the light of the world**; he who follows me will not walk in darkness, but will have the light of life." The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know whence I have come and whither I am going, but you do not know whence I come or whither I am going. 15 You judge according to the flesh, I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone that judge, but I and he who sent me. In your law it is written that the testimony of two men is true; I bear witness to myself, and the Father who sent me bears witness to me." They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also." These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.(John 8:12-20)
3. "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, **I am the door of the sheep**. All who came before me are thieves and robbers; but the sheep did not heed them. **I am the door**; if any one enters by me, he will be saved, and will go in and out and find pasture".
4. "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. **I am the good shepherd**. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; **and I lay down my life for the sheep. And I have other sheep, that are not of this fold**; I must bring them also, and **they will heed my voice**. So there shall be one flock, one shepherd. For this reason the **Father loves me, because I lay down my life**, that I may take it again. No one takes it from me, but I lay it down of my own accord. **I have power to lay it down, and I have power to take it again**; this charge I have received from my Father." (John 10:10-14)
5. [Jesus]...said to them, "Our friend Lazarus has fallen asleep, but I go to awake him out of sleep." The disciples said to him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, "Lazarus is dead; and for your sake I am glad that I was not there, so that you may believe. But let us go to him." Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day."

Jesus said to her, "**I am the resurrection and the life**; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, He who is coming into the world." (John 11:11-27)

6. "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "**I am the way, and the truth, and the life**; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." (John 14:1-7)
7. "**I am the true vine**, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love". (John 15:1-10)
8. "Truly, truly, I say to you, if any one keeps my word, he will never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If any one keeps my word, he will never taste death.' Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?" Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God. But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. Your father Abraham rejoiced that he was to see my day; he saw it and was glad." The Jews then said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Truly, truly, I say to you, **before Abraham was, I am**." So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.(John 8:51-59)
9. When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, "**I AM**." Judas, who betrayed him, was standing with them. When he said to them, "**I AM**," they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." (John 18:1-9)

Added October 22, 1999

Who Is God? - By Ray C. Stedman

God consists of three persons: Father, Son and Spirit. We cannot experience him in any other way. But though we usually list him as Father, Son and Spirit, the actual experience of God is different. We first meet the Son, by means of the Spirit, and then the Father.

The Father is the source. The Father is unseen, unknown, except as he continually embodies himself (makes himself visible) in the Son. The Son is who we see and hear and know. He is ceaselessly embodying the Father, day by day, hour by hour, moment by moment. He is perpetually revealing the Father, hitherto invisible.

The Father is logically first, but not chronologically. For the Son exists as long as the Father exists, and is coexistent with the Father. The Father acts through and in the Son. He makes himself visible only in the Son. It is in the Son that the Father becomes a part of human life, and so is born and lives and dies in human life.

The Spirit, in turn, comes from the Son . He does not embody the Son. On the contrary, God, in issuing from the Son into the Spirit becomes invisible again. The Spirit proceeds silently, endlessly, invisibly from the Son.

But the Son is not the source of the Spirit which proceeds from him. The Father is the source of both the Son and the Spirit. Back of the Son is the Father out of which the Son comes. The Spirit issues and proceeds from the Father, through the Son.

The Son therefore comes out from the invisible Father and perpetually and ever-newly embodies the Father in visible, audible, livable form, and returns again into invisible God in the Spirit.

The Spirit acts invisibly. He continually influences us with regard to the Son. He casts light upon the Son. That is his great function. He helps us to live in the Son which we know, and with reference to the Father whom we expect to see. (Ray C. Stedman, <http://pbc.org/dp/stedman/gems.html>)

Daniel Wallace's analysis of John 1:1c.

William Mounce summarizes some of Wallace's analysis in his book *Basics of Biblical Greek*. Wallace goes into more detail in his book, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Zondervan, 1995):

In English the subject and predicate nominative are distinguished by word order (the subject comes first). Not so in Greek. Since word order in Greek is quite flexible and is used for emphasis rather than for strict grammatical function, other means are used to determine subject from predicate nominative. For example, if one of two nouns has the definite article, it is the subject.

Generally speaking, when a word is thrown to the front of a clause it is done for emphasis. When a predicate nominative is thrown in front of the verb by virtue of word order it takes on emphasis. A good illustration of this is John 1:1c. The English versions typically have, "and the Word was God." But in Greek, the word order has been reversed. It reads, *kai* (2532) *theos* (2316) *en* (2258) *ho* (3588) *logos* (3056) "and God was the Word"

We know that "the Word" is the subject because it has the definite article [*ho*, 3588], and we translate it accordingly: "and the Word was God." Two questions, both of theological import, should come to mind: (1) why was *theos* [2316] thrown forward? And (2) why does it lack the article? In brief, its emphatic position stresses its essence or quality: "What God was, the Word was" is how one translation brings out this force. Its lack of a definite article keeps us from identifying the person of the Word (Jesus Christ) with the person of "God" (the Father). That is to say, the word order tells us that Jesus Christ has all of the divine attributes that the Father has; lack of the article tells us that Jesus Christ is not the Father. John's wording here is beautifully compact! It is, in fact, one of the most elegantly terse theological statements one could ever find. As Martin Luther said, the lack of an article is against Sabellianism; the word order is against Arianism.

To state this another way, look at how the different Greek constructions would be rendered:

kai ho logos en ho theos "and the Word was the God" (i.e., the Father; Sabellianism)

kai ho logos en theos "and the Word was a god" (i.e., Arianism)

kai theos en ho logos "and the Word was God" (Orthodoxy)

Jesus Christ is God and has all the attributes that the Father has. But he is not the first person of the Trinity. All this is concisely affirmed in *kai theos en ho logos*.

Other References to the Names of God:

Names of God web site #1

Names of God, by Loren Jacobs

The Names of God, by J. Hampton Heathley, III

The Name which is Above Every name, by Paul Wong (The name of the Messiah in various languages)

Response to the Extreme 'Exclusive Sacred Name Movement', by Paul Wong

{Note: Whenever the truth of God is presented, our adversary, Satan and his minions have and will raise up an individual(s)/group that will pervert The Truth of the Word of God^a. We must all be aware of this! This is especially true for those of us who Preach, Teach, or write information about the Holy Word of God – The Bible – The Scriptures. Otherwise, what we might think of, as our good works will be burned up at the Judgment Seat of Christ, The Bema of 1 Cor 3:11-15; 2 Cor 5:8-10; Rom 14:10. Of course these texts refer only to those who have received the Gospel (1 Cor 15:1:8), Changed their mind > μετανοεω^b – i.e., Repented of their sins, Trusted Christ as their Savior and LORD, The Narrow Way. The rest (The Majority - Mat 7:13-14), go out through the Broadway where many travel. For example, my seminary Homiletics' Professor, Dr. Milton Jones, stated that he held the office of Deacon in a local Baptist Church and WAS UNSAVED. He eventually heard the Gospel, positively responded, and the rest is history. His experience was probably given to him so he might remind those who think they are a Christian to take a closer look at their Salvation Experience. Incidentally, A Classmate of mine (Hebrew Class) had been at the Western Conservative Baptist

^a AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.

THE KINGDOMS OF THE FRAUDS –*The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.

MUSLIM EVANGELISM,*Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, N. Carlson, 244 pgs

^b As A.T Robertson in his Word Pictures In The Greek New Testament relates: “Repent (μετανοειτε). Broadus used to say that this is the worst translation in the New Testament. The trouble is that the English word "repent" means "to be sorry again" from the Latin *repenitit* (impersonal). John did not call on the people to be sorry, but to change (think afterwards) their mental attitudes (μετανοειτε) and conduct. The Vulgate has it "do penance" and Wycliff has followed that. The Old Syriac has it better: "Turn ye." The French (Geneva) has it "Amendez vous." This is John's great word (Bruce) and it has been hopelessly mistranslated. The tragedy of it is that we have no one English word that reproduces exactly the meaning and atmosphere of the Greek word. The Greek has a word meaning to be sorry (μεταμελομαι) which is exactly our English word repent and it is used of Judas #Mt 27:3. John was a new prophet with the call of the old prophets: "Turn ye." {#Joe 2:12 Isa 55:7 Eze 33:11,15}”

Theological Seminary (WCBTS) for 3 years. At the WCBTS we observed a fall evangelism week where we pair up and go out and evangelize in the Portland area. At our next Hebrew Class meeting, this fellow came to class in an ecstatic mood. He said to me “I was SAVED during the week! Another gentleman was my Sophomore partner (a first year student), I was a Junior, a 2nd year student. We split up at Lloyd's Center Shopping Mall. After a prearranged meeting time I asked him if he had had any converts. He said “yes I had (as I remember) 20”. I asked him, “What was the Gospel that you presented”. He stated; ”Do you believe that Jesus died for our sins, and that he came to give us abundant life? If they say yes, then I have a word of prayer with them and I go on to the next. While this conversation was going on a man with a smiling face came up behind my partner. I asked my partner about his ‘gospel’; What about the resurrection? He said, “No one believes in the resurrection today”. I said “Yes we do”. He said (as an example), “My wife got saved and she didn’t believe in the resurrection.” I quoted 1 Cor 15:1-8 to him (from memory)^a to him. (This is the only place in the NT where the Gospel is Defined.) The man behind him with a big smile joined our conversation, introduced himself as the Baptist Pastor of the Hood River, Ore., Baptist Church. He stated that “The resurrection is not Optional, It is Essential”. When back in my Homiletics’ Class I discussed this student with Professor Jones. I told him, “This sophomore student should be carefully watched for an opportunity to examine his ‘gospel’ ”.

Have they truly been Born Again (John 3:1-21)? Remember, Christ Jesus died for our sins (acts) but not for Sin (The Old Man – The Man In Adam – The Sin Nature in every man) Rom 6:6, 11-23, 7:1-8:1)^b. Instead, understand that all judgement by God is of works! This includes the Church age believers at the Bema of Christ, along with the other Judgments for OT and Tribulation, and Millennial Saints. All unbelievers from all ages are judged at the Great White Throne Judgment of Rev 20:11-15. This paragraph and the short article below declares that all judged at the Greet White Throne are unbelievers from all ages.

27-Rev 20:15 (BYZ) και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} ουχ <3756> {PRT-N} ευρεθη <2147> (5681) {V-API-3S} εν <1722> {PREP} τω <3588> {T-DSN} βιβλιω <975> {N-DSN} της <3588> {T-GSF} ζωης <2222> {N-GSF} γεγραμμενος <1125> (5772) {V-RPP-NSM} εβληθη <906> (5681) {V-API-3S} εις <1519> {PREP} την <3588> {T-ASF} λιμνην <3041> {N-ASF} του <3588> {T-GSN} πυρος <4442> {N-GSN}

27-Rev 20:15 (KJV 1769) **And <2532> whosoever <1536> was <2147> <0> not <3756> found <2147> (5681) written <1125> (5772) in <1722> the book <976> of life <2222> was cast <906> (5681) into <1519> the lake <3041> of fire <4442>.**

2nd Class - 15 **And since none (of the ones gathered for judgment at the great white throne) was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.**

^a By the way, If you are a Christian and don’t make a practice of Scripture memory, I adjure you, Ps 119:11 *Thy word have I hid in mine heart, that I might not sin against thee.*

^b ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 521 Pgs., Appendix A - Does Reckoning Count In God’s Eternal Plan?

In this example we disagree with A. T. Robertson, who marked this as a 1st Class Condition. Dr. Paul Wright, a Graduate of DTS, in private correspondence in circa 1969, suggested the 2nd Class because of the ‘hard; οὐχ, and the enclitic indefinite pronoun τις, with the verb: εὐρέθη-API-3S > εὐριστω: *find*.

When preaching on this section, the message was titled:

THE BIG BANG BIRTHDAY BASH or A PARTY INVITATION

Attendance And Swimming Is mandatory!

TEXT: REVELATION 20:1-15

THEME: The Great White Throne Completes God’s Resurrection Program

Condition of second class with εἰ and the first aorist passive indicative of εὐριστω. In this short sentence the doom is told of all who are out of Christ. For they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, #Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In #Da 12:2, there is a resurrection to death as well as to life and so in #Joh 5:29; Ac 24:15.”

In Conclusion,

- 1) We need to understand the difference between acts of Sin (sins) and the Indwelling Sin Nature in All Men (Generic). Please see Figure 01.09.**
- 2) We need to understand, define, and trust The LORD Jesus, The Messiah as Our Sin (acts) Bearer (1 Jo 2:2) - "and not for ours only but for the (sins) of the whole world!". The difference between Acts and Nature of sin are either woefully misunderstood by many Preachers/Teachers/Writers, or they may not carefully be analyzing what they are delivering to their audiences. Either way, the Identification Truths of Rom 6-8^a are not well understood by today's Born-Again, Christian Herd. To escape the Fires of Hell we MUST Be Born Again; i.e. Eph 2:1-10 “Created in Christ Jesus”. See Figure 01.09. The Transporter And The Two Natures, below. Yours Truly, NEC}**

^a Miles J. Stanford, “The Complete Green Letters”, © Zondervan 1983. {"Not I, but Christ." That brief phrase reflects our complete dependency on Jesus for everything that the Christian life is about, from right standing with God, to spiritual growth, to personal well being, to practical service. The language of The Complete Green Letters may have a classic flavor, but the remarkable insight and spiritual penetration are thoroughly and refreshingly contemporary. Drawing from the spiritual heritage of the Keswick Convention, these beloved writings by Miles J. Stanford comment powerfully on the true nature of spirituality. Here in one volume, in logical order, are: The Green Letters: Principles of Spiritual Growth The Principle of Position: Foundations of Spiritual Growth The Ground of Growth: The Christian’s Relationship to the Cross and the Risen Christ The Reckoning That Counts: The Realization of Spiritual Growth Abide Above: A Guide to Spiritual Growth A sound apprehension of the deeper life can make the difference between progress or frustration, peace or turmoil. If you desire a better understanding of what it means to serve Christ, his church, and the world around, you would be wise to obtain The Complete Green Letters. It shines light on the path of spiritual growth. This book by my Spiritual mentor, Miles, along with its pieces parts have been given away to many airline passengers, friends, and fellow aerospace workers. Every Christian should have (and study) this Book. NEC}

The Trinity, by Jonathan Sarfati, Ph.D., F.M.

Christian Distinctives: The Trinity, by Glenn Miller

The Shema, by Paul Wong

Note: The "plural of Majesty" or "Royal We," is used occasionally in English, but apparently not in Biblical Hebrew: Christian Think-Tank by Glenn Miller.

The Names of God - by Lambert Dolphin

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Web Pages: <http://ldolphin.org/>

November 1982. Additions June 21, 2000, October 27, 2000. September 18, 2001. December 10, 2001. January 20, 2002, February 10, 2002. April 29, 2002, May 7, 2002, June 14, 2002, July 2, 2002, July 30, 2002. August 29, 2002. December 9, 2002. December 14, 2002.

Old Testament (The Hebrew Scriptures, or Tanach):

EL: God ("mighty, strong, prominent") used 250 times in the OT See Gen. 7:1, 28:3, 35:11; Nu. 23:22; Josh. 3:10; 2 Sam. 22:31, 32; Neh. 1:5, 9:32; Isa. 9:6; Ezek. 10:5. El is linguistically equivalent to the Moslem "Allah," but the attributes of Allah in Islam are entirely different from those of the God of the Hebrews. ELAH is Aramaic, "god." Elah appears in the Hebrew Bible in Jer. 10:11 (which is in Aramaic, and is plural, "gods"). In Daniel (the Aramaic sections) Elah is used both of pagan gods, and of the true God, also plural. Elah is equivalent to the Hebrew Eloah which some think is dual; Elohim is three or more. The gods of the nations are called "elohim." The origin of Eloah is obscure. Elohim is the more common plural form of El. Eloah is used 41 times in Job between 3:4 and 40:2, but fewer than 15 times elsewhere in the OT. See the Catholic Encyclopedia entry on Elohim.

ELOHIM: God (a plural noun, more than two, used with singular verbs); Elohim occurs 2,570 times in the OT, 32 times in Gen. 1. God as Creator, Preserver, Transcendent, Mighty and Strong. Eccl., Dan. Jonah use Elohim almost exclusively. See Gen. 17:7, 6:18, 9:15, 50:24; I Kings 8:23; Jer. 31:33; Isa. 40:1.

EL SHADDAI: God Almighty or "God All Sufficient." 48 times in the OT, 31 times in Job. First used in Gen. 17:1, 2. (Gen. 31:29, 49:24, 25; Prov. 3:27; Micah 2:1; Isa. 60:15, 16, 66:10-13; Ruth 1:20, 21) In Rev. 16:7, "Lord God the Almighty." The Septuagint uses Greek "ikanos" meaning "all-sufficient" or "self-sufficient." The idols of the heathen are called "sheddim."

ADONAI: Lord in our English Bibles (Capitol letter 'L', lower case, 'ord') (Adonai is plural, the sing. is "adon"). "Master" or "Lord" 300 times in the OT always plural when referring to God, when sing. the reference is to a human lord. Used 215 times to refer to men. First use of Adonai, Gen. 15:2. (Ex. 4:10; Judges 6:15; 2 Sam. 7:18-20; Ps. 8, 114:7, 135:5, 141:8, 109:21-28). Heavy use in Isaiah (Adonai Jehovah). 200 times by Ezekiel. Ten times in Dan. 9.

JEHOVAH: LORD in our English Bibles (all capitals). **Yahweh** is the covenant name of God. Occurs 6823 times in the OT First use Gen. 2:4 (Jehovah Elohim). From the verb "to be", havah, similar to *chavah* (to live), "The Self-Existent One," "I AM WHO I AM" or "I WILL BE WHO I WILL BE" as revealed to Moses at the burning bush, Ex.3. The name of God, too sacred to be uttered, abbreviated (. . .) or written "YHWH" without vowel points.

The tetragrammaton. Josh., Judges, Sam., and Kings use Jehovah almost exclusively. The love of God is conditioned upon His moral and spiritual attributes. (Dan. 9:14; Ps. 11:7; Lev. 19:2; Hab. 1:12). Note Deut. 6:4, 5 known to Jews as the Sh'ma uses both Jehovah and Elohim to indicate one God with a plurality of persons.

JEHOVAH-JIREH: "The Lord will Provide." Gen. 22:14. From "jireh" ("to see" or "to provide," or to "foresee" as a prophet.) God always provides, adequate when the times come.

JEHOVAH-ROPHE: "The Lord Who Heals" Ex. 15:22-26. From "rophe" ("to heal"); implies spiritual, emotional as well as physical healing. (Jer. 30:17, 3:22; Isa. 61:1) God heals body, soul and spirit; all levels of man's being.

JEHOVAH-NISSI: "The Lord Our Banner." Ex. 17:15. God on the battlefield, from word which means "to glisten," "to lift up," See Psalm 4:6.

JEHOVAH-M'KADDESH: "The Lord Who Sanctifies" Lev. 20:8. "To make whole, set apart for holiness."

JEHOVAH-SHALOM: "The Lord Our Peace" Judges 6:24. "Shalom" translated "peace" 170 times means "whole," "finished," "fulfilled," "perfected." Related to "well," welfare." Deut. 27:6; Dan. 5:26; I Kings 9:25 8:61; Gen. 15:16; Ex. 21:34, 22:5, 6; Lev. 7:11-21. Shalom means that kind of peace that results from being a whole person in right relationship to God and to one's fellow man.

SHEPHERD Psa. 23, 79:13, 95:7, 80:1, 100:3; Gen. 49:24; Isa. 40:11.

JUDGE: Psa. 7:18, 96:13.

JEHOVAH ELOHIM: "LORD God" Gen. 2:4; Judges 5:3; Isa. 17:6; Zeph. 2:9; Psa. 59:5, etc.

JEHOVAH-TSIDKENU: "The Lord Our Righteousness" Jer. 23:5, 6, 33:16. From "tsidek" (straight, stiff, balanced - as on scales - full weight, justice, right, righteous, declared innocent.) God our Righteousness.

JEHOVAH-ROHI: "The Lord Our Shepherd" Psa. 23, from "ro'eh" (to pasture).

JEHOVAH-SHAMMAH: "The Lord is There" (Ezek. 48:35).

JEHOVAH-SABAOTH: "The Lord of Hosts" The commander of the angelic host and the armies of God. Isa. 1:24; Psa. 46:7, 11; 2 Kings 3:9-12; Jer. 11:20 (NT: Rom. 9:29; James 5:24, Rev. 19: 11-16).

EL ELYON: 'Most High' (from "to go up") Deut. 26:19, 32:8; Psa. 18:13; Gen. 14:18; Nu. 24:16; Psa. 78:35, 7:17, 18:13, 97:9, 56:2, 78:56, 18:13; Dan. 7:25, 27; Isa. 14:14.

ABHIR: 'Mighty One', ("to be strong") Gen. 49:24; Deut. 10:17; Psa. 132:2, 5; Isa. 1:24, 49:26, 60:1.

KADOSH: "Holy One" Psa. 71:22; Isa. 40:25, 43:3, 48:17. Isaiah uses the expression "the Holy One of Israel" 29 times.

SHAPHAT: "Judge" Gen. 18:25

EL ROI: "God of Seeing" Hagar in Gen. 16:13. The God Who opens our eyes.

KANNA: "Jealous" (zealous). Ex. 20:5, 34:14; Deut. 5:9; Isa. 9:7; Zech. 1:14, 8:2.

PALET: "Deliverer" Psa. 18:2.

YESHA: (Y'shua) "Savior" Isa. 43:3. Jesus is the Greek equivalent of the Hebrew "Joshua." The latter is a contraction of Je-Hoshua. ("Christ", the anointed one is equivalent to the Hebrew Maschiah, or Messiah).

GAOL: "Redeemer" (to buy back by paying a price). Job 19:25; For example, the antitype corresponding to Boaz the Kinsman-Redeemer in the Book of Ruth.

MAGEN: "Shield" Psa. 3:3, 18:30.

EYALUTH: "Strength" Psa. 22:19.

TSADDIQ: "Righteous One" Psa. 7:9.

EL-OLAM: "Everlasting God" (God of everlasting time) Gen. 21:33; Psa. 90:1-3, 93:2; Isa. 26:4.

EL-BERITH: "God of the Covenant" Used of Baal in Judges 9:46. Probably used originally to refer to the God of Israel.

EL-GIBHOR: Mighty God (Isa. 9:6)

ZUR: "God our Rock" Deut. 32:18; Isa. 30:29.

Malachi calls Messiah "The Sun of Righteousness" (Malachi 4:2).

Isaiah calls Messiah "Wonderful, Counselor, Mighty God (El Gibhor), Everlasting Father, Prince of Peace" (Isa. 9:6).

'Attiq Yomin (Aramaic): "Ancient of Days," Dan. 7:9, 13, 22.

MELEKH: "King" Psa. 5:2, 29:10, 44:4, 47:6-8, 48:2, 68:24, 74:12, 95:3, 97:1, 99:4, 146:10; Isa. 5:1, 5, 41:21, 43:15, 44:6; 52:7, 52:10.

"The Angel of the Lord: " Gen. 16:7ff, 21:17, 22:11, 15ff, 18:1-19:1, 24:7, 40, 31:11-13, 32:24-30; Ex. 3:6, 13:21, Ezek. 1:10-13. Seen in the theophanies, or pre-incarnate appearances of the Son of God in the OT (See I Cor. 10:3 NT).

FATHER: Num. 1:9; I Sam. 16:6; Ex. 4:22-23; 2 Sam. 7:14-15; Psa. 2:7; Isa. 63:16, 64:8; Mal. 1:6.

THE FIRST AND LAST: Isa. 44:6, 48:12.

New Testament Scriptures, (Greek):

KURIOS: "Lord" Found some 600 times in the NT. {And the LXX translates the Tetragrammeton יהוה and cognates 6156 times by the Greek word κυριος. NEC}

DESPOTES: "Lord" 5 times: Lu. 2:29; Acts 4:24; 2 Pet. 2:1; Jude 4; Rev. 6:10.

THEOS: "God" (equivalent to the Hebrew Elohim), 1,000 times in the NT. In the NT all the persons of the trinity are called "God" at one time or another.

I AM: Jesus upset his generation especially when He said, "Before Abraham was, I AM," John 8:58. Note also his claim to be Jehovah in such phrases as "I AM the Light of the world," "the bread of life," living water," "the Resurrection and the Life," "the Way, Truth and the Life" in John's Gospel. From the Hebrew OT verb "to be" signifying a Living, Intelligent, Personal Being.

THEOTES: "Godhead" Col. 2:9; Rom. 1:20.

HUPSISTOS: "Highest" Mt. 21:9.

SOTER: "Savior" Luke 1:4 7.

New Testament Names For God The Son.

JESUS: Derived from the Hebrew "Joshua" (Y'shua) or "Je-Hoshua" meaning JEHOVAH IS SALVATION.

CHRIST: is equivalent to the Hebrew " Meshiach: Messiah, "The Anointed One."

Other NT Titles for Jesus:

Shepherd of the Sheep;

Master;

King of kings;

Lord of lords;

Bishop and Guardian of our Souls;

Daystar,

Deliverer,

Advocate,

Last Adam,

Ancient of Days,

Branch,

Chief Cornerstone,

Immanuel,

First Born,

Head of the Body,

Physician, Rock,

Root of Jesse,

Stone,

Potentate;

Chief Apostle;

Great High Priest;

Pioneer and Perfector (From Strong's) of our Faith (or Author and Finisher), KJV;

Lamb of God;

Lamb: Lamb Slain before the Foundation of the World;

Lord God Almighty.

LOGOS: "The Word of God" John 1; Rev. 19:13.

SOPHIA: "The Wisdom of God," referring to Christ, refers back to Proverbs (I Cor. 1:24)

Father, Son, Holy Spirit: Christian orthodoxy has always understood God to be One God in Three Persons (Elohim). In The NT each person of the godhead is called "God" and "Lord" at least once.

Names for the Holy Spirit: Counselor; Comforter; Baptiser; Advocate; Strengtheners; Sanctifier; Spirit of Christ (not the same as the spirit of Christ); Seven-Fold Spirit (Rev.); Spirit of Truth; Spirit of Grace; Spirit of Mercy; Spirit of God; Spirit of Holiness; Spirit of Life. Symbolized in OT and NT by (1) breath or wind; (2) fire; (3) water; (4) oil; (5) light; (6) a dove.

The Deity of the Lord Jesus Christ: Most Study Bibles have notes which give references to the Deity of our Lord Jesus Christ. Here is what the Scofield Study Bible Notes say:

- (1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7-13; 18:2-23. especially v. 17; 32. 28 with Hos. 12:3-5; Ex. 3:2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2-9), and God (Psa. 45:6, 7 with Heb. 1:8,9; Psa. 110. with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110.4 with Heb. 5:6; 6. 20:7. 17-21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).
- (2) Christ Himself affirmed His deity. (a) He applied to Himself the Jehovistic I AM. (The pronoun "he" is not in the Greek; cf. John 8:24; John 8:56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10:33; 18:4-6, where, also "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42-45. See Gen. 15:2, note). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2:5-7; Lk. 7:48-50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11-14, when Jesus was fifty miles away; Mk. 11:6-8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21-23; 6. is); mastery over nature, and creative power (Lk. 9:16. 17; John 2:9, 10:28). (f) He received and approved human worship (Mt. 14:33; 28: 9, John 20: 28, 29).
- (3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20. 28; Acts 20:28; Rom. 1:4; 9:5; 2 Thess. 1:12; 1 Tim. 3:16; Tit. 2:23; Heb. 1:8; 1 John 5:20).
- (4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20, 28:20; John 1:2, 2:23-25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8,17,18; 2:23; 11. 17; 22:13).
- (5) The N.T. writers ascribe divine works to Christ (John 1:3. 16:17, Col. 1:16, 17; Heb. 1:3).
- (6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14, Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5. 12, 13).
- (7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4).

Philippians 2 is the great Chapter on the **kenosis or self-emptying of the Lord Jesus Christ** when He became a man. His equality with the Father as the Son of God is stated here.

John 5:18 "This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God."

Romans 9:5 "...to them (the Jewish race) belong the patriarchs, and of their race, according to the flesh, is the Messiah (who is) God who is over all, blessed for ever. Amen.

Notes on the Trinity - by Helen Fryman
(bhs4light@NS.NET)

The concept of the Trinity is present from the opening verse of the Bible, actually. The word "God" in Genesis 1:1 is "Elohim." This is not a simple plural of the word 'god.' The plural of that word, which means 'two,' is "Eloh." "Elohim" means "three or more."

{It's not clear if she understand the Hebrew Dual ("It is almost always used to denote those objects which naturally occur in pairs. The dual termination is never found in adjectives, verbs, or pronouns. In the noun it is indicated in both genders by the termination אָ, אַ^a . NEC}

In Deuteronomy 6:4, we have the resounding,

"Hear O Israel, the LORD our God, the LORD is one!"

"God" is, there again, "Elohim." What is also interesting is that the last word of that, the word "one" is the word "echad." "Echad" means unity in plurality. It is the same word used regarding marriage in Genesis. 2:24, when a man is to leave his mother and father and become one with his wife. The word which is NOT used there to mean "one" is "yachid." "Yachid" means a unique singularity.

Now go to Isaiah 9 -- the famous Christmas verse:

**"For unto us a child is born
to us a son is given,
and the government will be on his shoulders.
And he will be called
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace."**

Now go to Isaiah 44:6 --

**"This is what the LORD says -- Israel's King and Redeemer, the LORD Almighty:
I am the first and I am the last;
Apart from me there is no God."**

Please cross reference this with Jesus' words to John in Revelation 1:17-18 --

**"Do not be afraid.
I am the First and the Last.
I am the Living One.
I was dead, and behold I am alive for ever and ever."**

^a Wilhelm Gesenius, Gensenius' Hebrew Grammar, Edited and Enlarged by E. Kautzsch, Translated by A. E. Cowley, 2006 Dover Publications Inc., ISBN-13: 978-0-486-44344-7; ISBN-10: 0-486-44344-2.

Check the Gospel of John, opening sentences, opening chapter:

"In the beginning was the Word. And the Word was with God and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. [Remember Genesis 1:1 -- "In the beginning, God created the heavens and the earth.:] The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth."

{Please note also that the absolutely correct translation of the Greek is "...and God was the Word," - I urge you to look it up.

{Because of the placement of the Subject of this clause The Word, the Predicate Nominative "God" has the most force. Therefore, The better translation should be: "The Word was **God!** NEC}

And remember Jesus words' at the end of Matthew: "...baptizing them in the name of the Father, and of the Son, and of the Holy Spirit...." and, again, Jesus' words defining eternal life in John 17:3 clearly equate Him with the Father.

And so, although we may not understand the Trinity with our human minds very well, the doctrine of the Trinity is present in the Bible from the first. Jesus is God Himself in the flesh, and it was because this was His very claim that the Pharisees were so outraged and attempted several times to stone Him.

The Trinity (General)

God is a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as Father. They are separate persons; yet, they are all they are one God. They are in absolute perfect harmony consisting of one substance. They are co-eternal, co-equal, and co-powerful. If any one of the three were removed, there would be no God. A further point of clarification is that God is not one person, the Father, with Jesus as a creation and the Holy Spirit as a force (Jehovah's Witnesses). Neither is He one person who took three consecutive forms, i.e., the Father who became the Son who then became the Holy Spirit (United Pentecostal). Nor is the Trinity an office held by three separate Gods (Mormonism). The chart below should help you to see how the doctrine of the Trinity is derived from Scripture. The list is not exhaustive, only illustrative. "I am the LORD, and there is no other; besides Me there is no God" (Isaiah 45:5).

Some Unique Scriptures

Revelation 1:7-8 Genesis 17:1	Jesus is the Almighty. And the Almighty is God.
John 8:58 Exodus 3:14	Jesus is the "I Am" and the "I Am" is God
Acts 3:14 Isaiah 43:15	Jesus is the "HOLY ONE" and the "HOLY ONE" is God
John 8:24 Isaiah 43:10	Jesus is the "I Am He" and the "I Am He" is God
Revelation 22:13 Isaiah 44:6	Jesus is the "First and the Last" and the "First and the Last" is God
I Corinthians 10:4 Psalm 18:31	Jesus is "The Rock" and "The Rock" is God
2 Corinthians 11:2 Jeremiah 31:32	Jesus is the "One HUSBAND" and the "One HUSBAND" is God
Matthew 23:8 Malachi 1:6	Jesus is the "ONE MASTER" and the "ONE MASTER" is God
John 10:16 Isaiah 40:11	Jesus is the "One SHEPHERD" and the "ONE SHEPHERD" is God
Acts 4:12 Isaiah 45:21	Jesus is the "ONE SAVIOR" and the "ONE SAVIOR" is God
Luke 1:68 Isaiah 41:14	Jesus is the "ONE REDEEMER" and the "ONE REDEEMER" is God
Revelation 19:16 1 Timothy 6:14 Deuteronomy 10:17	Jesus is "LORD OF LORDS" Jesus is "LORD OF LORDS" and the "LORD OF LORDS" is God
Philippians 2:10 Isaiah 45:23	Every knee must bow to Jesus Every knee must bow to God
John 1: 3-10 Isaiah 44:24 Genesis. 1:1	Jesus was the "ONE CREATOR" Jesus was the "ONE CREATOR" and the "ONE CREATOR" was God
John 1:49 Isaiah 44:6	Jesus was "KING OF ISRAEL" and the "KING OF ISRAEL" is God

Deuteronomy 4:35	The Lord He is God, there is NONE else beside him
Deuteronomy 4:39	there is None Else
Deuteronomy 6:4	the Lord our God is ONE Lord. (This is the Shema of Israel.)
Deuteronomy 32:39	I even I, am He and THERE IS NO GOD WITH ME
1 Kings 8:60	The LORD is God - There is None Else
2 Kings 19:15	You ALONE are the only true God
Psalms 86:10	You are God, YOU ALONE
Isaiah 40:8	I am Jehovah, and to no one else shall I give my own glory
Isaiah 43:10,11	Before me there was no God formed Neither Shall There Be After Me. I, Even I Am The Lord: And Beside Me There Is No Savior.
Isaiah 45:15	You are God who hides himself, the God of Israel, the Savior.
Hosea 13:4	Yet I am the LORD thy God from the land of Egypt; and thou knowest no God but Me, and beside Me there is no Saviour.
Joh 4:42	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
Eph 5:23	For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
Php 3:20	For our citizenship is in heaven; from where also we look for the Saviour, the Lord Jesus Christ: {So Christians are we looking Up? We should be you know. See Figure 01.08., below. As the chorus to the song goes: Will there be a Crown, I wonder, In my hands in Glory Land? Or must I Go empty handed, when before my God I stand?" NEC} ^a
1Ti 4:10	For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
1Jo 4:14	And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
Isaiah 45:5	I am the LORD, and there is none else, beside Me there is no God; I have girded thee, though thou hast not known Me;
Isaiah 45:6	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 45:22	Turn to me and be saved. For I am God, and there is no one else.
Joel 2:27	And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and there is none else; and My people shall never be ashamed.

^a This song was sung by the children of Hector McMillan a Missionary to the Congo who was murdered by the dissident Communist uprising in late 1964. 24 in all with Mrs. McMillan and her children (quite young) were rescued by CIA Operatives, whisked away by land-transport to an awaiting U.S. Air Force Transport plane bound for America. Dr. Paul Carlson was also murdered on Nov 24, 1964. Many others died in this malicious killing spree. We had Mrs. McMillan and her children as guests of our Church (The Maranatha Baptist Church, housed in a Trailer and Garage at the LIAHO Trailer Park, 8 Miles S,SE, of the Clear AFS, AK (BMEWS 2) as I remember it in the summer of 1965. Her children sang this song which I memorized the chorus, but never heard again. Her kids all wanted to go back and take the gospel to the Congolese people. A Great Family!

Isaiah 48:11	I will not give my glory unto another.
Isaiah 48:12	I am he, I am the first, I also am the Last.
Revelation 1:8	I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come, the Almighty.
Zechariah 14:9	I that day shall there be ONE LORD AND HIS NAME ONE
Philippians 2:10	so that at the name of Jesus every knee should bow , in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.
Matthew 23:9	For one is your Father, the heavenly one
Mark 12:29	Jehovah our god is one Jehovah

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? *Are not even ye* in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive **the crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

The Pastoral Crown

Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, *yet* is **he not crowned, except he strive lawfully**.

1Co 9:25 And every man that striveth for the mastery is *temperate in all things*. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 10 Because thou hast kept word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Figure 01.08. A Believer's Crowns
by NEC

Table 01.01. The Trinity (Attributes)

	Father	Son	Holy Spirit
Called God	Philippians 1:2	John 1:1,14	Acts 5:3-4
Creator	Isaiah 64:8; 44:24	Colossians 1:15-17	Job 33:4,26:13
Resurrects	1 Thessalonians 1:10	John 2:19, 10:17	Romans 8:11
Indwells	2 Corinthians 6:16	Colossians 1:27	John 14:17
Everywhere	1 Kings 8:27	Matthew 28:20	Psalms 139:7- 10
All knowing	1 John 3:20	John 16:30	1 Corinthians 2:10-11
Sanctifies	1 Thessalonians 5:23	Hebrews 2:11	1 Peter 1:2
Life giver	Genesis. 2:7	John 1:3; 5:21	2 Corinthians 3:6,8
Fellowship	1 John 1:3	1 Corinthians 1:9	2 Corinthians 13:14
Eternal	Psalms 90:2	Micah 5:1-2	Romans 8:11
A Will	Luke 22:42	Luke 22:42	1 Corinthians 12:11
Speaks	Matthew 3:17	Luke 5:20; 7:48	Acts 8:29
Love	John 3:16	Ephesians 5: 25	Romans 15:30
Searches the heart	Jeremiah 17:10	Revelation. 2:23	1 Corinthians 2:10
We belong to	John 17:9	John 17:6	
Savior	1 Timothy 1:1; 2:3	2 Timothy 1:10	
We serve	Matthew 4:10	Colossians 3:24	
Believe in	John 14:1	John 14:1	
Gives joy		John 15:11	Romans 14:17
Judges	John 8:50	John 5:21,30	

The "I AMs" of Jesus

Introduction

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." And he said, "I am the God of your 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 at God. Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" He said, "But I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain." Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "**I AM WHO I AM.**" And he said, "Say this to the people of Israel, '**I AM** has sent me to you.'" God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations.(Exodus 3:1-15)

John's Gospel:

1. Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." Then they said to him, "What must we do, to be doing the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." They said to him, "Lord, give us this bread always." Jesus said to them, "**I am the bread of life**; he who comes to me shall not hunger, and he who believes in me shall never thirst. (John 6:26-35)

2. Again Jesus spoke to them, saying, "**I am the light of the world**; he who follows me will not walk in darkness, but will have the light of life." The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know whence I have come and whither I am going, but you do not know whence I come or whither I am going. 15 You judge according to the flesh, I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone that judge, but I and he who sent me. In your law it is written that the testimony of two men is true; I bear witness to myself, and the Father who sent me bears witness to me." They said to him therefore, "Where is your Father?"

" Jesus answered, "You know neither me nor my Father; if you knew me, you would know my Father also." These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.(John 8:12-20)

3. "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, **I am the door of the sheep.** All who came before me are thieves and robbers; but the sheep did not heed them. I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture.
4. The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. **I am the good shepherd.** The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father." (John 10:10-14)
5. [Jesus]...said to them, "Our friend Lazarus has fallen asleep, but I go to awake him out of sleep." The disciples said to him, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. Then Jesus told them plainly, "Lazarus is dead; and for your sake I am glad that I was not there, so that you may believe. But let us go to him." Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "**I am the resurrection and the life;** he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?" She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, he who is coming into the world." (John 11:11-27)
6. "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also And you know the way where I am going." Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" Jesus said to him, "**I am the way, and the truth, and the life;** no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him." (John 14:1-7)

7. **"I am the true vine**, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.(John 15:1-10)
8. Truly, truly, I say to you, if any one keeps my word, he will never see death." The Jews said to him, "Now we know that you have a demon. Abraham died, as did the prophets; and you say, 'If any one keeps my word, he will never taste death.' Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?" esus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me, of whom you say that he is your God. But you have not known him; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. Your father Abraham rejoiced that he was to see my day; he saw it and was glad." The Jews then said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Truly, truly, I say to you, **before Abraham was, I am.**" So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.(John 8:51-59)
9. When Jesus had spoken these words, he went forth with his disciples across the Kidron valley, where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place; for Jesus often met there with his disciples. So Judas, procuring a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." Jesus said to them, **"I AM."** Judas, who betrayed him, was standing with them. When he said to them, **"I AM,"** they drew back and fell to the ground. Again he asked them, "Whom do you seek?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he; so, if you seek me, let these men go." This was to fulfil the word which he had spoken, "Of those whom thou gavest me I lost not one." (John 18:1-9)
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THE TRANSPORTER AND THE TWO NATURES

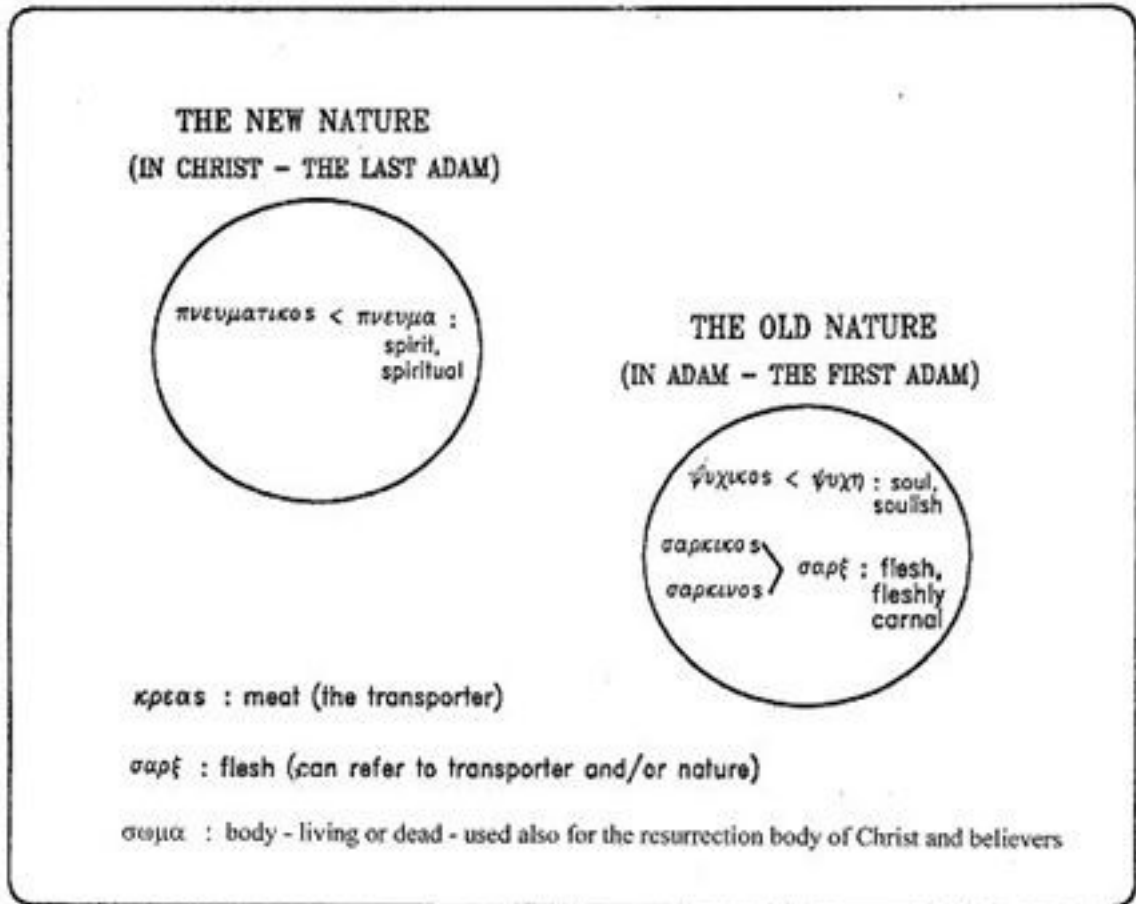


Figure 01.09. The Transporter And The Two Natures.
By NEC

EMAILS FROM ISRAEL By Messianic Jewish Bible Society Inc, Zev Isaacs.

This portion is taken from Emails received From Zev Isaacs. My thanks to him for the beautiful Pictures of Israel and his enlightening text, which I have appended for our student’s sake. These are marked with (the additions enclosed in) brackets {}. NEC}

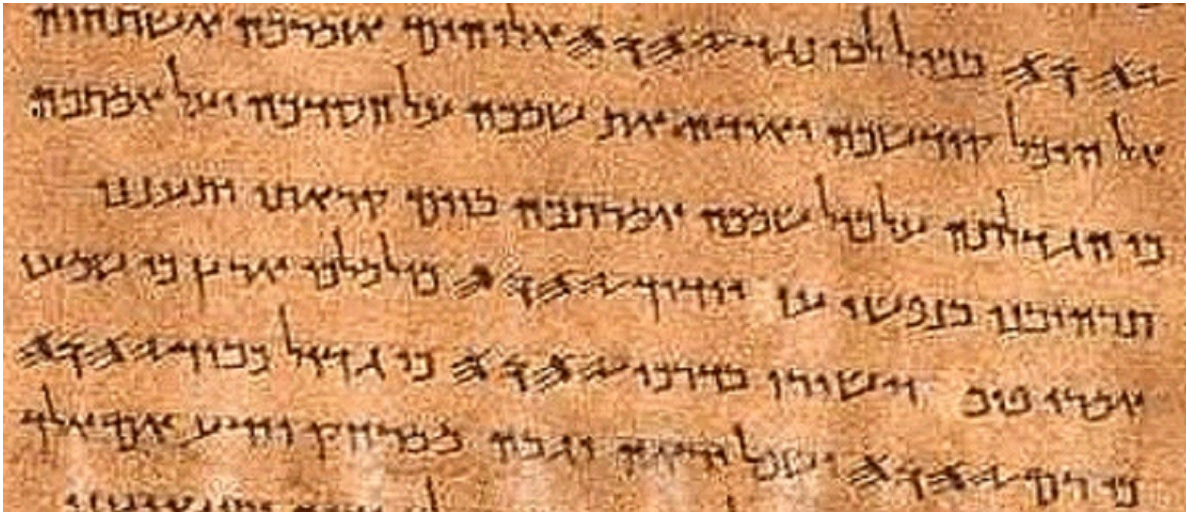


Figure 01.10. A Portion From The Psalms From The Dead Sea Scrolls.

Dead Sea Scroll: a portion of the **Psalms Scroll (Tehillim)** from Qumran Cave 11 in the Dead Sea region of Israel. The Name of God (YHVH) seen in the top right hand corner is in paleo-Hebrew. The Name appears five other times in the photograph. **Can you spot all six instances?**

{The Synagogue Reader when coming to the Tetragrammeton יהוה out of reverence for this Sacred Name will pronounce this name by Adonai as in Gen 15:2 אֲדֹנָי יְהוִה Adonai YehViH The Lord LORD.}

Below is a Table of Ancient Semitic Hebrew. What would you say is the date of the Hebrew Text from the Dead Sea Scrolls? Why
Do all letters appear to be written from the same period? Why, or Why Not?

Ancient Semitic/Hebrew							Modern Hebrew		
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound
𐤀	𐤁	𐤂	El	Ox head	Strong, Power, Leader	ah, eh	א	Aleph	silent
𐤃	𐤄	𐤅	Bet	Tent floorplan	Family, House, In	b, bh(v)	ב	Beyt	b, bh(v)
𐤆	𐤇	𐤈	Gam	Foot	Gather, Walk	g	ג	Gimal	g
𐤉	𐤊	𐤋	Dal	Door	Move, Hang, Entrance	d	ד	Dalet	d
𐤌	𐤍	𐤎	Hey	Man with arms raised	Look, Reveal, Breath	h, ah	ה	Hey	h
𐤏	𐤐	𐤑	Waw	Tent peg	Add, Secure, Hook	w, o, u	ו	Vav	v
𐤒	𐤓	𐤔	Zan	Mattock	Food, Cut, Nourish	z	ז	Zayin	z
𐤕	𐤖	𐤗	Hbet	Tent wall	Outside, Divide, Half	hh	ח	Chet	hh
𐤘	𐤙	𐤚	Tet	Basket	Surround, Contain, Mud	t	ט	Tet	t
𐤛	𐤜	𐤝	Yad	Arm and closed hand	Work, Throw, Worship	y, ee	י	Yud	y
𐤞	𐤟	𐤠	Kaph	Open palm	Bend, Open, Allow, Tame	k, kh	כ	Kaph	k, kh
𐤡	𐤢	𐤣	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	ל	Lamed	l
𐤤	𐤥	𐤦	Mem	Water	Chaos, Mighty, Blood	m	מ	Mem	m
𐤧	𐤨	𐤩	Nun	Seed	Continue, Heir, Son	n	נ	Nun	n
𐤫	𐤬	𐤭	Sin	Thorn	Grab, Hate, Protect	s	ס	Samech	s
𐤮	𐤯	𐤰	Ghah	Eye	Watch, Know, Shade	gh(ng)	ע	Ayin	silent
𐤳	𐤴	𐤵	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	פ	Pey	p, ph(f)
𐤸	𐤹	𐤺	Tsad	Trail	Journey, chase, hunt	ts	צ	Tsade	ts
𐤼	𐤽	𐤾	Quph	Sun on the horizon	Condense, Circle, Time	q	ק	Quph	q
𐤿	𐥀	𐥁	Resh	Head of a man	First, Top, Beginning	r	ר	Resh	r
𐥂	𐥃	𐥄	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	ש	Shin Sin	sh, s
𐥅	𐥆	𐥇	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	ת	Tav	t
𐥈			Ghah	Rope	Twist, Dark, Wicked	gh			

Table 01.02. Comparison Chart – Ancient Semetic/Hebrew vs. Modern Hebrew.

{This Table is from my book AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, 2015, Create Space/AMAZON Publishers, 2015, Create Space/AMAZON Publishers , ISBN-13: 978-11501001437, N. Carlson. 162 Pgs. }

Shalom from the Holy City of Jerusalem,

“O magnify the LORD with me, And let us exalt His name together.” (*Psalms 34:3*)

Last week, we examined the following three names of God: The Lord Most High God, The Lord is My Banner, and The Lord is My Shepherd.

{See} In this *Bibles For Israel* ministry teaching, we're continuing with the 12 Hebrew Names of God, and you'll be both surprised and delighted by the depth of meaning and richness in the next three names:

- The Lord Your Healer
- The Lord is There
- The Lord Our Righteousness

The Dung Gate is southwest of the Temple Mount in the Old City of Jerusalem. The entrance to the Western (Wailing) Wall is directly behind the gate.



Figure 01.11. The Jerusalem Dung Gate.

Within a Hebraic context, names are not given randomly; rather, they are **chosen purposefully to demonstrate something about the person's character, calling or destiny.**

God Himself seemed to set this trend when He named the first man **Adam** (אָדָם).

In fact, this is also the name He gave for all of humankind!

“Then the LORD God formed **man** [adam] from the dust of the **ground** [adama], and breathed into his nostrils the breath of life; and man became a living being.” (*Genesis 2:7*)

This name, Adam (אָדָם), is directly related to the Hebrew word adama (אֲדָמָה), which means ground, earth, or even dirt (soil)!

This name indicates something about the nature of Adam and all humankind, and the relationship with the earth itself.

God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.’ (*Genesis 1: 28*)

The Lord God took the man and put him in the Garden of Eden to work it and take care of it. (*Genesis 2:15*)



Figure 01.12. A stained glass by Charles Lorin depicting Adam and Eve being banished from the Garden of Eden. (Gan Eden).

Since **Adam** was created from **adama**, the dust of the earth, his name reflects his physical origin, earthly nature and destiny, both in life and death.

Because Adam sinned, death was introduced to the world and because of that, the body returns to the dust.

“By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; **for dust you are and to dust you will return.**” (*Genesis 3:19*)

The name Adam is also related to the Hebrew word **adom**, which means red. This perhaps symbolizes the life-giving blood flowing through mankind.

The Book of Leviticus in the Torah accurately identifies that this precious red substance gives the body life, and also states that it makes atonement on the altar for sin (*Leviticus 17:11*).

Even though God created mankind and breathed into Adam’s body the breath that made us living beings, few people know anything about the Creator.

Rather than leaving mankind to speculate about Who He is and What He is like, one key way in which He has chosen to reveal Himself and His will to us is through His Names.



Figure 01.13. A modern street in Jerusalem adjacent to the walled Old City of Jerusalem.

Jehovah Rophekha - The Lord Your Healer: (יהוה רפֿקָחָה)

“If you listen carefully to the voice of the Lord your God and do what is right in His eyes, if you pay attention to His commands and keep all His decrees, I will not bring on you any of the diseases I brought on the Egyptians, for **I am the LORD [YHVH], your healer [Rophekha].**”
(Exodus 15:26)

The Hebrew word rophékha is derived from rapha, a verb that means to restore, heal or make healthy. Here in Israel, we call a medical doctor a rophé (or ropha in the feminine gender) in Hebrew.

“Bless the Lord O my soul and forget not all His benefits— who forgives all your sins and heals [rapha] all your diseases.” *(Psalm 103:2 – 3)*

This name **first appears during the Israelite’s exodus from Egypt at the waters of Mara** (bitter waters). One of the primary healings we need is for deliverance from **unforgiveness and bitterness.**



Figure 01.14. A Jewish woman praying at the Kotel (Western Wall).

Nevertheless, we understand from Exodus 15:26 that healing comes with a condition – complete obedience.

Of course, we know that in our fallen humanity, none of us can claim this perfection since we are in desperate need of **spiritual healing**. {**We'll never get rid of the Old Man In Adam in this life. The new man in Christ has been recreated, but still bears the old nature's predilection to sin. NEC**}

God sent the cure in His Son, Yeshua, who gave Himself as our personal offering for acts of sin (sins).

Messianic Prophecy of Isaiah 53

“But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and **by His wounds we are healed [rapha]**.” (*Isaiah 53: 5*)

His life was characterized by powerful miracles of healing. Yeshua healed lepers, epileptics and paralytics. He even raised the dead to a new life.

His healing power is still available to us today through faith.

"You know of Yeshua of Nazareth, how God anointed Him with Ruach HaKodesh (the Holy Spirit) and with power, and how **He went about doing good and healing** all who were oppressed by Satan, for God was with Him." (*Acts 10:38*)



Figure 01.15. An Orthodox Jewish man searches through stacks of Religious Books.

An Orthodox Jewish man searches through stacks of Talmud, Bible commentaries, Kabbalah, and Jewish mystical books at a market in Jerusalem.

Adonai Shammah The Lord is There: (שמה יהיה)

"The distance all around will be 18,000 cubits. And the name of the city from that time on will be: **THE LORD IS THERE.**" (*Ezekiel 48:35*)

The Hebrew word **shammah** is derived from the word **sham**, which simply means there.

For instance, Moses apparently named his son Gersham (גרשם) because he was a **stranger** (ger/גר) **there** (sham/ שם) in Egypt (*Exodus 2:22*).

This comforting name of God speaks of His faithfulness.

The name. "The Lord is There", (**Adonai Shammah**) occurs only once in the Tanakh (Hebrew Scriptures) in the prophetic book of Ezekiel. {Ez 48:35}

Although it **specifically refers to Jerusalem**, it is a name of God. This is the new name that Jerusalem will be called when Yeshua, the son of David, returns to reign in Jerusalem and God’s Presence permanently resides there.

In other words, Jerusalem will be so changed by God dwelling in Jerusalem that she will receive this name linking her to God Himself!



Figure 01.16. Since ancient times, the city of Jerusalem has been surrounded by walls.

Jehovah Tzidkeinu The Lord [is] our Righteousness (יהוה צדקתנו)

Other prophetic **names for Jerusalem** at that time will be **The Throne of Jehovah** (כִּסֵּא יְהוָה) (See *Jer 3:17*) and “**The Lord [is] our Righteousness**” (Jehovah Tzidkeinu) (see *Jer 23:6 and 33:16*).

We can receive assurance from this name that God has not and will not abandon Jerusalem.

We can also understand that God is There for us in a real and personal way.

“And I heard a loud voice from the throne saying, ‘**Now the dwelling of God is with men, and He will live with them. They will be His people, and God Himself will be with them and be their God.**’” (*Revelation 21:3*)

Our lives can be so permeated by His Presence that we can receive this new name that reflects our changed character and relationship to Yeshua (Jesus) and His Holy City, Jerusalem.

“Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. **I will write on him the name of my God and the name of the city of my God, the new Jerusalem,** which is coming down out of heaven from my God; and I will also write on him my new name.” (*Revelation 3:12*)

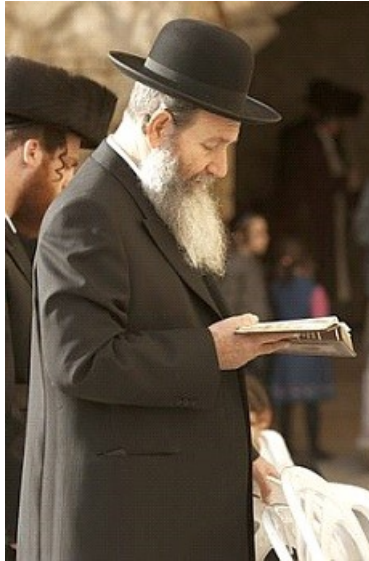


Figure 01.17. An Orthodox Jewish man reads a siddur (Jewish prayer book) at Jerusalem's Western (Wailing) Wall.

The Lord Our Righteousness: Jehovah Tzidkeinu (יהוה צדקינו)

Messianic Prophecy of Jeremiah 23

The days are coming, declares the LORD, when I will raise up to David **a righteous Branch, a King** who will reign wisely and do what is just and right in the land. In His days Judah will be saved and Israel will live in safety. **This is the name by which He will be called: The LORD Our Righteousness [Jehovah Tzidkeinu].**” (*Jeremiah 23:5–6*)

The name **Jehovah Tzidkeinu** (The Lord our Righteousness) appears twice in the Tanakh, both times in Jeremiah (*23:5–6; 33:16*).

The word **tzidkeinu** comes from the root צדק (**tz-d-k**) meaning justice or righteousness. The Hebrew words **tzadik** (righteous one) and **tzedakah** (charity, literally righteousness) share the same root.

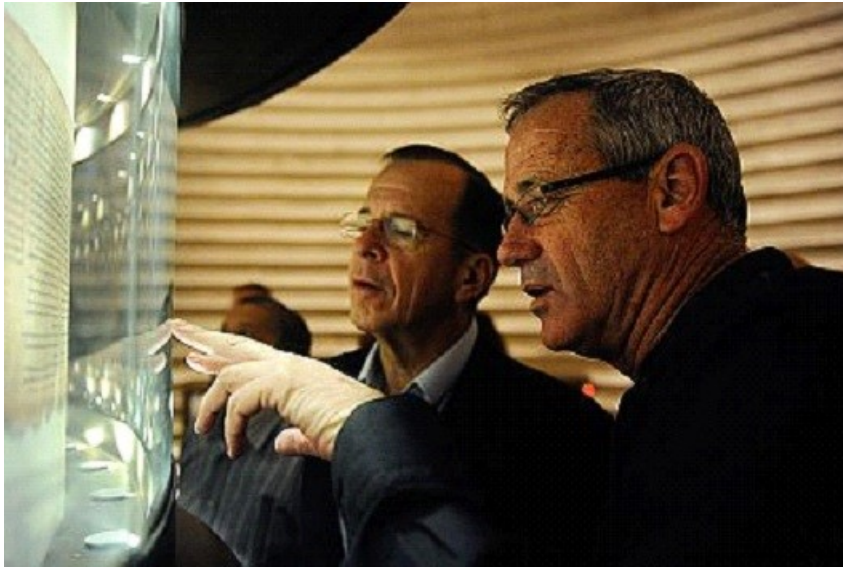


Figure 01.18. American Admiral Mike Mullen and Israel Defense Forces (IDF) Chief of Staff Benny Gantz examine the Dead Sea Scrolls.

American Admiral Mike Mullen and Israel Defense Forces (IDF) Chief of General Staff Benny Gantz examine the Dead Sea Scrolls, the oldest known Bible manuscripts; which are housed at the Shrine of the Book within the Israel Museum in Jerusalem.

While righteousness may not be popular in today’s modern society, **this powerful name of God conveys His incredible mercy to the lost world** in which we live.

God first revealed Himself as our righteousness in the midst of a people being judged for their sins.

While the Israelites were being sent into exile for their idolatry and unfaithfulness, He promised that one called **YHVH Tzidkeinu** would arise one day from the line of David (*Jeremiah 23: 5–6*).

Who else could this be, other than the Messiah?

Yeshua HaMashiach (Jesus, **son of David**, The Messiah) fulfilled this Messianic prophecy about 600 years later.

Yeshua—who was perfectly blameless, sinless, guiltless, holy, and innocent—took all of our sins upon Himself in order that we could become the righteousness of God in Him.

“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (2 Corinthians 5:21)



Figure 01.19. **The Dome Of The Rock On what Is Assumed The Temple Mount.**

Although the Dome of the Rock currently is situated on the Temple Mount platform in Jerusalem, Bible prophecy makes it clear that a third Holy Temple will be built on the Temple Mount^a in the End Times, and that Yeshua will return and reign as King in Jerusalem.

Not one of us can claim to be completely righteous and without sin (*1 John 1:8*); however, when we put our faith in Yeshua and follow Him, we become righteous in God's eyes.

When Yeshua returns as King Messiah to sit on His throne in Jerusalem, this end-time prophecy will be fulfilled.

As we saw in the name **Adonai Shammah** (The Lord is There), Jerusalem will be transformed by His coming and the Holy City will reflect the nature of God to such a degree that a name given to the Messiah will also be given to the Holy City Jerusalem—**The Lord our Righteousness**.

{The 10th Roman Legion.

Each legion was composed of about 5,500 men, all professional soldiers who signed on for terms lasting 25 years. Only Roman citizens could serve, but citizenship was granted upon enrollment.

“The Temple Mount was built on Mount Ophel over the subterranean Gihon Spring of which below were numerous subsurface caves. From this mount, the Water of Life for the Temple services was immediately available. It was renowned for its purity (sweet water) over that of any other spring in the entire region.

^a The Temple never was emplaced on the Temple Mount. It was always located in the City of David where the Roman Legion could observe the Jews and their (third) Herodian Temple from their fortress above, housing the 10th Roman Legion. See Figure 01.20, below. Eleazar Bin Jari, The commander of the Jewish rebels at Masada, wrote that Jerusalem was totally destroyed except for the Antonia Garrison Fort with its high stone walls still standing. Ref. Dr. Robert Cornuke, TEMPLE, Amazing New Discoveries that Change Everything About The Location of Solomon's Temple. And as been written by Cornuke and Dr. Ernest Martin, this is where Herod's Temple was located!

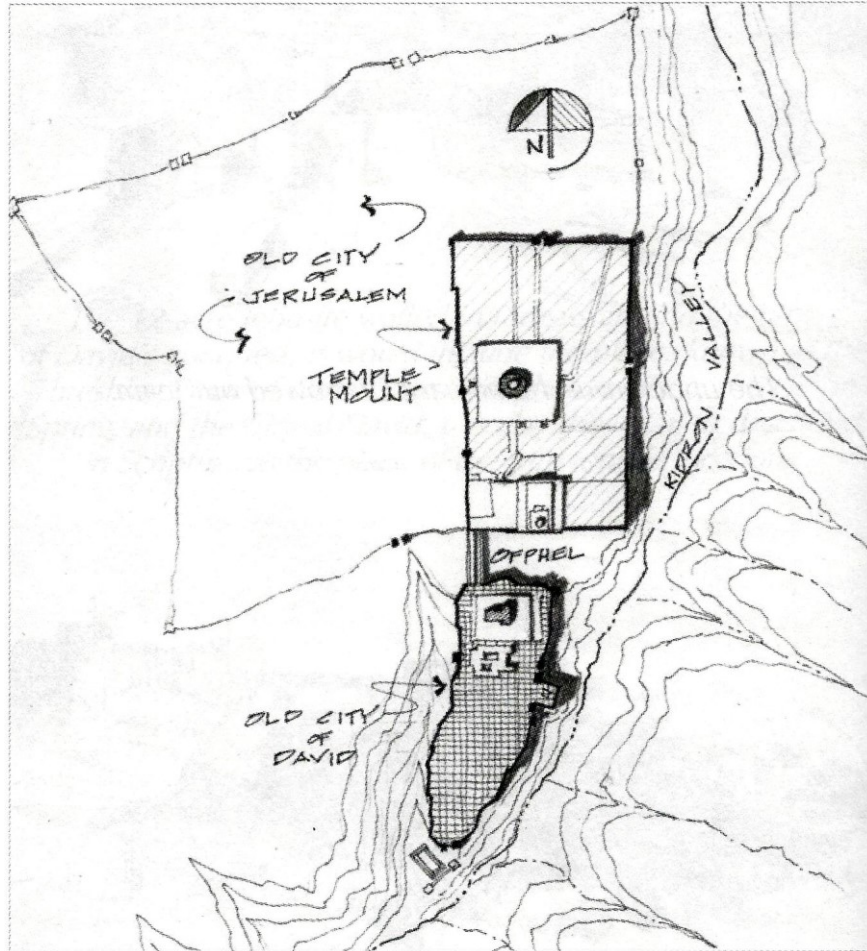
Writing of this, Josephus states, “Now on the north side of the Temple was built a citadel (Fort Antonia), whose walls were square and strong and of extraordinary firmness. The kings of the Hasmonaean dynasty, who were also high priests before the time of Herod, called it the Tower.” Josephus further informs us “Fort Antonia dominated the Temple.” This fortress guarded the security of the Temple, the city of Jerusalem and the fortress itself.

From the north, it was impossible for one to see the Temple because Fort Antonia obscured the view. The hill on which the Tower of Antonia stood was the highest of the three mounds (Zion, Ophel, and Fort Antonia) on the north end of the southeast ridge.

During the Hasmonaean dynasty, the tower of Baris was expanded to become Fort Antonia. It adjoined the new city Bezetha and further obscured the Temple Mount from the north of Jerusalem. An aqueduct coming from Bethlehem supplied Fort Antonia with water that was stored in 37 cisterns for the Tenth Legion and their support personnel, which numbered approximately 10,000 men.

This quote is through the courtesy of Dr. Ernest Martin from a summary of his book **“The Temples that Jerusalem Forgot”** By Robert Martin. From Web Article. “ NEC

ROBERT CORNUKE



A blend of modern and ancient. The modern traditional Temple Mount with the Muslim Dome of the Rock to the north, and the old City of David with Herod's temple to the south. Note the twin 600-foot connecting bridges that Josephus described.

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Figure 01.20. The Actual Old Temple Location In The Old City Of Jerusalem.

{“This drawing is courtesy of Dr. Robert Cornuke from His Book “*TEMPLE – Amazing New Discoveries That Change Everything About The Location Of Solomon’s Temple.*” Remember Dan 12:4!

Israel was prophetically reborn as a nation less than 70 years ago in 1948, and Jerusalem only became its capital in 1967. The prophetic re-gathering of millions of Jewish people is still taking place to this very day. Not only that, an end-time war seems to be looming over this country.

Yeshua is coming back to Jerusalem very soon! De 30:4 *If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: NEC}*

You are likely living in the last generation – so make a difference for the Kingdom of Heaven today and play a major role in our **Bibles For Israel** Ministry.



Figure 01.21. A Photo of 2 partial pages of a Hebrew Bible.



Figure 01.22. The (Modern) Holy City of Jerusalem.

The Hebrew Bible reveals that **names are so significant** that they can affect a person's character and destiny.

In the case of Abraham and Sarah, **God actually changed their names** to suit the destiny He had planned for them.



Figure 01.23. The Cave Of Machpelah – Where Many Of the Patriarchs Were Buried.

In the heart of **Hebron's** old city lies the Cave of Machpelah, also known as the **Cave of the Patriarchs**, where Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah are buried in subterranean chambers. A large Herodian era structure is situated atop the chambers. **When Abram and Sarai came into the land of Canaan, God promised to make them into a great nation** (*Genesis 12:2*).

There was, however, one seemingly insurmountable problem to the fulfillment of this promise: they had remained childless well into their old age. There were no offspring from which to bring about this promised nation!

“Now Sarai, Abram’s wife, had borne him no children.” (*Genesis 16:1*)

When Abram was 99 years old, God appeared to him and made a small, but highly significant change to his name. He added one simple Hebrew letter – the letter hey (ה), which is often considered an abbreviation of the Hebrew name of God—Elohim (God).

“No longer will you be called Abram (אַבְרָם); your name will be Abraham (אַבְרָהָם), for I have made you a father of many nations.” (*Genesis 17:5*)

God also added this letter to Sarai’s (שָׂרַי) name, changing it to Sarah (שָׂרָה), meaning princess.



Figure 01.24. Sarah Laughed – Gen 18:10-12.

Sarah was listening at the entrance of the tent and laughed to herself with distrust and doubt when she overheard the three visitors tell Abraham that they would have a child in a year.

After God changed Abram and Sarai’s names to Abraham and Sarah, **Sarah ceased being a barren woman and became the joyful mother of a son called Yitzchak (Isaac).**

God even bestowed this name with great care (it means “laughter”), since both Abraham and Sarah laughed when they were told that she would have a son in her old age (*Genesis 17:17,19 and Genesis 18:12*).

The name also appropriately fit Sarah and Abraham’s joy at receiving the promise:

“Sarah said, ‘God has brought me laughter, and everyone who hears about this will laugh with me.’” (*Genesis 21:6*)

Isaac was born according to the promise, at the time God had set. His birth birth filled Sarah with great joy, and God's favor surpassed all her expectations.

In the process of making and fulfilling a covenant with Abram and Sarai, God changed their names to Abraham and Sarah by adding a letter from His name YHVH, thus linking their names with His. An amazing change resulted—they became fruitful in their old age.

Such is the amazing power inherent in a name, especially the name of God.

“They will still bear fruit in old age.” (*Psalms 92:14*)

While God paid close attention to the names given to various people in the Bible, He has also revealed to us His name in various forms. The Names of God demonstrate the multifaceted character and nature of His divine presence.

In previous emails, we have already examined the following names of God: **The Lord Most High God, The Lord is My Banner, The Lord is My Shepherd, The Lord Your Healer, The Lord is There, and The Lord Your Righteousness.**



Figure 01.25. An Old Jewish Gentleman Perusing An Outdoor Jerusalem Market.

The Bible promises that the righteous will flourish, even in old age.

The Everlasting God: El Olam (אֵל עוֹלָם)

“Abraham planted a tamarisk tree in Beersheba, and there **he called upon the name of the LORD, the Eternal God [El Olam].**” (*Genesis 21:33*)

El is a singular name used for **God**. It means might, strength and power and is often combined with other Hebrew words such as Olam, which means world, universe, eternal, forever, everlasting time or space.

We understand from this name of God that He is the sovereign, eternal ruler of the entire universe who is beyond time or space.

El Olam is the Eternal God without a beginning or end.

“Before the mountains were born or you brought forth the earth and the world, **from everlasting to everlasting you are God.**” (*Psalms 90:2*)



Figure 01.26. Abraham's Well In Beersheba.

Abraham's Well in Beersheba: After several disputes over water, Abraham made a peace treaty with Abimelech at Beersheba.

This name of God, El Olam, teaches us that God is unchangeable (*Malachi 3:6*).

His plans and purposes are timeless, and He will not fail to follow through with them (*Isaiah 37:26*).

“He will not falter or be discouraged till He establishes justice on earth.” (*Isaiah 42:4*)

Thus, we read in *Genesis 21:33* that after Abraham entered into a peace treaty with Abimelech and Phicol at Beersheba, he called upon **El Olam as a display of his faith that the Everlasting God would deliver on His covenant promise to give his descendants the Land.**

Everything we see in the natural is temporal and subject to change, but like Abraham, we should not be moved by what we see since **El Olam** is the Eternal God who created the universe. He will not fail to accomplish His plans and promises.

“Trust in the LORD forever, for the LORD, the LORD, is the Rock eternal.” (*Isaiah 26:4*)



Figure 01.27. Observing The Sinai desert – Dead Sea Left-Center.

The Lord Who Sanctifies You: Adonai Mekoddishkem (מְקַדְּשְׁכֶם יְהוָה)

“Then the Lord said to Moses, ‘Say to the Israelites, You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that **I am the LORD, who makes you holy [YHVH Mekoddishkem].**” (*Exodus 31:13*)

This particular name of God occurs twice in Scripture—once in *Exodus 31:13* and once in *Leviticus 20:8*.

Mekoddishkem is derived from the Hebrew word **kadosh** (קדש), which means to sanctify, dedicate, consecrate, set apart or make holy.

It’s apparent from these passages that God has consecrated His people and set them apart as holy (kadosh).

God does not just demand that we be holy; He Himself is holy. **Without that holiness, His awesome power would be cruel.**

And just as God is holy (*1 Samuel 2:2*), His people are to be holy, as well.

“But just as He who called you is holy, so be holy in all you do; for it is written: 'Be holy [kadosh], because I am holy [kadosh].’” (1 Peter 1:15-16; Leviticus 19:2)



Figure 01.28. Jewish Men Worship God At The Western (Wailing) Wall.

Jewish men worship God at the Western (Wailing) Wall in Jerusalem. The side curls on the young Orthodox Jewish man are called payot, an interpretation of the Bible's injunction not to shave the corners of the head.

We are to be set apart for His purposes.

The Tanakh reveals that **people** (*Exodus 32:29*), **places** (Temple Mount), **things** (anointing oil, Temple articles and furnishings), and **even a nation** (Israel) were consecrated or set apart because **they came in contact with the Holy God**.

In the Brit Chadashah (New Covenant), both Jews and non-Jews are sanctified through the blood of Yeshua (Jesus) {Yeshua is the Hebrew Name translated Joshua – which was translated Ἰησοῦς = Jesus in the New Testament. NEC}. As a set apart people who have a personal relationship with God, we are to look and behave differently.

This should be evidenced in every aspect of our lives: the clothes we choose to wear, the way we speak to one another, the music we listen to, and the movies we watch. **But sanctification is not just an outward act; it's an inward work of the Holy Spirit (Ruach HaKodesh).**

“God the Father knew you long ago and chose you to live holy lives with the Spirit's help so that you are obedient to Yeshua HaMashiach {Jesus The Messiah NEC} and are sprinkled with His blood. May good will and peace fill your lives!” (1 Peter 1:2)

Adonai {YeHVah Mekoddishkem { יהוה מְקַדְּשְׁכֶם : The LORD Who Sanctifies} desires that we be kadosh {Holy} as He is kadosh, but for that to happen, we must willingly participate in His divine nature. Out of His holiness, He will not force holiness upon us.

But neither do we have to {nor can we} become holy through our own strength.

Through this name of God, we understand that it is He who makes us holy (*Exodus 31:13*).



Figure 01.29. The Temple Mount And The Kotel (Wailing Wall).

Today, because of Muslim control of the Temple Mount, the Kotel (Wailing Wall) is considered the holiest place accessible to the Jewish People.

Jealous God: El Kanna { קַנָּא אֱלֹהִים }

“Do not worship any other god, for the Lord, **whose name is Jealous**, is a Jealous God [El Kanna].” (*Exodus 34:14*)

Today, because relationships have become fraught with selfishness, distrust, and hostility, the word ‘jealousy’ carries a negative connotation.

Some even mistake jealousy and envy as one and the same thing; however, they are not identical.

Jealousy concerns a perceived challenge to one’s position. In other words, you think someone is trying to take your position as husband, wife, friend or employee, and you want to prevent that from happening. {See one of Satan’s Problems “I will be like the Most High!” NEC}

Envy is more malevolent. It often involves covetousness, and an “if I can’t have it, you can’t either” attitude.

God’s jealousy, in contrast to envy is **rooted in justice, holiness and love.**

It is a healthy, passionate, burning devotion for us and an insistence that He will not share His position, praise, or glory with another (*Psalms 83:18*).

“I will not give my glory to another or my praise to idols.” (*Isaiah 42:8*)



Figure 01.30. A Jewish Wedding.

Marriage is reflective of the type of relationship that God desires to have with us: intimate and exclusive.

God desires an exclusive love relationship with His people; He does not want to share our love and attention with idols and other false gods (*Exodus 20:3*).

That is why *Deuteronomy 6:5* is the most important prayer and declaration in Judaism:

“Love the Lord your God with all your heart and with all your soul and with all your strength.”

Yeshua confirmed this when He was asked what the greatest commandment is.

“He answered, ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and, Love your neighbor as yourself.’” (*Luke 10:27*)

With all the distractions of this world pulling at us from every side, we may need to examine our hearts from time to time to see if our love has grown cold or if there is anything (or anyone) who has drawn the focus of our devotion away from the living God who is also known as **El Kanna - The Jealous God.**



Figure 01.31. A young man reads the Bible in Jerusalem.

There are also so many Jewish people here in Israel and around the world who do not yet know the Lord God of Israel by **His Names or His Son's Name Yeshua** (Jesus).

"A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD." (*Leviticus 27:30*)

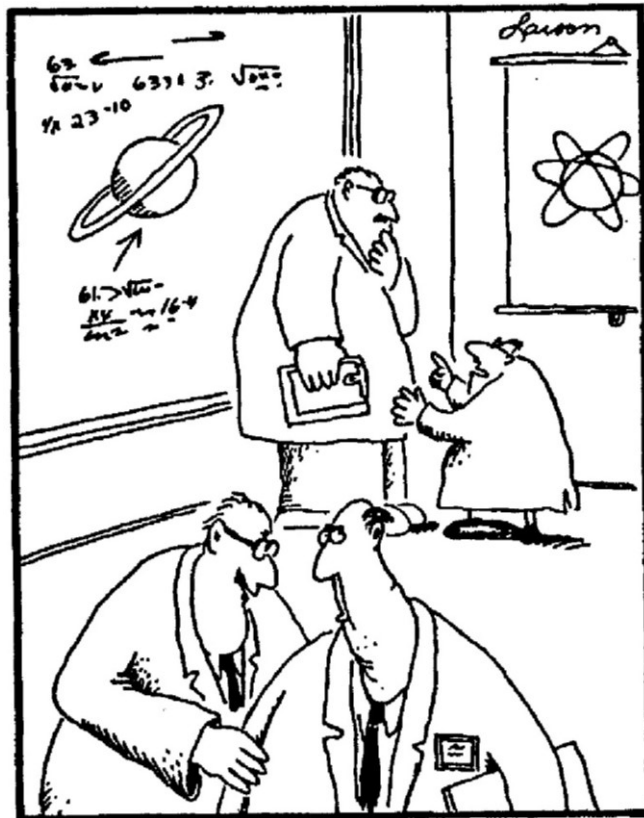
REFERENCES

All Book/Author References are contained in Footnotes

†

This word or expression is found only once (a Hapax Legomena) in the Bible, or all Biblical citations have been listed there.

Appendix A - A Warning About The Use Of The Checking Principle
By Rev. Norman E. Carlson, Aerospace Scientist



"There goes Williams again... trying to win support for his Little Bang theory!"

THE CHECKING PRINCIPLE
USE ACCREDITED SECULAR SOURCES

A1. A Tribute To God's Natural Revelation.

**"In words as fashions the same rule will hold,
Alike fantastic if too new or old:
Be not the first by whome the new are tried,
Nor yet the last to lay the old aside."
-Alexander Pope**

Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork.

Ps 97:6 The heavens declare his righteousness, and all the people see his glory.

The following analogies from the realm of natural revelation might serve to show the reasonableness of problems facing many "theologians" concerning problems like the sovereignty of God vs the free will of man; the infinite creator in the person of Jesus Christ in the form of a finite man, the concept of the indwelling Holy Spirit - how can Christ be said to be in the Christian and yet still be our Heavenly advocate. Some basic considerations here might prove beneficial to both theologians and those skilled in the natural sciences. The information shared, below, **does NOT constitute a proof** or even reveal how God performs His marvelous works. They do, however, indicate the plausibility of such work as the natural Revelation suggests.

1. Do not jump to conclusions. We often times do this because of inadequate knowledge. Often we try to solve the problem before the problem has been defined.

2. Often, most men must admit that problems which seemed to exist were really not problems but were the results of insufficient data, or the wrong presuppositions to start with. Having dabbled some in the fields of natural and special revelation and applying the principle of induction first to myself and then to close associates, my observations have disclosed a natural bent in all men toward viewing facts with illogical predispositions. (Biases)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

A2. Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometers and which bears the name of one of the formulators, Euclid, Euclidian geometry as in other geometries, (Note that there have been developed, many other geometrical systems) or for that matter, any science, two parts of the system are clearly distinguishable the first may be called **initial propositions**; the **second is the process of inference from these initial propositions**. This method is (or should be) pursued whether the subject pursued is physics, mathematics, history, or theology. "i.e., In any branch of mathematics these same two parts can be distinguished for there, too, are initial propositions and inferences drawn from them. But in a branch of mathematics the initial propositions are not statements of observed or recorded facts; indeed, they are not statements of physical fact at all. It is true that they may have been suggested by observed facts, but, nevertheless, **the initial propositions of mathematics are, in essence,**

propositions about ideas or concepts whose full connexion with physically existing reality is a matter of secondary importance to the mathematician^a."

To early geometry study, up until the time of Poncelet (metrical geometry development work published in 1822), the points and lines of geometry were considered to be points and lines of physical space. At that time mathematicians began to see that point and line were really more abstract and general than did their predecessors. As an illustration it should be well known to any High, School graduate, that the multiplication of two "real" numbers with like signs produce a positive "real" product. Conversely if we are given a positive real number, grade school techniques will allow us to find the two factors (by taking the "square root"). If however, we are asked to take the square root of a number with a negative sign we are in for a little trouble since there exists no real number such that multiplication by itself will yield a negative number. You might be thinking "who cares about such curiosities", or "why such a long illustration", or "if such things (numbers) aren't part of our physical universe why mess with them?" The answer is that without such concepts you would need to begin doing your cooking, lighting, washing, heating, shaving, etc, without benefit of the electrical power that we have grown so accustomed to. Modern man does not turn his back on certain devices merely because they are not explainable in terms of real points and or lines of physical space. Modern man doesn't necessarily need even a demonstration of the functionality of some new process that may not be explainable in terms of physical space. He often accepts things without either explanation or reason.

It may occur to ask that "Since the initial propositions of a mathematical science are very abstract, is it open for the mathematician to lay down just any set of initial propositions and thus start a new branch of mathematics? The answer is that even apart from the question of whether such an arbitrarily founded "science" would be fruitful; the mathematician is restricted by one very important condition on the initial propositions which prevent such a completely arbitrary set being chosen. The initial conditions must be self-consistent: i.e., they must not lead to contradictions. To do this the mathematician must prove (verify) what is called an existence theorem. This is done by finding a set or collection of factors for which his initial propositions are true. He must then know of at least one particular instance of the general concepts with which his science deals.

^a An Introduction to Projective Geometry, C,W, O'Hara, D.R. Ward, Oxford

A3. The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry

A3.1 An Example From Projective Geometry

We turn now to one of the "most" consistent of all fields of mathematics, that of projective geometry. Some things to consider in this discipline are the basic Assumption (Called Primitives) of the existence of three "things" called:

- (a) point,
- (b), line,
- (c) incidence.

These terms are not defined but are used in the statements of the initial propositions. Every science starts out this way. Projective geometry has these three primitives which it unashamedly puts forward without attempting to define them. (The Trinitarian Christian theistic system is another example of such a science.)

Gen. 1:1 "In the beginning God created the heavens and the earth", .

Gen 1:2b "And the Spirit of God brooded over the face of the waters",.

John 1:1 "In the beginning was the Word and the Word was with God , and the Word was God".

John 1:10 "He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that (or who) believe on his name:"

Realizing of course that the modern mathematician states his mathematical statements as exactly as possible, it is however, commonly accepted, that the statement of the so-called parallel postulate of Euclidian geometry by the way it was used, ignored anything but finite points on either of the two lines. You may then state the postulate as you like but contrary to the hope of the Italian geometer Saccheri^a (1667-1733), the parallel postulate cannot be deduced from the other postulates of Euclidean geometry. The postulate may be formally stated as:

P-1 "Given a line and an external point (one not lying on that line), there is exactly one line which passes through the given point and is parallel to the given line." Or in simpler language the statement:

Two lines are parallel if they lie in the same plane but do not intersect.

We may be able to state such a thing, but not on the basis of the other "earlier" postulates of the Euclidian Geometrical System. These postulates referenced are primitives of the Euclidean system, but, we cannot deduce such a statement (i.e., the Parallel Postulate) from these simpler concepts (Primitives).

^a Euclides ab omne naevo vindicatus by Gerlamo Saccheri

In order to prove that a particular postulate is independent of the others you have to show that there exists a mathematical system in which all of the other postulates are satisfied but in which this particular one is not.

If we shift gears from Euclidean to the simpler but more general projective geometry we find that it is easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar^a lines intersect (parallel or not). The quantifying statement regarding parallel lines is that two lines are parallel if and only if they are (a) coplanar, and (b) intersect in, a point on what is called the "ideal line" at infinity.

Modern man talks a good game but cannot stand the press of logic.

- a. He accepts the infinite without being able to either see or hear or feel it. He must do it “scientifically” or be stuck as was Saccheri.
- b. He **must** either **see or hear or feel it**. He must do it “scientifically” or be stuck as was Saccheri, above, on the horns of an historical comedy.
- c. He accepts concepts if they are able to explain the facts in a consistent manner regardless of the abstractness of a procedure.
- d. He desires not (and this is very important) that such an assumption will yield consistent results. e.g. he doesn't desire to see a point or a line but is merely content to set a dot for a point or a "straight mark" for a line. He knows full well that such finite representations actually mask some very important properties of the concepts represented by, say, that dot.

The theologian is caught in the same trap when studying certain Biblical truths contained in the Word of God. The one that perhaps plagues more individuals then any other is the Biblical dilemma of the sovereignty of God versus the free will of man.

The Christians have been polarized into one of two camps on this issue. The example from Projective Geometry can illustrate the problem. Looking at Figure 1, assume that line A represents the sovereignty of God while line B represents the free will of man. In a finite distance these lines do not cross and so have no points in common. The solution of the dilemma is obvious if we allow ourselves the ability to look at both doctrines from a point “P” at infinity, i.e., from God’s viewpoint. Try as we might, it may be as difficult for the Calvinist to see how a dead man can by his own choice become alive (Eph. 2:5), as it is for an Arminian to see how God can righteously allow men who are foreknown to be lost, to be born into the world.

I would suggest that a solution might involve.

1. Making sure our theology is based squarely on the Word of God (in the original languages)^b.
2. Do the work necessary to translate every passage of scripture having to do with Soteriology especially the areas of man’s choice and God’s electing grace.

^a Coplaner Lines: Lines that lay in the same plane

^b N. Carlson, Hermeneutics, An Antidote For 21st Century Cult Phenomena, Section 3.1.1 The prospective principle of "The Priority Of The Original Language."

Try to look at any conflicts that arise from Point P of Figure A1. (Eph. 2:6). That is, Make a vigorous attempt to look at this from God's perspective. Rom 9:22 What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction:**

2675 καταρτιζω katartizo *kat-ar-tid'-zo* †^{ac} (used only once, in the N. T., i.e., a Hapex-Legomena) from 2596 and a derivative of 739; TDNT-1:475,80; v

AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13

1) to render, i.e. to fit, sound, complete

1a) to mend (what has been broken or rent), to repair 1a1) to complete

1b) to fit out, equip, put in order, arrange, adjust 1b1) to fit or frame for one's self, prepare

1c) ethically: to strengthen, perfect, complete, make one what he ought to be

5772 Tense-Perfect

See 5778 Completed action in past time.

Voice-Passive

See 5786 Done by someone else! Not that man himself!!! God? or Satan?

or false teachers? "Who-'done'- it."

Mood - Participle

See 5796

I note that this word, καταρτιζω, is used for the Holy Spirit fitting men for the work of the ministry.

Eph 4:12 For the perfecting (Greek καταρτισμων- AMS > καταρτισμος)of the saints, for the work of the ministry, for the edifying of the body of Christ:

2677 καταρτισμος katartismos *kat-ar-tis-mos'* The noun form of the verb καταρτιζω, used in Rom 9:22, above.

from 2675; TDNT-1:475,80; n m

AV-perfecting 1; 1

1) complete furnishing, **equipping**

Eph 4:12 ATR

For the perfecting (προς τον καταρτισμων). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in #2Co 13:9, both from καταρτιζω, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See #2:21. This is the ultimate goal in all these varied gifts, "building up."

Rom 9:22 ATR

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constatative second aorist active indicative of the old defective verb φερω, to bear.

^a † : Means all references in the document, e.g., the New Testament, have been given.

Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God's wrath).

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15.

Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:22 W. Newell

22 What if GOD, willing to show His wrath, and to make His power known, endureth with much longsuffering vessels of wrath fitted unto destruction: {Those in Adam}

23 and that He might make known the riches of His glory upon vessels of mercy, which he afore

24 prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles?

Verse 22: What if GOD—the greatness of the Creator and the nothingness of the creature! God's will is supreme and right, even to His being willing to show publicly His wrath—both at the day of judgment, and on through eternity. His holiness and righteousness will be exhibited to all creatures in His visitation of wrath upon the wicked:

And to make His power known—Job in astonishing words describes God's power as seen in creation and providence, but adds:

**"Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?"
(#Job 26:14.)**

But the day is coming when His power will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath. Let us ponder this great passage:

What if GOD, willing to show His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted unto destruction? (Ro 9:22) Here we find:

1. That certain were fitted unto destruction. It is not said that God so fitted them.¹ But in Chapter 2 we find those who "despise the goodness and forbearance and longsuffering of God, not knowing that the goodness of God was meant to lead them to repentance." Of such it is said that they "treasure up for themselves wrath in the day of wrath."
2. God had, we next read here, in their earth-life dealt with these with much longsuffering. They never learned however, as Peter urged, to "account that the longsuffering of our Lord is salvation" (#2 Pe 3:15). This longsuffering is the enduring on earth of ungrateful rebels by a God surrounded in Heaven by the glad, obedient hosts of light!
3. They thus became vessels of wrath: those in and through whom God could publicly and justly display His holy indignation against sin and godlessness, — for a warning to all ages and creatures to come.

4. Thus these came to that destruction unto which their sin had duly fitted them. Now this "destruction" is not at all that cessation of 'being, of which we hear so much from Satan's false prophets in these days. But it is, according to #2 Th 1:7, 9, an eternal visitation of Divine anger "in flaming fire" from the very presence of the Lord Himself! It not only involves the final withdrawal of all mercy and long-suffering, but the eternal infliction of Divine punishment upon the bodies of the damned.
5. The terribleness of this is seen in the fact that this "destruction," this visitation of punishment upon the persons of the lost, will be made the occasion of God's exhibiting publicly both His holy wrath against sin, and also His power in the punishment of it. His hatred of sin is absolute, —and these will be made to experience it; His power is infinite, and these will be compelled to be an example of it.
6. In the words What if GOD—should proceed thus? all creature-questionings are stilled into awful silence, if not today, some day!

Nevertheless, we must let certain Scriptures lie just as they are, whether or not they consort with our conceptions, or whether we find ourselves able to "reconcile" them with our "theological system" or not. We quote a few of these Scriptures:

"The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies"

(#Ps 58:3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil"

(#Prov 16:4).

"They stumble at the word, being disobedient: whereunto also they were appointed"

(#1 Pe 2:8).

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and

I lay a stumbling block before him, he shall . . . die in his sin, and his righteous deeds which he hath done shall not be remembered (#Ezek 3:20).

"Because they had not executed Mine ordinances, but had rejected My statutes, . . I gave them statutes that were not good, and ordinances wherein they should not live"

(#Ezek 20:24,25).

However, even in these passages, solemnly terrible as they are, we must separate God's actions from man's responsibility. God is not the author of evil; He tempteth no man; "He would have all men to be saved and come to the knowledge of the truth." (Ref Job 1:6-12)

Note also: 1Pe 2:8 “And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed <5087> {V-API-3P}.”

5087 τιθημι *tithēmi tith'-ay-mee*

a prolonged form of a primary θεω *theo theh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

- 1) to set, put, place
 - 1a) to place or lay
 - 1b) to put down, lay down
 - 1b1) to bend down
 - 1b2) to lay off or aside, to wear or carry no longer
 - 1b3) to lay by, lay aside money
 - 1c) to set on (serve) something to eat or drink
 - 1d) to set forth, something to be explained by discourse
- 2) to make
 - 2a) to make (or set) for one's self or for one's use
- 3) to set, fix establish
 - 3a) to set forth
 - 3b) to establish, ordain

5681 Tense-Aorist See 5777 Point action in past time; i.e., In the divine counsel - eternity past.

Voice-Passive See 5786 Done by someone else! Not that man himself!!!

Mood - Indicative See 5791 Mood of reality.

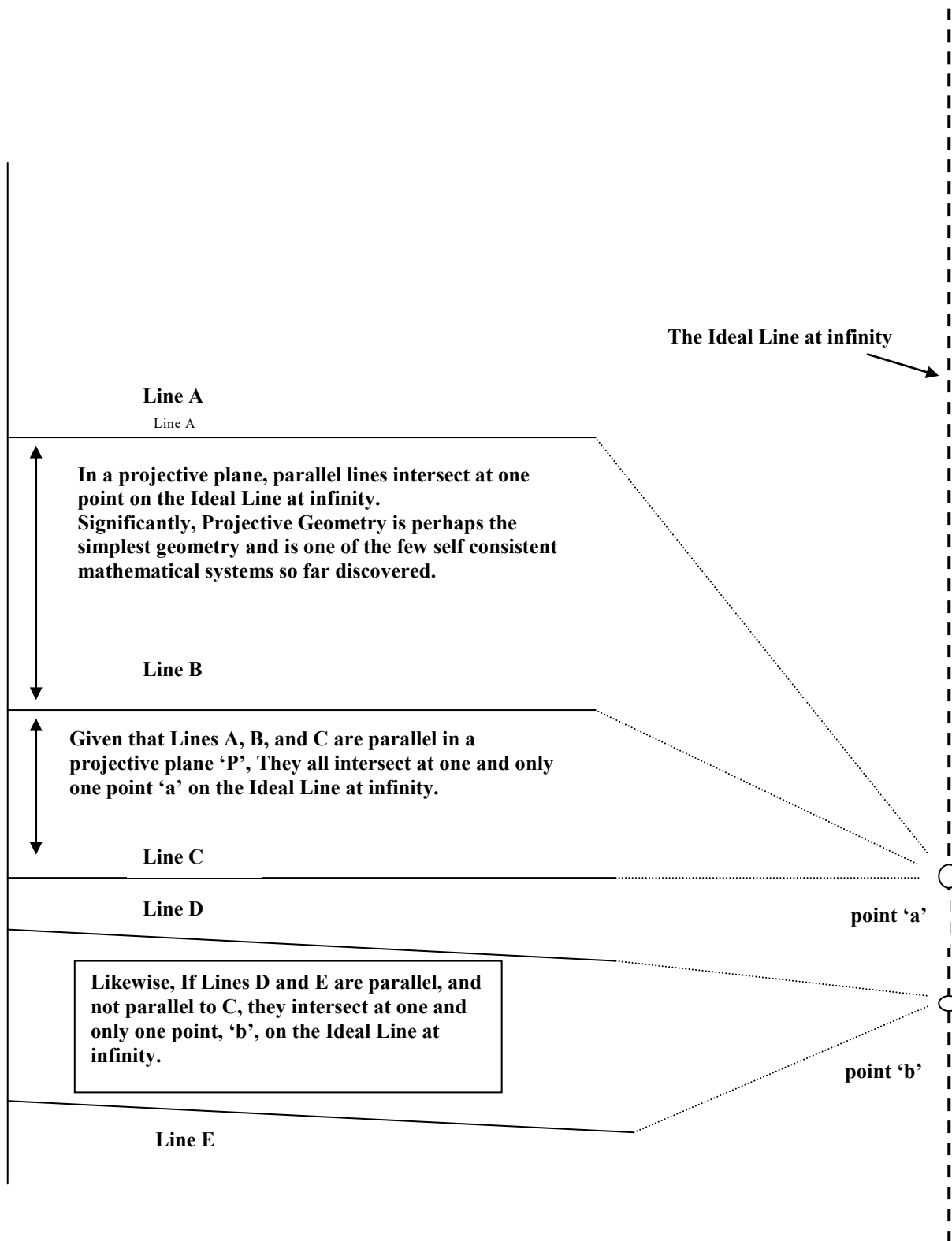


Figure A1. An Analogy From Projective Geometry

A4. The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology

A4.1 An Example From Algebraic (Point Set) Topology

Phil 2:5 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.

In a study of Mathematical Analysis^a and Point Set Topology^b the following concepts were suggested..

From Tom Apostol's book, the subject of open and closed sets. A set, S , of points is called: an open set if every point in the set is an interior point - The point " x " is called an interior point of " S " if there exists some neighborhood " N " around " S " all of whose points belong to " S ", and A set, S , of points is called a closed set if every point in " S " includes its endpoints (called " a " and " b " in figure 2, below). An illustration of an open set is shown in figure 2, below.

Assumptions: (see Figure A2.)

- (1) All statements made in this exercise have been established in the mathematical literature referenced or stated without proof.
- (2) There exist (at least) two points: " a " and " b " where the "value" of " a " (written simply a) is less than ($<$) the value of " b " (written simply b); where for our exercise " a " and " b " are real numbers.
Examples: $-1, 0, 1, -\frac{1}{2}, \frac{1}{2}, \pi = 3.14159 \dots$, are real numbers.
- (3) There exists a line " L " between points " a " and " b " with at least one point " x ", whose value is written x , between " a ", and " b ". (a is less than b - this may be written in short form $a < x < b$).
- (4) There exists a set of points " S " that includes at least the three points " a ", " b ", and " x " that lays on the line " L ".
- (5) We assume that the theory of real (including rational and irrational) numbers: "Rational numbers may be represented as those real numbers that may be expressed as the quotient of two integers (not zero). e.g., $1/1, 1/2, 1/4, \dots$; Irrational numbers may be defined as those real numbers that are not rational numbers. e.g., $\pi, \sqrt{2}, e, \dots, 1/\pi, 1/\sqrt{2}, 1/e$, where e is the number $2.718281828 \dots$, , .
- (6) A rational number plus or minus, divided by, or multiplied by a rational number is a rational number.
- (7) An irrational number plus or minus, divided by, or multiplied by a rational number is an irrational number.
- (8) An irrational number plus or minus, divided by, or multiplied by an irrational number (not that irrational number itself) is an irrational number.

^a Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957

^b Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

- (9) (a) The results of the so-called Bolzano Weierstrass Theorem for point sets. e.g.,
- (i) Definition: “x” is called an accumulation point of “S”, provided every neighborhood “N” of “x” ($x-h < x < x+h$, where h is an arbitrary real number) contains at least one point of “S” distinct from “x”.
 - (ii) Theorem: If “x” is an accumulation point of “S”, then every neighborhood $N(x)$ contains infinitely many points of “S”!
 - (iii) Theorem (Bolzano-Weierstrass). If a bounded set S in E_1 contains infinitely many points, then there is at least one point in E_1 which is an accumulation point of S.
- (b) The results of the so-called Bolzano Weierstrass Theorem for point sets. i.e., If “x” is an accumulation point of “S” then every Neighborhood (“N”) of “x”, $N(x)$, contains infinitely many points of “S”. Alas-There goes Planck’s Constant up in smoke because Physics is involved only in the things they can measure - as Planck’s Constant.
- (10) etc., . . .

We can establish the fact that the number of points “x” having values x, rational numbers between any two points “a” and “b” having values (numbers) a and b. is countably infinite. However, the number of irrational numbers x with the corresponding points “x”, between “a” and “b”, are uncountably infinite!

The upshot of this exercise is to establish that given any two arbitrary points, “a” and “b” having values a and b (numbers) between these points/numbers, on a line, there are uncountably many points “x” having values x, between “a” and “b” having values a and b (numbers) between these points/numbers. This crudely will show the compactness of space. Given this concept, then, as our starting position, It is quite within reason for the great Infinite “I AM”, the creator of the universe to be as compact as a Fetus in Mary’s womb and yet having intrinsically all the attributes and powers including immensity of God! The fact that the God-Man Jesus was wondered at by his disciples when he quieted the storm on the sea of Galilee when they exclaimed; “Matt 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*”

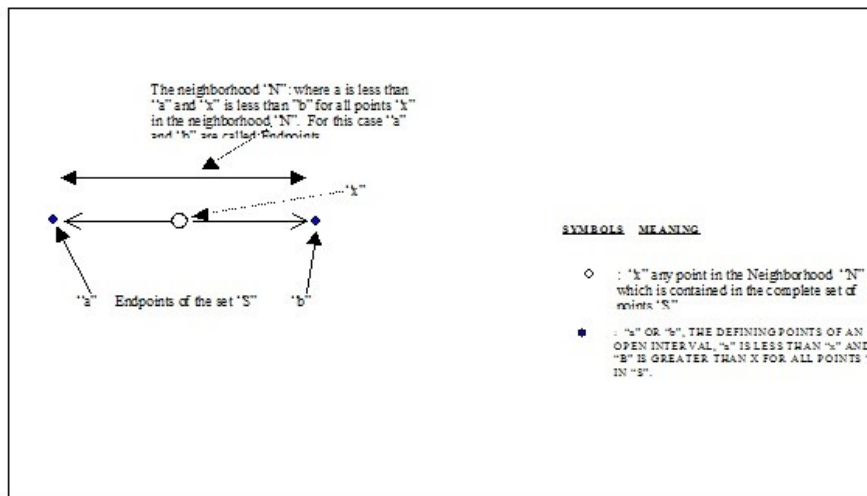


Figure A2. An Analogy From Point-Set/Algebraic Topology

A5. An Argument For The Closeness Of God - From Differential Geometry

From the discipline of Differential Geometry the following information was derived in the Spring quarter of 1961, by myself under the suggestion of Dr. Carl Allendoerfer, Chairman of the Department of Mathematics at the University of Washington, Seattle, Wn (And President Of The American Mathematical Society).

In Figure 3, below, suppose at point “a” there exists a two dimensional worm by the name of Quest, Quest for short. Quest is infinitely small, and knows only length and width (not height). He lives on the plane whose origin is “a”, and whose coordinates are u and v . This plane also exists as a plane in the XYZ coordinate geometry, on a three dimensional sphere. Since Quest is VERY small, is it possible for him to find a shorter route from point “a” to “b” than the “planar” geodesic S , which, on the figure below is a “great circle”? This is intuitively obvious to you and me, for we would respond that “Of course there is, if we’re super moles. The “line” M is obviously shorter. But our man Quest knows nothing of height so he responds “beats me.” Differential geometry is concerned, at least in part, with the solution of such problems. For our man Quest, he can experience only travel in the (u,v) plane. He cannot experience travel in the w direction. He can, however, with his ingenuity, conceive mathematically of a trip from “a” to “b”, without going along the geodesic S (the “great circle”) but instead traveling the much shorter route, M . He does this by solving his problem using a portion of mathematics called Tensor Analysis. He can even give us an equation of the path length he’ll travel if he can determine the curvature of the geodesic he lives on.

Now let us take this illustration in four or more dimensions. The same mathematics may be expanded to 4 or more dimensions. We normally call the 4th dimension time. From our mathematical theory we developed, we also need to be able to measure the curvature of the 4 dimensions in which we are immersed. In 1961 when this analogy was made, a measuring method for determining the curvature of our space was beyond the reach of science. However, even in those days, relativistic effects were known and were being instrumented. And oh, by the way, the man who put the theory together Dr. Albert Einstein, was himself, at least in his early days, an atheist. Up until this class in Differential Geometry, I was an average math student. My math GPA was only about 2.8 out of 4.0. However, a personal friend of my wife’s family (lived next door), Dr. Carl Allendoerfer, seemed to (and did) take a personal interest in our class. I as always had to study very hard, but that quarter I got the 2nd highest grade in the class (which included several graduate students). Figures 3 and 4, below, were the real results of that class for me since I was able to take the two dimensional worm analogy and transfer it to me, a real 3 dimensional worm. The concepts shown on Figure 4 spoke to me as follows. How is it possible that Christ could really dwell in me or anyone else the way the Bible claims. Just as I was coming up with the answer stated, below, I was being introduced to Jesus while working in the engineering computer room at the Boeing Airplane Company in Renton Washington. The concepts being investigated are possibilities only, but are at least well within the realm of available mathematics.

I am the 3 dimensional worm of Figure 4. My quest is to find out if there was a way to determine if there was a way I could devise to go from point “a” of that figure to point “b” that exists in at least one higher dimension (let’s assume we’re talking of Heaven). As it turns out, WE CAN!

The Mathematics works out so that we don't need to express the relationship in terms of the 4th or higher dimension but the problem may be solved in terms of the three dimensions (length, width, & height) that we are familiar with!

This was an astounding discovery for me. The implication was that heaven (where we are seated with the Lord Jesus), may be an infinitesimally short distance. It also provides a possible explanation of how we can be indwelt by the Lord Jesus Christ while He is in Heaven as the believer's defense attorney.

Phil 3:20 For our conversation citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

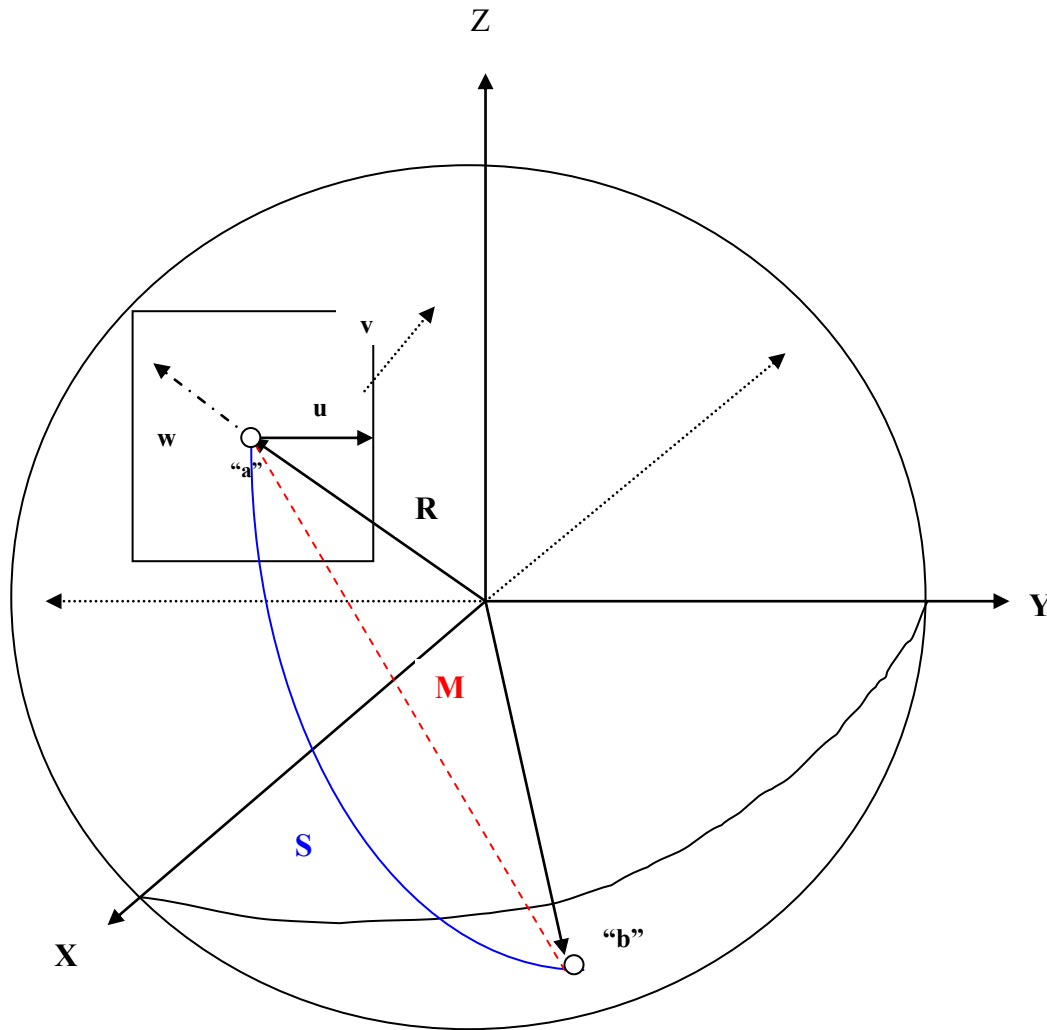


Figure A3. The Life Of A Two Dimensional Worm In A 3 Dimensional Space

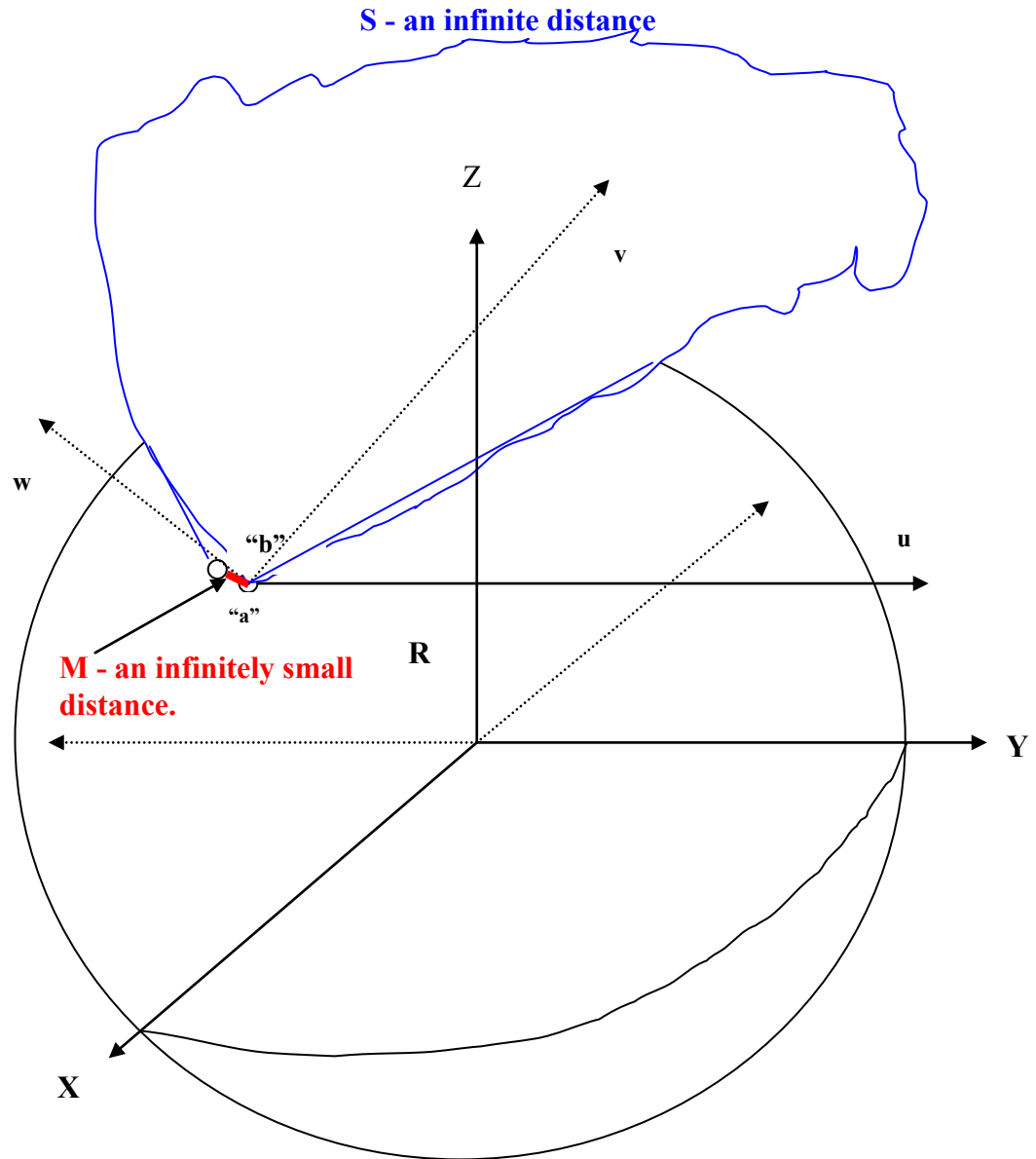


Figure A4. The Life Of A Three Dimensional Worm In An “n” Dimensional Space.

Job 25:6 How much less man, that is a worm? and the son of man, which is a worm?

Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.

Appendix B – What About The Trinity And The Deity Of Jesus Christ?

By Rev. Norman E. Carlson

The following set of notes only scratch the surface. Hopefully the reader will add his or her verse references to these to obtain a more complete set.

Ge 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved [Heb. רָחַף rachap: Piel Participle; brooded or fertilized]

מְרַחֵף עַל-פְּנֵי הַמַּיִם upon the face of the waters.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Ge 17:1 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. {perfect: or, upright, or, sincere}

Gen 18:1 And the LORD appeared unto him (*Abraham*) 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,

These three ‘men’ came into Abraham’s camp. One of whom was the LORD Himself and the other two were angelic beings who were evidently intent on destroying Sodom and Gomorrah. This passage illustrates how angels and God Himself appeared at times to men in Old Testament Times. The complete text is found in Gen 18:1-19:29.

Ge 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Ge 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.

Ge 35:1 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Ge 35:7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. {Elbethel: that is, The God of Bethel}

Ge 35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

Ge 48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

B1. A Grammatical Look at The Person of The Son Of God

Ex 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

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. {THAT or Rel. Pronoun all genders Who, what, which, that The articular participle **ov** of the LXX captures this idiom “the One Who Is”.)

Heb Ex 3:13-14

יג וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים, הַנִּה אֲנֹכִי בָא אֶל-בְּנֵי יִשְׂרָאֵל,
וְאָמַרְתִּי לָהֶם, אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם; וְאָמְרוּ-לִי מַה-שְּׁמוֹ,
מַה אֶמַּר אֲלֵהֶם.

יד וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, אֶהְיֶה אֲשֶׁר אֶהְיֶה; וַיֹּאמֶר, כֹּה
תֹּאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה, שְׁלַחְנִי אֵלֵיכֶם

The LXX Greek

- Ex 3:13 και ειπεν μουσης προς τον θεον ιδου εγω ελευσομαι προς τους υιους ισραηλ και ερω προς αυτους ο θεος των πατερων υμων απεσταλκεν με προς υμας ερωτησουσιν με τι ονομα αυτω τι ερω προς αυτους
- 14 και ειπεν ο θεος προς μουσιν **εγω ειμι ο ων** και ειπεν ουτως ερεις τοις υιοις ισραηλ **ο ων** απεσταλκεν με προς υμας

Now let's have a look at the New Testament:

- Joh 1: 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.

- Joh 1:1 εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}
- 2 ουτος {D-NSM} ην {V-IAI-3S} εν {PREP} αρχη {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}
- 3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S}

Here the reader should check Joh 8:56-59 especially verse 58 in the Greek N.T.

- Joh 8:56 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.**
 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.
- Joh 8:58 ειπεν {V-2AAI-3S} αυτοις {P-DPM} ο {T-NSM} ιησους {N-NSM} αμην {HEB} αμην {HEB} λεγω {V-PAI-1S} υμιν {P-2DP} πριν {ADV} αβρααμ {N-PRI} γενεσθαι {V-2ADN} **εγω {P-INS} ειμι {V-PAI-1S}**

See also Rev 1:8, 17

- 1 Joh 1:7 ¶ For many deceivers are gone forth into the world, even they that confess not that Jesus Christ **is coming** in the flesh. This is the deceiver and the antichrist.

In the Greek text, below, the Present Participle as a conative present should be translated “**is coming**”.

- 1 Joh 1:7 ¶ οτι <3754> {CONJ} πολλοι <4183> {A-NPM} πλανοι <4108> {A-NPM} εισηλθον <1525> (5627) {V-2AAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} οι <3588> {T-NPM} μη <3361> {PRT-N} ομολογουντες <3670> (5723) {V-PAP-NPM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} **ερχομενον <2064> (5740) {V-PNP-ASM}** εν <1722> {PREP} σαρκι <4561> {N-DSF} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πλανος <4108> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} αντιχριστος <500> {N-NSM}

- Rev 1: 8 I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which **is coming, the Almighty.**

In the Old Testament ALMIGHTY GOD, Heb . יְהוָה לֵאמֹר .Occurs.in Gen 17:1, . . . where in Eze 10:5.the LXX

reads θεου **σαδδαι** where saddai is the translation of the Hebrew **יְהוָה** : **almighty** which is actually translated to Greek in several places in the LXX O. T. by **παντοκρατορ**

- Job 8:5 But be thou early in prayer to the LORD Almighty.
 Job 8:5 συ δε ορθριζε προς κυριον **παντοκρατορα** δεομενος

- Zep 2:10 {1} This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the LORD Almighty.

Zep 2:10 αυτη αυτοις αντι της υβρεως αυτων διοτι ωνειδισαν και εμεγαλυνθησαν επι τον κυριον τον παντοκρατορα

Rev 1:8 εγω {P-1NS} ειμι {V-PAI-1S} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} λεγει {V-PAI-3S} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} ο {T-NSM} ων {V-PAP-NSM} και {CONJ} ο {T-NSM} ην {V-IAI-3S} και {CONJ} ο {T-NSM} ερχομενος {V-PNP-NSM} ο {T-NSM} παντοκρατωρ {N-NSM}

For “almighty” see also 2Co 6:18; Re 4:8, 1:17, 15:3, 16:7, 19:6, 21:22.

Ex 31:1 And the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

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,

Ex 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

Ex 6:3 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.

Num 6:22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put My name upon the children of Israel; and I will bless them.

Nu 22:23 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.

De 5:31 But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

B2.1 The Birth Of Sampson The Nazarite

Ju 13:2 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.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

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.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

- 12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? {How shall we order...: Heb. What shall be the manner of the, etc} {how shall we do...: or, what shall he do?: Heb. what shall be his work?}
- 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. {for thee: Heb. before 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 the 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 wonderful?**
- Heb. 06383 פלאי pil'iy pil-ee' or פליא' paliy' paw-lee' from 06381; adj; {See TWOT on 1768 @@ "1768b"} 1) wonderful, incomprehensible, extraordinary) See Is 9:6 (Heb. 06382 פלא pele' peh'- leh)
- 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 the angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- 23 But his wife said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these.
- 24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.
- 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. {the camp...: Heb. Mahanehdan}
- Ps 68:15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.
- 16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
- 17 The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*. {even...: or, even many thousands}
- 18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. {for men: Heb. in the man}
- 19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.
- 20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.
- Is 6:1 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. {his...: or, the skirts thereof}
- 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. {one...: Heb. this cried to this} {the whole...: Heb. his glory is the fulness of the whole earth}
- Is 7:10 Moreover the LORD spake again unto Ahaz, saying, {Moreover...: Heb. And the LORD added to speak}
- 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. {ask it...: or, make thy petition deep}
- 12 But Ahaz said, I will not ask, neither will I tempt the LORD.
- 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?
- 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. {shall call: or, thou, O virgin, shalt call}

- Is 9:1 Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. {of the nations: or, populous}
- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.
- 3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. {not: or, to him}
- 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. {For...: or, When thou brakest}
- 5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. {For...: or, When the whole battle of the warrior was, etc} {but...: or, and it was, etc} {fuel: Heb. meat}
- 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.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
- Is:11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
- 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;
- 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: {quick...: Heb. scent or, smell}
- 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {reprove: or, argue}
- 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {cockatrice': or, adder's}
- 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
- 10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}
- Is 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. {with strong...: or, against the strong} {his work: or, recompence for his work}
- 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. {that...: or, that give suck}
- 12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? {a measure: Heb. a tierce}
- 13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? {his...: Heb. man of his counsel}
- Is 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- 4 And they shall spring up *as* among the grass, as willows by the water courses.
- 5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.
- 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. {Please see Rev notes below.}
- 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*. {God; I: Heb. rock, etc}

Look at the First and Last, Beginning and End, Alpha and Omega in the Book of the Revelation of Jesus Christ!

Rev Re 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

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.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Re 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

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;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

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:

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Re 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

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;

Re 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. {2 Cor 5:9-19; Rev 20:11-15}

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. {out of the book...: or, from the tree of life}

Continuing with :

Is 48:11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

12 Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.

- 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. {my...: or, the palm of my right hand hath spread out} Note Col 1:12-19!
- 14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.
- 15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.
- 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.
- Matt 1:20 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 Spirit. {conceived: Gr. begotten}
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Heb יהושע? YeHoShuah“Jehovah is Salvation The Hebrew name for the badly transliterated Joshua. This name is translated in the LXX as Ιησους }
- 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. {they...: or, his name shall be called} Note quote from Is 7:14 & also see Is 9:6 The God with us is directly fulfilled by Matt 28:20, below.
- 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.
- Matt 3:16 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:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
- Matt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- 17 And when they saw him, they worshipped him: but some doubted.
- 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye therefore, and teach (Make disciples Gk. μαθητευσατε {V-AAM-2P}) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:
- 20 Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all the days, (or always) even unto the end of the age, Amen.**
- 20 διδασκοντες {V-PAP-NPM} αυτους {P-APM} τηρειν {V-PAN} παντα {A-APN} οσα {K-APN} ενετειλαμην {V-ADI-1S} υμιν {P-2DP} και {CONJ} ιδου {V-2AMM-2S} εγω {P-1NS} μεθ {PREP} υμων {P-2GP} ειμι {V-PAI-1S} πασας {A-APF} τας {T-APF} ημερας {N-APF} εως {ADV} της {T-GSF} συντελειας {N-GSF} του {T-GSM} αιωνος {N-GSM} αμην {HEB}
- II Cor 13:13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. <<The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.>>
- Notice in vs. 14 we see all three persons of the trinity spelled out.
- Notice that Jesus our Savior is called God vs. 25
- Jude 24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
- 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Who was the agent of creation???

Gen 1:1 In the beginning God created the heaven and the earth.

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.

Notice the first chapter of John's Gospel

John 1:1 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.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or understood, or, did not admit, or, receive}

Note the preexistence of the Word before Time. This is shown by use of the Imperfect Active Indicative of the verb 'to be' Gk. **ην** {V-IAI-3S}. In other words, at the time of the beginning, the Word was already in existence and continues until the time of the writing. Notice also the similarity of John with the Hebrew Translation of Genesis 1:1a. Notice also the Septuagint rendition of Genesis 1:1,

LXX Gen 1:1 **εν αρχη** εποιησεν ο θεος τον ουρανον και την γην. There is also A clear reference to the Word = The Creator God from John 1:1-3, Cf. Col 1, Heb 1,

John 1:1 εν {PREP} αρχη {N-DSF} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} **ην** {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} **ην** {V-IAI-3S} ο {T-NSM} λογος {N-NSM}

2 ουτος {D-NSM} **ην** {V-IAI-3S} **εν** {PREP} **αρχη** {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}

3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S} All things by Him were made and without Him nothing was made that stands made.

4 εν {PREP} αυτω {P-DSM} ζωη {N-NSF} ην {V-IAI-3S} και {CONJ} η {T-NSF} ζωη {N-NSF} ην {V-IAI-3S} το {T-NSN} φως {N-NSN} των {T-GPM} ανθρωπων {N-GPM}

5 και {CONJ} το {T-NSN} φως {N-NSN} εν {PREP} τη {T-DSF} σκοτια {N-DSF} φαινει {V-PAI-3S} και {CONJ} η {T-NSF} σκοτια {N-NSF} αυτο {P-ASN} ου {PRT-N} κατελαβεν {V-2AAI-3S}

See also

Col 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and Lord Jesus Christ.

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

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

B2.2 The Granville Sharp Rule Of Greek Grammar

When two substantives (Nouns or Pronouns) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (THE = Gk. ό, ή, τό. . .) having the same case as the two substantives, The two substantives refer to the same person or thing!!!

In the example, verse 3, below, the Granville-Sharp construction is double underlined. and as you'll notice all words are in the same Case Form. A Clear example.

- Col 1:1 παυλος <3972> {N-NSM} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} δια <1223> {PREP} θεληματος <2307> {N-GSN} θεου <2316> {N-GSM} και <2532> {CONJ} τιμοθεος <5095> {N-NSM} ο <3588> {T-NSM} αδελφος <80> {N-NSM}
- 2 τοις <3588> {T-DPM} εν <1722> {PREP} κολασσαις <2857> {N-DPF} αγιοις <40> {A-DPM} και <2532> {CONJ} πιστοις <4103> {A-DPM} αδελφοις <80> {N-DPM} εν <1722> {PREP} χριστω <5547> {N-DSM} χαρις <5485> {N-NSF} υμιν <4771> {P-2DP} και <2532> {CONJ} ειρηνη <1515> {N-NSF} απο <575> {PREP} θεου <2316> {N-GSM} πατρος <3962> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}
- 3 ευχαριστουμεν <2168> (5719) {V-PAI-1P} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} παντοτε <3842> {ADV} περι <4012> {PREP} υμων <4771> {P-2GP} προσευχομενοι <4336> (5740) {V-PNP-NPM}
- 4 ακουσαντες <191> (5660) {V-AAP-NPM} την <3588> {T-ASF} πιστιν <4102> {N-ASF} υμων <4771> {P-2GP} εν <1722> {PREP} χριστω <5547> {N-DSM} ιησου <2424> {N-DSM} και <2532> {CONJ} την <3588> {T-ASF} αγαπην <26> {N-ASF} την <3588> {T-ASF} εις <1519> {PREP} παντας <3956> {A-APM} τους <3588> {T-APM} αγιους <40> {A-APM}

And,

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; (*His...: Gr. the Son of His love*)
- 14 In Whom we have redemption through His blood, *even* the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:
- 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:
- 17 And He is before all things, and by Him all things consist (*or are 'glued' together – note here all the precise universal constants!*)
- 18 And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. {in...: or, among all}
- 19 For it pleased the Father that in Him should all fulness dwell;
- 20 And, having made peace through the blood of his cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}
- 21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled {in...: or, by your mind in}
- 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in His sight:
- 23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:
- 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; (the capstone of Revelation)
- 26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- 27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

- Heb 1:1 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;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 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?
- 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. {again...: or, when he bringeth again}
- 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. {And of: Gr. And unto}
- 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. {righteousness: Gr. rightness, or, straightness}
- 9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

B3. Why should preachers and other ministers of the Gospel study (and use) the original language?

Knowledge of the original language Combats heresy on a solid basis.^a Notice Thomas' response to the post resurrection appearance of our Lord in:

John 20:28 και {CONJ} απεκριθη {V-ADI-3S} θωμας {N-NSM} και {CONJ} ειπεν {V-2AAI-3S} αυτω {P-DSM} ο {T-NSM} κυριος {N-NSM} μου {P-1GS} και {CONJ} ο {T-NSM} θεος {N-NSM} μου {P-1GS}

John 20:28 and answered Thomas and said to Him "**the Lord of me and the God of me**".
A very word order literal translation for the benefit of the Bible Unitarians of the Watchtower!

And the following context:

- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

^a N. Carlson, Hermeneutics An Antidote For 21st Century Cultic And Mind Control Phenomena, 1974, Section 3.1.1.3

Notice, now Titus 2:13 (Granville Sharp rule^{a/195})^{b/786} ^{c/109} ^{ff d/181} ^{ff e} .

In the examples, below, the Granville-Sharp constructions are double underlined. and as you'll notice all words in each are in the same Case Form. Clear examples.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ;

14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 2:13 προσδεχομενοι {V-PNP-NPM} την {T-ASF} μακαριαν {A-ASF} ελπιδα {N-ASF} και {CONJ} επιφανειαν {N-ASF} της {T-GSF} δοξης {N-GSF} του {T-GSM} μεγαλου {A-GSM} θεου {N-GSM} και {CONJ} σωτηρος {N-GSM} ημων {P-1GP} ιησου {N-GSM} χριστου {N-GSM}

2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ:
{Simon: or, Symeon}

2 Grace and peace be multiplied unto you through the knowledge of God even Jesus, our Lord,

2 Pet 1:1 συμεων {N-PRI} πετρος {N-NSM} δουλος {N-NSM} και {CONJ} αποστολος {N-NSM} ιησου {N-GSM} χριστου {N-GSM} τοις {T-DPM} ισοτιμον {A-ASF} ημιν {P-1DP} λαχουσιν {V-2AAP-DPM} πιστιν {N-ASF} εν {PREP} δικαιοσυνη {N-DSF} του {T-GSM} θεου {N-GSM} ημων {P-1GP} και {CONJ} σωτηρος {N-GSM} ιησου {N-GSM} χριστου {N-GSM}

2 χαρις {N-NSF} υμιν {P-2DP} και {CONJ} ειρηνη {N-NSF} πληθυνθειη {V-APO-3S} εν {PREP} επιγνωσει {N-DSF} του {T-GSM} θεου {N-GSM} και {CONJ} ιησου {N-GSM} του {T-GSM} κυριου {N-GSM} ημων {P-1GP}

Although not a Granville Sharp construction except for the last noun clause, I John 5:20, below, is a direct statement of the deity of the Son of God, Jesus the Messiah (Christ).

I John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

^a . Kenneth S. Wuest, WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - Vol. II - The Pastoral Epistles, 1952, Wm. B. Eerdmans Publishing Company, Ex
^b . A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex
^c . C.F.D. Moule, AN IDIOM-BOOK OF NEW TESTAMENT GREEK, 1975, Cambridge University Press, Ex
^d . James Hope Moulton, A GRAMMAR OF NEW TESTAMENT GREEK - Vol. III - Syntax, 1963, T. and T. Clark, Ex.
^e . N. Carlson, Hermeneutics An Antidote For 21st Century Cultic And Mind Control Phenomena, 1974 - 2014, Section 3.1 The principle of the Priority of the Original Language.

I John 5:20 οιδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γινωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω <3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου <2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF} αιωνιος <166> {A-NSF}

We are in Him Who is true, (that is)

in His Son Jesus Christ,

This is the true God and Eternal Life.

The Major proof texts in the Bible are contained in the Book of The Revelation of Jesus Christ Below, are several illustrations of the Trinity taken from my book on Homiletics^a

B4. Illustrations Are Needed for Proving.

- Although the Trinity cannot be proven through natural means, **its reasonableness may be illustrated by natural phenomena.** **Raymond Lull**, the missionary to the Moslems, murdered in 1315 by them, elaborated the Trinitarian triangle^b. This triangle is shown in figure B1., below.

^a N. Carlson, *EXEGETICAL HOMILETICS - The A. B. Whiting - M. Jones Methodology*, Self Published, 1976, Create Space/ AMAZON, A Student/Teacher's Manual.

^b Erich Sauer, "From Eternity to Eternity" (English Translation), 1972, Wm. B. Eerdmans Publishing Company, pg. 14. Ex.

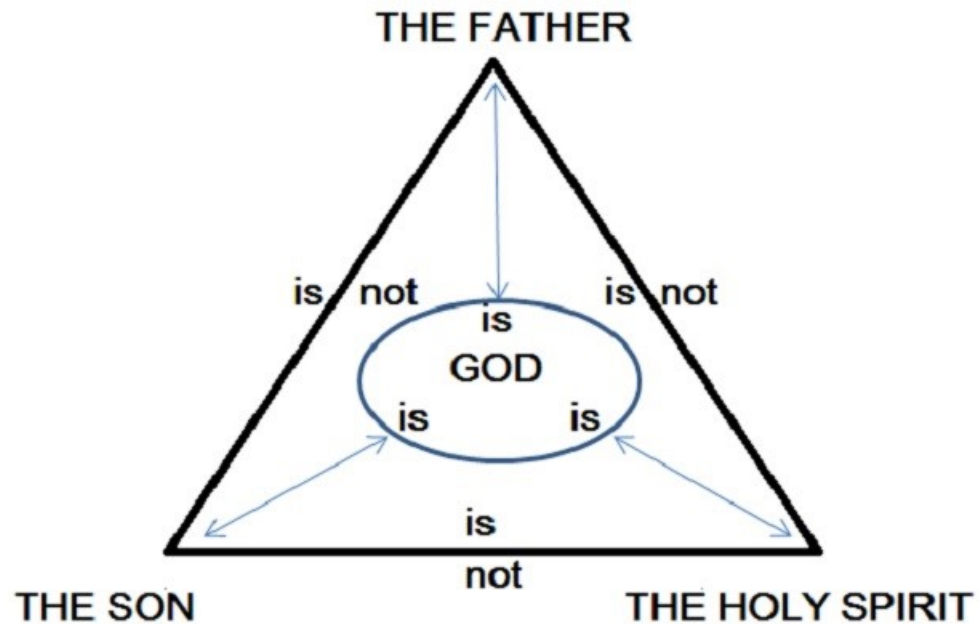


Figure B1. The Trinitarian Triangle

- The **three states of a substance solid, liquid, and gas** may also help people to understand the concept of the Trinity.
- I was intrigued by a concept in Projective Geometry. In that mathematical system, which, unlike Euclidean Geometry, contains no contradictions (e.g., the parallel postulate), there are only 3 primitives (properties that cannot be proven but need to be taken on **faith**). These primitives are **point, line, and incidence** (Incidence: a point lies on a line). **From these three primitives a completely self-consistent mathematical system has been discovered^a.**

^a C. W. O'Hara and D. R. Ward, "An Introduction to Projective Geometry, 1949, Oxford University Press, Ex.

