

I've been meaning for years to begin working up a document collecting together textual data in the Jewish and Christian canons, on the topic of how the God of the Old Testament relates to the God of the New Testament, especially in regard to Jesus Christ.

I've put together the data in a particular topical order, not in textual order (except insofar as I treat OT refs first before moving on to NT refs). I haven't tried to list every single possible piece of textual data that would bear on the topics being discussed, but I have tried to be broad in the number of topics discussed. I have also tried to avoid topics on which a lot isn't said in either set of scriptures; although there are a couple of important pieces in relation to the larger scale topics which aren't, themselves, mentioned very often. Considering their unique importance in regard to the other large topical sets, I've taken a little time to mention them, too.

Scriptural references, when mentioned in sets, have been sorted into more-or-less the order eventually standardized for Christian Bibles. However, nearly all the sets are borrowed from other reference sources who presented the refs in some order that may have made sense to them but which they neglected to tell the reader about. I haven't intentionally omitted resorting some ref sets, but I'm sure that some of them are in the original order that I found them. No special importance should be ascribed to this.

In order to speed up pulling the material together, I have followed a combination arrangement based on the work of Morey's *The Trinity: Evidence and Issues* and of Bowman & Komoszewski's *Putting Jesus In His Place*. In some places I have borrowed their phrasings, too.

(I do not subscribe to Morey's specific theological methodology and would warn readers to avoid the first few chapters of his work; but fortunately most of his data stands well enough on its own without being unduly handicapped by his resolute insistence on presuppositionalism. All three authors tend to overshoot claims by some amount, Morey moreso than others; Morey's attitude is too combatative, derisive and triumphalistic for respectable scholarly work as well, in my opinion. He shows an appalling tendency toward flagrant double-standarding, too: circular reasoning is of the devil and should be rejected, except of course when he's doing it and

it arrives at results he cares about. B&K's book is much better on these scores, though still overshooting the mark more than once; but is also more restricted in their topical scope. Both works are decent at providing refs at least.)

I haven't attempted to defend the metaphysical coherency of the theology derived from these scriptural observations, not because I think it's impossible, but because that would be a wholly different discussion with hundreds and hundreds of relevant subtopics. Neither have I explicitly defended against various objections, both scriptural and metaphysical, in this report. I have occasionally compared data claims to other theologies in a negative manner (the data implies this, not that), but this is far from being my primary purpose.

What I have attempted to do is to pull a large representative sample of theological statements concerning God and Christ and "the Holy Spirit", and to present and sort them topically in a way that will illustrate, for modern readers unfamiliar with Christian history, what kind of data various Christian groups (including Trinitarians) have been sparring with one another about. I believe the data does have narrative and thematic coherency, when put together at the large scale, and I have tried to reflect this along the way, without glossing over different tensions in the text. It does happen that, historically, the Christians who have styled themselves "orthodox trinitarians" have accepted all the data and implications mentioned in the following material; but it should be noted that other Christian groups accept at least some of the following data as well, even if they interpret it somewhat differently than Trinitarians for various reasons. I have not necessarily assumed that all data is historically accurate, but I have treated the data as being on the page, as is (though with some discussion of known textual variants where those are significantly pertinent). The question of historical accuracy is, like that of metaphysical coherency, a whole other topic.

Because different textual statements may include more than one idea (though related), I have sometimes repeated a data reference in different categories in order to look at the data from a somewhat different angle, and also to illustrate how different but related claims cohere topically together with each other. (To give an obvious

example, the throne of God is closely related to the honor due to God.)

The first two planned expansions for this sheet are a discussion of the ADNY Riddle of Psalm 110:1 and how this text is presented in the NT; and a further examination of Synoptic material pertaining to deity claims of-and-by Jesus Christ. Something more could be said about Acts and the Epistolary texts as well.

After the material presentation, I have included a summary analysis of implications of the material, putting together the pieces. I don't recommend skipping over the data set, however.

For purposes of abbreviation, "NT" refers to the settled Christian canon (apart from a few texts included by the Roman Catholic Church), and "OT" refers to the Jewish Tanakh in its settled form (equivalent to the Christian "Old Testament", minus again a few texts still included by the Roman Catholic Church. The RCC groups both sets of texts outside either the OT or the NT nowadays, marginalizing their doctrinal influence in practice and in liturgical use.)

AN INTRODUCTION TO GOD IN THE OT

There is only one, true, eternal, self-existent ("living") Being Who is God by His own intrinsic nature, and is Maker of all reality (thus affirming supernaturalistic theism, and disaffirming many other kinds of theology and philosophy including tri-theism and cosmological dualism): Gen 21:33; Deut 32:39; 33:27; Isa 43:10; 44:6; 44:8b; 45:5-6, 18b, 21-22; 46:9; II Sam 7:22; 1Kings 8:60; 1Chron 17:20; Jer 10:6-7; very many other texts too numerous to mention.

This God is stated to not be intrinsically human (Num 23:19; 1 Sam 15:29; Job 9:32; Isaiah 31:3; Hos 11:9).

This God is described in the great Shema declaration (Deut 6:4, "Hear O Israel, YHWH your Elohim YHWH is one") as AeCHaD ("one"). Although this term sometimes indicates a sheer singularity (e.g., Gen 2:21; 42:11; Ex 9:7; Lev 16:5; Num 10:4; 2Sam 17:22; Eccl 4:9; Isa 4:1; Jer 52:20; Mal 2:10) it also often indicates a compound singularity in the Hebrew Bible (e.g. Gen 1:5, 2:24, 3:22, 11:6, 34:16, 22; 2 Chron 30:12; Jer 32:39; Ezra 2:64); not as the Hebrew term which always indicates only a sheer singularity (YaCHiD).

The great medieval rabbi Moses Maimonides, however, in drafting his thirteen articles of the Jewish faith, insisted on using the term YaCHiD to express the "oneness" of God; not AeCHaD.

Singular names are used for this God, with singular grammar: Gen 33:20; Num 23:19; Isa 40:28; 45:11; many others too numerous to list.

Plural names are used for this God, with plural grammar (often obscured in English translations):

Elohim: Gen 20:13; 35:7; Ex 21:6; 22:7-8, 27-28; Deut 4:7; Josh 24:19; Psalm 58:11(v12 in Heb); many others too numerous to list [Note: should discuss use of elohim for rebel idol gods in the OT.]

Of particular interest is Gen 1:26-27, where Elohim says, "Let us make Man in our image, according to our likeness".

The pronouns and name-title are plural, but the nouns for image and likeness are singular.

ADNY: while not very common in itself, when this is used as a spoken substitute for YHWH this becomes the second most common name for God, the plural form of "Lord"--between ELHM and ADNY, plural name-title references to God, including with plural grammar, easily run into a few thousand OT references.

Of particular interest is the use of ADNY in Is 6:8: "Then I heard the voice of ADNY saying, 'Whom shall I [singular] send; and who will go for us [plural]?' " Unless Isaiah is now the first and only prophet on record to be described as a spokesman for mere angels, this is referring to ADNY both as plural and as singular.

This God is referred to as "Makers": Job 35:10; Psalm 149:2; Is 54:5 -- and as "Creators" Eccl 12:1.

It should be noted however that most often the plural name-titles have singular verbs and other grammar.

[Note: should talk about the question of pluralistic emphasis or royal plurality. A long discussion with several interesting examples--but since the case doesn't rest entirely on this it's also kind of beside the point.]

SOME EXAMPLES OF PLURAL PERSONS OF GOD INTERACTING WITH ONE ANOTHER IN THE OT:

Gen 19:24 At Sodom and Gomorrah, YHWH (Who has followed the angels to the region from the dinner with Abraham) rains brimstone and fire from YHWH out of heaven.

Psalm 45:6-7; the king to be married is called Elohim, vocatively, yet is distinguished from His God Elohim. (The Hebraist in his Epistle also understands the Father to be addressing the Son with the vocative sentence: Thy throne, O God, is forever and ever.) There are not multiple kings in view (human or otherwise), and this would otherwise be the only time in the OT when a single high-ranking cosmic entity was addressed by the plural term Elohim--other than God Himself.

(Moses is one (the only??) serious counter-example to this, but in a way he's the counter-example that proves the rule: when he and Aaron are sent to Pharaoh as "Elohim" (a plural group term!--Ex 7:1), at no time is Pharaoh expected to treat Moses (much less Aaron) as actually having the honor due to God, or even to have the name of God; much less is Pharaoh expected to put his ultimate faith in Moses for salvation; much less is Pharaoh to consider Moses as being eternal, as having the throne of God, as having omni-attributes, as being He by Whom all things were created and still hold together, as being worthy of prayer and sacrifice, etc. Pharaoh isn't even expected to consider Moses (and Aaron) as being the Elohim (much less the YHWH!) Who is/are delivering Israel out of his hand. Nor does Moses ever speak directly as YHWH, but makes sure to emphasize that he is speaking for God: YHWH Elohim sends him to say thus-and-such to Pharaoh, insert message from YHWH here. [Note: point out the weird recusing problem if Aaron is not supposed to be like Elohim, too, but 'only' a mouthpiece for Moses.])

Is 48:12-17: YHWH loves the one Who (as YHWH) declares "I AM He; I am the first, I am also the last; surely My hand founded the earth, and My right hand spread out the heavens." YHWH also calls this one, has already brought this one, and made His way successful. Then someone who has spoken from the first from the time these things took place (i.e. the YHWH who declares Himself to be the first and last Whose hand founded the earth and spread out the

heavens) declares that YHWH Elohim "has sent Me and His Spirit".

Hos 1:2-7 -- YHWH (specifically) states that He will have compassion on the house of Judah and deliver them by YHWH their God Who will smite the Assyrians Himself.

These suggestions of multiple persons of YHWH interacting in regard to one another, overlap topically with a strong OT witness to YHWH having some kind of real visible presence [u]as[/u] YHWH.

THE VISIBLE PRESENCE OF YHWH

OT scriptures agree that no man has seen God at any time (Ex 20:19; 33:20; others).

OT scriptures also agree that plenty of men have seen God, and not only in visions such as that of Isaiah 6:5 (though even there the prophet panics at seeing the King, YHWH of Armies.) Gen 12:7; 18:1-33; 26:2, 24; 35:1, 9; 48:3; Ex 3:16; 4:5; 6:3; 24:9-12; Lev 9:4; 16:2; Deut 31:15; 1 Sam 3:21; 1 King 3:5; 9:2; 11:9; 2 Chron 3:1; 7:12.

In all these cases the Hebrew verb is the normal word to describe a physical form naturally visible to the eye of man.

The famous meal with Abraham at Gen 18 is sometimes adduced as evidence of the Trinity, but careful trinitarian exegetes do not identify the other two figures as persons of God. Nevertheless, the YHWH Who goes with the angels to Sodom is the one Who calls down fire from YHWH in heaven; and was certainly visible eating food with Abraham previously.

God declares (to prophetic relatives of Moses who are giving Moses trouble) that with Moses He speaks mouth to mouth, and that Moses beholds the form of YHWH. (Num 12:6-8)

Gen 3:8: the Lord God walks around in the Garden in the cool of the evening, in such a fashion that Adam and Eve believe they can hide from Him physically. The verb is the reflexive term conjugation used for those who are walking for pleasure.

In Gen 32:24, Jacob wrestles with Elohim until daybreak. Hos 12:4-6 calls this the Angel of the YHWH, but insists that this "angel" was in fact YHWH Himself, "even YHWH the God of Armies, YHWH is His name" and exhorts Israel to return to this God of theirs. This is the same YHWH who stood at the top of the famous "Jacob's Ladder" dream, identifying Himself as the God of Jacob's fathers. After the wrestling incident, Jacob marvels that he has seen God and yet lived.

Later in Gen 35:1-15, God instructs Jacob to go to Bethel, live there, and make an altar there to the God Who appeared to Jacob during the wrestling incident. Jacob does this



without committing idolatry by worshiping a god other than YHWH.

The prophetic theophanies of Isaiah, Ezekiel and Daniel are strongly imbued with the same language (and worry!) about physically seeing God. (Ezekiel also sees at least two YHWHs at once, one entering the Temple and one standing beside him offering commentary on the heavenly Temple.)

Notably, when Daniel sees the Ancient of Days (7:9ff), this is expressly called a "vision" and does not include the strong physical optical language of other prophetic theophanies. (Thus it is a vision of God the Father, but not the same as "seeing" God in the sense emphasized in some other theophanies.)

In distinction from the Ancient of Days, is one "like a son of man", who is given dominion such that all peoples should "serve" him: a term that means divine worship everywhere else in Daniel. "Clouds of heaven" isn't always used of YHWH in the OT, but it is always used in reference to supernatural beings worshiped by humans, including most often YHWH. In all other cases, the worship of such an entity is considered to be improper for those who are loyal to YHWH.

This visible (and sometimes physically corporeal) entity is sometimes also identified as "the Angel of the Lord", who occasionally shows up in the OT narratives; and who, though distinct from YHWH (implicit in the term messenger-of-YHWH), promises and acts as YHWH.

For example, the angel of YHWH in Gen 16:7-14, directly promises Hagar to protect and multiply her descendents, which Hagar understands to mean that the Lord Himself is speaking to her at which she marvels that she is still alive after looking on the one Who is looking upon her; yet the angel also refers to YHWH as another person. (YHWH sends YHWH with a message to Hagar from YHWH again at Gen 21:17.)

In Gen 22:9-14 (the famous story of Isaac and Abraham), the Angel of YHWH speaks as YHWH without distinction.

Jacob's example has already been mentioned; and at the end of his life he prays that "the God before Whom my fathers

walked, the God Who has been my shepherd all my life to this day, the angel who has redeemed me from all evil: bless the lads."

The terms "Messenger of YHWH", "YHWH", and "God" are all used interchangeably for the God Who appears and speaks to Moses in the famous burning bush scene of Exodus 3:1-15 (where the famous I AM THAT I AM declaration of self-existence, which can also be abbreviated as the name "I AM", is given.)

The angel sent by YHWH before the departing Israelites in Ex 23:20-21, has the name of YHWH in Him, and has YHWH's divine authority to forgive or not forgive sins.

In Numbers 22:21-35 (the famous story of prophet-for-hire Balaam), "YHWH" and "the Messenger of YHWH" are used interchangeably without distinction. Both the Messenger and God, at different times in the story, strictly charge Balaam to speak only the word that He instructs Balaam to speak. Balaam worships the angel (and is not rebuked for doing so, as non-YHWH angels rebuke others who try to do this), and considers later that he has seen YHWH and Shaddai with his eyes.

The Angel of the Lord is described as physically sitting and appearing to Gideon in Judges 6:11-22; this entity is expressly called YHWH (and is doing things like physically turning toward Gideon and sitting nearby), but also speaks for YHWH. (Moreover, though Gideon addresses the entity as ADNY, he and the entity both speak in reference to ADNY and YHWH as to another person. Later this entity is worshiped by Gideon with sacrifices of food and wine; Gideon, as usual in these situations, marvels that he has seen YHWH and lived.)

In Judges 13:3, the Angel appears again to an obscure couple (Manoah and his wife), claiming the incomprehensible name of God. It takes Manoah and his wife a while to figure out that they're actually talking to Elohim YHWH, and when they do (after He ascends to heaven in the midst of a sacrifice He has instructed them to make to YHWH) they panic as usual: "We will surely die, for we have seen Elohim!"

Although "the Messenger of the Lord" need not necessarily be YHWH in all cases, "the Messenger of the Presence" is

always YHWH (as when Moses asks for YHWH's face to be with them, Ex 33:12-15); and is connected to the Shekinah/Glory Who comes to dwell with Israel in the tabernacle and later in the Temple as the Presence of YHWH.

THE FATHER, THE SON AND THE SPIRIT IN THE OT

YHWH is properly called the Father: 32:6; Is 63:15-16; 64:8; Mal 2:10

YHWH, Who ascends into heaven and descends, Who gathers the wind in His fists, and establishes all the ends of the Earth, has a Son Whose name (by context) is not expected to be truly known by the audience (or the prophet Agar) anymore than the Father's name can be truly known. (Prov 30:4)

YHWH has a Son in Psalm 2:1-12, Who is given the nations of the world (which belong to God as in Ps 24:1-2); Who will break the nations (a deed of God in Job 34:24 and Jer 51:19-23). The kings and judges of the Earth, who take their stand against the Lord and His Anointed Son, are warned to "Kiss the face of the Son" lest the Son become angry and they perish in the way from His kindled wrath. Instead they are to take trusting refuge in the Son--a verb only applied elsewhere in the Psalms to God. (Never for the purpose of trusting men or angels. Nor are we asked anywhere in scripture to put our ultimate trust, hope or love in men or angels--except in the NT, in the case of Jesus, in whom we are to trust and hope with the trust and hope elsewhere reserved for God. More on this later...)

Isaiah prophecies (9:6) of one Who is coming, a child and a son to be born to us, who shall be called Father Eternal (the actual word order in Hebrew of that name), Mighty God (a term only elsewhere used in Isaiah to refer to God Himself to Whom the people should return in repentance), and Wonderful (the same name claimed by the Angel of the Lord identified as YHWH Himself in Judges 13:-17-18).

While Isaiah also (a few chapters earlier) prophecies of a baby to be born of a virgin who shall be called "God with us", the context of that prophecy clearly shows it to have been at least partially fulfilled with the birth of Isaiah's own son by his wife, a prophetess. However, Matthew later in his Gospel indicates that the prophecy was fulfilled again in the literal virgin birth of Christ in the sense of God being with us, and connects the identity of Christ with this prophecy in 9:6, too, particularly in terms of the divine names. There is no indication in Isaiah that the prophecy of 9:6 is fulfilled by a person in the

Isaianic narrative, though the terms of the prophecy are such that God says this Son has already been given to us.

There are numerous references to the Spirit of God in the OT (62 of them, far moreso than explicit references to "the Father" and "the Son" combined). This Spirit is identified with and as YHWH, and personally so. He can be grieved (Is 63:10), becomes impatient (Mic 2:7), inspires prophets (2Sam 23:1, 1King 22:24), bears witness to and testifies to things. As YHWH is, the Spirit is omnipresent (Ps 139:7) and the creator of persons and animals, giving vitality to the earth itself and creating the elements (Job 33:4; Ps 104:30), present at the creation and acting to smooth the primordial chaos (Gen 1:2; 2:7). Furthermore, as YHWH gives grace and glory (Ps 84:11), so the Spirit gives grace and (emphatically) all prayers (Zech 12:10).

Up to this point, the "Spirit" might only be regarded as another way of talking about YHWH, Who after all is not only a spirit but the Father of spirits.

This Spirit, however, is not only YHWH, but is also sent by YHWH. In Is 48:16, the Son is also sent Who is the first and the last, the "I AM He", Who founds the Earth, spreads the heavens, and by His call stands all creation together!

Especially the Spirit is sent by YHWH to anoint the Son, the King Messiah (Is 61:1.)

Just as the Messenger of YHWH is often YHWH Himself in the OT, and just as the Messenger of the Presence of YHWH is always YHWH Himself (yet spoken of distinctly from YHWH); so in Is 63:8-10 the developing rhetorical structure indicates the Spirit of YHWH, being grieved, is also a distinct Person from the YHWH Who sends and from the YHWH Messenger-of-the-Face.

Notably, in the early Jewish Aramaic commentaries on the Old Testament, the most frequently used designation for God Himself (1646 times in surviving Targums!) is the Memra (or speech, voice, word) of God. This designation tends to replace the term "Elohim" (such as in Gen 1:1 which then reads "In the beginning the Word of God created the heavens and the earth" etc.); and is applied to all the theophanies, including the appearances of the Angel of YHWH

(where context indicates YHWH Himself and not merely a non-YHWH messenger).

This usage appears to be an expansion of the common OT convention of stating that "the Memra of God" came to this or that prophet, instructing the prophet to tell other people what YHWH says to them.

The term is also applied in this intertestamental period, though more rarely, to the King Messiah to come; most notably in Psalm 45, where the Elohim Whose throne shall last forever (and Whose Elohim is Himself Elohim), is identified as the anointed Messiah (in commentary on v 17), YHWH (commenting on v 8), and the Memra of YHWH (commenting on v 23).

Similarly it is observed that John 12:38-41 attributes the theophanies to the pre-existent Word of God.

NT DATA ON THE FATHER AND ON THE HOLY SPIRIT

In the New Testament there are over 300 references to God as Father, with the contexts meaning the same God as in the OT. Aside from having many personal characteristics, God the Father is pure spirit (John 4:23), invisible so that no man has ever seen Him (John 1:18; Col 1:15). The term "God" is applied to Him in many places, as is sometimes the term "Lord" (though that term is much more often applied to Jesus Christ). The name of the Father (in comparison with OT texts cited in the NT) is YHWH. The Father is described as eternal, omnipotent, immortal, omniscient, holy (in a uniquely divine sense), heavenly, perfect and true deity.

(Notably, the omni-terms are not specifically found in the NT Greek; but few theologians of any stripe deny that these terms properly apply to YHWH.)

The Father does the work of God from the OT: creation, sovereignty, providence, condemnation and salvation. His words are the words of God; and He is worshiped as God by our praise and prayers in which we offer faith, hope, love and obedience to Him.

It should be noted that the Father never is reported (in the NT) as stating "I am God" (although He implicitly calls Himself {ho theos} in Hebrews 1:9--right after calling the Son {ho theos} too in Hebrews 1:8!) We identify Him as God by analysis of the claims made for and about him, including citational references to the OT.

The Holy Spirit is mentioned even more often than the Father in the NT; and even when the term does not include a direct article "the", this spirit is doing things proper to God, such as empowering and inspiring people to speak prophetically, and enabling them to be fair in their judgments and actions.

This Spirit hears (John 16:13), searches all things (1 Cor 2:10), speaks through those who are faithful to God (Mark 13:11), acts as an authoritative testimony for God (Acts 5:32), teaches (John 15:26), convicts souls of sin, righteousness and unbelief (John 16:8), comforts (John 16:7), forbids (Acts 16:67), intercedes (Rom 8:26), brings to remembrance (John 14:26), separates and sends out people (Acts 13:1-4), sets elders over the church (Acts 20:28),

decides which gifts to give to believers (1Cor 12:11), and many other things indicating the Spirit is personal, not merely an impersonal power. The New Testament authors sometimes refer to the Spirit with neuter pronouns that might be regarded as impersonal, but also with personal pronouns.

This Spirit is identified as being Himself YHWH God (Acts 28:25-27, applying Isaiah 6:8-10; Heb 10:15-17, applying Jer 31:31-34; 2 Cor 3:15-18, in relation to the Shekinah/Presence of YHWH, and referring to Ex 34:34-35; Acts 5:3-4).

This Spirit has the attributes of God, such as omnipresence and omniscience (1 Cor 2:10; 2 Cor 13:14;) and eternity (Heb 9:14; John 15:26, implied by the grammar of the continuing procession of the timeless present, a truth that is always true).

This Spirit does the deeds of God such as healing rebel sinners by giving them repentance and faith (Acts 28:25-27, applying Isaiah 6:8-10), loving us as the Father does (Rom 15:30, comparing to Rom 5:5), fellowshiping with all believers in all times and places (2 Cor 13:14), calling prophets and evangelists to work (Acts 13:2), inspiring the authors of scripture in their work (Acts 1:16; 2 Sam 23:2; 2 Pet 1:20-21; 1 Cor 2:13), covenanting with believers (OT and NT both, Heb 10:15, Jer 31:31-34), receiving the ultimate faith for salvation proper to YHWH alone (2 Cor 3:16, Is 45:22, Deut 30:10, Ps 22:27), authoring our regeneration (John 3:5), guiding us through life (John 16:13), sanctifying us (2 Thess 2:13), sealing us for eternity (Eph 1:13), convicting people of sin and leading them to repentance (John 16:8-11; Rev 22:17), and assuring us our salvation (Rom 8:16). All the ethically good characteristics of a person, against which there is no law, are fruits of this Spirit (Gal 5:22-23.) All true prayer is done in the Spirit by His power and guidance (Eph 6:18). No one cooperating with the Spirit can curse Christ; and no one can seriously acknowledge Jesus as Lord except by cooperation with the Holy Spirit (1 Cor 12:3).

When Ananias and his wife Sapphira attempted to deceive God concerning their tithing, it was the Spirit of the Lord they were testing or tempting (Acts 5:1-11), Whom they should not have tempted (Deut 6:16, 1 Cor 10:8-10). It is possible to blaspheme against the Spirit as against God



(Matt 12:31-32 & parallels--where, it should be noted, the promise to forgive even blasphemies against "the Son of Man", one way or another indicates some kind of distinction between Jesus and the Holy Spirit.)

This Spirit, although sometimes known as the Spirit of the Father, also relates to the Father, interceding and even praying to the Father for us (Rom 8:26), and being sent by Jesus from ('para', indicating multiplicity together) the Father (John 15:26; compare verses 27-28 where Christ is also sent 'para' the Father). The Spirit can search all things, even the depths of God (1 Cor 2:10).

This Spirit, although known sometimes as the Spirit of the Son (Gal 4:6), relates to the Son, glorifying Christ as the Father does (John 16:14). In order to accept the true identity of Christ, one must place ultimate trust in the Spirit of YHWH. (2 Cor 3, 12-18) Jesus sends the Spirit from the Father to bear witness of Jesus (John 15:26), while being himself also sent by the Father (27-28). Jesus was specially conceived by the Spirit (Luke 1:35), for which he would be known as Son of God.

It should be noted that in the only NT instance speaking of "the spirits" before the throne of God, which is done in a fashion that might on the face of it seem to indicate multiple "holy spirits" of God (Rev 1:4; 3:1; 4:5; 5:6; 8:2), the number of spirits (seven) is eventually (5:6) treated as allegorically as the number of eyes of the Little-Lamb: seven spirits, seven eyes, meaning completeness of seeing, or as we would say less poetically (from the Latin) "omni"- "scientia" all-seeing. (It's also possible that the number "seven" was chosen in regard to the seven ways the Spirit of YHWH is Messianically described in Isaiah 11:2.)

St. Paul in 2 Thess 3:5 prays that "the Lord" may direct the hearts of his readers "into the love of God and into the steadfastness of Christ". The Greek syntax certainly indicates two distinct persons for God and Christ; but it would be very unusual stylistically for St. Paul to redundantly refer to one person directing believers to that same person (i.e. that the Father may direct our hearts to love of the Father, or that Christ may direct our hearts to the steadfastness of Christ.) St. Paul calls the Holy

Spirit "Lord", however, meaning YHWH by reference to OT topics, in 2 Cor 3:17; and the grammar indicates one person helping lead believers into relationship with other persons.

In 2 Cor 13:14, Paul blesses his readers with the salutation, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." It is clear elsewhere that, whatever else their relation may entail, Jesus Christ is a distinct person compared to the Father (with Jesus normally being addressed by the title-name Lord and the Father normally being addressed by the title-name God). The structure of the blessing indicates three persons, then, in extension of referring to two persons.

The Holy Spirit is invoked in Christian baptism along with the Father and the Son (Matt 28:19). The grammatic syntax is that which would be used in regard to multiple persons. ("of the Father and of the Son and of the Holy Spirit") However, multiple names are not predicated of the multiple persons, but only one name all three share, into which Christian disciples are to be baptised.

In the doxology of Eph 1:2-14, the Father is praised for choosing us (3-6), the Son is praised for dying for us (7-12), and the Spirit is praised for sealing us (13-14). Three persons are being referred to, each acting toward our salvation in related ways.

In Matt 3:13-17 (and parallels), the Father, the Son and the Holy Spirit are treated as distinctly operating persons during the baptism of Jesus.

In Luke 1:35, the Father, the Son and the Holy Spirit are distinguished in comparison to each other (though the Father is not mentioned by that term here). The Father is not the Son, and similarly neither of them are the Holy Spirit: although Jesus is called the Son of the Father, he is never called the Son of the Holy Spirit.

Acts 2:33: the Son receives and pours forth the Holy Spirit from the Father.

Rom 1:1-4; Rom 8:8-17; 8:26-30; 15:16; 15:30: each set of verses distinguishes not only the Son in comparison to the Father but also the Spirit.

2 Cor 1:21-22: ditto

Gal 3:1-5: ditto

Eph 1:3-14; 2:18: ditto

Heb 9:14; 10:29-30: ditto

1 Pet 3:18-19 (if the grammar reads "in whom"); 4:14: ditto

In all these cases the grammar and/or the context indicates that three (not only two) persons are being spoken of. At least two of these persons (the Father and the Spirit) are identified in the NT with and as the YHWH God of the Old Testament.

NT DATA ON JESUS CHRIST -- AN INITIAL OVERVIEW

Jesus Christ in the NT is affirmed to be a human man, born of a woman (the Infancy Prologues generally; Gal 4:4; implied by Rom 1:3; 9:5), in flesh (John 1:14; 1 Pet 2:24; 3:18; 4:1; numerous other refs), growing to physical and mental maturity (Luke 2:52), learning obedience (Heb 5:8), able to be tempted (Heb 2:18; Matt 4:1-11 et par), needing food, rest and sleep (Matt 4:2; John 4:6-7, 31-34; 19:28; Mark 4:38 et par; 6:31; Luke 8:23), able to weep in emotion (John 11:35), able to be tortured to death (the Passion narratives generally plus many references in Acts and the Epistles), and buried (ditto). The Apostolic authors after him constantly affirm the humanity of Jesus (too many references to list).

All four Gospels recognize Jesus to have been a rabbi (or teacher) of some sort, performing deeds along that line: quoting scripture, using parabolic illustrations, gathering students and training them, and answering questions of theological importance. On his final walking tour into Jerusalem, while moving along with the crowd, someone in the crowd demands that Jesus (as rabbi) should command the man's brother to divide the family inheritance with him (Luke 12:13); a common function of rabbis in that day, and one for which some of them became very renowned and wealthy (and heavily criticised thereby in the Talmudic materials afterward. Jesus, by the way, refuses with the enigmatic retort, "Man, who appointed me a judge or arbiter over you!?" v 14.)

Jesus did miracles, but not by his own power (John 5:30). Jesus acknowledged the Father as "greater" than himself (John 14:28) and as his God (John 20:17; the Father is also acknowledged to be the God of Jesus by apostolic writers, perhaps most notably at Rev 1:6). He had to ask questions to gain some information (John 11:34; 18:34). He did not know the time of the arrival of the Day of the Lord, unlike the Father (13:32--and may have even made a wrong educated guess about it happening either immediately after his forthcoming resurrection or at least within the next 40 years or so). He could be surprised and amazed (Matt 8:10; John 6:15).

In 1 John 4:1-4, St. John declares to his congregation that the affirmation of the continuing humanity of Jesus in the flesh (due to the strength and form of the verb

{ele\_luthota}) is a core test as to whether one is for instead of against Christ.

St. John also declares (in Greek grammatic syntax) that the coming of Christ in the flesh is a completed event (1 John 5:6), and a timeless fact (2 John 7), as well as an abiding result (1 John 4:2).

The Hebraist declares that Christ's humanity is important for his ability to help us bear temptations today (Heb 2:7), and constantly (from chapter 2 onward) emphasizes the humanity of Christ as our chief priest and mediator to God. He once again emphasizes the importance of Jesus' humanity for our salvation at 4:14-15; and in 3:2 (though this is somewhat obscured in many English translations) affirms that Jesus is faithful to the One Who makes Him. (Thus Jesus is in at least some sense made by God.)

Despite being fully human from birth to death (and beyond), Christ did not sin when he was tempted. (Matt 4:1-11 et par; John 1:29 by implication; 2 Cor 5:21; Heb 4:15; 7:26; 1 Pet 2:22; 1 John 3:3). Despite being flesh, his flesh was not sinful. (Rom 8:3) Indeed, he was even declared to be "the Holy and Righteous One"--a title typically used of God! (Acts 3:14)

Jesus is declared to have come from somewhere (1 John 4:2; 2 John 1:7), and indeed to have been sent not only from the Father (John 1:3; 3:16-17, 19; 1 John 4:3; Rom 8:3; Gal 4:4; among others) but descended from heaven to minister on Earth (John 3:13, 31; John 6:38; 1 Cor 15:47). In his original state he already had honor and glory (2 Cor 8:9). Moreover, even in heaven he is uniquely the Son of God, thus is the Son already when coming to Earth (John 3:16, Rom 8:3, others). He also returns there (i.e. from where he had originally come, from the Father) after his resurrection. (John 13:3; 16:5, 28; also implied constantly throughout EpistHeb.) His coming from heaven has something to do with taking on the nature of flesh, but involves him existing before then to come and take that nature upon himself (Heb 2:14-15 -- where the Hebraist interprets Isaiah 8:18 as having been spoken by Christ in answer to Isaiah's resolution to wait and to eagerly look "for the YHWH Who is hiding His face from the house of Jacob", i.e. keeping back the Angel of the Presence/Face).

"John [the Baptist] has cried out, saying, 'This was He of Whom I myself have said, "He Who is coming after me, comes to be before me!" because He was First, before me!'" (John 1:15 and elsewhere)

Micah 5:2 is applied to Christ in Matt 2:6 and John 7:41-42 (as well as to the Messiah in numerous Targums and other early Jewish traditions preserved in the Talmud). There, Christ's "goings forth" are emphatically declared (in both Hebrew and Greek, including in stylistic parallel rampups) to be from the days of the eternal beginning.

Jesus Christ is declared to be the Logos or (in Aramaic) the Memra of God, Who not only was with God in the beginning but also was God (John 1:1). He tabernacled among us (and in some way still does so presently; John 1:14) as the Shekinah/Glory of God did in the tabernacle and Temple, and considered his body to be in effect the Temple (John 2:19).

St. John, commenting on the rejection and acceptance of Jesus by the Jewish people and authorities (John 12:36-42), states that in prophecying about this (both at his own time and for the future) Isaiah saw the glory of Christ and spoke of Christ. But in Isaiah 6 (quoted by John), Isaiah has seen "ADNY" (verse 1, which even modern Jewish Bibles point-vowel as Adonai, a title reserved for God alone in the OT) Whom he later clarifies (v 6) to be YHWH.

1 Cor 10:4 -- St. Paul declares that Christ was the One Who guided Israel from the midst of the cloud (i.e. the Angel of the Presence Who is YHWH Himself being sent as His own greatest messenger.)

John 1:18 -- quite a few textual transmission families with ancient attestation, including a papyrus call Christ {ho theos} at John 1:18, or more specifically {ho monogene\_s theos}. Another very respectable and ancient set of textual witnesses call Christ "the only begotten son" instead, whereas yet another very respectable and ancient set of witnesses (including two papryi) call Christ "only-begotten god" without any direct article. It is admittedly unlikely that an direct article would have been dropped, but then

the phrasing is very weird anyway, because "only-begotten" is not an adjective for {theos} but another noun of the same form. The text-criticism argument was agnostic at best until two early papyri showed up without the direct article, but the form still remains very strange; the editors of the UBS/Nestle-Aland critical edition were still notoriously divided about the original reading on grounds of various plausibility (none of which involve preference for their own ideologies, by the way.)

Is there a way out of the deadlock?

The form of the sentence there indicates a quadruple subject: "only-begotten" and "God", as well as {ekeinos} "reveals" "Him". There is also an intervening clause of {ho o\_n eis ton kolpon tou patros} which describes "God" and/or "only-begotten" as "the one who is in the heart of the father", which certainly clarifies that "theos" in this sentence does not mean the Father, but otherwise does not help settle the reading. The subject of that clause {ho} is grammatically parallel to "only-begotten" and "God", as well as with {ekeinos} afterward. So there are four grammatic subjects, "only-begotten" (built from a verb), "god", "the one who is in the heart of the father", and "this/that one" for the singular verb "reveals". By context these four subjects would refer to the same entity, as four titles or descriptions of the entity; but this does not particularly help solve whether the Son is being called {ho theos} here.

(The {ho} in the intervening clause is only a common pronoun shortcut for saying "the one" and/or "who", and would be used regardless of whether {theos} earlier had a direct article.)

Something overlooked (or at least not mentioned) by the UBS editing team, however, is the evidence of the preceding sentence or main clause. The "Him" being revealed by "only-begotten" / "god" / "who is in the heart of the Father" / "that one", is {theon oudeis heo\_raken po\_pote}, "god no-one has-seen anytime", the God Whom no one has seen at any time.

By context, and especially cultural context, this God (as people on all side of the disputational aisle typically agree) must be the Father. But notably, the Father is not called <i>the</i> God here!--nor can this be explained by

fronting a nominative object, as there is no verb of being relative to this noun and it is properly in an accusative (not nominative) form. It *is* being fronted in the sentence for emphasis, but without the "the". (This is another example of something mentioned in Part 1: the God Whom almost all parties agrees is God Most High, even unitarian Christians, is occasionally not given direct articles either when called "the God".)

This leaves us with a stylistic (although not quite a grammatic) parallel. We are expected to understand {theon} to mean *"the"* God, even though it lacks the direct article {ton} (as practically everyone in the dispute agrees); and then we are told that "god", no direct article, in the heart of the Father reveals and explains Him.

Whether this lends compositional weight to considering the text {ho theos} to be original here or not, it does lend weight to considering the direct article being silently intended in the culmination of a highly poetic and stylized prologue, just as it was silently intended for the immediately preceding usage of {theon}.

Revealing the invisible YHWH, meanwhile, is the classical OT function of the Angel of the Presence Who is Himself YHWH. St. John identifies this 'Only-Begotten' as the Logos/Memra of God, Who became flesh, and has named him in v. 17 as Jesus Christ.

Jesus declares himself in the Gospels to be greater than the greatest Israelite kings, Solomon (Matt 12:42 et par) and Solomon's father David over whom he has authority (Matt 22:41-46 et par); far greater than the Patriarchs such as Abraham and Jacob (John 4:12; 8:53); greater than prophets such as Jonah (Matt 12:41 et par); far greater than the greatest Jewish prophet, Moses (Matt 5:22, 28, 32, 34, 39, 44 et par; John 6:30-59); greater than and in authority over the Sabbath (Mark 2:23-28 et al); and greater than the Temple itself (Matt 12:6).

Jesus was condemned and rejected by Jewish religious authorities (including the ones who had earlier been trying to support him, John 8:31ff, with lead-ins from vv12-30) for blasphemy, particularly for claiming the prerogatives



and even identity unique to God (John 8:52-59 -- rejected by the same Jews who had believed in him against his opponents in the Pharisee party earlier in the same chapter. The blasphemy charge is repeated in another scene soon afterward by other Pharisees who apparently had only heard what happened a few months previously by hearsay; John 10:33.)

This blasphemy, at his unofficial (Matt 26:57ff; Mark 14:53ff; John 18:12-24) and official (Luke 22:63-71) trials before the Jewish leaders, involved making claims combining the figure of the one like a Son of Man coming on the clouds of heaven to be given authority by the Ancient of Days (Dan 7:13) and the Lord seated at the right hand of the Father (Psalm 110:1ff -- an interpretation he had previously challenged them publicly on, but which they had dared not answer him about at that time, Matt 22:41-46 et par). Months before the trial it involved Jesus making a Shema-claim concerning himself and the Father (John 10:30, "I and the Father, We are one", or AeCHaD), and claiming to be existent in the days of Abraham, using a term equivalent to God's declaration of self-existence: "Amen, Amen, I say this to you: before Abraham was born, I AM!" (John 8:57-59; compare to Ex 3:14 and elsewhere.) Even before then, some of his opponents were in extreme opposition to him because they understood him to be claiming God as his own Father in a way tantamount to being equal with God. (John 5:18)

By the resurrection, God (as the Spirit of Holiness) declares Jesus to be the Son of God and our Lord, as well as the son of David according to the flesh. (Rom 1:1-4).

Two natures of Christ, as human and as divine, are also professed in the doctrinal proclamations of Phil 2:5-11 and 1 Tim 3:16.

Although Jesus was raised from the dead by God (Rom 10:9 among numerous refs in the Epistles and Gospels), He also was given authority and power from the Father to raise himself from the dead (John 2:19-22; John 10:17-18).

JESUS CHRIST AND THE HONOR DUE TO GOD

In the NT, just as in the OT, the primary faith of all believers (and indeed of all people) ought to be toward God, as the object of our faith (Mark 11:22; Heb 6:1; 11:6; many others.)

Yet we are to believe in the Son as we believe in the Father. (John 14:1) We are to honor the Son in the same way that we honor the Father. He who does not honor the Son in this way does not honor the Father either. (John 5:23) At least some people are warned by Jesus that unless they believe that "I am he", they will die in their sins. (John 8:24)

In the Dan 7:13 prophecy of the "one like a son of man" who shall arrive with clouds of heaven to sit at the right hand of the Ancient of Days (as a son would sit with a father), the verb in Aramaic (the original language of this text), and in Greek (in early LXX translations predating Theodotion's late 2nd century version), typically translated "serve" in English, is in either case a technical religious term (`{pelach}` in Aramaic, `{latreuo_}` in Greek) which means to honor as a deity. Compare with other uses of `pelach/latreuo`, including where worship of anyone other than YHWH is contrasted as idolatry, in Daniel: 3:12, 14, 18, 28; 6:17, 21. (The eventual late 2nd c. re-translation of chapter 7 into Greek obscures this by using `{douloo_}` instead, which has a much wider range of meaning; although the move is understandable for Jews concerned about worshiping anyone or anything other than God, especially in the wake of the development of Christianity.)

Moreover, the language used for describing the dominion of the Son of Man in 7:14 has the same content (even though not always exactly the same wording) as previous statements concerning the dominion of God Most High in earlier chapters of Daniel (4:2-3, 34; 6:26). It should be noted that both types of linguistic parallel involve the three most famous stories of Daniel: the fiery furnace, the prideful fall of Nebuchadnezzar into bestiality, and the Lion's Den. (Also note that the fourth figure walking around in the furnace with Daniel's three friends, is one whom the pagan king describes in awe as "the appearance is like a son of the gods!")

Jesus and various NT authors after him, however, routinely identify Jesus himself as the one "like a son of man" in Dan 7. Consequently, in virtue of this identification, it is Jesus Who deserves the divine service to which all creation shall give the Daniel Son of Man: the divine service emphatically proper (in all other uses of the term, Aramaic or Greek, OT or NT) to YHWH Elohim alone, any other object of this service (even angels) being idolatry at best.

The Hebraist declares that Jesus is worthy of more glory than Moses "just as the builder of a house has more honor than the house itself". (Heb 3:3) This parallelism would make no sense unless the Hebraist was also stating that Jesus created Moses! (The Hebraist goes on to nail the point, so to speak, in verse 4: "For every house is built by someone, but the builder of all things [Moses included] is God".)

After the resurrection, Thomas the Apostle professes Jesus to be "the Lord of me and the God of me", echoing an occasional OT phraseology applied to YHWH. (John 20:28; cf the vocative address of Psalm 35:24 among others. The Greek grammar is very explicit here and no second person is contextually in view.) Jesus does not rebuke Thomas for blasphemy, but accepts this honoring and pronounces a blessing on those who believe the content of Thomas' declaration without having seen the things that Thomas has seen. This is the same honor (and the same phraseology) accorded to the God Who sits on the throne in Rev 4:11.

Rev 5:8-14 -- after the Lambkin arrives at the throne of One worshiped as the Lord God, those who have been worshiping the Lord God begin to worship the Lambkin, and end with a doxology (v 13) identical in content to their previous doxology for the One on the throne, thereby including the Lamb with that One as having "honor and glory and dominion forever and ever".

We worship God the Father by our prayers and praise in which we offer our faith, hope, love and obedience to Him (hundreds of refs possible). We are regularly exhorted to do the same thing in regard to Jesus in the NT.

Fellowship with the Father involves worship of the Father; but our fellowship with the Son is to be on a par with that of the Father (1 John 1:3; numerous verses in RevJohn).

Worship of even angels is forbidden (Col 2:18) and is discouraged by mere angels so that they will not be mistaken for God (Rev 19:10; 22:8-9; in both cases the angel emphatically declares that the Elder should worship God instead. No such corrections are given to anyone worshiping the Lambkin, however.)

But doxologies are given in the epistles (especially by Paul) to Christ as well as to the Father:

2 Tim 4:18 -- "The Lord will deliver me from every evil deed and will bring me safely to His kingdom; to Him be the glory forever and ever. Amen!" Context in chapter 4 shows the only Lord in view is Jesus.

Heb 13:21 -- "through Jesus Christ, to whom be the glory forever and ever. Amen!" Normal rules of Greek grammar and syntax indicate the "to whom" is to Jesus Christ.

1 Peter 4:11 -- "so that in all things God may be glorified through Jesus Christ, to whom is the glory and dominion forever and ever. Amen!" The author includes the term {h(i)o\_} in order to emphasize that the object of the doxology is Jesus Christ.

2 Peter 3:18 -- "but grow in the grace and knowledge of the Lord and Savior of us, Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen!" Grammatically, Jesus Christ is the one being described as our Lord and Savior, and it is to him that the doxology is addressed. Indeed, there is no one else anywhere remotely near in the text, that this could with remotest contextual possibility be applied to.

This pattern is the same as when the object is either clearly God "the Father", or at least is clearly "God". Two NT examples of the former out of several:

Rom 11:36: "for from Him and through Him and to Him are all things. To Him be the glory forever. Amen!"

Rom 1:25: "for they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, Who is blessed forever. Amen!" This doxology reminds us that worshiping and serving a creature instead

of the Creator (such as with a doxology!) is an idolatrous error.

The doxologies given in RevJohn to the Father specifically, and to the Lamb (sometimes inclusive with the Father, sometimes with no mention of the Father), overlap almost perfectly as to topic: worthy (axios) to receive and have blessing/praise (eulogia), honor (time\_), glory (doxa), dominion (kratos), power (dunamis), might (ischus), wisdom (sophia), salvation (so\_te\_ria). Each of these is mentioned in at least one doxology to the Father and in at least one doxology to the Little-lamb.

At the end of GosMatt, some of the disciples who see the risen Christ doubt while some worship him. Jesus responds to their doubt by declaring that all authority on earth and in heaven has been given to him. (Matt 28:16-18)

Earlier in GosMatt, though, Satan had declared that he would give all power and authority on earth to Christ if Christ would worship him. Christ's retort is that only God is the proper object of worship. (Matt 4:8-10). In Luke's version, Satan even claims that he has been given all this authority and glory. (4:6-8)

So, just because someone claims to have been given all power and authority, or even has been given all power and authority, is no reason to worship that person: only God is to be worshiped. The proper response to Jesus' claim of authority at the end of GosMatt, is not to worship Jesus, even if he promises to give you the authority that he has been given if you do so. That is, this is not the proper response if you believe Jesus is not God. Yet the statement of Jesus to those who worship and to those who doubt, is that he has been given the authority proper to God.

The Hebraist (at 1:6) refs either Ps 97:7 (Ps 96:7 in the LXX) or Deut 32:43 (from the Song of Moses) in teaching that God the Father instructs angels to worship the Son. In the Psalm, the Psalmist is shaming those who worship idols and instructing "gods" to worship YHWH Who is far above them. Deut 32:43 (and surrounding contexts), however, involves YHWH claiming that He alone is God (and shall take vengeance on His enemies). The Song of Moses broadly

involves YHWH warning Israel not to forsake Him for the worship of any other gods.

God's intention, which (prophetically) shall be accomplished, is for all creation to worship Jesus as Lord. (Phil 2:10-11; Rev 5:13-14) That this worship is shared with God and is to the "glory" of God the Father (a term which in the OT typically designated the Shekinah or Angel of the Presence anyway), should not distract from the point that the worship is directed to Jesus personally.

Phil 2 references Isaiah 45 on the topic of the universal extent of worship. While the 'anointed one' of chp 45 is Cyrus the conqueror, someone who never even had known of YHWH before, Cyrus quickly drops out of view, and YHWH ADNY takes full credit for the restoration of Israel and the subjected reconciliation of all peoples under Himself, to Whom every knee shall be bowing. Indeed, earlier in the chapter, He expects Cyrus to acknowledge Him as Lord, too, someday! In any case, every knee is not bowing to Cyrus but to YHWH ADNY ELHM. But in Phil 2, it is Christ to whom every knee is bowing, confessing him to be Lord, though not apart from God the Father.

Moreover, the "confession" that Jesus Christ is Lord, is a technical term only applied to YHWH ADNY in the OT, involving praise of YHWH/ADNY for His saving and merciful acts. No one at any time "confesses" Moses or any of the prophets as Lord (much less appointed pagan 'messiahs' like Cyrus the conqueror!), nor any angel--other than the Angel of the Face/Presence Who is expressly identified as YHWH, not as any mere 'adon' or minor 'lord'.

This future honoring and loving worship of Christ is to start now, today, with us as faithful followers of Christ. As the OT charges us to put loyalty to YHWH above all other loyalties, even to family (Deut 13:6-11; 33:9), so we are to put our loyalty to Christ above all other loyalties, even to family (Luke 14:26; Matt 10:37. In the saying reported in GosLuke, Jesus puts this so strongly as to hyperbolically compare the loving loyalty we must have to himself, to hating the other people whom he commands us elsewhere to nevertheless be loving, too.) In GosJohn and the Synoptics both, Jesus routinely connects loyalty to himself with keeping the commandments he gives, and in GosJohn the phrasings mirror OT phrasings applied to YHWH ADNY: (14:15, 21; 15:10. Compare to Ex 20:6; Deut 5:10;

7:9; 11:1, 13, 22; 19:9; 30:6-8, 16, 20; Josh 22:5; Neh 1:5; Dan 9:4.)

In Ps 95:5-7 we are exhorted to worship and bow down before the Lord God our maker, for we are the people of His pasture and the sheep of His hand. In John 10:27-30, right before making a Shema declaration of unity with God the Father, Jesus claims that the sheep of God belong not only to the Father but to himself (by the gift of the Father) and that not only shall no one snatch them from the Father's hand but from his own hand either. (The Jewish authorities to whom he says this, riot and attempt to assassinate him by stoning on the spot, for the blasphemy of making himself out to be God.)

We are to honor the Lord by singing psalms and hymns and spiritual songs, and making melodies to the Lord in (or with) our hearts. In Eph 5:18-20 this Lord is Jesus Christ as a corporate recipient of these songs along with God the Father (with the Spirit filling us as we sing those songs). But in the OT, religious songs are only to be sung to YHWH—singing them to any lesser entity would be idolatry at best. (Ex 15:21; Judg 5:3; 1 Chron 16:23; many Psalms; Is 42:10; others.) In a parallel passage in Col 3:16, St. Paul exhorts us to sing psalms, hymns and spiritual songs to God with gratitude in our hearts. There is no religious difference between singing songs to the person of Jesus Christ and to the person of God the Father (even though the persons are themselves distinguished, including in Eph 5.) Both persons, not simply the Father (in Christ or otherwise), are proper objects of this religious worship and honor due only to YHWH.

In RevJohn, all creatures of all creation sing to the Lambkin (Jesus Christ) as well as to the Father. In Rev 5:9-10, they sing a "new song" to the Lambkin about the salvation of God. In the OT, however, the phrase "to sing a new song" is always directed to YHWH, on the same topic: the victory of God over His enemies (also sometimes thanking Him for creation.) This has strong links in both cases to the restoring and mending activities of God, the "new creation" to come which is the redeemed old creation (and the redeemed enemies of God, typically though not always only sinful Israel in the OT).

In the NT, authors frequently exhort readers to "fear the Lord", meaning Jesus Christ, because one day we shall all stand before this Lord of judgment. (2 Cor 5:10-11; Eph 3:22-25; 1 Pet 3:14-16a) But in the OT, the only One Whom we should reverence with fear of judgment is YHWH. (Isaiah 8:12-13, among many others.) Jesus himself agrees that we should fear no one but the One Who can destroy both body and soul in hell (Luke 12:5; Matt 12:28). Yet Jesus presents himself as the One Who will be doing that harsh (yet hopeful) judging (Matt 25:31).

In 1 Cor 10:16-22, St. Paul is reprimanding Corinthian believers who are still participating in pagan religious feasts. His point of distinction is that what pagans sacrifice, they sacrifice to demons and not to God. "I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy?! Are we stronger than He!?" The table of the Lord Whom Paul is talking about, is of course connected to the Passover seder and feast, and so is the table of YHWH. But Paul has just recently stated that Christ's body and blood are what are being shared at this supper; and not long afterward (11:23-27) Paul states that Jesus is the Lord involved with this ritual supper. "Consequently," he explains, "whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." The Lord Jesus is the same Lord God Whom Paul was contrasting to demons in regard to pagan religious feasts and sacrifices; the same YHWH Whose Passover supper and feast has now become the Lord's Supper. (The phrase "the table of the Lord" is also used of the altar of the Temple which Malachi warned must not be defiled, Mal 1:7,12; but the prophet is explicitly speaking of YHWH.)

It should be noted that one of the major problems that the Roman government had concerning Christians (and Jews, for which they received special dispensation as Jews), was that Christians insisted on worshiping God alone and absolutely not any other deity, nor demigod hero, nor any man who was claimed to be lord and savior such as the Emperor. Yet Christians worshiped Christ, "praying to Christ as to a god" (as the Roman governor Pliny complained to his friend and patron the Emperor); and indeed were sometimes (as with



Pliny) executed for worshiping Christ while refusing to worship the Emperor or Greco-Roman deities. (Apparently, their worship of the man Jesus as deity is what prevented them from validly appealing to the Jewish special dispensation in Roman eyes.)

In connection with this, St. Paul states (1 Cor 8:4b-6) "we know that idols have no intrinsic existence, and that there is no God but one. For even if there are so-called gods, whether in heaven or on earth, as indeed there are many gods and many lords, nevertheless: for us there is but one God the Father, from whom are all things, and we are for him; and one Lord, Jesus Christ, by Whom are all things, and we are through Him." While this distinguishes the persons of the Father and Jesus Christ, both persons are presented as sharing one corporate ultimate deity, proper to the acknowledgement that there is no God but one (a statement that in the OT is always AeCHaD, a term that can mean a compound single unity). St. Paul can state unequivocally that we are not to worship either lesser gods or lesser lords than the One Who is God while also teaching that Jesus Christ, by direct comparison, is not one of those lesser lords who are not YHWH. Moreover, the obvious distinction of the persons of God the Father and Jesus Christ means that it is not simply God the Father Who should be religiously honored and worshiped as the One from Whom and through Whom and by Whom and for Whom are all things, but also Jesus Christ. (In Greek this may seem odd in comparison with the declaration that God is One, but in Hebrew the Shema declaration is always that God is AeCHaD, which often though not always indicates compound unity; never YaCHiD, always a mere singularity.)

In placing our religious faith and trust through the name of Jesus Christ, we are putting our religious faith and trust in the person of Jesus Christ as well, distinctly; just as when we are putting our religious faith and trust through the name of the Father we are putting our religious faith and trust in the person of the Father as well. (This also applies to the person of the Holy Spirit, all three persons of Whom are mentioned in relation to each other in Matt 28:19 by evidence of Greek grammatic syntax--and all three Persons of Whom share one Name.) This would be blatant idolatry, however, if Jesus Christ is not somehow (as Himself) the self-existent YHWH ADNY upon Whom all things depend for their creation and cohesion: the King of Kings and Lord of Lords (Who is explicitly Christ in Rev 17:14;

19:16 -- but in Dan 4:37, "He Himself is God of gods and Lord of lords and King of kings" referring explicitly to YHWH ADNY and no other).

JESUS CHRIST AND THE ATTRIBUTES OF GOD

In Gal 4:4-6, St. Paul states that God sent forth His Son, born of a woman under the Law. The language and grammar are such that the Son must exist before being born to be sent forth. Moreover, the same phraseology is used immediately afterward to describe God sending forth the Spirit of His Son into our hearts. (Notably this results in us becoming inheritors; but the Son was an inheritor already.) The parallelism is structured so that as God sends the Spirit of His Son afterward, so God sent His Son to begin with.

Similarly, when in Rom 8:3 St. Paul declares that God sends His Son, the grammatic language indicates that Christ was God's own Son already. This usage (which is paralleled elsewhere in GosJohn and the Synoptics by other more specific terms) is also an indication that Christ was already uniquely the Son of God (not one of a class of already pre-existent sons of God, despite the fact that the angels are sometimes called that in the OT. Meanwhile the Hebraist is very strenuous in the first chapter of his own epistle to contrast Christ as being as far above the angels as YHWH.) Notably, when God sends His own Son, it is "in the likeness of sinful flesh", which would be a peculiar way of describing someone who essentially was only another man. (It would be a peculiar way of describing even a sinless mere man!)

In John 8:42, Jesus is reported as saying, "I came from God and now I am here." This would be a highly peculiar way of speaking, for someone who only began to exist less than 50 years ago. (And indeed in the same chapter, v 58, Jesus climaxes his point by stating, "Before Abraham was born, I AM!")

In John 10:36, Jesus claims (as he does elsewhere including in the Synoptics) that the Father sent him into the world. This implies that he already existed to be sent into the world, not that he started existing when he was born. (Notably, this is directly connected to his question, "Why do you say that I am blaspheming in saying that I am God's Son?")

In John 17:5, Jesus prays for the Father to "glorify me with the glory that I had in Your presence before the world existed." More literally, "glorify Thou Me, Father, with Thyself, with the glory which I had before the world that

is with Thee." Aside from testifying again to the pre-existence of Christ, personally, before the creation of the world, this also fits very well into the concept of Christ being the Angel of the Visible Presence.

In John 3:13-15, in connecting the graven image of a serpent (raised by Moses, at YHWH's direction, to cure the Israelites who looked upon it from their affliction by serpents) to Jesus' forthcoming crucifixion, St. John (or possibly Jesus himself by report) states that no one has ascended into heaven but (or like) the one who has descended from heaven, the Son of Man. The contextual link is once again to the Angel of the Face/Presence in the OT.

St. Paul, in his interpretation of Moses' declaration concerning the commandment of God (Deut 30:11-14), reads this 'logos' (in Greek) to be referring to Christ himself (Rom 10:6-8), with the larger contextual meaning being that no one has to go to the highest heaven or to the swirling depths to find Christ but that he comes down from heaven and up from the depths to be in our hearts witnessing to us. The up from the depths reference is explicitly interpreted by St. Paul to mean the return of Christ from the dead; similarly, he explicitly interprets the descent of Christ from heaven.

St. Peter, in encouraging his readers to stand fast in defending their hope to everyone who asks us for an account of our hope, sanctifying Christ as Lord in our hearts, briefly quotes Isaiah 8:12b, "You are not to fear their fear or be intimidated by it." But in Isaiah, the reason for this exhortation is that it is YHWH of hosts whom we should regard as holy, and He will be our fear, and He will be our dread. Rather than try to pronounce YHWH, reverent Jews would read ADNY there instead, or "kurios" in Greek. Consequently, Peter's exhortation only makes sense if we are supposed to be accepting Christ in our hearts as YHWH of Hosts Whose holiness and fear is ultimate and unique.

Jesus claims to own the sheep of God (by gift of the Father) and that no one shall snatch them either from the Father's hand (John 10:29) or from his own hand (John 10:28). Ps 95:5-7 features the same two poetic-image characteristics of the YHWH Whom we should worship, that we are the people of His pasture and the sheep of His hand.

Relatedly, the unique love of YHWH is such that in the OT it is only YHWH from Whom no one and nothing can permanently separate His beloved ones. In Rom 8:35-39, however, St. Paul is persuaded that this is what is true about Christ. He is careful to distinguish "God" and "Christ" in this statement, but it is the same love at the beginning and the end of the statement: the love of Christ is the love of God, described in famously beautiful language echoing that of the OT proclamations of the love of YHWH.

"For in Him the-all is created--those things in the heavens and those on the earth, the visible and the invisible, whether thrones or lordships or sovereignties or authorities. The-all is created through Him and into (or for) Him and He is before all, and in him the-all are holding together." (Col 1:16-17) This is language that can only apply to the YHWH Who has no equal in the OT, Who is distinctly and categorically different from all creation as its Creator. But Paul applies it to Christ. (Compare with Rom 11:36, where no distinct person is in view.)

Relatedly, in 1 Cor 8:6, St. Paul states that Jesus Christ shares not only the Shema identity with the Father (compared to lesser gods and lords who are not the One Who is God, vv 4b-5), but also properly shares the standard creative phrase from the OT: from Whom and for Whom and by Whom and through Whom are all things (especially us). It is not only the Father of Whom this is properly said but also Jesus Christ: the obvious distinction of persons is combined with the sharing of the deed and power (and the honor from us proper to YHWH the AeCHaD Who is God alone.)

"In the beginning was the Word; and the Word was with God, and the Word was [emphatically] God. This One was in the beginning 'toward' [i.e. acting toward] God. Everything came into being through Him, and not one thing came into being without Him. What comes into being within this One was life, and the life is the Light of men." (John 1:1-4)

Not only does the Light come into being within the Word, but the Word is Himself (personal pronouns are used of the Word in John 1) the true Light which, coming into the world, enlightens every person (or which enlightens every person who is coming into the world, depending on how the

grammar is parsed. Either meaning would involve a divine attribute unique to YHWH.) (John 1:9)

"The world [kosmos, all creation] was made through Him" (John 1:10)

"So the Word became flesh and tabernacles [a special form of 'dwell' used as a technical religious term] among us; and we behold His glory--the glory of 'Only-Begotten' from the Father." (John 1:14; who has also recently said that this One was in the world but the world did not know Him; and came to His own people, but they did not receive Him.)

"Grace and truth [or joy and reality] came into being [or became real] through Jesus Christ." (John 1:17) That's an extremely strong statement in itself (both a deed and a characteristic unique to YHWH). Earlier, in v14, St. John talks about the Son's "glory" being "full of grace and truth", echoing YHWH's description of Himself to Moses when the prophet (at the tabernacle--note connection to "tabernacling among us" in the GosJohn prologue, too) asked to see God's "glory". (Ex 33:18) Not incidentally, this statement at verse 17 is presented as a superior comparison to what was granted through and to Moses.

It is only through Christ that anyone comes to the Father; and emphatically he is not only the Way but even the Life and the Truth. (John 14:6) Knowing Christ is the same as knowing the Father (even though Christ is not Himself the Father), and (as the Angel of the Presence did) Christ shows us the Father without us seeing the Father (John 14:9 etc.)

Jesus not only restores life to people (as a high-ranking prophet might do by God's authority), he resurrects himself (John 2:18-22; 10:17-18); and is emphatically the Resurrection and the Life (John 11:25).

**\*\*God\*\*** Rom 9:5b: Christ is the God, the blessed one forever, over all. The Greek grammar and syntactic construction are quite clear, although the phrase is often muffed in English translations; Paul is not saying that Christ is blessed by God here, nor describing Christ with the adjective God-blessed. Nor does he put the word order such that he would signal he is stopping to bless God for

the sake of Christ. He is making a doxological praise-statement concerning Christ following a Hebrew way of referring to God. Nowhere else in the NT does an author insert a doxological praise-statement without first introducing the Person Who is to be the object of that religious praise: which for any monotheist must be God (in whatever way God is being named at the moment) and Who, for a Jewish monotheist, must be YHWH.

Christ is also declared by St. Paul to be over all things in other places such as Rom 10:12; 14:9; Eph 1:20-23; Phil 2:9-11. (Although not over the Father, to Whose Person Christ is subordinate and to Whom Christ shall subordinate all things as they are subordinated to Christ by both Christ and the Father: 1 Cor 15:24-28, reffing Psalm 8:6; 110:1ff.) However the declaration at Rom 10:12 is directly followed by a prooftext St. Paul supplies in Rom 10:13 from Joel 2:32, where the only "Lord" in view is YHWH (and where YHWH is insistent that there is no other God beside Him, especially for salvation from sin.)

In Phil 2:5-b6, St. Paul gives for his readers the declaration (probably as part of an early hymn) that Christ, already existing and remaining in the {morphe\_} of God, did not consider equality with God something to be grasped (or seized, or accomplished), but emptied himself instead to take not only the {morphe\_} but the {sche\_mati} of a bondservant or slave. {morphe\_}, in the Greek Old Testament (as well as in early Greek thought outside the OT and NT), refers to a special form which expresses what the essential reality really is. {sche\_mati} involves the outward appearance of something regardless of its actual nature (what we might normally call the 'form' in English today. In fact, ironically, the terms have developed today into opposite meanings from what they involved in 1st century Greek.) Moreover, the grammar used for describing Jesus' existence before becoming human, is the same grammar St. Paul uses (probably referring to the same theological idea) in 2 Cor 8:9 for emphasizing that for our sake the Lord Jesus Christ became poor while being and remaining to be rich. St. Paul is thus declaring, from the grammar involved, that Jesus didn't seek to become God but was already (and is remaining) truly in very nature God; yet became also truly and in very nature man, not only having the outward appearance of a man (though that, too, of course).

(This passage has traditionally been the basis for the trinitarian Adam Christology: Adam in his arrogance seized at that to which he had no right, trying to be God; but Christ in His humility poured Himself out to live and die as a man, for the sake of Adam and Adam's descendents. Thus God in His grace directly acts not only in but as Jesus, not sending any entity less than Himself, to undo the rebellion of sinners--for the sake of His love toward those sinners.)

**\*\*God\*\*** 1 John 5:20 -- The first portion of this text is very unstable about whether the Father is being called "the true one" or "the true god" in a couple of different grammatic ways, but the final clause is quite stable: {houtos estin ho ale\_thinos theos kai zo\_e\_ aio\_nios} "this one is the true god and the eternal life".

The pronoun "this one" {houtos} normally refers back to the nearest noun (including name/titles). But the immediately preceding noun set is "Jesus Christ". Thus, "we are in Him Who is true, in His Son Jesus Christ: {houtos} (this one) is the true God and eternal life."

Could {houtos} be referring instead to the Father, Who is described as the True One twice recently in the same verse? While it isn't impossible, it would run against the tradition of Johannine texts, of calling Jesus "the Life" and "Eternal Life", including at the beginning of this epistle (1 John 1:2 -- and the grammar of 5:20 certainly indicates that "the true God and eternal life" are referring to the same entity); this would be the only time in a Johannine text that the Father is called 'zoe eonian'. Moreover, John has also recently said that to have Jesus in one's heart is to have eternal life. (1 John 5:11-12) While it's possible for {houtos} to refer back to a subject or object beyond the nearest noun, this happens only rarely and shouldn't be considered the first option. The Father is admittedly called "the true God" in John 17:3 (by Jesus no less), but this is no more a contradiction than for both of them to be called the true One (the Father in this verse 5:20, the Son in Rev 3:7. Indeed in John 14:6 Jesus declares himself to be the Truth!) Moreover, the grammar of the previous sentence tends to indicate an introduction of the concept: "we are in Him Who is true: in His Son Jesus Christ." The prepositional phraseology is parallel: who are we in? He who is true, namely Jesus Christ, Son of the One



Who is true. This Son of God has come (as in the first sentence of the verse) to give us understanding so that we may know Him Who also is true (by local and larger contexts, the Father).

The stability of the final clause has some bearing on grading the original version of the first description of the Father earlier in the same verse: He is at least once (and very stably in textual transmission) described as "the One Who is true", but before then is also described either as "the One Who is true" or as "the true God".

An impressive number of texts have "the true God", but an even stronger majority (although split as to grammatic form) have "the true one": the Son of God has come that we might know "Him Who is true" (or "the true God"). Considering that the context is definitely talking about the Father, it is hard to imagine later copyists changing "the true God" to "the true One", though; whereas if the Son by grammar was understood as being called the true God, it would be tempting to add something clarifying that the Father (as Jesus occasionally says in GosJohn) is the true God--at least as much so as the Son!

Col 2:9 -- In Him (emphatically) all the fullness (pan to ple\_ro\_ma) of absolute Deity (theote\_tos) is continuously and permanently dwelling (katoikei) in bodily fashion. Notably, the stress on all the 'pleroma' would contravene a tradition of Gnostic Christianity in Colossae, who claimed that only a part or fraction of the pleroma of deity dwelt in Christ. Similarly, the term 'theote\_s', used only this time in the NT, stresses that this is the highest, maximum Deity. St. Paul, with this double emphasis, is going maximally further than those who only partially claim deity of Christ.

St. Paul's statement earlier in the Colossians Epistle (1:13, 15a; compare to 2 Cor 4:4) has a special connection to this idea. Jesus Christ, the beloved Son, isn't only made in the image of the invisible God (like any other human, cf 1 Cor 11:7), he strictly is the image of the invisible God! This has connections again to the notion that all things, but especially living souls like ourselves, are made in Christ (Col 1:16-17); but also to the notion that in redemption we are to be conformed to the

image of Christ the Son of God (Rom 8:29; 1 Cor 15:49; 2 Cor 3:18).

Similarly, at Heb 1:3, the Hebraist declares that the Son is not only a reflection of God, but (in the Greek) is "the exact imprint of God's very being." The Greek word for imprint is {characte\_r}, from which we get our word "character" in various meanings; but at the time it was a technical term referring to an image that represented a person who was elsewhere, such as a face on a coin. This fits the notion of Christ as the Angel of the Visible Presence of the OT, Who Himself is YHWH.

Shortly afterward, at verse 11, in the process of contrasting the Son to the ministering spirits (i.e. the angels) whom he has stated the Son has made, along with all other things, the Hebraist quotes Ps 102:25 to the effect that the Son is the YHWH Who continually remains compared to all other things that perish.

In 1 Cor 1:23-24, St. Paul while contrasting the expectations of men with the actual doings of God in regard to Christ, states bluntly that Christ is the power of God. This is congruent with the concept that the Logos/Memra of God is not only the rational and foundational action of God, but is the very action of God as God. (The term 'logos' itself means 'placer' or 'doer'; note how this synchs with claims in John 1, as elsewhere, that God does all things through the Logos/Christ, including the foundational creation and continuing coherence of created reality.)

The rabbis (such as Hananiah) taught that even two who sit together with the words of Torah have the Shekinah in their midst--the living presence of YHWH Himself. This was an important claim in post-Temple Judaism, since the Temple was where the Jews expected the Shekinah to dwell; but the Temple had been completed, and the Shekinah hadn't come, and soon afterward the Romans (under Titus and Vespasian) had thrown it down. In GosMatt, however, Jesus claims that whenever two or three believers are gathered together in his name, he will be in their midst! (Matt 18:20) This could only be true of an omnipresent entity; and the claim directly parallels what came to be expected of the presence of YHWH in Judaism. (Certainly it is difficult to imagine

any devout Jewish rabbi claiming that he will be wherever any two or three of his disciples are gathered together in his own name.)

Similarly, Jesus reassures his disciples after the resurrection that he will be with them always wherever they go through the world, unto the end of the age. (Matt 28:20) Aside from implying omnipresence, this statement parallels a number of OT sayings declared by YHWH (such as to Jacob in Gen 28:15.)

In the first recorded prayer of Acts, the disciples acclaim, "Lord, you know the heart of everyone." (Acts 1:24) This should be an ability unique to YHWH in His omniscience; but grammatically and contextually the "Lord" being referred to (and prayed to) is Christ.

In Rev 2:23, Jesus (by declaration through the prophet) states that when the readers see certain things occurring, then they will know that "I am the one who searches minds and hearts". This declaration of omniscience is coupled with a reference to a judgment deed attributed to YHWH in Psalm 28:4.

At John 16:30, when his disciples declared that now they believed Jesus knew all things, Jesus challenged them on the depth of their belief in this, based on the weakness of their belief in who he really was.

Col 2:3, in the midst of a strong declaration of the deity of Christ, includes the statement that in Christ are hidden all the treasures of wisdom and knowledge.

Rev 5:1-6: No one in heaven or on earth or under the earth is found worthy to open the scroll held in the right hand of the Lord God Who sits on the throne of heaven, except for the Lambkin (Christ) whose "seven eyes" are the seven Spirits of God sent out into all the earth (a reference to omniscience).

Jesus is declared to be the savior of the kosmos, all creation (John 4:42; 1 John 4:14). But "I, even I, am YHWH; and there is no Savior besides Me!" declares God in Is 43:11. And again, (Hos 13:4) "You were not to know any god except Me, for there is no Savior besides Me." Among many

others: 2 Sam 22:3; Ps 17:7; 106:21; Is 43:3; 45:15,21; 59:26; 60:16; Jer 14:8. In Is 44:17, the prophet mocks those who pray to that which is not YHWH for salvation. Yet we are to accept Jesus as our Savior (Titus 3:3; 2 Pet 1:1; many others) and indeed our religious hope for life from God depends ultimately upon this.

THE NAMES OF GOD

Demons, in the Synoptic Gospels, routinely declare Jesus to be the Son of God Most High in strong language. (There are no exorcisms or encounters with demons or demented people in GosJohn, though as in the Synoptics Jesus' religious opponents charge him with being demented, insane, in league with the devil, etc.) Jesus routinely shuts them up from talking about it--but never says that they are lying about it, or that people should ignore the demons as being deceptive about what they're saying.

The NT authors (and Jesus, reportedly) routinely exhort us to believe in the name of Jesus Christ for our eternal life and for our salvation. This means, among other things, that we are to believe in Christ because of his own identity, not merely because of a functional role of his (as mediator of the Father for example). It is no exaggeration to say that the name "Jesus" supplants the focus of the names YHWH, ELHM and ADNY from the OT, as the name of greatest excellence. At the same time, it should be noted that the Greek term commonly used to translate YHWH and ADNY (and on occasion ELHM, too), {kurios} or 'lord', becomes strongly attached as a title (and as a title-name) to the name and person of Jesus Christ in the New Testament. This shifting of terminological focus is, in itself, strongly significant theologically, even though "Jesus" and "lord" can be used for mere men (or of Jesus by people who probably or certainly were thinking of him as only being a man) in the NT (and the OT) as well.

(Though note that in the OT the term ADNY only refers to a mere man when used in a possessive fashion, and sometimes not even then; when authors want to speak of Adonai, the plural name of God meaning "lords" used uniquely for God in the OT, in the possessive, they still write ADNY which can also be possessive singular. Vowel pointing standardized by non-Christian Jews since medieval times tries to help avoid confusion by ensuring that when an author is referring to Adonai as Adonei My Lords Most High, the vowels are still spelled Adonai, leaving Adonei for those people believed by Jews to be mere non-YHWH entities. This includes Psalm 110:1, which is vowel-pointed Adonei in Jewish Bibles. In the scriptures of NT times, however, there would have been no distinction between Adonai and Adonei in spelling; context determined whether the word should be meant "Lords" or "my lord"--and whether "my lord" should refer to a non-

YHWH entity or to YHWH Most High. The correct pronunciation would then be given by the reader.)

In Matt 7:21-22 (and Luke 6:46), Jesus warns that even those who call him "Lord Lord" might be in serious trouble with him as workers of injustice who are not obeying him in what he expects (despite even miraculous works being done by them in his name). The problem isn't that they are calling him "Lord Lord", but from a Jewish monotheistic perspective that ought to have been the first problem!--reverent Jews tended to read ADNY ADNY for ADNY YHWH or YHWH ADNY in order to avoid trying to pronounce the divine name YHWH, and the Greek Old Testament frequently follows suit by translating those terms similarly as a double statement {kurios kurios}. (Admittedly, "lords" is rarely if ever used for translating ADNY despite its plural form. But the effect in the Greek OT is curiously restored through this translation scheme by doubling the name-title "lord"--and with less risk of suggesting bi-theism, too.) This mode of address is never used of anyone other than YHWH in the Greek OT. But Jesus expects renegade disciples of his to be using it of him. (Yet this isn't why they are renegades!)

All four Gospels (Matt 3:3; Mark 1:3; Luke 1:16; 3:4-6; John 1:23) quote Isaiah 40:3 who exhorted the people (in poetic language) to "prepare the way of YHWH... a highway for our Elohim". But of course, in each case the Gospels apply this as preparation for the coming of Jesus Christ (typically through the ministry of JohnBapt).

1 Cor 6:11 -- St. Paul states that Christians confess that we are justified in the name of the Lord Jesus Christ; but in the OT, all peoples are summoned to be justified in YHWH (Isa 45:2.)

Acts 9:14 -- Back when St. Paul was persecuting the church as the rabbi Pharisee Saul, he was hounding and arresting those who called on the name of Jesus. Saul was a witness to the death of Stephen, and was heartily in agreement with him having been put to death (7:58; 8:1). At his death, Stephen had called upon the Lord Jesus, and committed his soul into Jesus' hands (Acts 7:59-60), just as Jesus had

committed his own soul into the hands of God the Father (Luke 23:46, probably reffing Ps 31:5). This is all consonant with the idea that Christians in Saul's day were treating the name of Jesus to be YHWH: a capital religious crime in Judaism, the worst kind of blasphemy, punishable by death.

**\*\*God\*\*** Acts 20:28 -- St. Paul is reported to call Christ "God" in relation to the church he has purchased with his blood: i.e., the church of YHWH God.

St. Paul quotes Jer 9:23, at 1 Cor 1:31, that those who boast should boast in the Lord (meaning YHWH in the OT text). St. Paul boasts in Jesus Christ, however, at 2 Cor 10:17, also quoting the same Jeremiah verse, but where "the Lord" is clearly Christ who has given Paul authority. Compare with Gal 6:14, where Paul refuses to boast except in the cross of the Lord Jesus Christ.

In the Epistle to Titus, St. Paul no less than three times, all of which are absolutely uncontested by anyone, calls God our Savior (standard OT naming) and then immediately goes on each time to affirm that Jesus is also our Savior (and in religious contexts, too). This would be peculiar enough in itself for any 1st century Jewish monotheist, especially when struggling against the cultural pressure to regard high ranking Greco-Roman pagan men with the title of "Savior"; it seems natural enough now to modern monotheistic ears largely because of the influence of Christianity! This emphatic parallel comparison becomes more striking when we look at the fourth example, though...

**\*\*God\*\*** Titus 2:13 -- St. Paul either calls Christ Jesus our great God and Savior, or at least calls Christ our Savior the glory of our great God (which for a Jewish monotheist must still be identifying Christ as the Shekinah, the Angel of the Presence, Who is YHWH Himself). St. Paul certainly calls God Himself our Savior (once again!) just previously in v 10, and Christ is redeeming us for himself and for his own possession immediately afterward in v 14. However, the Greek grammatic structure tends to strongly indicate that "the great God and Savior of us" is being applied to Christ Jesus. Among other things, the term "Savior" in Titus has a direct article in all other uses (whether applied to God or to Christ), except this one, indicating that the governing article for the noun is that for "the great God". (See examples after

this entry, too, for discussion on application of the Greek form of expression here.) The phrase was also commonly used by both Jews and pagans in 1st century Mediterranean to refer to a single entity being described as a deity. Beyond this, the grammar indicates that "the great God of us" is going to "appear"; which nowhere in the NT (or OT either) is expected of the Father per se, but in the NT is expected of Jesus and in the OT was the duty of the Angel of the Presence (which, after the departure of the Shekinah from the Temple, was ardently hoped for and prophesied to return, especially in connection with the saving of Israel from sin and the reconciliation of all things and people under God in the Day of YHWH to come.)

2 Thess 1:7 -- when Paul speaking of the Lord Jesus being revealed from heaven with the angels of His power, he is referencing Zechariah 14:5b where the prophet says in regard to the same situation, "Then YHWH my Elohim will come and all the holy ones with Him."

2 Thess 1:9 -- Paul is alluding to the coming judgment of YHWH in the day of YHWH's forthcoming appearance described in Isaiah. Specifically, Isaiah 2:10: "from the terror of YHWH and from the splendor of His majesty"; also paralleled 2:21 as "before the terror of YHWH and the splendor of His majesty".

**\*\*God\*\*** 2 Thess 1:12 -- insofar as the Greek grammatic construction goes, St. Paul is exhorting his readers to do something "according to (or in accord with) the grace of Jesus Christ our God and Lord". When two or more nouns of the same case, including names or titles, are joined by the conjunction {kai}, with the first noun having a direct article but subsequent nouns lacking the article, then only one entity or person is being described by those nouns. Luke 20:37 gives a parallel example in reference to a common OT statement: "The God of Abraham and God of Isaac and God of Jacob". While it isn't always made apparent in English translations, this is what is happening here in 2 Thess in Greek: {kata te\_n charin tou theou he\_mo\_n kai kuriou Iesou Christou} This is also what is happening in Titus 2:13 above.

**\*\*God\*\*** 2 Pet 1:1 -- Simon Peter ends this verse referring to "the righteousness of the God and Savior of us, Jesus Christ". "Our God" and "our Savior" are both being applied as descriptions of Jesus Christ. (Compare with 2 Pet 1:11,



2:20, 3:2, and 3:18, same grammatic structure, where Jesus Christ is called "the Lord and Savior of us". Compare also with 1 Peter 1:3 "the God and Father", same grammatic construction.)

John 20:28: the compound title declaration of the Apostle Thomas, concerning Jesus ("the Lord of me and the God of me") is not only the same phraseology sometimes used in the OT of YHWH (compare with Ps 35:23, the only difference in Greek being that the titles are reversed in order), but is exactly the same phraseology used by the twenty-four elders giving glory and honor and thanks to Him who sits on the throne of heaven and is worthy to receive worship ("the Lord of us and the God of us", Rev 4:11). Multiple entities (or at least persons) might be predicated by the grammar, but multiple persons are not in view in any instance of this phrase in the OT or NT (even if they might be implied in the larger context of the RevJohn throne scenes); and the phrase is certainly meant to apply only to YHWH and not to any lesser entity everywhere else, in the agreement of virtually all commentators (especially including those who deny the divinity of Jesus!--and so who would not include him in the confession of the Rev scene of the one sitting on the throne. The form of vocative confession, though, is precisely the same.)

**\*\*God\*\*** Heb 1:4 -- the Hebraist declares that the Son is as much better than any angels as his name. This name, according to Heb 1:8 (in reference to Psalm 45:6-7) is "Elohim" ({ho theos} in Greek, the same as the name of God Who anoints the one known as "Elohim" in that Psalm, also quoted by the Hebraist), and in 1:10 (in reference to Psalm 102:25-26) is YHWH. The Hebraist in 1:13 treats the ADNY of Psalm 110:1 as meaning more than any merely human lord (adonei), too: it is Adonai Whose name is above that of the angels. (Although that is not to say that ADNY there doesn't also mean adonei. The Hebraist certainly shows later that he knows Christ is supposed to be a human man.) For this reason the Father, when He leads the Son into the inhabitations, expects the angels of God to worship the Son. (1:6 -- combining two places in the OT where worship of YHWH is strictly exhorted, whether by Israel (Deut 32:43) or by the idolatrous "gods" themselves (Ps 97:7).)

**\*\*God\*\*** Rom 9:5 -- the grammar (as discussed above) indicates that Christ is being called "God over all" in a doxology of praise.

In Rom 8:35-37, while speaking of the love of Christ and how nothing can separate us from him who has loved us so (in epic and famously beautiful language reminiscent of an OT hymn to the love of YHWH, before stating that this is also the love of God in Christ our Lord), St. Paul quotes Psalm 44:22 as a statement to illustrate the persecutions that cannot separate us from the love of Christ. The pronouns are quite clear that this application of the Psalm is referring to Christ's sake for which "we are being put to death all day long". In the Psalm, however, it is ADNY Elohim that the Psalmist is speaking of (and Who has hidden His face from His people--the point being, contextually, that the people are no longer being idolatrous but are worshiping only Elohim, which they expect Elohim to know about... so please come save us already ADNY, we are dying!)

1 Cor 10:4 -- YHWH was also known by the name "the Rock", as in Deut 32:4 (among other places, perhaps most emphatically Is 44:6-8 -- even God does not know of any other Rock of Israel, just as He know of no God equal to Himself); but Paul states unequivocally, in direct reference to this usage in Deuteronomy, that the Rock was Christ. According to text-critical probabilities, Paul goes on to remind his readers a few verses afterward that the Israelites put Christ to the test in the wilderness and so were beset by serpents. (Later texts have "the Lord" instead, but the only "Lord" in view anywhere remotely near this 1 Cor verse is Christ anyway.) Interestingly, John connects the raising of the graven serpent on a pole (directed by YHWH for the healing of the people from that plague) to be analogous to the forthcoming crucifixion of Jesus; at which time John affirms that no one has ascended into heaven but (or like) the one who descended from heaven, the Son of Man. (John 3:13-15)

YHWH of Armies was also, as the Rock, expected to be a stumbling block to the Jews and a Rock of offense over which both houses of Israel (Israel and Judah) would stumble. (Is 8:13-15). But St. Paul and St. Peter in their epistles (Rom 9:38ff; 1 Pet 2:8) teach that this rock of stumbling, in relation to this scripture (among others), is Christ. (St. Paul carries the theme onward through chapter 11!)

Later in his first epistle (1 Pet 3:10-12), St. Peter quotes extensively from Psalm 34:12-16, which of course refers to YHWH (as "the Lord" in Greek). Peter continues immediately afterward by calling Christ "the Lord", in a statement that also quotes directly again from Isaiah 8, replacing "the Lord Himself" (in the OT original) with "Christ the Lord": "have no fear of them, nor be troubled, but in your hearts regard ['the Lord Himself' replaced with] Christ the Lord as holy". The citation from the Greek version of Isaiah 8:12-13 is even closer in Greek than it typically is translated in English.

Heb 13:20 -- Although distinguishing between the persons of "God" and "our Lord Jesus" (as he routinely does), the Hebraist applies the title "the great Shepherd of the sheep" to Jesus. This is a reference not only to Psalm 23:1 (the great Shepherd of Israel is YHWH), but also to the function of the Angel of the Presence Who guided Israel and Who will be guiding Israel again. Jesus also reportedly makes "I am" declarations regarding being the good shepherd (John 10:1-18) compared to various false shepherds, which in the context of Judaism would suggest being the Angel of the Presence Whom Israel should be following rather than any other. Notably, because of those words (among other things being said by Jesus in that incident), the religious leaders (whom John typically calls "the Jews") are once again in division about Jesus, with one faction declaring that Jesus has a demon and is insane (and so listening to him would be a religious crime), while the other faction points to the deeds of Jesus as evidence against him cooperating with demons.

Matt 25:31-32,34,40: Jesus states that he shall be coming in his own glory to sit on the throne of his own glory and calls himself the King thereby. The King of Glory is a title for YHWH (Ps 24:7).

Rev 1:17; 21:6; 22:13: Christ declares himself (and is declared to be) the First and the Last -- a title reserved for the self-existent God alone in the OT (Is 44:6; 48:12; others). Indeed, in Rev 1:6-8, John says that the Lord God is the Alpha and the Omega, who was and is and is to come and that this is the God of Jesus. Consequently, John declares and reports Jesus and the Father to each be the Alpha and Omega, beginning and end, eternally self-existent

Who was and is and is to come; while also distinguishing the persons of Jesus and God the Father, whom John declares to be the God of Jesus.

Rev 1:18 -- Jesus declares himself not only to be the first and the last (v17) but the Living One. (The messengers at the tomb call Jesus this as well in Luke 24:5.) The Living God is a frequent title and description of YHWH in the OT, in contrast to all other entities.

1 Cor 16:22 -- St. Paul prays for the Lord to be coming, using an Aramaic term (mareh) that 1st century Jews were uneasy about even applying to God lest they slip into saying a name of God. (Much preferring Greek kurios instead.) Yet this term is applied to Christ in a religious context.

Matt 21:15-16; children are crying out in the Temple "Hosanna to the Son of David". Hosanna is an Aramaic word derived from Hebrew as a prayer to God for salvation. (Ps 3:8; 6:5; 7:2; 31:17; 54:3; 59:3; 69:2; 109:26; 119:94, 146.) Instead of applying the prayer to YHWH, the children are applying the prayer to Jesus. The chief priests and scribes are understandably upset by this, but when they challenge Jesus for not correcting or silencing them, Jesus replies with a quote from Psalm 8:1-2: where YHWH ADNY prepares praise for Himself! (The specific reference in GosMatt is to the Greek OT version of this verse, but the identification stands either way.)

In all the following cases, Jesus or a canonical author takes an Old Testament reference to YHWH or ADNY, and applies it to Jesus: Num 16:5; 2 Tim 2:19. Ps 34:8; 1 Pet 2:3. Ps 34:11; 2 Cor 5:11. Ps 62:12; Rev 22:12. Ps 97:7; Heb 1:6. Ps 102:25ff; Heb 1:10. Ps 130:8; Tit 2:13. Is 8:13; 1 Pet 3:15. Is 10:3; Rom 9:28. Is 40:3; Matt 3:3, Mark 1:3, Luke 3:4, John 1:23. Is 40:10; Rev 22:12. Is 45:23; Rom 14:11, Phil 2:16. Is 51:6; Heb 1:11. Mal 3:1; Luke 1:76. Joel 2:32; Rom 10:13. Jer 9:24; 1 Cor 1:31. Jer 17:10; Rev 2:23. Zech 12:10; Rev 1:7.

The day of YHWH to come (Amos 5:18, very many others) is routinely applied to Jesus as his day (1 Cor 5:5; 1 Thess 5:2; others).

When Jesus challenges his opponents with the ADNY Riddle from Psalm 110:1 (Matt 22:41-46, parallels), his opponents don't dare to answer him on it, despite the fact that Jesus seems to agree that the term is properly rendered "my lord" (or adonei). Not long afterward, Jesus' application of this reference to himself is crucial to his condemnation by the Sanhedrin (informally and formally) for blasphemy.

Acts 9:10-17: a disciple at Damascus receives a vision of the Lord, to whom he replies in the way typical of OT prophets who receive a vision and calling from YHWH ("Behold, here am I, Lord"). The Lord is sending this disciple, Ananias, to deliver a message to Saul who has just seen the risen Christ. Saul has been persecuting the church for the sake of the Lord's name, and the Lord intends to commission Saul to bear the Lord's name before Israel and Gentiles and kings and to suffer for the sake of the name of the Lord. Up until verse 17, this would all be straightforwardly understood as referring to YHWH; but then Ananias tells Saul that the Lord who is sending him is Jesus.

The phrase "all who call upon Thy name" and variants (especially to "call upon the name of the Lord" Gen 4:26; 13:4; Ps 105:1; Jer 10:25; Joel 2:32; many others) is always used in the OT to refer to God (except in cases of idolatrous worship of another god, who is certainly not called YHWH). In Acts 3:38, after quoting the prophet Joel to the effect that all who call upon the name of YHWH shall be saved, Peter exhorts his audience to repent and be baptized in the name of Jesus Christ for the forgiveness of sins. Indeed later (Acts 4:12) Peter states that there is no other name (than Jesus Christ) by which we must be saved; and tells Cornelius and his family, "All the [OT] prophets testify about him that everyone who believes in him receives forgiveness of sins through his name." (Acts 10:43) The only entity that any of the OT prophets ever made that kind of statement about, was YHWH ADNY. To claim otherwise about any non-YHWH entity would be an idolatrous error at best. But Peter is once again talking about Jesus Christ.

St. Paul treats the matter of Joel 2:32 in the same way in Rom 10:13: the Lord being called upon in Joel is expressly YHWH, but Paul (who agrees that this Lord is Lord of all) has just recently emphasized (v.9) that confessing Jesus as Lord with our actions is somehow very closely linked to salvation.

While it isn't always commonly recognized, there is a strong argument that in Rom 10, St. Paul is also calling Christ the Word of God (i.e. the Memra of God, Who in the OT is also YHWH Himself).

St. John agrees that not only is Jesus Christ the intrinsic Word of God Who Himself is God Himself (while also being distinctively with God from the beginning, John 1:1), his name is declared to be "the Word of God" (Rev 19:13).

Jesus is understood to be claiming for Himself the divine Name of self-existence "I AM" (Ex 3:14 and elsewhere in the OT) in at least two situations: when He warns certain opponents that unless they believe "that I am He" then they shall be dying in their sins (to which they ask in return "Who are you?" and he answers "That which I have been saying from the beginning"); and then shortly afterward he incurs the anti-blasphemy wrath of a group who had just been supporting him (against the previous group), when he declares that "before Abraham was born, I am". While there are other hints and possibilities of Jesus giving the divine name of "I AM" (especially though not exclusively in GosJohn), these two incidents can make no sense as anything other than reference to a self-declaration of YHWH's ultimate existence and authority: a reference Jesus applies to himself, personally.

John 8:58 is typically understood to be the clearest incident, in answer to mockery from his opponents that "you are not even yet 50 years old, and you have seen Abraham!?" "Amen, Amen, I am saying to you: before Abraham was born, I am!" His religious opponents respond with the hostility proper toward someone who claims to be the I AM but isn't: they try to stone him for blasphemy. This claim goes beyond even claiming to have been alive before Abraham's day. That claim would have been laughable (as the opponents were already mocking him); this claim sets off a riot and an assassination attempt.

Even though those two I AM declarations are regarded as the most obvious, the other declarations often have very strong OT connections.

John 4:7-26 -- in the famous story of the Samaritan woman at the well, Jesus claims to be the One Who gives "living water" (a claim unique to YHWH anyway, as in Jer 2:13). After some witty (and on her part rather suggestive) friendly banter back and forth, when the woman begins to take Jesus more seriously as a prophet, she states that she knows the Messiah is coming who will declare all things to them. Jesus answers her "I am, the one who is speaking to you", which as it is written in Greek is a very close quote of God declaring His divine name in Isaiah 52:6.

During the scene in GosJohn where Jesus is seen (apparently by accident!) walking on the water in order to get reach the far shore of Lake Galilee before the disciples, and the disciples panic thinking they're seeing a spirit, Jesus reassures them with the declaration "I am!--be not afraid!" (John 6:20; the wording is much the same in the same scene at Matt 14:27; Mark 6:50). In none of the three accounts is Jesus answering a question about whether he is Jesus (or a real human or anything of that sort); and in the GosJohn account the Greek wording is very close to that of Isaiah 43:5 (where YHWH is reassuring Israel, when they "pass through the waters", not to be afraid for "I AM" is with them. The whole passage of Isaiah 43:1-16 is worth reading in comparison with this incident, even though it is looking back topically to the deliverance of Israel from Egypt. See also Ps 77:16-20 where God is poetically pictured as walking on the stormy sea in order to provide passage for Israel leaving Egypt.) In the Matthean account, the disciples respond to all this by worshiping Jesus and affirming that he is God's Son. (14:33)

When Jesus warns his religious opponents in John 8:24,28, that unless they believe that "I am" they will be dying in their sins, but that when a sign occurs they will know that "I am"; the Greek translation of what he is saying mirrors the Greek OT of what YHWH is saying at Isaiah 43:10-11 and 24-25 (though in reverse topical order).

Jesus reassures his disciples later in the Final Discourse (John 13:18-19) that when they see this same sign, then they will know that "I am he". This promise, and the declaration immediately preceding that he knows the ones he

has chosen, once again echoes (in the Greek of GosJohn) the Greek OT of Isaiah 43:10 (though the topic is a little different).

When the arresting soldiers of John 18:4-8 fall back to the ground at Jesus' first declaration that "I am!", the obvious implication is that he is saying something a little more important than "that's me". (A contrast heightened by their more normal reaction to his impatient follow-up, "I told you that I am he!")

Jesus' declaration at his informal trial in Mark 14:62 can be read, especially considering the combination of claims from Psalm 110:1 and Dan 7:13, as being an "I AM" declaration. (The culmination of the theme some scholars call the "Messianic secret" in GosMark.) GosMatt's parallel of the same scene (Matt 26:63) admittedly only gives the answer "it is as you say" (the polite Aramaic/Hebrew response to sad or grave news, when courtesy forbids a direct response.) In GosLuke's report of a similar but subsequent scene, however (the formal charging of Christ soon afterward at the Temple, 22:66-70), the two answers are fused: "You are saying I am". In all cases the judgment is that Christ has blasphemed in front of sufficient witnesses and thus should die.

The Markan statement is even more interesting in that it seems to be the source for the rebuke attributed in the Talmud to the late 3rd century Rabbi Abbahu: "If someone says to you, 'I am God', he is lying; 'I am the Son of Man', he will regret it; 'I will ascend into heaven', he has said it but he will not carry it out." These three parts happen to correspond with the three (or three and a half) elements of Christ's response in GosMark: "I am' 'you will see the Son of Man' 'doing something authoritative involving ascending to the highest position above heaven'. If so, this would be independent Jewish counter-Christian testimony about the implied understanding of the declaration "I AM".

Christ is explicitly called "King of Kings and Lord of Lords" twice near the end of RevJohn Rev 17:14; 19:16 -- but in Dan 4:37, "He Himself is God of gods and Lord of lords and King of kings" referring explicitly to YHWH ADNY and no other (in a context of denying that any mere man



should be given such titles, much less religious honor as such.)

THE DEEDS OF GOD

Jesus, in all four Gospels, teaches in some ways like a rabbi, but with an important difference which annoyed other rabbis (who in the narrative wonder who his teacher is and where he is getting his teaching) while amazing, impressing and pleasing the crowds (Matt 7:28-29; Mark 1:22; Luke 4:32-33; John 7:46): Jesus teaches on his own authority, with absolutely no reference back to prior rabbis or scribes (whose always-increasing oral tradition Jesus rejected as improper). Matt 5:20 reports Jesus deliberately contrasting his approach to that of the scribes and Pharisees (and other Jewish parties, tacitly, like the Sadducees). Moreover, when Jesus does reference the scriptures, he claims direct interpretive authority over what they should mean and how they should be applied (for example on what the OT says about how one should deal with enemies, Matt 6:38-48).

Although Jesus is recognized to be a prophet (largely due to his works of power), Jesus does not behave in the fashion expected of prophets. Despite admitting (and even emphasizing) that the Father is greater than he is, and that he does and says nothing except what the Father tells him (and what he sees the Father doing), Jesus never once speaks for the Father in the proper fashion of an OT prophet: "the Lord (or some other accepted name-title for God) has sent me to tell you this, 'Insert message from God here, end quote.'" Nor does Jesus speak as the Father, in any clear way at least. There is no distinction between what Jesus is saying and what the Father is saying, as might be expected if the Father was only "abiding" in Jesus as a vehicle. (Though Jesus does say that the Father abides in him.) Jesus admits once in GosMark that he does not know something that only the Father knows (namely the day or hour of the Son's return)--and places himself above even angels in heaven in the contrast between what he knows and what the Father knows--but Jesus never distinguishes a prophetic word from God from his own opinion, as St. Paul does a couple of times in his epistles. (And even then Paul distinguishes his own opinion from "the word of the Lord" meaning Jesus!)

Instead of following the conventionally expected OT formulas (thus says the Lord, over 400 times; the word of the Lord came to me saying, over 100 times), which of course serve to sharply distinguish the identity of the

prophet from the One Who sends the prophet with a message, Jesus instead either makes no declaration of distinction or else states "I say to you" (approximately 145 times)-- sometimes in contrast to what the OT itself appears to say! (The Matthean teaching on vengeance being one such example.) Approximately 75 times, Jesus introduces this declaration with a single (in the Synoptics) or a double (in GosJohn) "Amen": a habit with no precedent in OT texts or in ancient literature anywhere.

The upshot of these behaviors, which are routinely characteristic of all four Gospels and can be found in all source theories (except those which are intentionally filtered based on whether the material contains such characteristics or no characteristics at all!), is that Jesus has a freakishly high opinion of words of religious instruction and command which he considers explicitly to be his own words. The famous parable of the house built on rock or on sand is typical, Matt 7:24-27; Luke 6:47-49. (In both texts Jesus reportedly precedes this warning about accepting and doing his words or not, with a comment about those who say to him "Lord Lord", mirroring the way reverent Jews speak of YHWH ADNY when reading Hebrew texts, but do not do what he, Jesus, tells them to.) Worse, from the perspective of any religiously observant Jew, Jesus declares (Matt 24:35; Mark 13:31) that heaven and earth will pass away but his own words will not pass away. A prophet (like Isaiah 40:8) might say that God's word will stand forever, but would be blasphemously daring to say that his own words will stand forever, or even that God's words are his own words. Even though Jesus does acknowledge that he speaks what the Father sends and instructs him to speak, he also identifies those words as his own words.

Similarly, "Whoever keeps my word will never see death," Jesus is reported to say in John 8:51--along with other things that set off an assassination attempt among his religious opponents. This is tantamount to the claim of Jesus (John 14:6) that he himself is not only the sole way to the Father, but that he himself is also the Truth and the Life. But being the truth Himself and Life Himself is the sole prerogative of YHWH ADNY. (See also John 11:25 where Jesus states in reassurance of the resurrection to come, "I am the resurrection and the life." If this isn't an "I AM" declaration of God's unique self-existent name, it might as well be! St. Peter reportedly declares in Acts 3:15 that Jesus Christ is the Prince or even the Author of

Life. Jesus states in John 6:40, with followups in vv 44 and 54, that on the final day, the will of his Father is that he, Jesus, will raise up those who see and believe in the Son.)

Jesus is certainly presented as a miracle worker in the Gospels (across all strands of what scholars typically identify as "source material"). But unlike other prophets (though Jesus is identified as a prophet, too) Jesus rarely prays in regard to doing deeds of power, and on the few occasions that he is reported praying in regard to a miracle, it is thanks or blessing, not a petition to God (even to the Father) for the miracle to please occur. This contrast is made explicit in the scene of the exorcism after the Transfiguration, when Jesus' disciples had failed while Jesus succeeds. In explaining afterward why they failed, Jesus replies that this kind of demon can come out only through prayer and fasting (Mark 9:29 and pars). But Jesus didn't pray and fast for the demon to leave!--he simply ordered it to be gone. Nor is Jesus ever reported to do healings or other miracles in the name of the Father; even though his disciples are expected to do (and indeed do do) miracles in Jesus' own name (without reference to the Father), and even though Jesus explicitly denied doing any miracles apart from the Father, but rather affirmed that the Father was living in him and doing the deeds. (John 10:38; 14:10-11)

While Jesus doesn't necessarily calm the sea during the water-walking scene (Matt 14:22-33; Mark 6:45-51; John 6:15-21), he does certainly stop a tornado (a whirl of wind in Greek, descending onto the lake) from capsizing the boat of his disciples in the other Gospel wind-on-Galilee scene (Matt 8:18-27; Mark 4:35-41; Luke 8:22-25). This is notable because his disciples wonder who this is who even nature obeys directly: as always, Jesus calls on no power higher than himself to do the miracle, but snuffs the tornado and calms the sea directly by command. (The muzzling of the tornado has language very similar to Jesus' exorcisms, by the way.) Several Psalms refer to YHWH calming storms on the sea. (Ps 65:7; 89:9; 107:23-30)

When John the Baptist languished in prison and sent his own disciples to ask Jesus whether he (Jesus) was the one they were expecting to come "or should we expect another", Jesus replies by quoting (in some combination) Is 35:4-6 and 61:1-3 in relation to his own deeds of ministry (witnessed

by John's disciples), as a sign to take back to John that he is in fact the one expected to come. But in Isaiah, it is God Who is coming to His people to do these things! (Also for judgment, which Jesus omits mentioning at this point, probably because the disciples if not John himself were hoping for a judgmental rescue of the Baptist from his unfair imprisonment and approaching execution.)

When Jesus cures the "Legion" (or "Mob") demoniac on the eastern shore of Lake Galilee (Mark 5:1-20; Luke 8:26-39), GosMark reports Jesus telling the cured man to go home and testify about how much "the Lord" has done for you. GosLuke reports the same thing with "God" instead of "the Lord". Both texts report, though (in parallel language), that what the man actually does is testify to how much Jesus has done for him.

"Whatever you ask of me in my name, I will do" -- John 14:14; according to the oldest, most widely spread and diverse manuscript evidence, Jesus expects his disciples to pray to himself for favors after his coming death (and resurrection). This phraseology is similar to exhortations by prophets and by YHWH in the OT, to call on YHWH by His name in prayer in request for help. At no time does a prophet or teacher in the New or Old Testament ever say that a disciple of his is to call on his own name after death for help (whether from that prophet or from anyone else). Jesus answers petitions in his own name, which is a deed properly ascribed to YHWH. (The disciples subsequently follow suit to the letter, doing miracles in Jesus' name, and sometimes praying for Jesus to do the miracles.)

Acts 1:24-25: It is the Lord Jesus to whom the disciples pray to help them choose another apostle to succeed Judas. (Luke uses a technical religious term {proseuchomai} which involves talking to a deity asking for his or her help. Luke also uses the same root verb for choosing an apostle that he has just previously used when reminding readers that the Lord Jesus chose apostles; and the same root verb back in GosLuke for the scene where Jesus chooses the apostles from his disciples.) It is Jesus who chooses the apostles for God's church, even as a request to prayer, and they are called his apostles. But it is YHWH God Who is supposed to choose His priests and leaders among His congregation.

The Oath of the Testimony was a very serious matter for a religiously monotheistic Jew--the oath calls the Living God to account that the swearer isn't lying. The most famous use in the NT would be the expedient of Caiphias to get Jesus to incriminate himself at the informal trial (and at the formal trial shortly afterward), "you tell us by the Living God whether you are the Son of God." St. Paul gives an informal Greek equivalent to the Oath of the Testimony in 2 Cor 11:31, as another example, where he calls "the God and Father of the Lord Jesus" to witness for He "knows that I am not lying." Paul does the same thing more formally at Gal 1:20 ("Now in what I am writing to you, behold before God I am not lying!") This is fairly straightforward: any Jewish monotheist (as St. Paul certainly is) would recognize it immediately. St. Paul the Jewish monotheist, though, has no problem calling Christ to stand as witness in exactly the same form, with rampups in intensity even: "I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit" (Ro. 9:1). YHWH God is the unique guarantor of the Oath of the Testimony (which carries risk of legally fatal blasphemy if misused), whether formally or informally. Calling upon any other deity for this purpose, much worse any mere man (even though he be a servant of God), would be idolatry at best.

Near the end of the 10th chapter of Romans, St. Paul is quoting OT scripture to the effect that YHWH was found by those who sought Him not (i.e. the Gentiles), while all the day long He stretched out His hands to the disobedient and obstinate people of Israel. But who is being found by the Gentiles and being rejected by Israel (despite his going to both of them, down from heaven and up from the dead) earlier in the chapter is Christ.

According to the Hebraist (8:5), it is Christ who warned Moses, when Moses was about to make the tabernacle, to be sure to do it according to the pattern shown to Moses on the mountain. In Ex 25:40, however (which the Hebraist is quoting), it is YHWH Who is warning Moses to be faithful to the pattern YHWH had earlier shown him on the mountain. (Notably, at v 8:2 the Hebraist had recently reminded his readers that "the Lord" is not only the One who inspired the earthly tabernacle but is the One Who pitches the

heavenly Sanctuary and True Tabernacle which no man pitched.)

**\*\*God\*\*** Shortly afterward (8:7-13), the Hebraist quotes extensively from Jeremiah 31 where YHWH ADNY Elohim is reminding the house of Israel and Judah that He made the covenant with them after bringing them out of Egypt, and that they broke that covenant, but that a day is coming when He shall make a new covenant with them and write His laws into their minds and hearts and He shall truly be their God and they shall truly be His people, and He shall be merciful to their injustices. But the only person in view to whom the Hebraist connects this promise by pronouns, is Jesus Christ, the Son made perfect forever and the high priest who takes his seat at the right hand of the throne of the Majesty in the heavens; having obtained a more excellent ministry by being the mediator of a better covenant enacted on better promises. (Thus leading into a scriptural recollection of the promises which the Hebraist says he, this chief priest Jesus Christ, gave them. But in the OT, it is YHWH Adonai Elohim Who did and will do all this.)

**\*\*God\*\*** Beyond this, the Hebraist has previously declared that Jesus is worthy of more glory than Moses "just as the builder of a house has more honor than the house itself". (Heb 3:3) This parallelism would make no sense unless the Hebraist was also stating that Jesus created Moses! (The Hebraist goes on to nail the point, so to speak, in verse 4: "For every house is built by someone, but the builder of all things is God.") This is also despite the fact that in the same place the Hebraist affirms that Christ himself was faithful to the One (meaning God) Who made him. (To be fair, some early Christian Platonists, who later became known as the Arians, took this to mean that Christ was the first of all created things, like a demiurge or dyad, but that all other things afterward were made through him. A few Christian groups, like the Jehovah's Witnesses, still do take it that way.)

"By him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities [i.e. even the cosmic powers, some of whom are in rebellion]. All things have been created by him and for him" -- Col 1:16-17 The creation of all things, even cosmic powers, is one of the signal deeds of YHWH and is connected directly to the claim that there is none

beside or above him; yet St. Paul claims this here of Christ.

The Hebraist agrees in the first chapter of his epistle that all things were created (1:2,10) and hold together (1:3) by the Son, including (1:7) the heavenly servants to whom Christ is contrasted as their superior (quoting and interpreting OT scripture to this effect, even though the scripture is specifically talking of YHWH). Similarly, the Father expects the angels themselves to worship the Son (1:6). This is all the more striking in light of OT verses such as Neh 9:6: "You are YHWH, You alone; You have made heaven, the heaven of heavens, with all their host, the earth, and all that is in it, the seas and all that is in them. To all of them You give life, and the host of heaven worships You!" Isaiah 44:24 (among many other texts, especially in Isaiah) is very emphatic in declaring by report of YHWH that He alone "by myself" has done these things. No created agent, however powerful, even helped in doing so, and certainly doesn't help YHWH now in keeping it all together. But then, the Son is not being presented as a created agent, but (by application of OT terminology and OT scriptural reference) as YHWH Himself--even though the Son is also constantly presented, even in these NT verses, as being somehow personally distinct from God the Father. (The NT authors also agree that the Father creates and sustains all things, or state that "God" more broadly does so; this theme is especially notable across Acts 4:24; 14:15; 17:24 for example.)

Note that in Heb 1:10, in quoting YHWH's "founding" of the Earth (and the heavens) from Psalm 102:25 (a prayer acknowledging Him as the Creator), and applying this reference as a deed of the Son, the Hebraist is referring to a standard OT way of describing the unique creation deed of YHWH. (Job 38:4; Ps 8:3; 24:1-2; 78:69; 89:11; 104:5; 119:90; Prov 3:19; 8:29; Is 40:21; 48:13; 51:13,16; Amos 9:6; Zech 12:1.) The parallel description of the heavens (or anything else, or even sometimes everything) being "the work of God's hands" is fairly common in the OT, too, as a deed unique to YHWH (Ps 8:6; 28:5; 92:4; 111:7; 138:8; 143:5; Is 45:11; 64:8; others).

John 1:3, 10 -- "All things came into being through him, and without him not one thing has come into being... the world came into being through him, yet the world did not know him." This is in reference to the Word of God (and



notice the personal pronouns), which St. John soon afterward reveals to be Jesus Christ, but Whom John begins his Gospel prologue by stating that he is emphatically God.

1 Cor 8:6 -- "For us there is one God, the Father, from Whom are all things and for Whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist." While the prepositions can be variously translated (as I myself have done elsewhere in this paper), the basic concept remains the same: Jesus Christ shares the creative identity (including the Shema identity) of YHWH with God the Father. As also earlier noted, this statement is even more striking seeing as it follows in direct contrast to lesser lords and gods whom St. Paul agrees exist but whom we are absolutely not to worship. Paul is not adding a "Lord" whom the Shema doesn't mention, but is identifying Jesus Christ as sharing corporate Lordship identity within the compound unity declared by the Shema. A subordinate person, the Son, is in view; but not a lesser lord or deity.

It should be noted that although the prepositions might be translated into English in various ways, three of the four Greek prepositions commonly applied in the OT and NT to God's total creative ability and accomplishment, 'dia', 'en', and 'eis', are all applied also to Christ the Son in various NT texts (sometimes with OT quotations referencing YHWH/ADNY/Elohim). The preposition 'ek/ex', alone of the classic four prepositions, is never used of the Son Lord Jesus Christ in the NT when discussing his creative deed, even when the mention is backed with OT references to YHWH. But this fits the notion that the Son is not simply a mode of God but is personally subordinate to the Father; receiving all things, including creative ability, from the Father. Nevertheless, the creative ability the Son receives and has been applying (and constantly is applying, everywhere at all times), is precisely that of YHWH God. (St. Paul's declaration to the philosophers of the Mars' Hill forum, in Acts 17:25,28 is typical of describing the unique deed of God in providential maintenance especially compared to all the other lesser gods the Athenians were careful to worship: "He Himself gives to all mortals life and breath and all things... in Him we live and move and have our being.")

In the first recorded apostolic sermon (Acts 2), St. Peter quotes Joel 2:28 to the effect that in the final days YHWH will pour out His Spirit on all flesh. Later in the same sermon, Peter declares that Jesus is the one who is pouring out this Spirit on them. While Peter is careful to distinguish the person of Jesus compared to the God Who raised him up and who gives to Jesus the promise of the Holy Spirit, nevertheless the act of pouring of the Spirit is a deed expected of YHWH, not of any merely human agent of YHWH.

Not surprisingly, or perhaps just as surprisingly, in John 20:22 Jesus reportedly breathes on the disciples and apostles stating "Receive the Holy Spirit". The word 'spirit' in both Hebrew and Greek can also mean 'breath'; in effect Jesus is saying 'receive the Holy Breath' while breathing on them! This is a visually enacted indication that Jesus considered the Holy Spirit of God (distinct from the Father, too) to be his own spirit to give.

Acts 16:6-7 later calls "the Spirit of Jesus" "the Holy Spirit". In Rom 8:9, St. Paul goes even further by making no distinction between "the Spirit of God" and "the Spirit of Christ". 1 Peter 1:11 states that when the prophets of the OT inquired about the salvation to come, they searched what, or what manner of time, "the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow".

St. Paul states in a rhetorical-parallel emphasis in 1 Cor 12:4-6, "Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God Who activates all of them in everyone." It may be debatable whether he is distinguishing persons here (and three of them at that!), but he is equivocating the identity of "the same, the same, the same" Spirit, Lord, God. The only "Lord" in view here is Jesus Christ, of whom Paul has just immediately stated that no one can declare "Lord is Jesus" except by (at the very least) a holy spirit. (This, in turn, is stated in contrast to Israel being led away to voiceless non-YHWH idols as they always had been.) Moreover, only one Spirit is emphatically in view as well: the "one and the same Spirit" Who operates and appoints all spiritual gifts "as He is intending". In one Spirit we are baptized "into the body of the Christ", whether Jews or Greeks, whether slaves or free, and all are

made to imbibe one Spirit. (vv 11-13). Not long afterward, St. Paul states that it is God Who sets up ranks in the congregation based on spiritual gifts (v 28). Moreover, Paul contrasts calling Jesus 'anathema', which no one can do in the Spirit, with calling Jesus 'Lord', which can be only done in the Spirit. But 'anathema' or cursed for what? For something related to the opposite declaration, namely that Jesus is 'Lord'. That in itself suggests an awfully high meaning for the profession that Jesus is Lord: a meaning high enough that it might be considered blasphemy for Jesus to make such a claim.

**\*\*God\*\*** Acts 20:28 -- either "God" or "the Lord" purchases His church with His own blood. While there are nine different variants for this verse, the text-critical evidence is in favor of "God" as the original reading. (Even a use of the title "the Lord" is suspicious, though, in a religious connotation concerning what must in any case be the church of God. Monotheists who take their Jewish monotheism seriously do not usually go around claiming that some not-God entity is "the Lord" of the church of God. But they do remember that ADNY is the second most popular name of God in the OT, and that it was typically spoken for YHWH rather than risk reading the name of God.) Who is this Lord/God who purchases the church of God with His own blood? Jesus.

As previously seen in other categories, Jesus declares himself to be our savior, and the canonical authors routinely agree with this. But as also noted in other categories, the savior of Israel and of the people of God (and even of the whole world) in the OT, is YHWH and only YHWH. In addition to texts on this topic already mentioned, can be added 1 Tim 1:1 in which St. Paul calls God "our Savior" and then immediately calls Jesus Christ "our hope". In the Psalms, however, these terms (our hope and our salvation) are typically combined together when speaking of YHWH (Ps 14:6; 61:2; 62:7; 71:5; 91:9; 142:5.)

Jude 4-5: After calling God the Father (v 1), Jude condemns ungodly people who turn the grace of our God into licentiousness and deny "our only Master [literally Owner] and Lord, Jesus Christ". Jude immediately goes on to remind his readers that someone, after saving Israel out of the land of Egypt, subsequently destroyed those who did not

believe. The earliest texts with the widest spread of textual families read "Jesus"; later texts read "the Lord". Either way, Jesus Christ, avowedly our only Master/Owner and Lord (in the previous verse), is declared to be the One Who led Israel out of Egypt (and then Who punished the Hebrews who repaid this rescue by betrayal and idolatry). At the same time, any monotheist must avow that only YHWH is our only Owner, Master and Lord, Who should be identified with God the Father.

1 Cor 10:1-5; Christ is identified as the rock from which the Israelites drank spiritual water during their wandering in the wilderness--which Rock is also, in the OT, the cloud of smoke and fire by which the Angel of the Presence (Who is YHWH Himself) manifested for leading Israel out of Egypt.

Jesus, when he begins his announcement on the 8th Day Feast (the Great Day) after the week of the Feast of Tabernacles (the Feast of Water and Light) in John 7:37-38, claims to be the One Whose innermost being the living water flows (Ex 15:2; Is 12:2-3). The point is not so much that Jesus shares the name of YSHuA with YHWH in Is 12, but that he claims to fulfill this function of YHWH described here and elsewhere in the OT. This claim is repeated of Jesus elsewhere in the NT, by St. Paul and St. John. (The great rabbi Hillel, founder of one of the two main schools of rabbinic Judaism, two generations before Jesus, reportedly did something similar in his day; his shocked disciples decided that he hadn't meant it to be applied to himself. Jesus avowedly means it to be applied concerning himself, though.)

Isaiah 40:1-11 declares that the chastisement of Israel is over and that her sins are forgiven; therefore the way should be cleared for the coming of the Lord Who shall return in His Presence to inhabit the Promised Land and rule as God in Jerusalem, beginning by gathering His flock and leading them. In pre-1st century Jewish context, this is clearly a reference to the Angel of the Presence or Shekinah, Which is Himself YHWH, returning to Israel to save and lead them, after departing from them as punishment for their sins. GosMark, however, begins by explicitly quoting Is 40:3 (to establish context) and in the first few chapters presents this event as being fulfilled in Jesus,

with John the Baptist being the one to prepare the way for him. Forgiveness of sins is paramount in this operation, which GosMark (like Isaiah) calls "the good news". (From which introductory term Christians eventually began calling narrative accounts of Jesus' life "Gospels"--though not until after the composition of the canonical documents.)

In Luke 7:36-49, Jesus exercises authority to forgive the sins of "a woman of the city who was a sinner", treating the matter (including in his parabolic illustration to the astounded Pharisee Simon, his host for the dinner) as though he was the one the woman had sinned against. The other people at the dinner (apparently other rabbis) begin muttering to themselves, "Who is this one who is even forgiving sins?" Releasing a person or forgiving a person from sin, at this level of authority, is the deed of YHWH alone.

Similarly, in all three Synoptics (Mark 2:5, Matt 9:2, Luke 5:2), Jesus declares that the Son of Man (clearly meaning himself) has authority on the earth to be forgiving sins, such as those of the paralytic man who has just been lowered through the roof by his friends into the house where Jesus is hosting a meeting with leading priests and members of the Pharisee faction. But Daniel, although his vision of the Son of Man does involve this person sitting in judgment over the wicked (Dan 7:10-12, 22, 26-27) also agrees with the typical Jewish monotheist doctrinal statement that "to the Lord our God belongs mercy and forgiveness" (Dan 9:9; see also Ps 3:8; 51:4; Is 43:25; 44:22; 55:7 among many others.)

Matt 25:31-46: Jesus states that he shall be judging all souls as to whether they have been loyal to him, and punishing or rewarding them accordingly. In the OT this is solely the prerogative of YHWH (or at least whoever is to be worshiped, non-idolatrously, as YHWH.) Heb 12:23 agrees that God is the Judge over all.

2 Thess 1:7-9: Paul describes the coming punitive judgment of the Lord Jesus Christ while citing descriptions of YHWH's coming punitive judgment, from Zechariah 14:5b, and from Isaiah 2:10 and 2:21. Not only does this mean Paul is using Lord in the sense of YHWH, but Jesus is doing the judgment deed expressly reserved for YHWH: Isaiah chapters 2 through 6 is very emphatic that this is YHWH and no lesser lord or god, in dominance over any religious claim

of worship for lesser lords or gods (any such claim, whether made or accepted, being rebellion against YHWH.) For a lesser lord or god to show up doing this deed of YHWH would be blatantly contradictive to the whole point of Isaiah 2 and its following chapters.

In Psalm 62:12 (among other places in the NT during and after the composition of the Psalms), ADNY ELHM is declared to be the One Who recompenses a man according to his work--whether those works are good or evil, YHWH repays him appropriately. In Rev 2:23, however, Jesus is the one declaring that all the churches shall know that he is the one who does this. (Also, by grammatic implication of the pronouns, Jesus is the one who is saying such things about himself in a more direct composite quote from OT sources, at Rev 22:12.)

John 10:28: Jesus claims the power and authority of YHWH to give eternal life and to have the lives of His people in His hand from Whom no one can snatch them (see also Heb 10:30-31). The fact that Jesus goes on to acknowledge that the Father is Who gives them to Jesus, and that no one shall be snatching them out of the Father's hand, should not obscure the fact that Jesus speaks as though the Father's hand is also his own hand. (His opponents certainly take it that way: "you, being a man, make yourself out to be God!") In Ps 95, it is the God Whom we are to worship, of Whose hand we are the sheep. In Ezek 34:11,22, it is the Lord God Himself Who shall seek out His sheep and save them. Jesus teaches that the Son of Man (himself) has come to seek and to save that which is lost, with direct reference (in the famous story of Zaccheus and the fig tree) to salvation coming to the house of a lost one who is also a son of Abraham. (Luke 19:9-10. Some later texts insert this saying into Matt 18:11 for introducing the parable of the hundredth sheep; which in GosLuke 15:1-7 is given by Jesus in reply to Pharisees who grumbled at him eating with tax-collectors--like Zaccheus!--and other sinners.)

In Matt 23:34, Jesus claims that he will be sending prophets to Israel whom they will kill. Sending prophets to Israel is a deed proper only to YHWH.

Notably, shortly afterward Jesus declares in relation to his lamentation that Israel destroys the prophets sent to

her, "How often I have wanted to gather your children together as a hen gathers her chicks beneath her wings [to protect them in a fire, sacrificing herself in the process]--but you were unwilling!" In context, this means that Jesus was the one who had already been sending prophets to warn Jerusalem and Israel about coming punishment and destruction. Once again, this is a deed of YHWH; and in fact Jesus is quoting an analogy frequently made about the protection of YHWH in the OT (Deut 32:11; Ruth 2:12; Ps 17:8; 36:7; 57:1; 61:4; 63:7; 91:4): it is YHWH Who shelters Israel and Jerusalem that way. (The other Gospel reports of the Lamentation over Jerusalem, don't have this as an immediate context, although one of the reports does have its own significant Messianic connection.)

Immediately after this declaration in Matthew, Jesus departs the Temple in fury, stating, "From now on your house is being left to you, desolate. For I say to you, from now on you shall not be seeing me until you say, 'Blessed is he who comes in the name of the Lord!'" The final saying is taken directly from Psalm 118:26, in the midst of declarations of the Godship and eternal lovingkindness of YHWH, and appeals to the Lord for salvation and prosperity. The statement about the house being left to Israel desolate, is an OT reference to the departure of YHWH (acting as the Shekinah, the Angel of the Visible Presence) from the Temple, preparatory to the Temple being violently overthrown by foreign armies as punishment for apostasy by Israel. Departing the Temple and leaving it for desolation is a deed uniquely proper to YHWH alone; whereas the coming or return of the Angel of the Presence is the ultimate example of someone coming "in the name of the Lord", and painfully hoped for by Israel as the fulfillment of reconciliation with YHWH for the sins of the people. (In this light it is interesting to note that the subsequent verse 27 of Psalm 118 states that the Lord God has given us light, and instructs that the festival sacrifice be bound with cords to the horns of the altar. It is St. John who most clearly connects Christ with the light of God, and it is St. John in GosJohn who is explicitly impressed by the sacrifice on the cross as fulfilling religious prophecy. Certainly the Shekinah-Glory of God is the ultimate religious expression of the light of God.)

In relation to the famous statement of YHWH concerning Israel (Isaiah 6:8-10, so often mentioned in the Gospels, particularly by Jesus, as a complaint), St. John states that Isaiah the prophet reported this while seeing the glory of Christ, and relates the incident with pronouns linking back to Christ as the one who is doing the blinding, hardening of hearts, etc. In Isaiah, though, the glory that Isaiah sees with his eyes is the glory of YHWH, and it is YHWH Who is doing the blinding and hardening (if anyone other than rebel Israel herself is doing it to herself). St. John distinguishes between Christ and Isaiah personally, and does not attribute the hardening to Isaiah, even though in Isaiah the prophet is to be the agent of the hardening. Hardening the hearts of rebellious Israel so that punishment will historically come about, is uniquely the deed of YHWH.

In Rev 21:9, the bride of the Lambkin is Jerusalem; but Israel is only properly the bride of YHWH God Almighty (very many numerous OT refs). To be the bride of any not-God entity, spiritually speaking, is idolatry; which is why prostitution and adultery are so often used as analogies for treachery against God in the OT (most especially in regard to Israel and Jerusalem). To be the bridegroom of Israel is a deed proper only to YHWH. (see also many bridegroom claims involving Jesus in the Gospels.)

In Rev 22:6 the Lord, the God of the spirits, sends His angel to reveal things to His bondservants. Shortly afterward at verse 16, it is explicitly Jesus who sends his angel to testify things for the congregation. Sending an angel from heaven to the congregation of God with a message, revelation, etc., is a deed proper only to God Most High in the OT (the God of the spirits, as RevJohn puts it. See also Heb chp 1 for an extended declaration that the angelic powers are expected to worship the Son as their God, who indeed has made them! The making of the ministering angels is a deed proper only to YHWH in the OT, as in fact the Hebraist quotes the OT to that effect, 1:7, contrasted with the Son's eternal existence and creative foundation of everything vv 8-9.)

It should be noted that the material between Rev 22:6 and 22:16 actually answers the concept that an angel might speak in the first person for YHWH without distinction and



be thus properly worshiped as YHWH for being a first-person-speaking agent of YHWH.

The sequence runs like this: an angel arrives to show the author various things (before verse 6). Either the author or the angel then vouches (v.6) that "the Lord, the God of the spirits of the prophets, commissions His angel to show to His slaves what must soon happen." The angel speaks briefly (v.7) as though he is the one to fulfill the coming of YHWH. John clarifies for his readers that he is the one hearing and observing these things, and then relates that he mistakenly worships the angel after hearing and seeing. The angel quickly corrects him: worship God alone. (vv.8-10) The angel then starts up speaking for YHWH again (vv.11-15, as though he is YHWH, promising to fulfill the prophecies of YHWH's coming and judgment, including with identifying markers of being the Alpha and Omega, First and Last, Beginning and End.

Then, Rev 22:16, the angel says "I, Jesus, send My messenger to testify these things to you in the congregations. I am the root and the race of David, the resplendent Morning star etc."

In other words, the angel has been speaking as though he is Jesus the Lord and God Who sent him!

John mistakenly thinks the angel is Jesus; the angel corrects him, and continues speaking for Jesus Who sent him, as if the angel was Jesus. But this does not give the angel any right to be worshiped in place of the Lord and God Who sent him!--namely in the place of Jesus.

In Rev 20:6, the priests of God are (according to grammatic syntax) also the priests of Christ. In the OT, priests of God are utterly forbidden to be priests of any non-YHWH entity, certainly not priests of any man; and priests of any non-YHWH entity are engaging in idolatry at best.

THE THRONE OF GOD

Much discussion in relation to Christ's throne has already been given, but some further consideration won't hurt...

It is notable that in the compound claim of Christ at his trials (informal and formal) before the Sanhedrin, he applies two OT texts to himself (Psalm 110:1 and Dan 7:13) which involve someone sitting at the right hand of God exercising cosmic power and dominion--and yet there is little to no evidence that either of those verses were significantly used by Jews in Christ's day in regard to the Messiah. This is probably because the notion of any merely human agent of God sitting at (or more literally on!) the right hand of God's throne, sharing God's throne, would be even more religiously abhorrent to strict monotheists than for any merely human agent to walk into the Holy of Holies in the Temple and sit down there to take up residence and authority in the throneroom (visions of which, in the OT and the NT, are attributed to blasphemers and antichrists.) When the famous early 2nd century Rabbi Akiba proposed the idea that the Messiah would sit on a throne alongside God, he was robustly opposed by his peers and forced to recant the idea--even though he tried to revise the idea to being merely allegorical. Interestingly his idea, in either variation, involved two thrones so that the Messiah would not be sitting on the throne of YHWH. Yet it still wasn't acceptable in either of his versions.

A similar idea shows up in the 2nd c BCE document "The Exodus of Ezekiel" in which Moses dreams of being given a throne by God, having countless stars on earth kneeling to him, and judging humankind while being able to see the past, present and future. Aside from noting that there is a second throne which is specifically not YHWH's own throne (an item utterly missing in any canonical OT or NT text), and that the stars which bow to Moses are on earth not in the heavens, it should be observed that this document leads to no subsequent devotional results regarding Moses: nor does even this document predicate divine names of Moses, divine deeds properly unique to YHWH, clear and numerous attributes of YHWH (aside from prophetic vision which might be read as omniscience), or anything else of that sort. This example shows the limit to which Judaism would normally go in assigning an exalted status to one of its greatest (perhaps the greatest) merely human prophet. Jesus, in the NT documents, outbounds this exceedingly;

just as Jesus claims to vastly outrank Moses anyway.  
(Interestingly, the text does envision God on His own throne being "a noble man"!)

Yet again, in 1 Enoch, where the ascended pre-diluvian Enoch is presented as being the heavenly "Son of Man", not only are the same level and breadth of divine prerogatives, deeds and characteristics missing from the account, but the fact that the text mentions the "Son of Man" (meaning Enoch) "sitting on God's throne" provoked strong counter-textual traditions ranging from a clarification that he only observed judgment from that position but did not judge; to a retort that Enoch was not found among the righteous after all (!!); to a story of Enoch being equated with the intertestamental angel-figure Metatron (sometimes seen as version of the Angel of the Visible Presence) but as a rebel angel--and punished as such. (This most extreme response to 1 Enoch material is deeply curious and may reflect rabbinic reaction to Christian material connecting Christ with OT texts speaking about the Angel of the Visible Presence Who was YHWH Himself.)

Heb 1:8 -- the Hebraist, quoting Psalm 45, states that the Father is addressing the Son as God and declaring that the throne of the Son continues into the eons (a claim only ever made of YHWH in the OT, leaving aside Psalm 45 as debatable). The Greek grammar is definitely vocative, not possessive (nor declarative as though God Himself is the throne--which would be the only time in any Jewish or Christian text that that was ever said of God!); as is true of the Hebrew grammar of the original. Admittedly, in the Psalm the Father is not in view as the speaker but rather the Psalmist. The point is that the Hebraist believes and is teaching that God the Father inspired the Psalmist to speak this way of someone whom the Hebraist considers to be the Son, Christ Jesus. (Various early Jewish non-Christian texts, not to say later ones, agree that the Messiah is who is being vocatively addressed in this Psalm, though they are understandably edgy about acknowledging that the throne is the throne of YHWH himself.)

Matt 25:31-32 -- Jesus states that he will be coming in his own glory, with all the holy angels coming with him, to sit on the throne of his own glory (this is emphasized explicitly, twice) as judge of all souls whether they have been loyal to him or not. But this throne and glory and

loyalty (not to say this deed of authority) properly belongs to YHWH and not to anyone less than YHWH.

In 2 Cor 5:10, St. Paul teaches that we must all appear before the judgment seat of Christ. Using identical terminology, in a text which all scholars consider to be written by Paul within a few months to a year of 2 Cor (except for the handful who hyperscepticise the original authorship of even these texts--largely on the ground that even these texts have far too high a Christology and so therefore must date to the 2nd century!), Paul writes in Rom 14:10 "we will all stand before the judgment seat of God". Multiple seats are never in view; one judgment seat is the same as the other.

NT language about Jesus being seated or exalted to the level of God's throne, routinely uses spatial analogies and metaphors reserved in the OT for God alone: exalted "above the heavens" (Heb 7:26); ascended "far above the heavens" (Eph 4:10); "highly exalted" "with the name above every name" (Phil 2:9); having "sat down at the right hand of the Majesty Most High" (Heb 1:3); "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come." (Eph 1:20-21) From this vantage point his kingdom shall never be ending (Luke 1:33), not only in this age but in the age to come i.e. the Day of YHWH (Eph 1:21), reigning into the eons of the eons (Rev 11:15).

From this throne, seated at (or more literally on) the right hand of God Most High, Christ pours out the Holy Spirit (Acts 2:33-36), a deed of YHWH (as in the verses from Joel which introduce this idea in Acts); gives gifts to his people (Eph 4:8, quoting a Psalm where it is YHWH giving gifts to his people); and receives the souls of his followers while attending to prayers that their enemies shall be forgiven (Acts 7:59-60).

Rev 7:17 -- not only is the Lambkin somehow distinguished from the One Who sits on the throne, while receiving the same worship from all heavenly powers and all created things on and in the earth (5:13a), as the Lord God Creator and sustainer of all reality, but the Lambkin is also in fact at the center of the throne. Indeed, 22:1,3 agrees that the throne (not thrones) is the throne of both God and the Lambkin. (The Lord God Almighty and the Lambkin are

also both corporately the temple-sanctuary of the New Jerusalem in 21:22.) It may be true that the Son offers to share this throne with his followers, but never once in RevJohn (or elsewhere) are his followers, even the highest ranked ones, pictured as being in the center of that throne, much less receiving worship due to the Father and the Lambkin Who share that throne. On the contrary, angels correct St. John, twice, when he mistakenly tries to worship them; nor do they worship St. John. Worship in RevJohn is expressly restricted to "God alone". Anything else is rank idolatry, especially in RevJohn (where the chief of rebels tries to claim the seat of God in the rebuilt Temple.)

In this regard, a comparison of Heb 2:7-3:21 with the doctrines taught in RevJohn, is enlightening: believers eat of the tree of life (Heb 2:7, also Rev 22:2), but the river of life that waters the tree of life flows from the throne of Christ (Rev 22:1-3). Believers are not hurt by the second death (Heb 2:11, also Rev 20:6), but Christ himself holds the keys of death (Rev 1:18). Believers will be given new manna and a new name (Heb 2:17), but Christ who is the manna from heaven and the bread of life (John 6) and who has the greatest name (Rev 22:12-13) is who gives the new name to believers who have conquered (Rev 2:17). Believers will not have their name erased but Christ will confess it before the Father (3:5, also Rev 20:15)--indeed Christ is the one who decides whose names will be confessed before the Father (Rev 3:5). Believers will be made into pillars of the temple (3:12), but God and the Lamb are corporately the heavenly Temple (Rev 21:22). Believers will be given authority and thrones, as Christ was given authority (2:27-28 and 3:21, also Rev 20:4), but Christ is the King of kings and Lord of Lords (Rev 17:14; 19:16) and receives universal worship (with no worship due anyone else at all) while sharing his Father's throne which is the throne of God and the Lamb. (Rev 5:12-14; 22:3.)

THE RIDDLE OF PSALM 110:1

To be added eventually in its own section

DEITY IMPLICATIONS AND CLAIMS IN THE SYNOPTICS

To be added eventually, probably scattered topically as above.

SUMMARY CONSIDERATIONS OF THE MATERIAL

NT authors (and Jesus by report) agree in professing that the God they are worshiping and speaking about, is the Jewish God of the OT, Who in Jesus is fulfilling prophecies given by God in the OT.

NT authors, including the Gospel narrators, agree constantly that Jesus, though sinless and miraculously born, was and remains fully human. Christ's humanity is even stressed as being important in itself for our salvation; and the profession of Christ's humanity before and after the resurrection is also eventually stressed as being necessarily important for distinguishing who is and is not authoritatively sent by God with messages for God's church. When the Hebraist (who is certainly among those authors stressing the salvific importance of Christ's humanity) states that God made Jesus, this is probably what he is talking about.

NT authors (and Jesus by report) agree strenuously and constantly that Jesus is personally "the Son of God" and so is distinctly not "God the Father". Jesus relates personally and subordinatedly to God the Father as a person, in the Gospel narratives, and never speaks specifically as the person of God the Father but always in all texts speaks as the person he himself is, Son of God and Son of Man (both of those being used as title-descriptions of himself, by Christ, although the latter more frequently than the former. Notably, the "Son of Man" title-name is rarely if ever included in other canonical texts, although the Father/Son language, including occasionally "Son of God", is routinely included.)

Despite this distinction of the persons of "the Son" and "the Father", Jesus Christ in all four Gospel narratives (though somewhat more directly in GosJohn--typically in backchannel debates with Jewish religious leaders) also continually claims the throne, deeds, honor and even (on rare occasion) the identity-names of God. He does this personally, in regard to himself personally, as the person he is. He does not operate as a prophet carefully distinguishing himself from the identity of God Most High, even though he does continually distinguish himself personally from the Father as a person. These references to divine authority, deeds and even identity, typically

parallel language and claims of OT scriptures in regard to YHWH the self-existent living God Most High.

The NT authors (including the Gospel authors in commentary, and apostolic characters in the Acts narrative) constantly follow suit, speaking of Jesus Christ with names, deeds, attributes, throne and honor uniquely proper only to YHWH in OT scripture. Very often these authors (or characters) will reference OT scripture in the process of making this identification.

Something usually called "the Holy Spirit" in the New Testament (though Jesus has other names for this) is personally distinguished by NT authors, and by Jesus himself in the narratives, from the person of Jesus and from the person of God the Father, even though this Holy Spirit is otherwise also identified as having the deeds, honor and attribute (notably not the throne!) of YHWH in the OT. (And also even though this Spirit is variously identified as being the Spirit of Christ or the Spirit of the Father or the Spirit of God.) The Gospel narratives in key places tend to distinguish between the Father, the Son and the Holy Spirit; and the Pauline and Petrine epistles routinely do the same thing. This Spirit, by comparison with the Son and the Father, is subordinate both to the Father and to the Son, and is explicitly said at least once (by Jesus in GosJohn) to proceed from the Father; but there is some indication that the Spirit may proceed from the Son as well. This 'procession', whatever it is, is not to be considered the same as being 'begotten' by the Father-- something that is uniquely true of the Son, not only in his physical birth from Mary (conceived by the Holy Spirit!) but in eternal relationship with the Father.

While many of the names of God in the OT are predicated of Jesus in the NT (including with and by OT scriptural refs), the authors of the epistles (and the characters of the narrative of Acts) tend most frequently to assign the name-title "lord" to him while most frequently assigning the name-title "god" to "the Father". Neither of these habits is ironclad in the epistles; sometimes the Son is also called "God" and sometimes the Father is also called "Lord" (as is the Holy Spirit).

At no time does any NT author, nor Jesus by report, advocate the existence (much less the worship) of multiple Most-High Gods, even when the existence of lesser lords and

gods as cosmic entities (typically in rebellion against the Most High) is assumed. The NT authors routinely agree in professing the Shema (even "James" who only mentions the Lord Jesus once at the beginning of his epistle), as does Jesus in the NT. Nevertheless the authors (plus Jesus himself by report, in various ways) include Jesus in corporate identity with the Father, often using Shema-proclamation language while doing so.

In Greek this may not seem to make much sense: when Greek Jews and Christians write that "God is one" they use a term for "one" that is numerically singular. (Although on at least one key occasion the author, in GosJohn, uses a Greek phrase that gets across the notion of corporate unity.) But in biblical Hebrew it makes more sense, because God is always described as being AeCHaD, a term commonly used for corporate unity, including of persons; never as YaCHiD, the Hebrew term specifically devoted to speaking of sheer singularities.

Similarly, the two most common name-titles for the ultimate divine entity in the OT, Elohim and ADNY, are both plural terms, and often also feature plural grammar. Not surprisingly, some entity commonly identified as YHWH (the special name of self-existence unique to God Most High) often shows up in the OT doing things which identify Him as YHWH while also somehow distinguishing Him from YHWH. On rare occasions this distinction even involves one YHWH relating directly to or with another YHWH. (On at least one occasion the Spirit is similarly distinguished from either of the other two YHWHs.) In all cases, however, at no time does this distinction involve worship or even recognition of multiple ultimate powers, even when it does involve worship of the visible YHWH.

While "gods" or "messengers" need not refer to YHWH, the OT testifies to a particular "angel of YHWH" Who, unlike any other angel of YHWH, is Himself to be regarded as the actual presence of YHWH. This Angel of the Presence (or Angel of the Face) plays a key role in many of the most famous OT stories, and is the presence of YHWH Who descends to dwell first in the tabernacle and then eventually in the Jerusalem Temple. When YHWH is especially affronted at the Hebrews, this Presence goes away; and in the OT narrative there comes a time, before the destruction of the Temple, that the Visible YHWH departs the Temple never to return-- or never within the real-time chronology of the narrative



events of the OT texts anyway. There is a broad hope in the OT, however, that on a day to come the Face and Presence of YHWH ADNY Elohim will return to His people and to His Temple, to reign forever over them as their visible God-- never again to leave them. This is typically believed to inaugurate the final Day of YHWH, the seventh Day of creation, when the work of God in creation shall be complete, and all people shall be reconciled together under the fair judgment of YHWH.

In the NT, this idea is picked up and applied to the person of Jesus Christ: Jesus is literally God Incarnate, the visible presence of the invisible God, not to be identified with God the Father personally, but still to be identified with YHWH in essential being. Instead of merely manifesting as a man, however, the Presence of God has been born as a fully human baby and grown to adulthood among His own people, fulfilling the foreshadowings of the tabernacle and Temple, as well as the foreshadowings of a human son of David who will somehow be ruling all nations with a never-ending dominion from the eternal throne of God Himself as prophet, priest and king.

Scriptural evidence of these sorts, across the OT and NT both, taken all together, is what eventually led centuries later, after much debate among various parties, to the refinement of creeds such as the following one (included within the so-called Athanasian Creed):

The catholic faith is this:  
that I worship one God in Trinity,  
and Trinity in Unity,  
neither confounding the Persons,  
nor dividing the Substance.

For there is one Person of the Father,  
another of the Son,  
and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost  
is all one,  
the Glory equal,  
the Majesty co-eternal.

Such as the Father is,

such is the Son,  
and such is the Holy Ghost.

The Father uncreated,  
the Son uncreated,  
and the Holy Ghost uncreated.

The Father incomprehensible,  
the Son incomprehensible,  
and the Holy Ghost incomprehensible.

The Father eternal,  
the Son eternal,  
and the Holy Ghost eternal.  
And yet they are not three eternal, but one eternal.

As also there are not three incomprehensibles, nor three  
uncreated,  
but One uncreated, and One incomprehensible.

So likewise the Father is Almighty,  
the Son Almighty, and the Holy Ghost Almighty.  
And yet they are not three Almighty, but one Almighty.

So the Father is God,  
the Son is God,  
and the Holy Ghost is God.  
And yet they are not three Gods, but one God.

So likewise the Father is Lord,  
the Son Lord,  
and the Holy Ghost Lord.  
And yet not three Lords, but one Lord.

For as I am compelled by the Christian verity  
to acknowledge every Person in Himself  
to be both God and Lord,  
so I am likewise forbidden to say:  
There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.  
The Son is of the Father alone, not made, nor created, but  
begotten.  
The Holy Ghost is of the Father and the Son, neither made,  
nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers;

one Son, not three Sons;  
one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after the other;  
none is greater, or less than another;  
but the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid,  
the Unity in Trinity and the Trinity in Unity is to be worshipped.

Furthermore: I believe and confess  
that our Lord Jesus Christ, the Son of God, is God and Man;  
God, of the Substance of the Father,  
begotten before the worlds;  
and Man, of the substance of His mother, born in the world;  
altogether God and altogether Man,  
of a reasonable soul and human flesh subsisting;  
equal to the Father, as touching His Godhead;  
and inferior to the Father, as touching His humanity.

Who although He be God and Man,  
yet He is not two, but one Christ;  
one, not by conversion of the Godhead into flesh,  
but by taking of the Manhood into God:  
One altogether; not by confusion of Substance,  
but by unity of Person.

For as the reasonable soul and flesh is one man,  
so God and Man is one Christ;  
Who suffered for our salvation,  
descended into Hell,  
and rose again the third day from the dead.

He ascended into Heaven,  
and He sits on the right hand of the Father, God Almighty,  
whence He shall come to judge the living and the dead.

At His coming all men shall rise again with their bodies  
and shall give account for their own works.

And they who have done good shall go into life eternal;  
and they who have done evil shall go into the eternal fire.