

IS JESUS CHRIST GOD?

The Word - With God, Was God

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INTRODUCTION

It is my opinion that one of the most conflicting Christian creeds involves the deity of Jesus Christ. Some denominations teach Jesus Christ as the Son of God. Others teach that Jesus Christ is the one and only God. Still others seem to teach a little bit of both. I have even heard Jesus referred to as an “avatar.”

There are also those, like the Muslims, who believe God could not *possibly* have a son. In their opinion, Jesus Christ was simply a good man who is accepted as a prophet and teacher.

So, what does the Bible have to say on this extremely important subject?

This study will attempt to address the following questions:

1. Is Jesus Christ God?
2. Did Jesus claim to be the Most High God?
3. Is Jesus the Son of God?
4. What did Jesus mean by “I and My Father are one?”
5. Is Jesus both the Father and the Son?

For those of us who are searching for answers, this study is only a beginning. It is far from exhaustive. Without a doubt, there is much more awaiting the individual who is willing to pray, study and wait on the Lord for answers.

All scripture references are from the New King James Version, unless otherwise stated.

Hebrew and Greek word definitions, for selected words (in red), are included from the Strong’s Exhaustive Concordance of the Bible, unless otherwise stated.

I now prefer to use Jesus’ Hebrew name, “Yehoshua” or the shortened version “Yeshua,” for the following reason:

Wikipedia, the online free encyclopedia

“The name *Jesus* is derived* from the Latin *Iesus*, a transliteration* of the Greek Ἰησοῦς (*Iesous*). The Greek form is a rendition* of the Aramaic ישוע (*Yeshua*), which is derived* from the Hebrew יהושע (*Yehoshua*). The name *Yeshua* appears to have been in use in Judea at the time of the birth of Jesus.”¹

However, in order to help us maintain focus, I will use the name “Jesus” throughout this study.

* The underline was added by me for emphasis.

¹Wikipedia, article “[Jesus](#)”, shown under “Etymology of names.”

“My Father”

Isaiah 49:6

“Indeed He says, ‘It is too small a thing that You should be My Servant to raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.’”

The words of Isaiah 49:6 have definitely been fulfilled. Jesus is truly a light to the Gentiles (nations). Jesus Christ is our Lord and Savior. We sing praises to His Holy name! Yet, it seems many of us have missed something of utmost importance. Christ came not only to fulfill those things outlined in Isaiah 49:6, and much more; He came to make known His Father.

John 1:18

“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has **declared** Him.

- Following is John 1:18 as translated in both the English Standard Version
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John 1:18 English Standard Version (ESV)

“No one has ever seen **God**; the only **God**, who is at the Father's side, he has made him known.

Declared – 1834 εξηγεομαι exegeomai *ex-ayg-eh'-om-ah-ee* from εκ - ek 1537 and ηγεομαι - hegeomai 2233; **to consider out (aloud)**, i.e. **rehearse, unfold**:-- (Translated in King James Version as) declare, tell.

1537 - εκ ek *ek* or ex *ex* a primary preposition denoting origin (the point whence action or motion proceeds), **from, out (of place, time, or cause)**; literal or figurative; direct or remote:-- (Translated in King James Version as) after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

2233 - ηγεομαι hegeomai *hayg-eh'-om-ah-ee* middle voice of a (presumed) strengthened form of αγω - ago 71; **to lead**, i.e. **command** (with official authority); figuratively, **to deem**, i.e. **consider**:-- (Translated in King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

According to the Book of John, Jesus said:

John 10:22-30

“Now it was the Feast of Dedication in Jerusalem, and it was winter. ²³ And Jesus walked in the temple, in Solomon’s porch. ²⁴ Then the Jews surrounded Him and said to Him, “How long do You keep us in doubt? If You are the Christ, tell us plainly.”

²⁵ Jesus answered them, “I told you, and you do not believe. The works that I do in My Father’s name, they bear witness of Me. ²⁶ But you do not believe, because you are not of My sheep, as I said to you.

²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ **My Father, who has given them to Me, is greater than all;** and no one is able to snatch *them* out of **My Father’s** hand. ³⁰ **I and My Father are one.**”

- Verse 30 –Jesus said He and the Father are one. Does this mean there is only one being?

John 14:25-28

“These things I have spoken to you while being present with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. ²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸ You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for **My Father is greater than I.**

- The above two passages remind me of a passage in the Book of Daniel:

Daniel 7:9-14

“I watched till thrones were put in place,
And the **Ancient of Days** was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.
His throne *was* a fiery flame,
Its wheels a burning fire;

¹⁰ A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.

The court was seated,
And the books were opened.

¹¹ “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. ¹² As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

¹³ “I was watching in the night visions,
And behold, **One like the Son of Man,**
Coming with the clouds of heaven!
He came to the Ancient of Days,
And **they brought Him near before Him.**

¹⁴ **Then to Him was given dominion and glory and a kingdom,**

**That all peoples, nations, and languages should serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.**

- Verse 13 – the term “the Son of Man” is primarily used in the Hebrew Scriptures (Old Testament) as a synonym for “*mankind*.” Yet, this passage does not appear to deal with any son of Adam. However, it is recorded, numerous times, in the New Testament that Jesus Christ referred to Himself as “the Son of Man.”

Following are two examples:

Matthew 9:4-6

“But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? ⁵For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’? ⁶But that you may know that **the Son of Man** has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.”

Matthew 12:38-40

“Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.”

³⁹But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. ⁴⁰For as Jonah was three days and three nights in the belly of the great fish, so will **the Son of Man** be three days and three nights in the heart of the earth.

There are also passages in the Book of Revelation that specifically state, “*One* like the Son of Man.”

Revelation 1:12-14

“Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, ¹³and in the midst of the seven lampstands **One like the Son of Man**, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire;

Revelation 14:14

“Then I looked, and behold, a white cloud, and on the cloud sat **One like the Son of Man**, having on His head a golden crown, and in His hand a sharp sickle.

- Daniel 7:9-14 also reminds me of the following passage in the Book of Revelation:

Revelation 4 & 5

“After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

² Immediately I was in the Spirit; and behold, a throne set in heaven, and **One sat on the throne.**
³ **And He who sat there was like a jasper and a sardius stone in appearance;** and *there was* a rainbow around the throne, in appearance like an emerald. ⁴ Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵ And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God.

⁶ Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back. ⁷ The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle. ⁸ *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

**“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”**

⁹ Whenever the living creatures give glory and honor and **thanks to Him who sits on the throne, who lives forever and ever,** ¹⁰ **the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever,** and cast their crowns before the throne, saying:

¹¹ **“You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created.”**

5 And I saw in the right *hand* of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. ² Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?” ³ And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

⁴ So I wept much, because no one was found worthy to open and read the scroll, or to look at it.
⁵ But one of the elders said to me, **“Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”**

⁶ **And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.** ⁷ **Then He came and took the scroll out of the right hand of Him who sat on the throne.**

⁸ Now when He had taken the scroll, the four living creatures and the twenty-four elders **fell down before the Lamb,** each having a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying:

**“You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood**

Out of every tribe and tongue and people and nation,
¹⁰ And have made us kings and priests to our God;
And we shall reign on the earth.”

¹¹ Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹² saying with a loud voice:

**“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and blessing!”**

¹³ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

**“Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!”**

¹⁴ Then the four living creatures said, “Amen!” And the twenty-four elders fell down and **worshipped Him who lives forever and ever.**

Matthew 11:25-27

“At that time Jesus answered and said, **“I thank You, Father, Lord of heaven and earth,** that **You** have hidden these things from *the* wise and prudent and have revealed them to babes. ²⁶ Even so, Father, for so it seemed good in Your sight. ²⁷ All things have been delivered to **Me** by **My Father**, and no one knows the **Son** except the **Father**. Nor does anyone know the **Father** except the **Son**, and *the one to whom the Son wills to reveal Him.*”

- Verse 25 – Jesus says it is the Father who is “Lord of heaven and earth.”

John 6:57

“As the **living** (2198) **Father sent** (649) **Me**, and **I live** (2198) **because of the Father,** so he who feeds on **Me** will **live** (2198) **because of Me.**”

John 5:25-27

“Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live (2198). ²⁶ **For as the Father has life (2222) in Himself, so He has granted the Son to have life (2222) in Himself,** ²⁷ and has given Him authority to execute judgment also, because **He is the Son of Man.**”

Granted – 1325 διδωμι didomi *did'-o-mee* a prolonged form of a primary verb (which is used as an alternative in most of the tenses); **to give** (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection):-- (Translated in King James Version as) adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

Live/Living – 2198 ζω zao *dzah'-o* a primary verb; **to live** (literally or figuratively):-- (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

Life – 2222 ζωη zoe *dzo-ay'* from ζω - zao 2198; **life** (literally or figuratively):-- (Translated in King James Version as) life(-time).

Because – 1223 δια dia *dee-ah'* a primary preposition denoting the channel of an act; **through** (in very wide applications, local, causal, or occasional):-- (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

Matthew 20:20-23

“Then the mother of Zebedee’s sons came to Him with her sons, kneeling down and asking something from Him.

²¹ And He said to her, “What do you wish?”

She said to Him, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.”

²² But Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?”

They said to Him, “We are able.”

²³ So He said to them, “You will indeed drink My cup, and be baptized with the baptism that I am baptized with; **but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.**”

It is recorded that Jesus also said:

John 17:4-6

“I have glorified **You** on the earth. I have finished the work which **You** have given **Me** to do. ⁵ And now, O **Father**, glorify **Me** together **with Yourself**, with the glory which I had with **You** before the world was.

⁶ “I have manifested **Your name** to the men whom **You** have given **Me** out of the world. They were **Yours**, **You** gave them to **Me**, and they have kept **Your word**.”

With – 3844 παρα para *par-ah'* a primary preposition; properly, **near**; i.e. (with genitive case) from **beside** (literally or figuratively), (with dative case) **at** (or in) **the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with** (local (especially beyond or opposed to) or causal (on account of):-- (Translated in King James Version as) above, against, among, at, before, by, contrary to, X friend, from, + give (such things as they), + that (she) had, X his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.

John 2:16-17

“ And **He** said to those who sold doves, “Take these things away! Do not make **My Father’s** house a house of merchandise!” ¹⁷ Then His disciples remembered that it was written, “Zeal for **Your** house has eaten **Me** up.”

Matthew 7:21

“Not everyone who says to **Me**, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of **My Father** in heaven.

➔ It is recorded, numerous times, that Jesus said the Father **sent** Him.

Mark 9:36-37

“Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them, ³⁷ “Whoever receives one of these little children in My name receives **Me**; and whoever receives **Me**, receives **not Me** but **Him** who **sent** (649) **Me**.”

- The Mounce Greek Dictionary defines this word “sent” as, “to send forth a messenger, agent, message, or command.

Sent – 649 αποστειλω apostello *ap-os-tel'-lo* from απο - apo 575 and στελλω - stello 4724; **set apart**, i.e. (by implication) **to send out** (properly, **on a mission**) literally or figuratively:-- (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

John 17:8

“For I have given to them the words which **You** have given **Me**; and they have received *them*, and have known surely that **I came forth from You**; and they have believed that **You sent** (649) **Me**.

John 8:42-47

“Jesus said to them, “If **God** were your **Father**, you would love **Me**, for **I proceeded forth and came from God; nor have I come of Myself**, but **He sent** (649) **Me**.⁴³ Why do you not understand **My** speech? Because you are not able to listen to **My** word.⁴⁴ You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.⁴⁵ But because I tell the truth, you do not believe **Me**.⁴⁶ Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?⁴⁷ He who is of God hears God's words; therefore you do not hear, because you are not of God.”

- Following is John 8:42, as translated in the English Standard Version.

John 8:42 English Standard Version (ESV)

“Jesus said to them, “If God were your Father, you would love me, for **I came from God** and I am here. **I came not of my own accord, but he sent me**.

Came Forth/Proceeded forth – 1831 εξερχομαι exerchomai *ex-er'-khom-ahēe* from εκ - ek 1537 and ερχομαι - erchomai 2064; **to issue** (literally or figuratively):-- (Translated in King James Version as) come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

1537 - εκ ek *ek* or ex *ex* a primary preposition **denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):--** (Translated in King James Version as) after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

BlueLetter Bible Lexicon definition of 1831

1. to go or come forth of
 - a. with mention of the place out of which one goes, or the point from which he departs
 - i. of those who leave a place of their own accord
 - ii. of those who are expelled or cast out

Came – 2240 ηκω heko hay'-ko a primary verb; **to arrive**, i.e. **be present** (literally or figuratively):-- (Translated in King James Version as) come.

Come – 2064 - ερχομαι erchomai er'-khom-ahee middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) eleuthomai el-yoo'-thom-ahee, or (active) eltho el'-tho, which do not otherwise occur) **to come or go** (in a great variety of applications, literally and figuratively):-- (Translated in King James Version as) accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.

Of – 575 απο apo apo' a primary particle; **"off,"** i.e. **away** (from something near), in various senses (of place, time, or relation; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

John 6:39

"This is the will of the **Father** who **sent** (3992) **Me**, that of all **He** has given **Me** I should lose nothing, but should raise it up at the last day.

John 7:33

"Then Jesus said to them, "I shall be with you a little while longer, and *then* I go to **Him** who **sent** (3992) **Me**

Sent – 3992 πεμπω pempo pem'-po apparently a primary verb; **to dispatch** (from the subjective view or point of departure, whereas hiemi (as a stronger form of eimi) refers rather to the objective point or terminus ad quem, and στελλω - stello 4724 denotes properly, the orderly motion involved), **especially on a temporary errand**; also to **transmit, bestow, or wield**:-- (Translated in King James Version as) send, thrust in.

John 13:15-17

"For I **have given you an example**, that **you should do as I have done** to you. ¹⁶ Most assuredly, I say to you, **a servant is not greater than his master; nor is he who is sent** (652) **greater than he who sent** (3992) **him**. ¹⁷ If you know these things, blessed are you if you do them.

- Verse 16 – As our example, do you think Jesus was also applying this verse to Himself?

Sent – 652 αποστολος apostolos ap-os'-tol-os from αποστελλω - apostello 649; **a delegate**; specially, **an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers)**:-- (Translated in King James Version as) apostle, messenger, he that is sent.

John 15:1-10

"I am the true **vine**, and **My Father is the vinedresser**. ² Every branch in **Me** that does not bear fruit **He** takes away; and every *branch* that bears fruit **He** prunes, that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ **Abide** in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ "I am the vine, you *are* the branches. He who **abides** in Me, and I in him, bears much fruit; for without Me you can do nothing. ⁶ If anyone does not **abide** in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷ If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. ⁸ By this **My Father** is glorified, that you bear much fruit; so **you will be My disciples**.

⁹“As the Father loved Me, I also have loved you; **abide** in My love. ¹⁰**If** you keep My commandments, you will **abide** in **My** love, **just as I have kept My Father’s commandments and abide in His love.**”

Abide – 3306 μένω *meno men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy):**-- (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

Disciples – 3101 μαθητης *mathetes math-ay-tes'* from μανθάνω - *manthano* 3129; **a learner, i.e. pupil:**-- (Translated in King James Version as) disciple.

BlueLetter Bible Lexicon definition of 3306

1. to remain, abide
 1. in reference to place
 1. to sojourn, tarry
 2. not to depart
 1. to continue to be present
 2. to be held, kept, continually
 2. in reference to time
 1. to continue to be, not to perish, to last, endure
 1. of persons, to survive, live
 3. in reference to state or condition
 1. to remain as one, not to become another or different
2. to wait for, await one

- Verse 1 – The King James Version refers to the Father as the “Husbandman.”
- Verse 1 – Jesus is showing that the Father is greater than He is. In this allegory, the Father tends to the vine (Jesus).
- Verses 4 -10 – The word “abide” appears 10 times in 6 verses. Do you think this is important?
- Verse 7 – A conditional statement – “**If** you abide in Me” and **if** “My words abide in you” **then** (implied) “you will ask what you desire, and it shall be done for you.” What if you choose not to agree to the conditions?
- Verse 8 – Jesus would not call for disciples (students) if there was nothing for them to learn.
- Verse 10a – Another conditional statement – “**If** you keep My commandments” **then** (implied) “you will abide in My love.” Again, what if you decide that you would rather not conform to His conditions, what do you think will happen?
- Verse 10b – Jesus abides in the Father’s love because He keeps the Father’s commandments.
- John 15:4-7 – Makes me think about all of the blessings that await the individual who chooses to “abide.”

Psalms 91 lists a few of the blessings:

Psalm 91

“**He who dwells** (3427) **in the secret place of the Most High**
Shall abide under the shadow of the Almighty.”

² I will say of the Lord, “*He is my refuge and my fortress;*
My God, in Him I will trust.”

³ Surely He shall deliver you from the snare of the fowler
And from the perilous pestilence.

⁴ He shall cover you with His feathers,
And under His wings you shall take refuge;

His truth *shall be your* shield and buckler.
⁵ You shall not be afraid of the terror by night,
Nor of the arrow *that* flies by day,
⁶ *Nor* of the pestilence *that* walks in darkness,
Nor of the destruction *that* lays waste at noonday.
⁷ A thousand may fall at your side,
 And ten thousand at your right hand;
But it shall not come near you.
⁸ Only with your eyes shall you look,
 And see the reward of the wicked.
⁹ Because you have made the Lord, *who is* my refuge,
Even the Most High, your dwelling place (4583),
¹⁰ No evil shall befall you,
 Nor shall any plague come near your dwelling;
¹¹ For He shall give His angels charge over you,
 To keep you in all your ways.
¹² In *their* hands they shall bear you up,
 Lest you dash your foot against a stone.
¹³ You shall tread upon the lion and the cobra,
 The young lion and the serpent you shall trample underfoot.
¹⁴ “Because he has set his love upon **Me**, therefore I will deliver him;
 I will set him on high, because he has known **My name**.
¹⁵ He shall call upon **Me**, and I will answer him;
 I *will be* with him in trouble;
 I will deliver him and honor him.
¹⁶ With long life I will satisfy him,
 And show him **My** salvation.”

- Verses 14 thru 16 – It is as if the Most High enters into the conversation.

Dwells – 3427 yashab *yaw-shab'* a primitive root; properly, **to sit down** (specifically as judge. in ambush, in quiet); by implication, **to dwell, to remain**; causatively, **to settle, to marry**:- (Translated in King James Version as) (make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, X fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, X marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

Secret – 5643 cether *say'-ther* or (feminine) cithrah (Deut. 32:38), {sith-raw'}; from 'cathar' (5641); **a cover** (in a good or a bad, a literal or a figurative sense):- (Translated in King James Version as) backbiting, covering, covert, X disguise(-th), hiding place, privily, protection, secret(-ly, place).

5641 – cathar *saw-thar'* a primitive root; **to hide (by covering)**, literally or figuratively:- (Translated in King James Version as) be absent, keep close, conceal, hide (self), (keep) secret, X surely.

Abide/Place – 3885 luwn *loon* or liyn {leen}; a primitive root; **to stop (usually over night)**; by implication, **to stay permanently**; hence (in a bad sense) **to be obstinate** (especially in words, to complain):- (Translated in King James Version as) abide (all night), continue, dwell, endure, grudge, be left, lie all night, (cause to) lodge (all night, in, -ing, this night), (make to) murmur, remain, tarry (all night, that night).

Dwelling place – 4583 ma`own *maw-ohn'* or maiyn (1 Chronicles 4:41) {maw-een'}; from the same as 'ownah' (5772); **an abode, of God (the Tabernacle or the Temple), men (their home) or animals (their lair)**; hence, **a retreat (asylum)**:-- (Translated in King James Version as) den, dwelling((-)place), habitation.

Name – 8034 shem *shame* a primitive word (perhaps rather from 'suwm' (7760) through the idea of definite and conspicuous position; compare 'shamayim' (8064)); an appellation, **as a mark or memorial of individuality**; by implication **honor, authority, character**:-- (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

7760 – suwm *soom* or siym {seem}; a primitive root; **to put** (used in a great variety of applications, literal, figurative, inferentially, and elliptically):-- (Translated in King James Version as) X any wise, appoint, bring, call (a name), care, cast in, change, charge, commit, consider, convey, determine, + disguise, dispose, do, get, give, heap up, hold, impute, lay (down, up), leave, look, make (out), mark, + name, X on, ordain, order, + paint, place, preserve, purpose, put (on), + regard, rehearse, reward, (cause to) set (on, up), shew, + stedfastly, take, X tell, + tread down, ((over-))turn, X wholly, work.

8064 – shamayim *shaw-mah'-yim* dual of an unused singular shameh {shaw-meh'}; from an unused root meaning to **be lofty; the sky (as aloft; the dual perhaps alluding to the visible arch in which the clouds move, as well as to the higher ether where the celestial bodies revolve)**:-- (Translated in King James Version as) air, X astrologer, heaven(-s).

- Verse 1 – Brings to mind the following passages:

Isaiah 11:1-5

“There shall come forth a Rod from the stem of Jesse,
And a **Branch** shall grow out of his roots.

²**The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.**

³**His delight is in the fear of the Lord,**
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
⁴But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.

⁵Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.

- Verse 2 – Are these the seven Spirits in Revelation 5:6 (see page 7)?

Jeremiah 33:14-16

“Behold, the days are coming,’ says the Lord, ‘that I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

¹⁵‘In those days and at that time
I will cause to grow up to David

A **Branch** of righteousness;
He shall execute judgment and righteousness in the earth.

¹⁶ In those days Judah will be saved,
And Jerusalem will dwell safely.
And this *is the name* by which she will be called:
THE LORD OUR RIGHTEOUSNESS.'

Zechariah 6:11-13

"Take the silver and gold, make an elaborate crown, and set *it* on the head of Joshua the son of Jehozadak, the high priest. ¹²Then speak to him, saying, 'Thus says the Lord of hosts, saying:

"Behold, **the Man** whose name *is* the **BRANCH!**

From His place He shall branch out,
And He shall build the temple of the Lord;

¹³ Yes, He shall build the temple of the Lord.

He shall bear the glory,

And **shall sit and rule on His throne;**

So He **shall be a priest on His throne,**

And the counsel of peace shall be between them **both.**"

True – 228 ἀληθινός alethinos *al-ay-thee-nos'* from ἀληθής - alethes 227; **truthful**:-- (Translated in King James Version as) true.

227 - ἀληθής alethes *al-ay-thace'* from α - a 1 (as a negative particle) and λανθανω - lanthano 2990; **true (as not concealing)**:-- (Translated in King James Version as) true, truly, truth

Vine – 288 ἀμπελος ampelos *am'-pel-os* probably from the base of ἀμφοτερός - amphoteros 297 and that of ἅλων- halon 257; **a vine** (as coiling about a support):-- (Translated in King James Version as) vine.

Vinedresser – 1092 γεωργός georgos *gheh-ore-gos'* from γη - ge 1093 and the base of ἐργον - ergon 2041; a **land-worker**, i.e. **farmer**:-- (Translated in King James Version as) husbandman.

Branch (Isaiah 11:1) – 5342 netser *nay'-tser* from 'natsar' (5341) **in the sense of greenness as a striking color**; a **shoot**; figuratively, a **descendant**:-- (Translated in King James Version as) branch.

Branch (Jeremiah 33:15; Zechariah 6:12) – 6780 tsemach *tseh'-makh* from 'tsamach' (6779); **a sprout** (usually concrete), literal or figurative:-- (Translated in King James Version as) branch, bud, that which (where) grew (upon), spring(-ing).

6779 – tsamach *tsaw-makh'* a primitive root; **to sprout** (transitive or intransitive, literal or figurative):-- (Translated in King James Version as) bear, bring forth, (cause to, make to) bud (forth), (cause to, make to) grow (again, up), (cause to) spring (forth, up).

➔ Jesus was always obedient to the will of His Father. Even to the point of death.

Matthew 26:36-56

“Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.”³⁷ And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.³⁸ Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”

³⁹ **He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”**

⁴⁰ Then He came to the disciples and found them sleeping, and said to Peter, “What! Could you not watch with Me one hour?⁴¹ Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.”

⁴² Again, **a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”**⁴³ And He came and found them asleep again, for their eyes were heavy.

⁴⁴ So He left them, went away again, and prayed the third time, saying the same words.⁴⁵ Then He came to His disciples and said to them, “Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.⁴⁶ Rise, let us be going. See, My betrayer is at hand.”

⁴⁷ And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

⁴⁸ Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.”

⁴⁹ Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

⁵⁰ But Jesus said to him, “Friend, why have you come?”

Then they came and laid hands on Jesus and took Him.⁵¹ And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

⁵² But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword.

⁵³ Or **do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?**⁵⁴ How then could the Scriptures be fulfilled, that it must happen thus?”

⁵⁵ In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.⁵⁶ But all this was done that the Scriptures of the prophets might be fulfilled.”

Then all the disciples forsook Him and fled.

John 20:16-17

“Jesus said to her, “Mary!”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

¹⁷ Jesus said to her, “Do not cling to **Me**, for **I** have not yet ascended to **My Father**; but go to My brethren and say to them, ‘I am ascending to **My Father and your Father**, and to **My God and your God.**”

- Verse 17 – Jesus calls His Father, and ours, **His God**. In Revelation 3:12 Jesus again refers to His Father as His God.

Revelation 3:7-13

“And to the angel of the church in Philadelphia write,
‘These things says He who is holy, He who is true, “He who has the key of David, He who opens and no one shuts, and shuts and no one opens”:⁸ “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.⁹ Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.¹⁰ Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.¹¹ Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.¹² He who overcomes, I will make him a pillar in the temple of **My God**, and he shall go out no more. I will write on him the name of **My God** and the name of the city of **My God**, the New Jerusalem, which comes down out of heaven from **My God**. And *I will write on him* My new name.

¹³ “He who has an ear, let him hear what the Spirit says to the churches.””

Jesus never said He is the source of Life (The Father). As it says in John 1:18, “He has made Him known.”

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“In the beginning was the Word, and the Word was with God, and the Word was God.”

John 1:1

According to John, the reason he wrote his gospel account was, “that you may believe that Jesus is the Christ (Messiah), the Son of God, and that believing you may have life in His name (John 20:31).” So, what does John mean when he says in John 1:1 that, “The Word was with God, and the Word was God?”

John 1:1-3

In the beginning was the **Word**, and the **Word** was **with God**, and the **Word** was **God**.² **He** was in the **beginning with God**.³ All things were made through Him, and without Him nothing was made that was made.”

Word - 3056 λογος **logos** *log'-os* - from λεγω – lego 3004; **something said** (including the thought); by implication, **a topic** (subject of discourse), also **reasoning** (the mental faculty) or **motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression** (i.e. Christ):-- (Translated in King James Version as) account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

He – 3778 ουτος houtos *hoo'-tos*, including *nominative masculine plural* houtoi hoo'-toy, *nominative feminine singular* haute how'-tay, and *nominative feminine plural* hautai how'-tahee from the article ο - ho 3588 and αυτος - autos 846; the **he** (**she** or **it**), i.e. **this** or **that** (often with article repeated):-- (Translated in King James Version as) he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Beginning – 746 αρχη arche *ar-khay'* - from αρχομαι - archomai 756; (properly abstract) **a commencement**, or (concretely) **chief** (in various applications of **order**, **time**, **place**, or **rank**):-- (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

With – 4314 προς pros *pros* - a strengthened form of προ - pro 4253; a preposition of direction; **forward to**, i.e. **toward** (with the genitive case, **the side of**, i.e. pertaining to; with the dative case, **by the side of**, i.e. **near to**; usually with the accusative case, **the place**, **time**, **occasion**, or **respect**, **which is the destination of the relation**, i.e. whither or for which it is predicated):-- (Translated in King James Version as) about, according to, against, among, at, because of, before, between, (where-)by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), X together, to (you) -ward, unto, with(-in). In the comparative case, it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

➔ There are those who believe that before His existence as a human, the “Word,” Jesus, was only the thoughts, expressions and words of God; but did not have a separate existence apart from God. However, is it possible for the “Word of God” to be a person called the “Word of God” who spoke the words of God?

- According to Revelation 19:13, “His name is called The Word of God.”

Revelation 19:11-14

“Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war.¹² His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except

Himself.¹³ He was clothed with a robe dipped in blood, and His name is called The Word of God.¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

Name – 3686 ονομα onoma *on'-om-ah* from a presumed derivative of the base of γινωσκω - ginosko 1097 (compare 3685); a "name" (literally or figuratively) (**authority, character**):-- (Translated in King James Version as) called, (+ sur-)name(-d).

- If the “Word of God,” Jesus, did not exist prior to His incarnation as a human, than how do we explain the follow?

John 1:14-34

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

¹⁵ John bore witness of Him and cried out, saying, “This was He of whom I said, ‘**He who comes after me is preferred before (1715) me, for He was before (4413) me.**’”

¹⁶ And of His fullness we have all received, and grace for grace. ¹⁷ For the law was given through Moses, *but* grace and truth came through Jesus Christ. ¹⁸ No one has seen God at any time. **The only begotten Son**, who is in the bosom of the Father, He has declared *Him*.

¹⁹ Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

²⁰ He confessed, and did not deny, but confessed, “I am not the Christ.”

²¹ And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

²² Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?”

²³ He said: “I am

‘The voice of one crying in the wilderness:

“Make straight the way of the Lord,”

as the prophet Isaiah said.”

²⁴ Now those who were sent were from the Pharisees. ²⁵ And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

²⁶ John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. ²⁷ It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

²⁸ These things were done in Bethabara beyond the Jordan, where John was baptizing.

²⁹ The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! ³⁰ This is He of whom I said, ‘**After me comes a Man who is preferred before (1715) me, for He was before (4413) me.**’ ³¹ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

³² And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³ **I did not know Him, but He who sent me to baptize with water said to**

me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'³⁴ And I have seen and testified that **this is the Son of God.**"

- Verses 15, 18, 30 – Different translations have some very interesting variations on these three verses. Here are just two versions. Definitely something to think about.

New Revised Standard Version (NRSV)	English Standard Version (ESV)
<p>John 1:15 "(John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'")"</p>	<p>John 1:15 "(John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")"</p>
<p>John 1:18 "No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known."</p>	<p>John 1:18 "No one has ever seen God; the only God, who is at the Father's side, he has made him known." Footnotes: a. John 1:18 Or <i>the only One, who is God</i>; some manuscripts <i>the only Son</i> b. John 1:18 Greek <i>in the bosom of the Father</i></p>
<p>John 1:30 "This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'"</p>	<p>John 1:30 "This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.'"</p>

Preferred – 1096 γινομαι ginomai *ghin'-om-ahēe* a prolongation and middle voice form of a primary verb; **to cause to be** ("gen"-erate), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.):-- (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Before – 1715 εμπροσθεν emprosthen *em'-pros-then* from εν - en 1722 and προς - pros 4314; **in front of** (in place (literally or figuratively) or time):-- (Translated in King James Version as) against, at, before, (in presence, sight) of.

Before – 4413 πρωτος protos *pro'-tos* contracted superlative of προ - pro 4253; **foremost** (in time, place, order or importance):-- (Translated in King James Version as) before, beginning, best, chief(-est), first (of all), former.

Only Begotten – 3439 μονογενης monogenes *mon-og-en-ace'* from μονος - monos 3441 and γινομαι - ginomai 1096; **only-born**, i.e. **sole**:-- (Translated in King James Version as) only (begotten, child).

Son – 5207 υιος huios *hwee-os'* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship:-- (Translated in King James Version as) child, foal, son.

Sent – 3992 πεμπω pempo *pem'-po* apparently a primary verb; **to dispatch** (from the subjective view or point of departure, whereas hiemi (as a stronger form of eimi) refers rather to the objective point or

terminus ad quem, and στελλω - stello 4724 denotes properly, the orderly motion involved), **especially on a temporary errand**; also to **transmit, bestow, or wield**:-- (Translated in King James Version as) send, thrust in.

- Verse 33 – Like Jesus, John says he was “sent.” This is a very interesting statement. I Wonder who spoke to John and at what point in time, or out of time, did the one who sent John speak to him. This may not be the case; however, verse 33 brings to mind Jeremiah 1:4-5.

Jeremiah 1:4-5

“Then the **word of the Lord came to me**, saying:

⁵ “**Before I formed you in the womb I knew you**;

Before you were born I **sanctified** you;

I ordained you a prophet to the nations.”

Knew - 3045 yada` yaw-dah' a primitive root; **to know** (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):-- (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

Sanctified – 6942 qadash kaw-dash' a primitive root; **to be** (causatively, **make, pronounce or observe** as) **clean (ceremonially or morally)**:-- (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), X wholly.

- Verse 15, 30 - According to these two verses, John (the Baptist) says Jesus existed before him. However, according to the Book of Luke chapter 1, John was conceived six months prior to Jesus' conception; so, as a human, John was older. Therefore, in verses 15 and 30, it appears John is referring to Jesus' existence before His birth as a human.

Luke 1:10-38

“And the whole multitude of the people was praying outside at the hour of incense. ¹¹ Then an **angel** of the Lord appeared to him, standing on the right side of the altar of incense.

¹² And when Zacharias saw *him*, he was troubled, and fear fell upon him.

¹³ But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife **Elizabeth will bear you a son, and you shall call his name John**. ¹⁴ And you will have joy and gladness, and many will rejoice at his birth. ¹⁵ For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink., He will also be filled with the Holy Spirit even from his mother's womb. ¹⁶ And he will turn many of the children of Israel to the Lord their God. ¹⁷ He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

¹⁸ Zacharias said to the angel, “How will I know this *for certain*? For I am an old man and my wife is advanced in years.” ¹⁹ The angel answered and said to him, “I am Gabriel, who stands in the presence of God, and I have been sent to speak to you and to bring you this good news.” ²⁰ And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time.”

²¹ The people were waiting for Zacharias, and were wondering at his delay in the temple.

²² But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute. ²³ When the days of his priestly service were ended, he went back home.

²⁴ **After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months,** saying, ²⁵ “This is the way the Lord has dealt with me in the days when He looked *with favor* upon *me*, to take away my disgrace among men.”

²⁶ **Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,** ²⁷ **to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.** ²⁸ And having come in, the angel said to her, “Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!”

²⁹ But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. ³⁰ Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, **you will conceive in your womb and bring forth a Son, and shall call His name Jesus.** ³² He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. ³³ And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

³⁴ Then Mary said to the angel, “How can this be, since I do not know a man?”

³⁵ And the angel answered and said to her, “*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.* ³⁶ **Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.** ³⁷ For with God nothing will be impossible.”

³⁸ Then Mary said, “Behold the maidservant of the Lord! Let it be to me according to your word.” And the angel departed from her.

Angel – 32 ἀγγελος aggelos *ang'-el-os* from aggelos (probably derived from ἀγω - ago 71; compare 34) (to bring tidings); **a messenger**; especially **an "angel"**; by implication, **a pastor**:--)-- (Translated in King James Version as) angel, messenger.

➡ The concept of the “Word of God” is not new to the New Testament. As stated in “The Memra (The Word)” by Bro. Mark, “We can see that the Divine Logos (the Word) was a concept fully accepted by

the Jews at the time of Christ. When John wrote his Gospel, he was fully aware of the use of the word *memra* as an appearance of God to men. It was common usage during his day.”

- This brings to mind Moses and the burning bush:

Exodus 3:1-6

“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. ² And **the Angel of the Lord appeared to him in a flame of fire from the midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed. ³ Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”

⁴ So when **the Lord saw** that he turned aside to look, **God called to him from the midst of the bush** and said, “Moses, Moses!”

And he said, “Here I am.”

⁵ Then **He** said, “Do not draw near this place. Take your sandals off your feet, **for the place where you stand is holy ground.**” ⁶ Moreover **He** said, “**I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.**” **And Moses hid his face, for he was afraid to look upon God.**

Angel – 4397 mal'ak *mal-awk'* from an unused root meaning to **despatch as a deputy; a messenger; specifically, of God, i.e. an angel (also a prophet, priest or teacher)**:-- (Translated in King James Version as) ambassador, angel, king, messenger.

Appeared – 7200 ra'ah *raw-aw'* a primitive root; **to see**, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):-- (Translated in King James Version as) advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see(-r, -m, one another), shew (self), X sight of others, (e-)spy, stare, X surely, X think, view, visions.

Lord – 3068 Yhovah *yeh-ho-vaw'* from 'hayah' (1961); (the) **self-Existent or Eternal**; Jehovah, Jewish national name of God:-- (Translated in King James Version as) Jehovah, the Lord.

1961 – hayah *haw-yaw* a primitive root (compare 'hava' (1933)); **to exist, i.e. be or become, come to pass** (always emphatic, and not a mere copula or auxiliary):-- (Translated in King James Version as) beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-)self, require, X use.

God – 430 'elohiym *el-o-heem'* plural of 'elowahh' (433); **gods in the ordinary sense**; but specifically used (in the plural thus, especially with the article) of **the supreme God**; occasionally applied by way of deference to **magistrates**; and sometimes as a superlative:-- (Translated in King James Version as) angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

433 - 'elowahh *el-o'-ah*; **rarely (shortened) >eloahh {el-o'-ah** probably prolonged (emphat.) **from "el" (410); a deity or the Deity**:-- (Translated in King James Version as) God, god.

Another, of many, examples in found in Judges 6.

Judges 6:11-24

“Now **the Angel (4397) of the Lord (3068) came and sat under the terebinth tree** which was in Ophrah, which *belonged* to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide *it* from the Midianites. ¹² And **the Angel of the Lord (3068) appeared to him**, and said to him, “The Lord *is* with you, you mighty man of valor!”

¹³ Gideon said to Him, “O my **lord (113)**, if the Lord (3068) is with us, why then has all this happened to us? And where *are* all His miracles which our fathers told us about, saying, ‘Did not the Lord (3068) bring us up from Egypt?’ But now the Lord (3068) has forsaken us and delivered us into the hands of the Midianites.”

¹⁴ Then **the Lord (3068) turned to him** and said, “Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?”

¹⁵ So he said to Him, “O my Lord (136), how can I save Israel? Indeed my clan *is* the weakest in Manasseh, and I *am* the least in my father’s house.”

¹⁶ And **the Lord (3068) said to him**, “**Surely I will be with you**, and you shall defeat the Midianites as one man.”

¹⁷ **Then he said to Him**, “**If now I have found favor in Your sight**, then **show me a sign that it is You who talk with me**. ¹⁸ Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You.”

And He said, “**I will wait until you come back.**”

¹⁹ So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them*. ²⁰ **The Angel (4397) of God (430) said to him**, “Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth.” And he did so.

²¹ Then **the Angel of the Lord** put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And **the Angel of the Lord departed out of his sight**.

²² Now Gideon **perceived that He was the Angel of the Lord**. So Gideon said, “**Alas, O Lord (136) God (3069) ! For I have seen the Angel of the Lord (3068) face to face.**”

²³ Then the Lord (3068) said to him, “Peace *be* with you; do not fear, you shall not die.” ²⁴ So Gideon built an altar there to the Lord, and called it **The-Lord-Is-Peace (3073)**. To this day it *is* still in Ophrah of the Abiezrites.

lord – 113 'adown *aw-done*' or (shortened) adon {aw-done'}; from an unused root (meaning **to rule**); **sovereign**, i.e. **controller (human or divine)**:-- (Translated in King James Version as) lord, master, owner. Compare also names beginning with "Adoni-".

Lord – 136 'Adonay *ad-o-noy*' an emphatic form of "adown" (113); **the Lord** (used as a proper name of God only):-- (Translated in King James Version as) (my) Lord.

God – 3069 Yhovih *yeh-ho-vee* 'a variation of 'Yhovah' (3068) (used after "Adonay" (136), and pronounced by Jews as "elohiym" (430), in order to prevent the repetition of the same sound, since they elsewhere pronounce 'Yhovah' (3068) as "Adonay" (136)):-- (Translated in King James Version as) God.

The-Lord-Is-Peace – 3073 Yhovah *shalowm yeh-ho-vaw* 'shaw-lome' from 'Yhovah' (3068) and 'shalowm' (7965); Jehovah (is) peace; Jehovah-Shalom, a symbolical name of an altar in Palestine: - (Translated in King James Version as) Jehovah-shalom.

7965 – shalomw *shaw-lome'* or shalom {shaw-lome'}; from 'shalam' (7999); **safe**, i.e. (figuratively) **well, happy, friendly**; also (abstractly) **welfare**, i.e. **health, prosperity, peace**:-- (Translated in King James Version as) X do, familiar, X fare, favour, + friend, X great, (good) health, (X perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), salute, welfare, (X all is, be) well, X wholly.

- Verse 24 – The King James Version actual renders “The-Lord-is-Peace” as “Jehovahshalom.”

Judges 6:24 King James Version (KJV)

“Then Gideon built an altar there unto the Lord, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

- The Angel of the Lord in Judges 6 reminds me of the Angel in Exodus 23.

Exodus 23:20-33

“Behold, I send an Angel ⁽⁴³⁹⁷⁾ before you to keep you in the way and to bring you into the place which I have prepared. ²¹ Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him. ²² But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. ²³ For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

- For more on “The Angel of the Lord,” refer to the Disciples Project Bible Study by the same name.

Speak – 1696 dabar *daw-bar'* a primitive root; perhaps properly, **to arrange**; but used figuratively (of words), **to speak**; **rarely** (in a destructive sense) **to subdue**:-- (Translated in King James Version as) answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work.

For more on “The Memra,” please follow the links below.

MEMRA

[The Memra \(The Word\)](#) – by Bro. Mark

[MEMRA \(= "Ma'amar" or "Dibbur," "Logos"\)](#) – Jewish Encyclopedia

[Targums – Memra – John 1:1](#) - edited by Malachi Yosef

- ➔ Based on John 1:1, the next question, in my mind, is how the Word can be both “with God” and “was God?” “With God” implies more than one - while “was God” implies only one. Is there any scriptural way we can possibly resolve this? Perhaps the first five chapters of Genesis will provide an answer.

Genesis 1:26-27

“Then **God** said, “Let **Us** make **man** in **Our image**, according to **Our likeness**; let **them** have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”²⁷ So God created man in His *own* image; **in the image of God He created him; male and female He created them.**

- From the very first chapter in the Hebrew Bible, we see a reference to God in the plural – “Let Us” and “Our.”
- Next, the word “man,” in verse 26, pertains to humankind and not specifically the *man* named Adam.
- Instead of emphasis on “in the image of God He created him,” perhaps the emphasis should be on “male and female He created them.” Take into consideration that “them” equals “him (Adam).”

God – 430 'elohiym *el-o-heem*' plural of 'elowahh' (433); **gods** in the ordinary sense; but specifically used (in the plural thus, especially with the article) **of the supreme God**; occasionally applied by way of deference to **magistrates**; and sometimes as a superlative:-- (Translated in King James Version as) angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

Man – 120 'adam *aw-dam*' from 'adam' (119); **ruddy** i.e. **a human being** (an individual or the species, mankind, etc.):-- (Translated in King James Version as) X another, + hypocrite, + common sort, X low, man (mean, of low degree), person.

Image – 6754 *tselem tseh'-lem* from an unused root meaning **to shade**; **a phantom**, i.e. (figuratively) **illusion, resemblance**; hence, **a representative figure**, especially **an idol**:-- (Translated in King James Version as) image, vain shew.

Likeness – 1823 *dmuwth dem-ooth'* from 'damah' (1819); **resemblance**; concretely, **model, shape**; adverbially, **like**:-- (Translated in King James Version as) fashion, like (-ness, as), manner, similitude.

Another example of this is found in Genesis 5:1-2.

Genesis 5:1-2

“This is the book of the genealogy of **Adam** (121). In the day that God created **man**, He made **him** in the **likeness** (1823) of God.² He created **them male and female**, and blessed **them** and called **them Mankind** (Adam) in the day **they** were created.

Adam – 121 'Adam *aw-dawm*' the same as 'adam' (120); **Adam the name of the first man**, also of **a place in Palestine**:-- (Translated in King James Version as) Adam.

Mankind – 120 'adam *aw-dawm*' from 'adam' (119); **ruddy** i.e. **a human being** (an individual or the species, mankind, etc.):-- (Translated in King James Version as) X another, + hypocrite, + common sort, X low, man (mean, of low degree), person.

Now let us back up to Genesis Chapter 2 for more detail:

Genesis 2:1-24

“Thus the heavens and the earth, and all the host of them, were finished. ² And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

⁴ This *is* the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, ⁵ before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and *there was* no man to till the ground; ⁶ but a mist went up from the earth and watered the whole face of the ground.

⁷ **And the Lord God formed man (120) of the dust of the ground, and breathed into his nostrils the breath of life; and man (120) became a living being.**

⁸ The Lord God planted a garden eastward in Eden, and **there He put the man (120) whom He had formed.** ⁹ And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

¹⁰ Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. ¹¹ The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold. ¹² And the gold of that land *is* good. Bdellium and the onyx stone *are* there. ¹³ The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush. ¹⁴ The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

¹⁵ Then the Lord God took the man and put him in the garden of Eden to tend and keep it.

¹⁶ And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

¹⁸ And **the Lord God said, “It is not good that man (120) should be alone; I will make him a helper comparable to him.”** ¹⁹ Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. ²⁰ So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

²¹ **And the Lord God caused a deep sleep to fall on Adam (121), and he slept; and He took one of his ribs, and closed up the flesh in its place.** ²² **Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.**

²³ **And Adam said:**

**“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”**

²⁴ Therefore a man shall leave his father and mother and be joined to his wife, and **they shall become one flesh.**

- There are a few points we can ponder from the above passage:
 1. Verse 7 – The man Adam, was created from the dust of the earth.
 2. Verse 18 – The Lord God said it was not good that man be alone. So He made a helper comparable to Adam. According to the New International Version, The Lord God made a helper “suitable” for Adam.

Genesis 2:18 New International Version (NIV)

“The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

3. Verses 21-22 - The Lord God did not start from scratch (the dust) to make Adam’s helper. To be suitable or comparable for Adam required that Adam’s helper be created **from** Adam.
4. Verse 23 – Adam states that the one he named “woman” was bone of his bone and flesh of his flesh, because “she was taken out of man.”
5. Verse 24 – says “they shall become one flesh.” However, other translations, including the King James Version, says “be one flesh.”

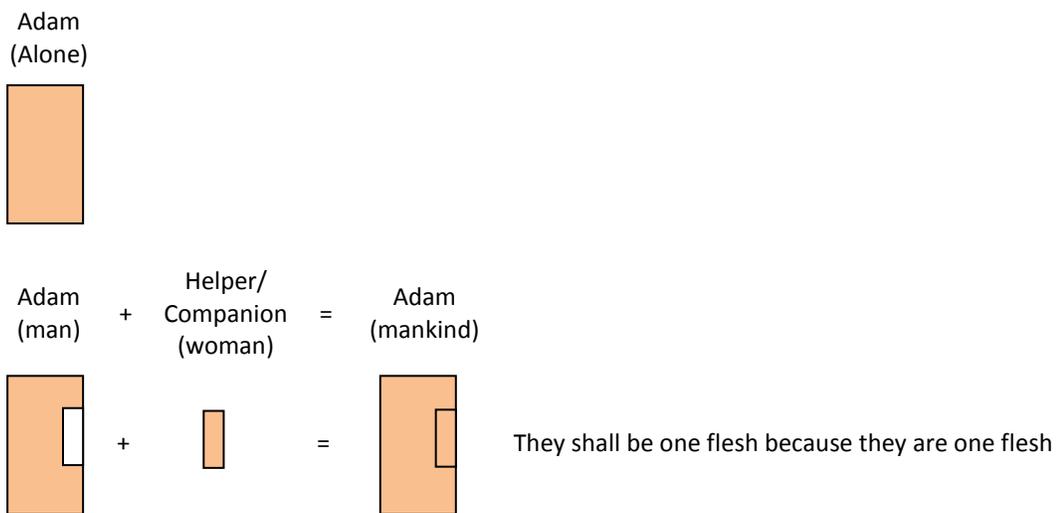
Genesis 2:24 King James Version (KJV)

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall **be** one flesh.

Genesis 2:24 New International Version (NIV)

“That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

6. Following is a simple diagram that highlights what the above verses are saying.



7. The above premise can be written out as follows:

“In the beginning of God’s creation of Adam was The Helper (Companion) and The Helper was with Adam and The Helper was Adam. The Helper was in the beginning of God’s creation of Adam with Adam.”

or

“In the beginning of God’s creation of man was the woman and the woman was with man and the woman was man. The woman was in the beginning of God’s creation of man with man.”

Based on the above illustration, is it out of the realm of possibility to say that since we are made in the image and likeness of God - “Us”, “Our” - that there is a similarity in existence between The Lord God (Heavenly Father) and Jesus (Son of God)? This is by no means a comparison between Jesus and the woman (Eve) in terms of gender and functionality, only in how two individual beings can **be** one. On the other hand, how one individual being can become two.

Perhaps The Lord God, not wanting to be alone, created (brought forth)* from Himself a helper (companion) suitable/comparable for Himself.

If the above concept seems too fanciful, consider the following Bible Passages:

EXAMPLE 1

It is recorded in both Matthew and Mark that Jesus spoke this concerning Himself.

Matthew 26:31

“Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep of the flock will be scattered.’”

Mark 14:27

“Then Jesus said to them, “All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, And the sheep will be scattered.’”

- Many cross-reference Bibles will direct you to Zechariah 13:7 as the source of this quote:

Zechariah 13:7

“Awake, O sword, against My Shepherd,
Against the **Man** who is My **Companion**,”
Says the Lord of hosts.
“Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against the little ones.”

* (“Brought forth” added for clarification. I did not intend to imply that Jesus Christ is a created being - like Adam and Eve. I am not a follower of Arianism. - 9/22/18)

Man – 1397 *geber gheh'-ber* from 'gabar' (1396); properly, **a valiant man or warrior**; generally, **a person simply**:-- (Translated in King James Version as) every one, man, X mighty.

Companion – 5997 *'amiyth aw-meeth'* from a primitive root meaning to **associate; companionship**; hence (concretely) a **comrade or kindred man**:-- (Translated in King James Version as) another, fellow, neighbour.

EXAMPLE 2

In Hebrews 1, the author draws repeatedly from the Hebrew Scriptures in order for us to recognize that the “Majesty on High” calls Jesus, the Son of God, both “Lord” and “God.”

Hebrews 1

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by *His Son*, whom **He** has appointed heir of all things, **through whom** also **He** made the worlds; ³ who being the **brightness of His glory** and **the express image of His person**, and upholding all things by the **word of His power**, when He had by Himself purged our sins, sat down at the right hand of the **Majesty on high**, ⁴ **having become so much better** than the angels (32), as He has by inheritance obtained a more **excellent name** than they.

⁵ For to which of the angels did He ever say:

“**You are My Son,**
Today I have begotten You”?
And again:

“I will be to Him a Father,
And He shall be to Me a Son”?

⁶ But when **He again** brings **the firstborn** into the world, He says:
“Let all the angels of God worship Him.”

⁷ And of the angels He says:

“Who makes His angels spirits
And His ministers a flame of fire.”

⁸ But to the Son *He says*:

“**Your throne, O God,** *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.

⁹ You have loved righteousness and hated lawlessness;

Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions.”

¹⁰ And:

“**You, Lord,** in the beginning laid the foundation of the earth,
And the heavens are the work of Your hands.

¹¹ They will perish, but You remain;
And they will all grow old like a garment;

¹² Like a cloak You will fold them up,

And they will be changed.

But You are the same,

And Your years will not fail.”

¹³ But to which of the angels has He ever said:

“Sit at My right hand,

Till I make Your enemies Your footstool”?

¹⁴ Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Through whom – 1223 δια dia *dee-ah'* a primary preposition denoting the channel of an act; **through** (in very wide applications, local, causal, or occasional):-- (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... (Translated in King James Version as) fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

Brightness – 541 απαυγασμα *apaugasma ap-ow'-gas-mah* from a compound of απο - apo 575 and αυγαζω - augazo 826; **an off-flash**, i.e. **effulgence**:-- (Translated in King James Version as) brightness.

Effulgence (dictionary.com) - a brilliant radiance; a shining forth.

575 - απο apo *apo'* a primary particle; "off," i.e. **away** (from something near), in various senses (of place, time, or relation; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

826 - αυγαζω *augazo ow-gad'-zo* from αυγη - auge 827; **to beam forth** (figuratively):-- (Translated in King James Version as) shine.

827 - αυγη *auge owg'-ay* of uncertain derivation; **a ray of light**, i.e. (by implication) **radiance, dawn**:-- (Translated in King James Version as) break of day.

Glorify – 1391 δοξα *doxa dox'-ah* from the base of δοκεω - dokeo 1380; **glory** (as very apparent), in a wide application (literal or figurative, objective or subjective):-- (Translated in King James Version as) dignity, glory(-ious), honour, praise, worship.

Glorify (dictionary.com) – **noun, plural glories.**

1. very great praise, honor, or distinction bestowed by common consent; renown: *to win glory on the field of battle.*
2. something that is a source of honor, fame, or admiration; a distinguished ornament or an object of pride: *a sonnet that is one of the glories of English poetry.*
3. adoring praise or worshipful thanksgiving: *Give glory to God.*
4. resplendent beauty or magnificence: *the glory of autumn.*
5. a state of great splendor, magnificence, or prosperity.

Express Image – 5481 χαρακτηρ *charakter khar-ak-tare'* from the same as χαραξ - charax 5482; **a graver** (the tool or the person), i.e. (by implication) **engraving** ("character"), **the figure stamped**, i.e. **an exact copy** or (figuratively) **representation**:-- (Translated in King James Version as) express image.

Person – 5287 υποσταςις *hupostasis hoop-os'-tas-is* from a compound of υπο - hupo 5259 and ιστημι - histemi 2476; **a setting under (support)**, i.e. (figuratively) concretely, **essence**, or abstractly, **assurance** (objectively or subjectively):-- (Translated in King James Version as) confidence, confident, person, substance.

5259 - υπο hupo *hoop-o'* a primary preposition; **under**, i.e. (with the genitive case) **of place (beneath)**, or with verbs (the agency or means, through); (with the accusative case) **of place** (whither **(underneath)** or **where (below)** or **time (when)** (at)):-- (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

2476 - ἵστημι histemi *his'-tay-mee* a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):-- (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

Word – 4487 ῥημα rhema *hray'-mah* from ρεω - rheo 4483; **an utterance** (individually, collectively or specially),; by implication, **a matter** or **topic** (especially of narration, command or dispute); with a negative naught **whatever**:-- (Translated in King James Version as) + evil, + nothing, saying, word.

Power – 1411 δυνάμις dunamis *doo'-nam-is* from δυναμαι - dunamai 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**):-- (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

1410 - δυναμαι dunamai *doo'-nam-ah* of uncertain affinity; **to be able or possible**:-- (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

Majesty – 3172 μεγαλωσυνη megalosune *meg-al-o-soo'-nay* from μεγας - megas 3173; **greatness**, i.e. (figuratively) **divinity** (often **God himself**):-- (Translated in King James Version as) majesty.

3173 - μεγας megas *meg'-as* (including the prolonged forms, feminine megale, plural megaloi, etc.; compare also μεγιστος - megistos 3176, 3187); **big** (literally or figuratively, in a very wide application):-- (Translated in King James Version as) (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

High – 5308 ὑψηλος hupselos *hoop-say-los'* from ὑψος - hupsos 5311; **lofty** (in place or character):-- (Translated in King James Version as) high(-er, -ly) (esteemed).

5311 - ὑψος hupsos *hoop'-sos* from a derivative of ὑπερ - huper 5228; **elevation**, i.e. (abstractly) **altitude**, (specially), **the sky**, or (figuratively) **dignity**:-- (Translated in King James Version as) be exalted, height, (on) high.

Having become – 1096 γινομαι ginomai *ghin'-om-ah* a prolongation and middle voice form of a primary verb; **to cause to be** ("gen"-erate), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.):-- (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Much better – 5118 τοσουτος osoutos *tos-oo'-tos* from tosos (so much; apparently from ο - ho 3588 and 3739) and ουτος - houtos 3778 (including its variations); **so vast as this**, i.e. **such** (in quantity, amount, number of space):-- (Translated in King James Version as) as large, so great (long, many, much), these many.

Excellent – 1313 διαφορος diaphoros *dee-af'-or-os* from διαφερω - diaphero 1308; **varying**; also **surpassing**:-- (Translated in King James Version as) differing, divers, more excellent.

1308 - διαφερω diaphero *dee-af-er'-o* from δια - dia 1223 and φερω - phero 5342; **to bear through**, i.e. (literally) **transport**; usually **to bear apart**, i.e. (objectively) **to toss about** (figuratively, report); subjectively, to "differ", or (by implication) **surpass**:-- (Translated in King James Version as) be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

Name – 3686 ονομα onoma *on'-om-ah* from a presumed derivative of the base of γινωσκω - ginosko 1097 (compare 3685); a "name" (literally or figuratively) (**authority**, **character**):-- (Translated in King James Version as) called, (+ sur-)name(-d).

1097 - γινωσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; to "know" (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):-- (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

Again – 3825 παλιν palin *pal'-in* probably from the same as παλη - pale 3823 (through the idea of oscillatory repetition); (adverbially) **anew**, i.e. (of place) **back**, (of time) **once more**, or (conjunctively) **furthermore** or **on the other hand**:-- (Translated in King James Version as) again.

Firstborn – 4416 πρωτοτοκος prototokos *pro-tot-ok'-os* from πρωτος - protos 4413 and the alternate of τικτω - tikto 5088; **first-born** (usually as noun, literally or figuratively):-- (Translated in King James Version as) firstbegotten(-born).

4413 – πρωτος protos *pro'-tos* contracted superlative of προ - pro 4253; **foremost** (in time, place, order or importance):-- (Translated in King James Version as) before, beginning, best, chief(-est), first (of all), former.

4253 – προ pro *pro* a primary preposition; "fore", i.e. **in front of**, **prior** (figuratively, **superior**) to:-- (Translated in King James Version as) above, ago, before, or ever. In the comparative, it retains the same significations.

5088 - τικτω tikto *tik'-to* a strengthened form of a primary teko tek'-o (which is used only as alternate in certain tenses); to **produce** (from seed, as a mother, a plant, the earth, etc.), literally or figuratively:-- (Translated in King James Version as) bear, be born, bring forth, be delivered, be in travail.

- Hebrews 1: 5 – is taken from Psalm 2:

Psalm 2

"Why do the nations rage,
And the people plot a vain thing?
²The kings of the earth set themselves,
And the rulers take counsel together,
Against **the Lord and against His Anointed**, saying,
³"Let us break **Their** bonds in pieces
And cast away **Their** cords from us."
⁴He who sits in the heavens shall laugh;
The Lord shall hold them in derision.
⁵Then He shall speak to them in His wrath,
And distress them in His deep displeasure:
⁶"Yet I have set My King
On My holy hill of Zion."
⁷"I will declare the decree:
The Lord has said **to Me**,
'You are My Son,
Today I have begotten You.
⁸Ask of Me, and I will give You
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
⁹You shall break them with a rod of iron;
You shall dash them to pieces like a potter's vessel.'"

¹⁰ Now therefore, be wise, O kings;
Be instructed, you judges of the earth.

¹¹ Serve the Lord with fear,
And rejoice with trembling.

¹² Kiss **the Son**, lest He be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.

Son (Verse 7) – 1121 *ben bane* from 'banah' (1129); a **son** (as a builder of the family name), in the widest sense (of literal and figurative relationship, including grandson, subject, nation, quality or condition, etc., (like "ab' (1), "ach' (251), etc.)):- (Translated in King James Version as) + afflicted, age, (Ahoh-) (Ammon-) (Hachmon-) (Lev-)ite, (anoint-)ed one, appointed to, (+) arrow, (Assyr-) (Babylon-) (Egypt-) (Grec-)ian, one born, bough, branch, breed, + (young) bullock, + (young) calf, X came up in, child, colt, X common, X corn, daughter, X of first, + firstborn, foal, + very fruitful, + postage, X in, + kid, + lamb, (+) man, meet, + mighty, + nephew, old, (+) people, + rebel, + robber, X servant born, X soldier, son, + spark, + steward, + stranger, X surely, them of, + tumultuous one, + valiant(-est), whelp, worthy, young (one), youth.

Son (Verse 12) – 1248 *bar bar* borrowed (as a title) from 'bar' (1247); the **heir** (apparent to the throne):- (Translated in King James Version as) son.

1247 - *bar bar* (Aramaic) corresponding to 'ben' (1121); a **son, grandson**, etc.:- (Translated in King James Version as) X old, son.

- Hebrews 1: 8-9 – is taken from Psalm 45:

Psalm 45

“My heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue *is* the pen of a ready writer.

² You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.

³ Gird Your sword upon *Your* thigh, O Mighty One,
With Your glory and Your majesty.

⁴ And in Your majesty ride prosperously because of truth, humility, *and* righteousness;
And Your right hand shall teach You awesome things.

⁵ Your arrows *are* sharp in the heart of the King's enemies;
The peoples fall under You.

⁶ **Your throne, O God**, *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.

⁷ You love righteousness and hate wickedness;
Therefore God, Your God, has anointed **You**
With the oil of gladness more than Your companions.

⁸ All Your garments *are scented* with myrrh and aloes *and* cassia,
Out of the ivory palaces, by which they have made You glad.

⁹ Kings' daughters *are* among Your honorable women;
At Your right hand stands the queen in gold from Ophir.

¹⁰ Listen, O daughter,
 Consider and incline your ear;
 Forget your own people also, and your father's house;
¹¹ So the King will greatly desire your beauty;
 Because He *is* your Lord, worship Him.
¹² And the daughter of Tyre *will come* with a gift;
 The rich among the people will seek your favor.
¹³ The royal daughter *is* all glorious within *the palace*;
 Her clothing *is* woven with gold.
¹⁴ She shall be brought to the King in robes of many colors;
 The virgins, her companions who follow her, shall be brought to You.
¹⁵ With gladness and rejoicing they shall be brought;
 They shall enter the King's palace.
¹⁶ Instead of Your fathers shall be Your sons,
 Whom You shall make princes in all the earth.
¹⁷ I will make Your name to be remembered in all generations;
 Therefore the people shall praise You forever and ever.

God – 430 'elohiym *el-o-heem*' plural of 'elowahh' (433); **gods** in the ordinary sense; but specifically used (in the plural thus, especially with the article) **of the supreme God**; occasionally applied by way of deference to **magistrates**; and sometimes as a superlative:-- (Translated in King James Version as) angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

- Hebrews 1:10 – is taken from Psalm 102:25-27:

Psalm 102:24-28

"I said, "O my God,
 Do not take me away in the midst of my days;
 Your years *are* throughout all generations.
²⁵ Of old **You** laid the foundation of the earth,
 And the heavens *are* the work of Your hands.
²⁶ They will perish, but You will endure;
 Yes, they will all grow old like a garment;
 Like a cloak You will change them,
 And they will be changed.
²⁷ But You *are* the same,
 And Your years will have no end.
²⁸ The children of Your servants will continue,
 And their descendants will be established before You."

- Chapter 1 of Hebrews also agrees with what the Apostle Peter said in the Book of Acts:

Acts 2:14-38

"But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. ¹⁵ For these are not drunk, as you suppose, since it is *only* the third hour of the day. ¹⁶ But this is what was spoken by the prophet Joel:

¹⁷ 'And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.

¹⁸ And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.

¹⁹ I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.

²⁰ The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the Lord.

²¹ And it shall come to pass
That whoever calls on the name of the Lord
Shall be saved.'

²² "Men of Israel, hear these words: **Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst**, as you yourselves also know— ²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴ **whom God raised up**, having loosed the pains of death, because it was not possible that He should be held by it.

²⁵ For David says concerning Him:

'I foresaw the Lord always before my face,
For He is at my right hand, that I may not be shaken.

²⁶ Therefore my heart rejoiced, and my tongue was glad;
Moreover my flesh also will rest in hope.

²⁷ For You will not leave my soul in Hades,
Nor will You allow Your Holy One to see corruption.

²⁸ You have made known to me the ways of life;
You will make me full of joy in Your presence.'

²⁹ "Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. ³⁰ Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, ³¹ he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

³² **This Jesus God has raised up**, of which we are all witnesses. ³³ **Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**

³⁴ "For David did not ascend into the heavens, but he says himself:

'The Lord said to **my Lord**,

"Sit at My right hand,

³⁵ Till I make Your enemies Your footstool.'"

³⁶ "Therefore let all the house of Israel know assuredly that **God has made this Jesus, whom you crucified, both Lord and Christ.**"

³⁷ Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

³⁸ Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”

- Verse 22 – Jesus said, in John 14, that the Father *in Him* does the works.

John 14:9-11

“Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works. ¹¹ Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

Made – 4160 ποιεω poieo *poi-eh'-o* apparently a prolonged form of an obsolete primary; **to make** or **do** (in a very wide application, more or less direct):-- (Translated in King James Version as) abide, + agree, appoint, X avenge, + band together, be, bear, + betray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield.

Both – 2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; **and, also, even, so then, too, etc.**; often used in connection (or composition) with other particles or small words:-- (Translated in King James Version as) and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

Lord – 2962 κυριος kurios *koo'-ree-os* from kuros (supremacy); **supreme in authority**, i.e. (as noun) **controller**; by implication, **Master** (as a respectful title):-- (Translated in King James Version as) God, Lord, master, Sir.

Christ – 5547 Χριστος Christos *khri-tos'* from χριω - chrio **5548**; **anointed**, i.e. **the Messiah, an epithet of Jesus**:-- (Translated in King James Version as) Christ.

5548 - χριω chrio *khree'-o* probably akin to χραομαι - chraomai **5530** **through the idea of contact; to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**:-- (Translated in King James Version as) anoint.

EXAMPLE 3

It is also recorded that Jesus said this:

Mark 12:28-37

“Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?”

²⁹ Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the Lord our God, the Lord is one.’ ³⁰ **And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.**’ **This is the first commandment.** ³¹ And the second, like *it, is* this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

³² So the scribe said to Him, “Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.” ³³ And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.”

³⁴ **Now when Jesus saw that he answered wisely, He said to him, “You are not far from the kingdom of God.”**

But after that no one dared question Him.

³⁵ Then Jesus answered and said, while He taught in the temple, “How *is it* that the scribes say that the Christ is the Son of David?” ³⁶ For David himself said by the Holy Spirit:

‘The Lord said to my Lord,

“Sit at My right hand,

Till I make Your enemies Your footstool.””

³⁷ Therefore David himself calls Him ‘Lord’; how is He *then* his Son?”

And the common people heard Him gladly.

- Verse 29 – is a quote from Deuteronomy 6:4-5.

Deuteronomy 6:4-5

“Hear, O Israel: The Lord our God, the Lord is one!” ⁵ You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

- Deuteronomy 6:4 is referred to as “the Shema” - “Hear, O Israel: The Lord our God, the Lord is one!” It is the primary prayer in the Jewish prayer book.

The word “one” in the Shema could mean a *quantity*, an *ordinal* (pertaining to order) or *united*.

The Hebrew word “one” in Deuteronomy 6:4 is “echad” and the primary usage in the Hebrew Scriptures pertain to “quantity.” However, in a few cases it does represent an “ordinal.” Still, in very rare instances it can also mean “united.”

As it turns out, Genesis 2:24, “they shall be one flesh,” just happens to be one of the very rare instances when it does mean *united*.

To be perfectly honest, I cannot say with any degree of certainty that *united* applies to the Shema; however, there is a possibility that it does. Still, I can see the validity in using all three meanings – *quantity*, *order* and *united* – in the Shema. Of course, this is what I see. You may think otherwise.

If you are interested in learning more about the meaning of “echad” in the Hebrew Scriptures, refer to this excellent article [“The Word “Echad.”](#)

One – 259 'echad *ekh-awd'* a numeral from "achad" (258); properly, **united**, i.e. **one**; or (as an ordinal) **first**:-- (Translated in King James Version as) a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together,

258 - 'achad *aw-khad'* perhaps a primitive root; **to unify**, i.e. (figuratively) **collect** (one's thoughts):-- (Translated in King James Version as) go one way or other.

United (Dictionary.com) –

adjective

1. made into or caused to act as a single entity: *a united front*.
2. formed or produced by the uniting of things or persons: *a united effort*.
3. agreed; in harmony.

verb (used with object), **u·nit·ed**, **u·nit·ing**.

1. to join, combine, or incorporate so as to form a single whole or unit.
2. to cause to adhere: *to unite two pieces of wood with glue*.
3. to cause to be in a state of mutual sympathy, or to have a common opinion or attitude.
4. to have or exhibit in union or combination: *a person who unites generosity and forgiveness*.
5. to join in marriage.

verb (used without object), **u·nit·ed**, **u·nit·ing**.

6. to become joined together or combined so as to form a single whole.
7. to act in concert or agreement.
8. to share a common opinion, attitude, etc.
9. to be joined by or as if by adhesion.

- Verse 29, 35-37 – I find it interesting that almost immediately after Jesus acknowledges the Shema as part of “The first of all the commandments,” it is documented that He reminds the scribes what King David declared, “The Lord said to my Lord.”
- In the Book of Luke, it says the above quote “The Lord said to My Lord” comes from the Book of Psalms.

Luke 20:42

“Now David himself said in the Book of Psalms:

‘The Lord said to my Lord,

“Sit at My right hand,

The original passage is in Psalm 110:

Psalm 110

“The Lord said to my Lord,

“Sit at My right hand,

Till I make Your enemies Your footstool.”

²The Lord shall send the rod of Your strength out of Zion.

Rule in the midst of Your enemies!

³Your people *shall be* volunteers

In the day of Your power;

In the beauties of holiness, from the womb of the morning,

You have the dew of Your youth.

⁴The Lord has sworn

And will not relent,

“You *are* a priest forever
According to the order of Melchizedek.”

⁵The Lord *is* at Your right hand;
He shall execute kings in the day of His wrath.

⁶He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.

⁷He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Lord (1st) – 3068 Yhovah *yeh-ho-vaw'* from 'hayah' (1961); (the **self-Existent** or **Eternal**; Jehovah, Jewish national name of God:-- (Translated in King James Version as) Jehovah, the Lord.

1961 – hayah *haw-yaw* a primitive root (compare 'hava' (1933)); **to exist**, i.e. **be** or **become**, **come to pass** (always emphatic, and not a mere copula or auxiliary):-- (Translated in King James Version as) beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-)self, require, X use.

Lord (2nd) – 'adown *aw-done'* or (shortened) adon {aw-done'}; from an unused root (meaning to rule); **sovereign**, i.e. **controller** (human or divine):-- (Translated in King James Version as) lord, master, owner. Compare also names beginning with "Adoni-".

- Some interesting points to ponder:

1. Psalm 45:7 – “Therefore God (Elohim), Your God (Elohim),” implies more than one “God” with one of them being superior to the other.
2. Wikipedia, the online free encyclopedia, says in part regarding the Hebrew word “Elohim” (God):

“**Elohim** (אֱלֹהִים) is a grammatically singular or plural noun for "god" or "gods" in both modern and ancient Hebrew language.

When used with singular verbs and adjectives *elohim* is usually singular, "god" or especially, *the* God. When used with plural verbs and adjectives *elohim* is usually plural, "gods" or "powers". It is generally thought that Elohim is a formation from *eloah*, the latter being an expanded form of the Northwest Semitic noun *il* (אֵל, 'ēl). It is usually translated as "God" in the Hebrew Bible, referring with singular verbs both to the one God of Israel, and also in a few examples to other singular pagan deities. With plural verbs the word is also used as a true plural with the meaning "gods". The related nouns *eloah* (אֱלֹהַ) and *el* (אֵל) are used as proper names or as generics, in which case they are interchangeable with *elohim*.”

To read the entire article, [click here](#).

3. Psalm 110:1 – “The Lord (YHWH) said to my Lord (Adon),” implies more than one “Lord” with one of them being superior to the other.
4. It appears Jesus quotes a portion of Zechariah 13:7 as pertaining to Him. According to Zechariah 13:7, the Superior Lord/God has a “Companion.” If we take into consideration Matthew 26:31 and Mark 14:2, does this mean that Jesus is implying that He is the “Companion?”

➔ What do the advocates of the “God has no son” mind-set think of the following?

Proverbs 30:1-4

“The words of Agur the son of Jakeh, *his* utterance. This man declared to Ithiel—to Ithiel and Ucal:

² Surely I *am* more stupid than *any* man,
And do not have the understanding of a man.

³ I neither learned wisdom
Nor have knowledge of the Holy One.

⁴ Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?

**What *is* His name, and what *is* His Son’s name,
If you know?**

- Here is an interesting translation of Proverbs 30: 4 from the Orthodox Jewish Bible. As you will see, when it comes to the mention of “His Son” they refer us to the Targum on “Memra.”

Mishle 30:4 Orthodox Jewish Bible (OJB)

⁴ Who hath ascended into Shomayim, or descended? Who hath gathered ruach in the hollows of His hands? Who hath bound the mayim in a cloak? Who hath established all the afsei aretz (ends of the earth)? What is Shmo (His Name), and what is Shem Bno (the Name of His Son [**See Memra, creative Word of G-d in Targumim**]), if thou canst tell?

Luke 1:26-33

“ Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, ²⁷ to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name *was* Mary. ²⁸ And having come in, the angel said to her, “Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!”

²⁹ But when she saw *him*, she was troubled at his saying, and considered what manner of greeting this was. ³⁰ Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, **you will conceive in your womb and bring forth a Son, and shall call His name Jesus.** ³² **He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.** ³³ And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

The life of Jesus, the Son of Man, is also key to our understanding.

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“The Son of Man”

A very important factor to consider is the life of Christ as recorded in the gospel accounts.

On the previous page, we stopped at Luke 1:33. However, there is an important aspect of Christ’s conception that we must consider. Let us begin where we left off.

Luke 1:33-35

“And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

³⁴ Then Mary said to the angel, “How can this be, since I do not know a man?”

³⁵ And the angel answered and said to her, “**The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.**”

- The above passage informs us that Jesus was conceived by the power of the Highest and not through the lineage of the man “Adam.” However, His mother, Mary, was human. This reminds me of Genesis 3:15.

Genesis 3:14-15

“So the Lord God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.

¹⁵ And I will put enmity
Between you and the woman,
And between your seed and **her Seed**;
He shall bruise your head,
And you shall bruise His heel.”

Holy – 40 ἅγιος *hagios hag'-ee-os* from *hagos* (an awful thing) (compare ἄγνος - *hagnos* 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated):-- (Translated in King James Version as) (most) holy (one, thing), saint.

53 – ἄγνος *hagnos hag-nos'* from the same as ἅγιος - *hagios* 40; properly, **clean**, i.e. (figuratively) **innocent, modest, perfect**:-- (Translated in King James Version as) chaste, clean, pure.

Spirit – 4151 πνεῦμα *pneuma pnyoo'-mah* from πνέω - *pneo* 4154; a current of air, i.e. **breath** (blast) or **a breeze**; by analogy or figuratively, **a spirit**, i.e. (human) **the rational soul**, (by implication) vital principle, mental disposition, etc., or (superhuman) **an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit**:-- (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

4154 – πνέω *pneo pneh'-oa* primary word; **to breathe hard**, i.e. **breeze**:-- (Translated in King James Version as) blow.

Come – 1904 ἐπερχομαι *eperchomai ep-er'-khom-ahee* from ἐπι - *epi* 1909 and ερχομαι - *erchomai* 2064; **to supervene**, i.e. **arrive, occur, impend, attack**, (figuratively) **influence**:-- (Translated in King James Version as) **come** (in, upon).

2064 - ερχομαι *erchomai er'-khom-ahee* middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) *eleuthomai el-yoo'-thom-ahee*, or (active) *eltho el'-tho*, which do not otherwise occur) **to come or go** (in a great variety of applications, literally and figuratively):-- (Translated in King James Version as) **accompany, appear, bring, come, enter, fall out, go, grow, X light, X next, pass, resort, be set.**

Upon – 1909 ἐπι *epi ep-ee'* a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. **over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; of direction (with the accusative case) **towards, upon, etc.**:-- (Translated in King James Version as) **about** (the times), **above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in** (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), **over, (by, for) the space of, through(-out), (un-)to(-ward), with.** In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

Power – 1411 δυναμις *dunamis doo'-nam-is* from δυναμαι - *dunamai* 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, a miracle itself):-- (Translated in King James Version as) **ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.**

Highest – 5310 ὑψιστος *hupsistos hoop'-sis-tos* superlative from the base of ὑψος - *hupsos* 5311; **highest**, i.e. (masculine singular) **the Supreme (God)**, or (neuter plural) **the heavens**:-- (Translated in King James Version as) **most high, highest.**

5311 - ὑψος *hupsos hoop'-sos* from a derivative of ὑπερ - *huper* 5228; **elevation**, i.e. (abstractly) **altitude**, (specially), **the sky**, or (figuratively) **dignity**:-- (Translated in King James Version as) **be exalted, height, (on) high.**

5228 - ὑπερ *huper hoop-er'* a primary preposition; **"over"**, i.e. (with the genitive case) **of place, above, beyond, across**, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than:-- (Translated in King James Version as) **(+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very.** In the comparative, it retains many of the above applications.

Overshadow – 1982 ἐπισκιαζω *episkiazō ep-ee-skee-ad'-zō* from ἐπι - *epi* 1909 and a derivative of σκία - *skia* 4639; **to cast a shade upon**, i.e. (by analogy) **to envelop in a haze of brilliancy**; figuratively, **to invest with preternatural influence**:-- (Translated in King James Version as) **overshadow.**

4639 – σκία *skia skee'-a* apparently a primary word; **"shade" or a shadow** (literally or figuratively (darkness of error or an adumbration)):-- (Translated in King James Version as) **shadow.**

Therefore – 1352 διο *dio dee-o'* from δια - *dia* 1223 and ος - *hos* 3739; **through which thing**, i.e. **consequently**:-- (Translated in King James Version as) **for which cause, therefore, wherefore.**

Born – 1080 γενναω *gennaō ghen-nah'-o* from a variation of γενος - *genos* 1085; **to procreate** (properly, of the father, but by extension of the mother); figuratively, **to regenerate**:-- (Translated in King James Version as) **bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.**

1085 - γενος *genos ghen'-os* from γινομαι - *ginomai* 1096; **"kin"** (abstract or concrete, literal or figurative, individual or collective):-- (Translated in King James Version as) **born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.**

1096 - γινομαι *ginomai ghin'-om-ahee* a prolongation and middle voice form of a primary verb; **to cause to be** ("gen"-erate), i.e. (reflexively) **to become (come into being)**, used with great latitude (literal, figurative,

intensive, etc.):-- (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Note – the Greek word “ginomai” was first introduced on page 20 under “Preferred.”

Called – 2564 καλεω kaleo *kal-eh'-o* akin to the base of κελευω - keleuo 2753; to "call" (properly, **aloud**, but used in a variety of applications, directly or otherwise):-- (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

Son – 5207 υιος huios *hwee-os'* apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, **kinship**:-- (Translated in King James Version as) child, foal, son.

God – 2316 θεος theos *theh'-os* of uncertain affinity; a **deity**, especially (with 3588) **the supreme Divinity**; figuratively, a **magistrate**; by Hebraism, **very**:-- (Translated in King James Version as) X exceeding, God, god(-ly, -ward).

➔ Following is what little we know, Biblically, about Jesus as a child.

Luke 2:21-52

“And when eight days were completed for the circumcision of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb.

²² Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem **to present Him to the Lord** ²³ (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”), ²⁴ and to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves or two young pigeons.”

²⁵ And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. ²⁷ So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, ²⁸ he took Him up in his arms and blessed God and said:

²⁹ **“Lord, now You are letting Your servant depart in peace,**

According to Your word;

³⁰ **For my eyes have seen Your salvation**

³¹ **Which You have prepared before the face of all peoples,**

³² **A light to bring revelation to the Gentiles,**

And the glory of Your people Israel.”

³³ And Joseph and His mother marveled at those things which were spoken of Him. ³⁴ Then Simeon blessed them, and said to Mary His mother, “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against ³⁵ (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.”

³⁶ Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; ³⁷ and this woman *was* a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and

prayers night and day. ³⁸ And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

³⁹ So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth. ⁴⁰ And **the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.**

⁴¹ His parents went to Jerusalem every year at the Feast of the Passover. ⁴² And **when He was twelve years old**, they went up to Jerusalem according to the custom of the feast. ⁴³ When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know *it*; ⁴⁴ but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances. ⁴⁵ So when they did not find Him, they returned to Jerusalem, seeking Him. ⁴⁶ **Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.** ⁴⁷ And all who heard Him were astonished at His understanding and answers. ⁴⁸ So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."

⁴⁹ And **He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"** ⁵⁰ But they did not understand the statement which He spoke to them.

⁵¹ Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. ⁵² And Jesus increased in wisdom and stature, and in favor with God and men.

Grace – 5485 χάρις charis *khar'-ece* from χαιρω - chairo 5463; **graciousness (as gratifying)**, of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):-- (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

5463 - χαιρω chairo *khah'-ee-ro* a primary verb; to be "**cheer**"ful, i.e. **calmly happy** or **well-off**; impersonally, especially as salutation (on meeting or parting), **be well**:-- (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

Father's business – 3962 πατηρ pater *pat-ayr'* apparently a primary word; a "**father**" (literally or figuratively, near or more remote):-- (Translated in King James Version as) father, parent.

- Verse 49 – "Father's business" is translated as "Father's house" in many English translations. Following is one example:

Luke 2:49 English Standard Version (ESV)

"And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?"

- Verses 30 thru 32 - reminds me of the following passages from the Book of Isaiah:

Isaiah 49:1-10

"Listen, O coastlands, to Me,
And take heed, you peoples from afar!
The Lord has called Me from the womb;
From the matrix of My mother He has made mention of My name.

² And He has made My mouth like a sharp sword;
In the shadow of His hand He has hidden Me,
And made Me a polished shaft;
In His quiver He has hidden Me.”

³ “And He said to me,
‘You *are* My servant, O Israel,
In whom I will be glorified.’

⁴ Then I said, ‘I have labored in vain,
I have spent my strength for nothing and in vain;
Yet surely my just reward *is* with the Lord,
And my work with my God.’”

⁵ “And now the Lord says,
Who formed Me from the womb to be His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him
(For I shall be glorious in the eyes of the Lord,
And My God shall be My strength),

⁶ Indeed He says,
**‘It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.’”**

⁷ Thus says the Lord,
The Redeemer of Israel, their Holy One,
To Him whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
“Kings shall see and arise,
Princes also shall worship,
Because of the Lord who is faithful,
The Holy One of Israel;
And He has chosen You.”

⁸ Thus says the Lord:
“In an acceptable time I have heard You,
And in the day of salvation I have helped You;
**I will preserve You and give You
As a covenant to the people,
To restore the earth,**

To cause them to inherit the desolate heritages;
⁹ That You may say to the prisoners, ‘Go forth,’
To those who *are* in darkness, ‘Show yourselves.

“They shall feed along the roads,
And their pastures *shall be* on all desolate heights.

¹⁰ They shall neither hunger nor thirst,
Neither heat nor sun shall strike them;

For He who has mercy on them will lead them,
Even by the springs of water He will guide them.

Isaiah 60:1-3

“Arise, shine;
For your light has come!
And the glory of the Lord is risen upon you.
² For behold, the darkness shall cover the earth,
And deep darkness the people;
But the Lord will arise over you,
And His glory will be seen upon you.
³ The Gentiles shall come to your light,
And kings to the brightness of your rising

Isaiah 42:1-9

“Behold! **My Servant** whom I uphold,
My Elect One *in whom* My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.
² He will not cry out, nor raise *His voice*,
Nor cause His voice to be heard in the street.
³ A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.
⁴ He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law.”
⁵ **Thus says God the Lord,**
Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
Who gives breath to the people on it,
And spirit to those who walk on it:
⁶ “I, the Lord, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,
As a light to the Gentiles,
⁷ **To open blind eyes,**
To bring out prisoners from the prison,
Those who sit in darkness from the prison house.
⁸ **I am the Lord, that is My name;**
And My glory I will not give to another,
Nor My praise to carved images.
⁹ Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them.”

Glory –3519 kabowd *kaw-bode'* rarely kabod {kaw-bode'}; from 'kabad' (3513); properly, **weight**, but only figuratively in a good sense, **splendor** or **copiousness**:-- (Translated in King James Version as) glorious(-ly), glory, honour(-able).

- Verse 1 – John (the Baptist) said the Holy Spirit remained on Christ.

John 1:32-34

“And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and **He remained upon Him.** ³³ I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ ³⁴ And I have seen and testified that this is the Son of God.”

- Verse 8 - I know the general Christian consensus is that God will not give His glory to anyone else. However, perhaps God is saying He will not give His glory to anyone else but His Servant - Jesus. Here is a prophecy that may confirm this. However, the word for “glory” in the following passage differs from that in Isaiah 42:8.

This passage was included earlier in the study.

Zechariah 6:11-13

“Take the silver and gold, make an elaborate crown, and set *it* on the head of Joshua the son of Jehozadak, the high priest. ¹² Then speak to him, saying, ‘Thus says the Lord of hosts, saying:

“Behold, the Man whose name *is* the **BRANCH!**

From His place He shall branch out,

And He shall build the temple of the Lord;

¹³ Yes, He shall build the temple of the Lord.

He shall bear the glory,

And shall sit and rule on His throne;

So He shall be a priest on His throne,

And the counsel of peace shall be between them both.”

Bear – 5375 nasa' *naw-saw'* or *nacah* (Psalm "eb' (4) : "abad' (6) (7) {*naw-saw'*}; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):-- (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield.

Glory – 1935 howd *hode* from an unused root; **grandeur** (i.e. **an imposing form and appearance**):-- (Translated in King James Version as) beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

- Perhaps some will be offended because of the “Old Testament” references to Christ as a “Servant.” If so, they should consider the following:

Matthew 12:15-21

“But when Jesus knew *it*, He withdrew from there. And great multitudes followed Him, and He healed them all. ¹⁶ Yet He warned them not to make Him known, ¹⁷ that it might be fulfilled which was spoken by Isaiah the prophet, saying:

¹⁸ “Behold! **My Servant** whom I have chosen,
 My Beloved in whom My soul is well pleased!
I will put My Spirit upon Him,
 And He will declare justice to the Gentiles.
¹⁹ He will not quarrel nor cry out,
 Nor will anyone hear His voice in the streets.
²⁰ A bruised reed He will not break,
 And smoking flax He will not quench,
 Till He sends forth justice to victory;
²¹ And in His name Gentiles will trust.”

- Matthew 12:18-21 is a direct quote from Isaiah 42:1-4

➡ One of the key Messianic prophecies comes from Deuteronomy 18:15-19.

Deuteronomy 18:15-19

“The Lord your God will raise up for you **a Prophet like me** from your midst, from your brethren. **Him you shall hear,** ¹⁶ according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.’

¹⁷ “And the Lord said to me: ‘What they have spoken is good. ¹⁸ **I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.** ¹⁹ And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

- **Prophet** is defined in Dictionary.com as:

noun

1. a person who speaks for God or a deity, or by divine inspiration.
2.
 - a. a person chosen to speak for God and to guide the people of Israel: *Moses was the greatest of Old Testament prophets.*
 - b. (*often initial capital letter*) one of the Major or Minor Prophets.
 - c. one of a band of ecstatic visionaries claiming divine inspiration and, according to popular belief, possessing magical powers.
 - d. a person who practices divination.
3. one of a class of persons in the early church, next in order after the apostles, recognized as inspired to utter special revelations and predictions. 1 Cor. 12:28.
4. **the Prophet**, Muhammad, the founder of Islam.
5. a person regarded as, or claiming to be, an inspired teacher or leader.

Wikipedia, under the title “Prophet,²” subtitle “Judaism,” defines a *prophet* (partial definition) as:

“In Hebrew, the word נָבִיא (*navi*), "spokesperson", traditionally translates as "prophet".^[5] The second subdivision of the Hebrew Bible, TaNaKh (for "Torah, Nevi'im, Ketuvim"), is devoted to the Hebrew prophets. The meaning of *navi* is perhaps described in Deuteronomy

18:18, where God said, "...and I will put My words in his mouth, and he shall speak unto them all that I shall command him." Thus, the *navi* was thought to be the "mouth" of God. The root nun-bet-alef ("navi") is based on the two-letter root nun-bet which denotes hollowness or openness; to receive transcendental wisdom, one must make oneself "open". Cf. Rashbam's comment to Genesis 20:7"

- Here is another similar example to Deuteronomy 18:18:

Following is the continuation of Moses' first encounter with the "Angel of the Lord."

Exodus 4:10-16 New American Standard Bible (NASB)

"Then Moses said to the Lord, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue."¹¹ The Lord said to him, "Who has made man's mouth? Or who makes *him* mute or deaf, or seeing or blind? Is it not I, the Lord?"¹² Now then go, and I, even I, will be with your mouth, and teach you what you are to say."¹³ But he said, "Please, Lord, now send *the message* by whomever You will."

¹⁴ Then the anger of the Lord burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart."¹⁵ **You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do.**¹⁶ **Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him.**

- Jesus said He spoke the words of His Father:

John 8:25-27

"Then they said to Him, "Who are You?"

And Jesus said to them, "Just what I have been saying to you from the beginning."²⁶ I have many things to say and to judge concerning you, but He who sent Me is true; and **I speak to the world those things which I heard from Him.**"

²⁷ They did not understand that He spoke to them of the Father.

John 8:28-29

"Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but **as My Father taught Me, I speak these things.**²⁹ **And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.**"

²Wikipedia, article "[Prophet](#)", shown under "Judaism."

John 12:48-50

“He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day. ⁴⁹ **For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.**

⁵⁰ And I know that His command is everlasting life. Therefore, **whatever I speak, just as the Father has told Me, so I speak.**”

- Others considered Jesus a Prophet:

Luke 24:18-20

“Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

¹⁹ And He said to them, “What things?”

So they said to Him, “**The things concerning Jesus of Nazareth, who was a Prophet** mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

John 4:10-26

“Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

¹¹ The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? ¹² Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

¹³ Jesus answered and said to her, “Whoever drinks of this water will thirst again, ¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

¹⁵ The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

¹⁶ Jesus said to her, “Go, call your husband, and come here.”

¹⁷ The woman answered and said, “I have no husband.”

Jesus said to her, “You have well said, ‘I have no husband,’ ¹⁸ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

¹⁹ The woman said to Him, “Sir, **I perceive that You are a prophet.** ²⁰ Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”

²¹ Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² You worship what you do not know; we know what we worship, for salvation is of the Jews. ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God *is* Spirit, and those who worship Him must worship in spirit and truth.”

²⁵ The woman said to Him, “**I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”**

²⁶ Jesus said to her, “**I who speak to you am He.**”

John 4:40-44

“So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. ⁴¹ And many more believed because of His own word.

⁴² Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and **we know that this is indeed the Christ, the Savior of the world.**”

⁴³ Now after the two days He departed from there and went to Galilee. ⁴⁴ For **Jesus Himself testified that a prophet has no honor in his own country.**

John 7:37-41

“On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “**Truly this is the Prophet.**” ⁴¹ Others said, “**This is the Christ.**”

But some said, “Will the Christ come out of Galilee?”

John 9:13-18

“They brought him who formerly was blind to the Pharisees. ¹⁴ Now it was a Sabbath when Jesus made the clay and opened his eyes. ¹⁵ Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

¹⁶ Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

¹⁷ They said to the blind man again, “What do you say about Him because He opened your eyes?”

He said, “**He is a prophet.**”

¹⁸ But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

➡ Though it appears Jesus knew His heavenly Father from early childhood; from all indications, it seems Christ lived a “normal” human existence until He was baptized.

Following are examples that prove this out. Well, at least in a negative way.

⇒ Jesus’ brothers’ “did not believe in Him:”

John 7:1-5

“After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. ² Now the Jews’ Feast of Tabernacles was at hand. ³ His brothers therefore said to

Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. ⁴For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world.” ⁵ **For even His brothers did not believe in Him.**

⇒ Another example shows those in Jesus’ own country “were astonished” by Jesus’ wisdom and mighty works:

Matthew 13:54-56

“When He had come to His own country, He taught them in their synagogue, so that **they were astonished** and said, “Where did this *Man* get this wisdom and *these* mighty works? ⁵⁵ Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? ⁵⁶ And His sisters, are they not all with us? **Where then did this *Man* get all these things?”**

⇒ Still another example says His own people thought He was “out of His mind:”

Mark 3:13-21

“And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him. ¹⁴ Then He appointed twelve, that they might be with Him and that He might send them out to preach, ¹⁵ and to have power to heal sicknesses and to cast out demons: ¹⁶ Simon, to whom He gave the name Peter; ¹⁷ James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, “Sons of Thunder”; ¹⁸ Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite; ¹⁹ and Judas Iscariot, who also betrayed Him. And they went into a house.

²⁰ Then the multitude came together again, so that they could not so much as eat bread. ²¹ **But when His own people heard *about this*, they went out to lay hold of Him, for they said, “He is out of His mind.”**

- According to the above examples the Jesus after His baptism was not the same person as before.

➔ It appears that it was not until after His baptism and the Spirit of God entered Jesus, that Jesus started performing signs, wonders and miracles.

Luke 3:21-23

“When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened. ²² And the **Holy Spirit descended in bodily form like a dove upon Him**, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

²³ **Now Jesus Himself began *His ministry at about thirty years of age***, being (as was supposed) *the* son of Joseph, *the son* of Heli,

John 2:1-11

“On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ² Now both Jesus and His disciples were invited to the wedding. ³ And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

⁴ Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.”

⁵ His mother said to the servants, “Whatever He says to you, do *it*.”

⁶ Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. ⁷ Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. ⁸ And He said to them, “Draw *some* out now, and take *it* to the master of the feast.” And they took *it*. ⁹ When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. ¹⁰ And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

¹¹ **This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.**

- The above took place after Jesus was led into the wilderness by the Spirit, with no food to eat for forty days and nights, and while tempted by Satan.

After Jesus proved victorious over Satan the signs began.

➡ According to the Book of John, Christ was given the Holy Spirit without measure.

John 3:33-35

“He who has received His testimony has certified that God is true. ³⁴ For He whom God has sent speaks the words of God, **for God does not give the Spirit by measure.** ³⁵ The Father loves the Son, and has given all things into His hand.

Measure – 3358 μετρον metron *met'-ron* an apparently primary word; a **measure** (“metre”), literally or figuratively; by implication, a **limited portion (degree)**:-- (Translated in King James Version as) measure.

John 1:14

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, **full of grace and truth.**”

➡ It is also recorded that Christ referred to His body as a temple.

Matthew 26:59-61

“Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, ⁶⁰ but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward ⁶¹ and said, “This *fellow* said, ‘**I am able to destroy the temple of God and to build it in three days.**’”

Matthew 27:39-40

“And those who passed by blasphemed Him, wagging their heads ⁴⁰ and saying, “**You who destroy the temple and build *it* in three days**, save Yourself! If You are the Son of God, come down from the cross.”

John 2:13-22

“Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴ And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. ¹⁵ When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers’ money and overturned the tables. ¹⁶ And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!” ¹⁷ Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.”

¹⁸ So the Jews answered and said to Him, “What sign do You show to us, since You do these things?”

¹⁹ Jesus answered and said to them, “**Destroy this temple, and in three days I will raise it up.**”

²⁰ Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”

²¹ **But He was speaking of the temple of His body.** ²² Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

Temple – 3485 ναός naos *nah-os'* from a primary naio (**to dwell**); **a fane, shrine, temple** :-- (Translated in King James Version as) shrine, temple.

- After Jesus was baptized and filled with the Holy Spirit He declared:

John 14:10

“**Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.**”

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“The Father in Me”

John 14:11

John 14:9-11

“Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has **seen Me has seen the Father**; so how can you say, ‘Show us the Father’? ¹⁰ Do you not believe that **I am in the Father, and the Father in Me**? The words that I speak to you I do not speak on My own *authority*; but **the Father who dwells in Me does the works**. ¹¹ Believe **Me that I am in the Father and the Father in Me**, or else believe Me for the sake of the works themselves.

- Verse 10 - Do you recall the word “abide” in John 15:1-10 (see pages 11 & 12)? Do you recall that the word “abide” appeared 10 times in 6 verses? Well, the word “dwell” in verse 10 above is the same Greek word.

Seen – 3708 ὁραω horao *hor-ah'-o* properly, **to stare at** (compare 3700), i.e. (by implication) **to discern clearly** (physically or mentally); by extension, **to attend to**; by Hebraism, **to experience**; passively, **to appear**:-- (Translated in King James Version as) behold, perceive, see, take heed.

Show – 1166 δεικνυω deiknuo *dike-noo'-o* a prolonged form of an obsolete primary of the same meaning; **to show** (literally or figuratively):-- (Translated in King James Version as) shew.

Dwells – 3306 μενω meno *men'-o* a primary verb; **to stay** (in a given place, state, relation or expectancy):-- (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

John 10:37-38

“If I do not do the works of My Father, do not believe Me; ³⁸ but if I do, though you do not believe Me, believe the works, that you may know and believe that **the Father is in Me, and I in Him**.”

- Verse 38 – is this possibly the meaning of “I and My Father are One?”
- Verse 38 – Perhaps this helps to explain verses like the following:

John 3:9-12

“Nicodemus answered and said to Him, “How can these things be?”

¹⁰ Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?

¹¹ Most assuredly, I say to you, **We** speak what **We** know and testify what **We** have seen, and you do not receive **Our** witness. ¹² If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

John 17:11

“Now I am no longer in the world, but these are in the world, and I come to **You**. **Holy Father**, keep through **Your** name those whom **You** have given **Me**, that they may be one as **We** are.”

John 17:22

“And the glory which **You** gave **Me** I have given them, that they may be one just as **We** are one.”

- I believe when Jesus said His body was a temple, He was speaking in regards to His body as the temple for the Spirit of God in Him.

John 1:31-33

“I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

³² And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and **He remained** (3306) **upon Him**. ³³ I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’

- Verse 32 – the word “remained” is the same Greek word as “abide” and “dwell.”

Luke 4:16-21

“So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. ¹⁷ And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

¹⁸ **“The Spirit of the Lord is upon Me,**
Because **He** has anointed **Me**
To preach the gospel to *the* poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to *the* captives
And recovery of sight to *the* blind,
To set at liberty those who are oppressed;
¹⁹ To proclaim the acceptable year of the Lord.”

²⁰ Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. ²¹ And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

John 14:10

“Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but **the Father who dwells in Me** does the works.

Upon - 1909 ἐπι ἐπι *ep-ee'* a primary preposition; properly, meaning **superimposition** (of time, place, order, etc.), **as a relation of distribution** (with the genitive case), i.e. **over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; **of direction** (with the accusative case) **towards, upon, etc.**:- (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

- There are other examples, in both the Hebrew Scriptures and the New Testament, regarding the indwelling (entering in) of the Spirit (or a spirit):

Ezekiel 1:22-25; 2:1-6

“The likeness of the firmament above the heads of the living creatures *was* like the color of an awesome crystal, stretched out over their heads. ²³ And under the firmament their wings *spread*

out straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body. ²⁴When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings. ²⁵A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

2 And He said to me, “Son of man, stand on your feet, and I will speak to you.” ²**Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.**

³And He said to me: “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. ⁴For *they are* impudent and stubborn children. I am sending you to them, and you shall say to them, ‘Thus says the Lord God.’ ⁵As for them, whether they hear or whether they refuse—for they *are* a rebellious house—yet they will know that a prophet has been among them.

Ezekiel 3:23-25

“So I arose and went out into the plain, and behold, the glory of the Lord stood there, like the glory which I saw by the River Chebar; and I fell on my face. ²⁴**Then the Spirit entered me** and set me on my feet, and spoke with me and said to me: “Go, shut yourself inside your house.

²⁵And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them.

Entered – 935 bow' *bo* a primitive root; **to go or come** (in a wide variety of applications):-- (Translated in King James Version as) abide, apply, attain, X be, befall, + besiege, bring (forth, in, into, to pass), call, carry, X certainly, (cause, let, thing for) to come (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) enter (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, (in-)vade, lead, lift (up), mention, pull in, put, resort, run (down), send, set, X (well) stricken (in age), X surely, take (in), way.

- According to *The Brown-Driver-Briggs Hebrew and English Lexicon* this Hebrew word means “come in,” “come,” “go in” or “go.”

1 Kings 22:21-23

“**Then a spirit came forward and stood before the Lord**, and said, ‘I will persuade him.’ ²²The Lord said to him, ‘In what way?’ So he said, ‘**I will go out and be a lying spirit in the mouth of all his prophets.**’ And the Lord said, ‘You shall persuade *him*, and also prevail. Go out and do so.’

²³Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you.”

Nehemiah 9:29-31

“And testified against them,
That You might bring them back to Your law.
Yet they acted proudly,
And did not heed Your commandments,
But sinned against Your judgments,
‘Which if a man does, he shall live by them.’
And they shrugged their shoulders,
Stiffened their necks,
And would not hear.

³⁰ Yet for many years You had patience with them,
And testified against them **by Your Spirit in Your prophets.**
Yet they would not listen;
Therefore You gave them into the hand of the peoples of the lands.
³¹ Nevertheless in Your great mercy
You did not utterly consume them nor forsake them;
For You *are* God, gracious and merciful.

Ezekiel 37:13-15

“Then you shall know that I *am* the Lord, when I have opened your graves, O My people, and brought you up from your graves. ¹⁴ **I will put My Spirit in you, and you shall live,** and I will place you in your own land. Then you shall know that I, the Lord, have spoken *it* and performed *it*,” says the Lord.”

2 Samuel 23:1-2

“Now these *are* the last words of David.
Thus says David the son of Jesse;
Thus says the man raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
² **“The Spirit of the Lord spoke by me,
And His word was on my tongue.**

Acts 2:17-19

“And it shall come to pass in the last days, says God,
That **I will pour out of My Spirit on all flesh;**
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
¹⁸ And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.
¹⁹ I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.

Luke 1:67-68

“Now his father **Zacharias was filled with the Holy Spirit, and prophesied, saying:**
⁶⁸ “Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,

John 14:16-18

“And I will pray the Father, and He will give you another Helper, that He may abide with you forever— ¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for **He dwells with you and will be in you.** ¹⁸ I will not leave you orphans; I will come to you.

Matthew 10:19-20

“But when they deliver you up, **do not worry about how or what you should speak**. For it will be given to you in that hour what you should speak; ²⁰ **for it is not you who speak, but the Spirit of your Father who speaks in you.**

- These verses take me back to what Jesus said in John 12:49-50:

John 12:48-50

“He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day. ⁴⁹ **For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.** ⁵⁰ And I know that His command is everlasting life. Therefore, **whatever I speak, just as the Father has told Me, so I speak.**”

➡ Following is an extraordinary revelation!

John 14:19-21

“A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰ At that day you will know that **I am in My Father**, and you **in Me**, and **I in you**. ²¹ He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

John 15

“I am the true vine, and My Father is the vinedresser. ² Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. ³ You are already clean because of the word which I have spoken to you. ⁴ **Abide in Me, and I in you.** As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless **you abide in Me.**

⁵ “I am the vine, you *are* the branches. He who **abides in Me**, and I in him, bears much fruit; for without Me you can do nothing. ⁶ If anyone does not **abide in Me**, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. ⁷ If you **abide in Me**, and **My words abide in you**, you will ask what you desire, and it shall be done for you. ⁸ By this My Father is glorified, that you bear much fruit; so you will be My disciples.

- Jesus said He abides in the Father and the Father dwells (abides) in Him. The above verses are calling us to **abide in Them**.

John 14:23

“Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and **We** will come to him and make **Our** home with him.

John 17

“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ² as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³ And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴ I have glorified You on the earth. **I have finished the work which You have given Me to do.** ⁵ And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

⁶ “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. ⁷ Now they have known that all things which You have given Me are from You. ⁸ For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

⁹ “I pray for them. I do not pray for the world but for those whom You have given Me, for they are **Yours**. ¹⁰ And all **Mine** are **Yours**, and **Yours** are **Mine**, and I am glorified in them. ¹¹ Now I am no longer in the world, but these are in the world, and I come to **You. Holy Father**, keep through **Your name** those whom **You** have given Me, that they may be one as **We** are. ¹² While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. ¹³ But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. ¹⁴ I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. ¹⁵ I do not pray that You should take them out of the world, but that You should keep them from the evil one. ¹⁶ They are not of the world, just as I am not of the world. ¹⁷ Sanctify them by Your truth. Your word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

²⁰ “I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. ²² And the glory which **You** gave **Me** I have given them, that they may be one just as **We** are one ²³ **I** in them, and **You** in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

²⁴ “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. ²⁵ O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. ²⁶ And I have declared to them Your name, and will declare *it*, that **the love with which You loved Me may be in them, and I in them.**”

Though outwardly we are individuals, we who belong to Christ Jesus are called to be **one**; as Christ is **One** with the Father. Our calling reaches to the heights of being **one** with the Most High and our Lord and Savior Jesus Christ.

Those who have truly joined themselves to, and continually abide in Christ; who were once the children of Adam, are now the children of God. Being transformed into **One** in the Most High and in Jesus Christ by the Holy Spirit.

John 1:9-13 New International Version (NIV)

“The true light that gives light to everyone was coming into the world. ¹⁰ He was in the world, and though the world was made through him, the world did not recognize him. ¹¹ He came to that which was his own, but his own did not receive him. ¹² **Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—** ¹³ children born not of natural descent, nor of human decision or a husband’s will, but born of God.”

1 John 3:1-3

“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. ² **Beloved, now we are**

children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. ³ And **everyone who has this hope in Him purifies himself, just as He is pure.**

This is how those of us in Christ Jesus are meant to be:

Acts 2:44-47 New American Standard Bible (NASB)

“And all those who had believed **were together** and had **all things in common**; ⁴⁵ and they *began* selling their property and possessions and were **sharing them with all**, as anyone might have need. ⁴⁶ Day by day continuing **with one mind** in the temple, and **breaking bread from house to house**, they were **taking their meals together with gladness and sincerity of heart**, ⁴⁷ **praising God** and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

One – 1520 εις heis *hice* (including the neuter (etc.) hen); a primary numeral; **one**:-- (Translated in King James Version as) a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

Perfect – 5048 τελειωω teleioo *tel-i-o'-o* from τελειος - teleios **5046**; **to complete**, i.e. (literally) **accomplish**, or (figuratively) **consummate (in character)**:-- (Translated in King James Version as) consecrate, finish, fulfil, make) perfect.

5046 - τελειος teleios *tel'-i-os* from τελος - telos **5056**; **complete** (in various applications of **labor, growth, mental and moral character**, etc.); neuter (as noun, with 3588) **completeness**:-- (Translated in King James Version as) of full age, man, perfect.

5056 - τελος telos *tel'-os* from a primary tello (**to set out for a definite point or goal**); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state** (termination (literally, figuratively or indefinitely), **result** (immediate, ultimate or prophetic), purpose); specially, **an impost or levy (as paid)**:-- (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

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CONCLUSION

We began this study with the following questions:

1. Is Jesus Christ God?
2. Did Jesus claim to be the Most High God?
3. Is Jesus the Son of God?
4. What did Jesus mean by “I and My Father are one?”
5. Is Jesus both the Father and the Son?

I hope this study was helpful in your search for answers.

Now we have a few more things to think about:

1. Do you Love Jesus Christ?
2. Do you keep the commandments of Jesus Christ?
3. Are you abiding in Jesus Christ?
4. Are the Words of Jesus Christ abiding in you?
5. Do you want to be one in the Most High God and His Son Jesus Christ?

Did you notice that none of the above has to do with religion? It is all about relationship.

John 17:1-4

“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ²as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. ³**And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.** ⁴I have glorified You on the earth. I have finished the work which You have given Me to do.

If you have not taken the first step, but would like to do so, consider these words:

Acts 2:38-40

“Then Peter said to them, “**Repent** (turn from you sins to God), **and let every one of you be baptized** (immersed in water) **in the name of Jesus Christ for the remission** (pardon) **of sins; and you shall receive the gift of the Holy Spirit.** ³⁹ **For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”**

⁴⁰And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”