# I and the Father Are One

YHVH OUR ELOHIM, YHVH, ECHAD

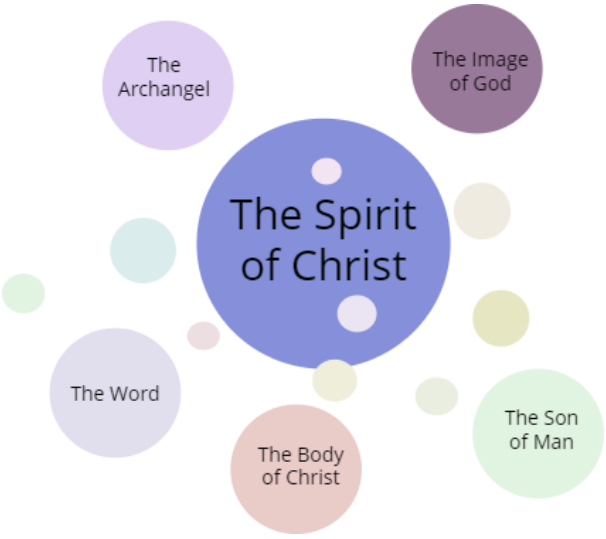
November 1, 2026

*The Shepherd of Hermas*, written between 85 and 145, said that Jesus Christ was the Spirit who was sent out in the beginning of creation: "The pre-existent Holy Spirit, which created the whole creation, God made to dwell in flesh that He desired" (Parable 5:6[5]).

Explaining Luke 1:35, Justin Martyr, in 150, wrote, "**It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God.**"[1]

In discussing "Pre-Nicene Theology," in his Book *Early Christian Doctrines,* the Trinitarian theologian J.N.D. Kelly said, "The all but unanimous exegetical tradition of Luke 1:35 equated 'the Holy Spirit' and 'the power of the Most High' . . . to Christ Who, pre-existing as spirit or Word, was to incarnate Himself in her womb."[2]

But, J.N.D. Kelly was incorrect in saying that the early Church believed in the "incarnation" of Christ as we understand by Latin theology. The early Church believed that Christ was the Spirit "who was manifest in the flesh."[3] *The Shepherd of Hermas* and the *Epistle of Barnabas* were two books written sometime before 150 and were included in the New Testament in the *Codex Sinaiticus* (325–360). Both Books explained that Christ was the Spirit "who was manifest in the flesh." In fact, the *Epistle of Barnabas* used the phrase "manifest in the flesh" seven times.




Manifest in the flesh means that the Spirit of Christ only "appeared" in the Son of Man. The Spirit did not cease to exist outside of the Son of Man. This is not the idea of incarnation, which says the Spirit turned into a man. In the first Chapter of Genesis, the Spirit of Christ was only "found in appearance as a man"[4] to create man after His image. Likewise, in the first Chapter of the New Testament, the same Spirit was only "found in appearance as a man" as Jesus Christ.

This idea was explained to us in the first Chapter of Revelation, where the Apostle John saw the Spirit of Christ appear and speak as "the Son of Man," as the image of the invisible God (the Ancient of Days), as the Archangel WHO IS LIKE GOD, and as the Sanctified Body of Christ of the end days (The Rider on the White Horse).

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[1] *First Apology*, Chapter 33

[2] J.N.D. Kelly, *Early Christian Doctrines*, 1958, 5th rev. ed., London, p. 144

[3] 1 Timothy 3:16

[4] Philippians 2:8

The truth that God was trying to show us was that the Spirit of Christ can manifest itself in many different ways **at the same time.** For example, the Spirit of Christ can appear as the man Jesus Christ and as the image of the invisible God, at the same time. This is because the Spirit of Christ was only "found in appearance as a man."

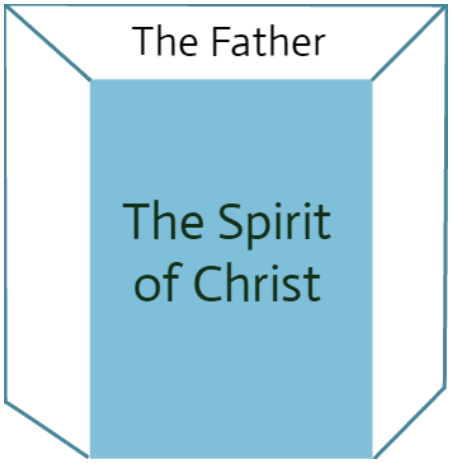
How was this original understanding of the Spirit of Christ lost?

After the Nicene Creed of 325, which began the Trinity doctrine, Emperor Constantine ordered the burning of books that opposed the Trinity doctrine.

Not only were books burned, but also key verses in the Bible were altered. One of the verses that was altered was 1 Timothy 3:16: "Who was manifest in the flesh." This was changed to read: "God was manifest in the flesh." Another significant verse that was changed was John 1:18, which called Christ the "only begotten God." This was changed to "only begotten Son."

There are also significant verses that have been changed by translators who believe in the Trinity. For example, God's introduction of Himself as "I WILL BE WHO I WILL BE" in Exodus 3:14 was changed to "I AM WHO I AM."

But perhaps the most significant verse that translators changed is John 1:1, which reads, "In the beginning was the Word, and the Word was with God, and **God was the Word**."




The Word was the Spirit who was first called "the Word" in Genesis 15:1. John's meaning of "the Word" was clearly understood by the Jewish people, before Christ was born.

In the beginning, God, or rather "ELOHIM" in Genesis 1:1, was Jesus Christ. ELOHIM is the plural form of God in Hebrew. Christ became an ELOHIM, because when one God (EL) speaks for another, there are two Gods who speak.

Jesus imitated the greatest commandment when He said, "I and the Father are one."[5] "Yihvah our ELOHIM (I), Yihvah (the Father), ECHAD (are one)."[6] In His defense, He told us that the word ELOHIM, in the Hebrew language, does not refer only to the Father, because even the Sons of God are called ELOHIM.

The Spirit of Christ was the "only begotten God" who appeared as the image of the invisible God and His speaker. He was the Word. He appeared as "the Messenger" or "Angel of Yihvah" to Jacob and He named

[5] John 10:30

[6] Deuteronomy 6:4

Jacob “Israel.” Jacob called the Messenger of God, his God, saying, “the God who has fed me all my life long to this day, the Angel who has redeemed me from all evil.”[7]

The Spirit of Christ was the Angel, or ELOHIM, who appeared to Moses at the burning bush. He was Yihvah (HE WILL BE) ELOHIM, whom God called “the ELOHIM of Jacob” (Israel). He was Israel’s promised Redeemer, of whom God said, “I will save them by Yihvah their ELOHIM.”[8]

The Spirit of Christ was “manifest in the flesh” when HE WILL BE became “I AM.” The man Jesus Christ became God’s only begotten Son when He was resurrected as the firstborn from the dead, “as it is written in second Psalm, You are My Son, Today I have begotten You.”[9] Because Jesus Christ was obedient, even to the cross, He was made our Lord. And when all things are made subject to Him, then He will be made subject to God, that God may be all in all.[10]

[7] Genesis 48:15–16

[8] Hosea 1:7

[9] Acts 13:33

[10] 1 Corinthians 15:28

## *Preface 2 - The Doctrine of Jesus Christ*

In Matthew's Gospel, we read that Jesus asked His disciples, "'who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.'"[11]

Peter's answer gave us a response that all Christians can agree with, but not all Christians agree about the identity of Jesus Christ in the Old Testament. Did Christ pre-exist? And if so, who was He?

Jesus answers that question in the Gospel of John.

In John Chapter 5, the Jews wanted to kill Jesus, because He claimed that God was His Father, making Himself equal to God. But Jesus answered them, saying He was not equal to God, but rather He was "the image of the invisible God"; "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."[12]

He said to them, "You have neither heard His voice at any time, nor seen His form."[13]

His implied message was that He was the one they heard speak as God, and the one who appeared to them as God. He was the image of the invisible God, and the speaker of His words; He was "The Word" in the Old Testament.

In John Chapter 8, Jesus made a surprising statement to the Jews: "Unless you believe that 'I AM,' you will die in your sins."[14]

When the Jews questioned Him, saying, "who are you," He explained the meaning of "I AM": "When you lift up the Son of Man, then you will know that I AM, and that I do nothing of Myself;
but as the Father taught Me, I speak these things."[15]

Jesus gave them three significant truths:

- He was "HE WILL BE ELOHIM" the Angel or "Messenger of God" who appeared to Moses, their promised King and Redeemer,
- He was "the express image of the invisible God"—"I do nothing of Myself"—and
- He was "the Word," He speaks the words of God—"as the Father taught Me, I speak these things."

Finally, when Jesus said, "before Abraham was I am (I exist)," [16] the Jews took up stones to kill Him.

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[11] Matthew 16:15-16

[12] John 5:19

[13] John 5:37

[14] John 8:24

[15] John 8:28

[16] John 8:58

In John Chapter 10, Jesus said to them, "I and the Father are one."[17] Here, He imitated the wording of the greatest commandment, the "Shema," recited daily by the Jewish people:

Sh'ma, Yisrael, Adonai Eloheinu, Adonai, Ecḥad
Hear, O Israel: Yihvah our Elohim ("I"), Yihvah ("the Father"), are one.

Jesus had already told the Jews that He was "I AM"—and now He was hinting that He was "Yihvah (HE WILL BE) ELOHIM." He was the ELOHIM who appeared as the image of the invisible God to Abraham, Isaac, and Jacob, as a man, and as an Angel.

In John 14:9, Jesus said to Phillip, "he who has seen Me, has seen the Father," declaring Himself to be the image of the invisible God. After He resurrected, Thomas said to him, "my Lord and my God," recognizing Jesus as the ELOHIM of Israel. This was the climax of John's Gospel that began with "in the beginning God was the Word."

[17] John 10:30

## *Preface 3 - The Doctrine of the Apostles*

Our understanding of the truth must be based entirely on the teachings of Christ and the Apostles.

The Apostle John wrote, "We are of God. He who knows God hears us, he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error."[18]

Our understanding of the truth must agree with the Apostolic Church, and those of the Apostolic Church age. After the departure of the Spirit of truth, different teachings, which claimed to be based on the Bible, sprang up.

There are several key verses that explain the understanding of the Apostles.

Our first responsibility in reading these verses is to understand the obvious meaning of what is written, and not to try and twist the obvious to suit our own theory. Even as Peter wrote, "Knowing this first, that no prophecy of Scripture is of any private interpretation."[19]

| Bible Passages | Biblical Truth |
|---|---|
| "WHO was manifest in the flesh."[20] | The Spirit of Christ, without gender, being "WHO," was manifest in the flesh (not "incarnated" as explained by Latin theology). |
| "There is one God, the Father."[21] | The Son is not God. |
| "He is the image of the invisible God."[22] | Christ is not the one true God. He is the image of the invisible God. |
| "He is the firstborn of all creation,"[23] "the only begotten God,"[24] "the beginning of the creation of God."[25] | Christ is not self-existing; He was the firstborn of the one true God, and Father of all. |
| "He has spoken to us through His Son . . . through whom He also created the worlds."[26] | Through Christ, the Son, all things were created. |

[18] 1 John 4:6

[19] 2 Peter 1:20

[20] 1 Timothy3:16

[21] 1 Corinthians 8:6

[22] Colossians 1:15; Hebrews 1:3

[23] Colossians 1:15

[24] John 1:18

[25] Revelation 3:14

[26] Hebrews 1:2; Colossians 1:16

| | |
|---|---|
| "Let Us make man in Our image."[27] "He chose us from the foundation of the world."[28] "You were predestined to be conformed to the image of His Son."[29] | Most readily see the connection between these three verses. God and His image were one, but yet two distinct spiritual beings, who created the world. |
| "No one has seen God at any time."[30]<br><br>"You have neither heard His voice at any time, nor seen His form."[31] | The one who appeared to Abraham and Isaac and Jacob was not the invisible God. (But rather we know it was His image, Jesus Christ.) |
| "I, Yihvah (HE WILL BE), appeared to Abraham and Isaac and Jacob as God Almighty, but by My Name Yihvah I was not known to them."[32] | Abraham, Isaac, and Jacob knew the name of God was Yihvah, but they did not know the name of His Messenger, who "appeared to them" as "God Almighty." |
| "Moreover . . . you shall say to the children of Israel, 'HE WILL BE the ELOHIM of your fathers . . . has sent me to you.'"[33] | The Spirit of Christ, the Angel of Yihvah who appeared to Abraham, Isaac, and Jacob, was the ELOHIM whose name God revealed as Yihvah—"HE WILL BE the ELOHIM of your fathers." |
| "In the beginning was the Word."[34]<br><br>"He has spoken to us through His Son through whom He also created the worlds."[35] | God speaks to us through Christ. God also spoke the worlds into existence through Christ.<br><br>Once we understand that Christ was the one who appeared to Abraham, and Isaac and Jacob, and Moses, it will be easy for us to understand that Christ was God's spokesman in the Old Testament. Hence, He is described by John as "The Word" whereas Paul called Him the "image of the invisible God." |

[27] Genesis 1:26

[28] Ephesians 1:4

[29] Romans 8:29

[30] John 1:18; 1 John 4:12

[31] John 5:37

[32] Exodus 6:2–3

[33] Exodus 3:15

[34] John 1:1

[35] Hebrews 1:2

| | |
|---|---|
| "The Word was with God and **God was the Word**—the only begotten God."[36] | Because of the influence of the Trinity doctrine on translation, the expression "only begotten God" in John 1:18 was replaced by "only begotten Son." They also changed the order of the phrase "God was the Word," which tells us ELOHIM in Genesis 1:1 was Jesus Christ.<br><br>In Appendix 1, we will discuss the effect of the Trinity doctrine on the translation of key verses in the Bible that help us to understand the truth of the Apostolic message. |
| "You are a high priest forever according to the order of Melchizedek."[37] | Christ will always be the mediator between God and man. Even after the Lord's day. |
| "This is eternal life that they would believe in You, the one true God, and Jesus Christ whom You have sent."[38] | In the Gospel of John, Jesus Christ is called "the only begotten God," but the Father is called "the one true God." |

[36] John 1:1 and 1:18

[37] Hebrews 7:17

[38] John 17:3; 1 John 5:20

## *Preface 4 - The Explanation of God*

The Spirit of Christ (Yihvah our ELOHIM) and God (Yihvah) came together as one in the Old Testament. "Yihvah our ELOHIM, Yihvah, is one." The Father was "the LORD" in the Old Testament. He spoke through the Spirit of Christ.

God will be the LORD again after the LORD's Day, and will again speak to us directly through Christ, so that we will not be able to distinguish the invisible God from the Spirit of Christ. They will be one.

God explained His relationship with Christ in the Old Testament:

- through His interaction with Moses, where He made Moses an "Elohim" to Pharaoh, and
- through the expression "the First and the Last" in Isaiah, used by John in Revelation.

| Bible Passages | Biblical Truth |
|---|---|
| In Chapter 7, we will see how Moses spoke the words of the invisible God to Pharaoh. Moses became as "ELOHIM" to Pharaoh: "See, I have made you as ELOHIM to Pharaoh, and Aaron your brother shall be your prophet."[39] | The phrase for God, ELOHIM, is actually masculine plural.<br><br>The expression ELOHIM can refer to any divine beings, or even "Sons of God" as Jesus said, "does it not say in your law, I said you are gods."[40]<br><br>We will see, in a moment, why ELOHIM is plural, yet is one. The Spirit of Christ, "the Word," spoke for the invisible God. |
| "Thus says Yihvah (HE WILL BE), the **King of Israel,**<br>and **Redeemer,** Yihvah (HE WILL BE) **of Hosts**,<br>'I am the First, and I am the Last,<br>Besides Me, there is no God (ELOHIM) . . . "[41] | "HE WILL BE" refers to the **Redeemer**, and **King of the Jews** as written above the cross, so Jesus said, "when you lift up the Son of Man, you will know that I AM."[42] Christ, "HE WILL BE," was "**the Lord of Hosts**" or Armies, who appeared to Joshua, as the "Commander of the Lord's Army."<br><br>All things were created through and by Christ, meaning that the invisible God spoke through and by Christ. |

[39] Exodus 7:1

[40] John 10:34

[41] Isaiah 44:6

[42] John 8:28

| | |
|---|---|
| | The Spirit of Christ was “the Word” (ELOHIM) who spoke as the invisible God, saying, “I am the First and, I am the Last.” For God is the LORD before, and after Christ. Christ was made our Lord after He endured the cross.<br><br>In Revelation, we find, in the Lord’s Day, the invisible God will speak through the Spirit of Christ again, saying, “I am the First and the Last.” |

Throughout the history of the Christian faith, there have been four prevalent explanations of the relationship between Christ and God. We can see the evidence of the time period when they first arose.

| | |
|---|---|
| **Apostolic Theology**<br><br>Christ from the beginning has been the image of the invisible God, and the Word, who speaks for the invisible God. | "His firstborn Word, the eldest of His angels, as the great Archangel of many names; for He is called, the authority, and the name of God, and the Word, and man according to image . . ."<br><br>Philo, Jewish Theologian, *On the Confusion of Tongues*, XXVIII, A.D. 30<br><br>"But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race."<br><br>Justin Martyr, *First Apology*, Ch 63, A.D. 150 |
| **Modalism**<br><br>God plays the role of the Father, Son, and holy spirit.<br><br>Noetus (approx. 180–190) was the first Modalism teacher, according to Hippolytus of Rome. Praxeas preached this doctrine in Rome about 190–200 | "Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father."<br><br>Tertullian, *Against Praxeas*, A.D. 190–200 |
| **The Trinity (A.D. 381)**<br><br>The Father, Son, and holy spirit are three distinct persons who form a Godhead. | "When I think of any of the three I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me."<br><br>Gregory of Narzianzus<br>The Trinitarian Theologian, A.D. 381 |
| **Unitarianism (1556)**<br><br>Christ did not preexist. There is one God, the Father. | Jesus Christ began his life when he was born as a human.<br><br>Fausto Sozzini, 1594, Poland |

**The Image of the Invisible God –** Christ, was the one who was seen by Abraham, Isaac, and Jacob. He was seen as an Angel by Moses at the burning bush. He appeared sometimes as a man, sometimes as an Angel, etc.

**The Word** – the speaker for the invisible God throughout the Old Testament, who spoke to Abraham, Isaac, and Jacob, and Moses when He appeared to them. This expression was used throughout the Old Testament and the Targumim.

**The one true God** – the invisible God, the Father.

**The only begotten[43] God** – Christ was "the firstborn of all creation," "the beginning of the creation of God." He was not the one true God, but considered Himself as any "Son of God," being subject to the Father (John 5:19; 8:28; 10:34).

**ELOHIM** – masculine plural of El, the speaker for the invisible God. Moses became "ELOHIM to Pharaoh," the speaker for the invisible God when he spoke God's words to Pharaoh.

The correct understanding is that Christ as "the Word" is speaking, but the true speaker is the invisible God. The invisible God is one with His image, Jesus Christ. "Hear O Israel, Yihvah our ELOHIM, Yihvah, is one."

**Yihvah ELOHIM** – the name God gave Christ, His Image, in Exodus 3:15, has the same meaning as ELOHIM, but with the description Yihvah, being "the Name" of ELOHIM.

**Yihvah** – meaning "HE WILL BE" – the short form of Yihvah ELOHIM, and the shared name of Christ and God.

**I WILL BE, or EHYEH** – the first-person form of Yihvah, HE WILL BE.

**Holy Spirit or holy spirit** – this is the anointing on the prophets and saints. It is described with feminine pronouns in the Hebrew Old Testament, and was identified by the verb, "rest."

**Spirit** – throughout the Bible, the expression "spirit" without the article, describes the anointing of the holy spirit. Before the Day of Pentecost, "spirit" describes the anointing of the Spirit of Christ and the spirit of God on Christ. After Pentecost, "spirit" describes the anointing of "the spirit of truth."

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[43] From *Thayer's Greek-English Lexicon of the New Testament*, monogenesis (only begotten) is only found in Greek literature, as used for "sons or daughters" (viewed in relation to their parents), Hesiod *Theog*. 426, 448; Herodotus 7, 221; Plato, *Critias* 113 d.; Josephus, *Antiquities* 1, 13, 1; 2, 7, 4; and throughout the Bible.

**The Spirit** – the expression "the Spirit" describes the spirit of God on Christ as an anointing, or the Spirit of Christ as the spirit of a person or being. In the Old Testament, the Hebrew "ha-ruah" הרוח and the Aramaic רוחא, only describes a Spirit as a being.

**The spirit of prophecy from before the Lord** – from Daniel 7:9-10, a "river of fire from before Him." In Targum Jonathan, the spirit of prophecy from before the Lord describes the spirit of God in the prophets, and Christ.

**My Spirit and Your Spirit** – because God Himself is Spirit, the expression "My Spirit" can refer to His Own Spirit, or a Spirit that God sends out.

**The Lord** – in the Old Testament, "the Lord" was God. After Christ resurrected, He became "the Lord." On "the Lord's Day" God will become the Lord once again.

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# 1 The Battle in the Spiritual World


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## 1.1 The Spirit of Christ and the Spirt of the Antichrist

### 1.1.1 The Truth is in the Bible

The spiritual world is invisible, and the battle in the spiritual world can only be understood in the Bible. We cannot refer to folklore or legends. In the fourth century, the Catholic Church created all kinds of tales about the existence of thousands of Archangels, and Mary in heaven interceding for men. All these stories are entirely fictional.

We must carefully study the Bible to understand the truth about the spiritual world. The descriptions of Spirits and Angels in the Bible explain the relationships of God, Christ, and Satan. We cannot even begin to understand how the Spirit of Christ was manifest as the image of the invisible God, and as an Angel, and as the Son of Man, unless we properly understand the spiritual world. Otherwise, we will only have an understanding of Christ and God that is based on human imagination.

### 1.1.2 Through Christ, all things were created

From Genesis 1:1 to 2:1, we find the account of all creation, which includes the creation of "the heavenly host," the "ministering spirits." Unfortunately, this creation also included Satan, the Spirit of the Antichrist, along with all the Spirits who followed him. In Colossians 1:16, the Apostle Paul wrote: "all powers and principalities" were created "by" ἐν Christ.

When Paul said all things were created "**by Christ**," he meant that "God" in Genesis 1:1 was Christ. The Apostle John brought us the same message, which we will explain in Chapter 2 (In the Beginning, ELOHIM was the Word).

Paul clarified his statement in Colossians 1:16 to say that all things were created **"through" διὰ Christ**, as did John, in John 1:3, saying, "all things were made through δι'Him."

The Spirit of Christ was "the only begotten God," the Spirit God sent out in the beginning of creation, to act as His "Word" (His speaker), and His image. The expression "the Word," found in John's Gospel, was used extensively to describe the Spirit of Christ in the Jewish Targum. When John used the expression "the Word," his Jewish readers understood his meaning precisely.

The Spirit of Christ was "the beginning of the creation of God."[44]

The presence of Christ, as the speaker for God in creation, is most famously shown by the statement "Let Us make man in Our image," in Genesis 1:26, which we discuss in Chapter 3.

### 1.1.3 The Armies of Heaven

In Genesis 2:1, we find the completion of God's creation: "Thus the heavens and the earth were completed, **and all their armies** :צְבָאָם."

You may not recognize the word "**armies**" in your Bible, because most Bibles do not faithfully translate this word. However, this Hebrew word "tsaba" has no meaning other than "armies." You can easily verify this for yourself, by looking at the online interlinear Bible. Translators have only changed the translation of this word when it is used to describe the "armies of heaven."

In the Bible, there is a strong comparison of the "armies of heaven," to the stars of heaven, **as if the stars were actually Spirits in the sky**. We normally think of Spirits as angels. Angels are just the visible form of Spirits, which have no real visible form, and only appear to us as angels. The original meaning of the word Angel is "messenger."

The first comparison of angels to stars was made in Deuteronomy 4:19 (and 17:3): "Take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the stars, **all the armies of heaven,** you feel driven to worship them and serve them."

Here the stars are called the "armies of heaven." Throughout the Bible, stars are metaphorical of angels or Spirits (see Isaiah 14:13; Daniel 8:10; Revelation 1:16, 20; 2:26; 8:11 ,9:1; 12:1, 4; and 22:16.)

### 1.1.4 The Spiritual Battle began in the Garden of Eden

The battle for men's souls began in the Garden of Eden: "her Seed shall bruise your head,

[44] Revelation 3:14

and you shall bruise His heel" (Genesis 3:15; Revelation 12:9). Here we first met the Spirit of the Antichrist, who is Satan, the "lawless one," who spoke to Eve, saying, "did God really say that you shall not eat from any tree of the garden?"[45]

Here, in this first Chapter, we will give a brief overview of the battle for men's souls, in the spiritual world described by the Bible. We will also introduce the content of the next 34 Chapters.

### 1.1.5 The Victory of the Spirit of Christ over the Spirit of the Antichrist

The Spirit of the Antichrist, Satan, was called the "star of the Morning," the brightest of the stars.

But Christ overcame Satan, "the Ruler of this World," and then called Himself "**the Bright Morning Star"** in the second and last Chapters of Revelation.

The Spirit of Christ was the "Captain of the Armies" of the Angels of Israel in the Old Testament (Joshua 5:14–15; Daniel 8:11). In the Old Testament, He was only "one of the chief Captains of the Angels" (Daniel 10:13, 21). The opposing Nations, like Greece and Persia, also had their "Captains of Angels" (Daniel 10:20). The most powerful of these opposing Angels was the "Ruler of the People to come" (Daniel 9:26), who was Satan.

After Christ was crucified, God made Him the Lord of heaven and earth. The Spirit of Christ became the Ruler of all the Angels, **the Archangel** (Daniel 8:10; 12:1), and Satan was cast down from heaven, as we read in Revelation 12:7–10.

The Bible is a story of the battle of the Spirit of Christ, and the Spirit of the Antichrist. This story begins in Genesis and ends in Revelation, when Christ finally declares Himself to be the Bright and Morning star, as the victor over Satan.

[45] Genesis 3:1

## 1.2 Understanding Spirits

### 1.2.1 A Spirit is not just a force

Many presume that a Spirit is only some kind of a "force," but in fact a Spirit is a being. A good passage to help us understand Spirits is 1 Kings 22:19–23 (2 Chronicles 18:18–22):

> Then Micaiah said, "Therefore hear the word of the Lord: I saw Yihvah sitting on His throne, and all **the host of heaven standing by**, on His right hand and on His left. And Yihvah said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner. Then a **Spirit came forward** and stood before the Lord, and said, 'I will persuade him.' Yihvah 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**.'"

Here we can see the "host of heaven," which is all the Spirits or angels, and one of them says that he will be a lying Spirit in the mouth of all his prophets. From this, we understand that one Spirit can be in many places: "in the mouth of all his prophets." The Spirit of Christ was also in all the prophets, and spoke through them in the Old Testament (1 Peter 1:11). The Spirit of Christ was "the Word." We can see an example of this in Numbers 11:25:

> Then Yihvah came down in the cloud, and spoke to him (Moses), and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again.

From this verse, we can see that the Spirit on Moses, was also on all the elders (see Chapter 8).

### 1.2.2 The Spirit of Christ was one of many Spirits of God

John told us to "test the Spirits, whether they are of God, for many false prophets have gone into the world."[46] The Angel of God called Himself a prophet in Revelation 22:9. The

[46] 1 John 4:1

correct translation of this verse reads: "I am a fellow servant of yours and of your brethren the prophets." The Spirits manifest themselves through "prophets" and "angels." The Spirit of Christ was only one of many Spirits of God.

Some Spirits, as Zechariah described, are black horses. There are also "strong steeds that . . . walk to and fro throughout the earth." In Chapter 1 of Zechariah, we see "red, sorrel, and white horses" that patrol the earth. In Chapter 4, we find "seven . . . the eyes of the Lord which range to and fro from the earth." **These are the Seven Spirits of God**, described in Revelation 5:6, who are "sent out into all the earth." These Spirits are manifest as "Messengers" or "Angels" who are the horse Riders, and are presumably the Seven Messengers to the Seven Churches. These seven Spirits of God may represent the complete number of the Spirits of God, because the number seven usually signifies completeness.

There are many Spirits of God. The Spirit of Christ was the firstborn.

### 1.2.3 What is the difference between a Spirit of God and God's Spirit?

Sometimes it is difficult to determine when the Bible is speaking of God's own spirit, or a Spirit sent by God. In Genesis 6:3, God speaks of His "breath" or "wind" as the "breath of life," which is translated "My Spirit." In Zechariah 4:6, the phrase "not by power, not by might, but by My Spirit," refers to the Spirit of Christ, called "His Spirit" in Zechariah 7:12. The Targum of Zechariah translates this verse as, "Not by strength and not by might, but through my Word, says the Lord of Hosts." In Zechariah 6:8, God spoke of His holy spirit in the end times, when He said, "See, those (white horses) who go toward the north country have given rest to My spirit in the north country."

**How can we distinguish a Spirit of God, from God Himself?** For God is spirit. When God says, "My spirit" He can be referring to own spirit, or a Spirit He has sent out, a Spirit of God.

The answer is in the Book of Zechariah. The Seven Spirits of God, depicted as Horses, are manifested in visible form as Riders, which are Angels or Messengers. But we know that no one has seen God at any time. If a Spirit of God manifests itself as an Angel or Messenger, then that Spirit is obviously a created Spirit who "serves" God. In contrast, the spirit of truth poured out on the Day of Pentecost never manifests itself in visible form, because it is the spirit of God Himself.

There are two tests to determine whether God is speaking of His "own spirit":

- Does the Spirit submit to God? If so, it is another being.
- Does the Spirit manifest itself in visible form? For no one has seen God.

### 1.2.4 Christ recognized that He was not equal to God

Satan desired to be as great as the Most High. But, the Spirit of Christ, who was in the form of God, "did not regard equality with God as something to be grasped." He emptied Himself, and became as a man (Philippians 2:6–7).

This was the difference between the attitude of Christ and the Antichrist.

Paul then went on to say that the Spirit of Christ was only "found in appearance as a man."[47] The Spirit of Christ was "manifest in the flesh."

Christ's identification as "the Son of man" has two significant biblical messages. This expression was first used in Numbers 23:19, where we learn that a "Son of Man" is someone who is less than God:

> God is not a man, that He should lie,
> Nor a son of man, that He should repent.

Jesus Christ Himself said, "Why do you call Me good? No one is good except God alone,"[48] meaning that only God is inherently good. God does not need to obey anyone, or imitate anyone, in order to be perfect. But Christ overcame temptation through His obedience and imitation of God.

## 1.3 The Manifestations of the Spirit of Christ

### 1.3.1 The Spirit of Christ appeared as the Visible God

Satan wanted to exalt himself as high as God, and said in his heart, "I will ascend above the heights of the clouds, I will be like the Most High" (Isaiah 14:14).

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[47] Philippians 2:8

[48] Mark 10:18

The Most High is "the invisible God." He is "above the heights of the clouds."

A famous[49] verse demonstrating the existence of the Most High God is Genesis 19:24:

> Then Yihvah rained brimstone and fire on Sodom and Gomorrah,
> from Yihvah out of the heavens.

The first Yihvah in this verse is the ELOHIM who spoke with Abraham. The second Yihvah is the invisible God in the heavens. It is most remarkable that the invisible God repeated this story from His own perspective in Amos 4:11, **and called the first Yihvah "ELOHIM."** (See Chapter 4.)

The Spirit of Christ was "the image of the invisible God," as "ELOHIM." He was God's "Messenger" who spoke "for God," leading people to believe that He was God. He normally did not introduce Himself as a "Messenger," and so people thought He was the Almighty God.

### 1.3.2 The Spirit of Christ appeared as the Messenger of Yihvah

There are many Angels in the Bible.

But only one Angel is called "the Angel of Yihvah," the Angel of the Lord, because the invisible God has only one speaker: "No one knows the Father but the Son."[50]

This truth is related in several ways:

i. In the first seven Books of the Bible, we find 50 uses of the Hebrew word "Malak," Messenger, and it is only used to describe the Spirit of Christ. We prove this in Chapter 5 (The Messenger of Yihvah). There, we show that:
   - He was called ELOHIM, and Yihvah;
   - He spoke as someone who was not God; and
   - He spoke as God. He was "the Word. "We will especially notice some occasions when the Messenger spoke as Himself in one sentence and then as God in the next. The most startling being His words to Gideon:

[49] This verse was noted in 150, by Justin Martyr, DWT Chapter 56; Irenaeus 180; Tertullian 200; Ignatius 250; and Cyprian 253

50 Matthew 11:27

**"Certainly I WILL BE with you."** These were His words to Moses at the burning bush.

ii. The Angel of Yihvah is the only Angel whose features are described. This is useful in identifying the Spirit of Christ, as the Angel, in the Books of Daniel and Ezekiel and Revelation.

iii. In Zechariah, the phrase "the Angel who spoke with me" was used 11 times, to identify the Angel as the Angel of Yihvah. This is revealed to us in Chapter 1, verses 12 to 14. But to understand this passage, we first need to know that the Angel of Yihvah is the Speaker for the invisible God.

iv. God told us that "His Angel"—"My Angel" (the Angel of Yihvah)—directed John throughout the Book of Revelation. And all the clues reveal that the Angel who appears with different descriptions is the Spirit of Christ. This is like the mystery in the Book of Zechariah, of "the Angel who spoke with me."

In Chapter 1 of Revelation, the Angel of God spoke as the Angel, and as God, and as the Son of Man. This proved to us that the Spirit of Christ was the Spirit of the man Jesus Christ.

The words of the Angel are very revealing. In the last Chapter of Revelation, the Angel of God spoke **as God**, saying, "I, Jesus, sent My Angel."

v. In the Book of Daniel, the Angel of Yihvah was called "Mighty God." Daniel heard a voice "between the banks of Ulai, who called and said," גבריאל (Mighty God), make this man understand the vision" (Daniel 8:16). Then in Daniel 9:21 said, "the man גבריאל Mighty God ... whom I had first seen, reached me about the time of the evening offering." The expression גבריאל "Mighty God" became the name Gabriel. This fulfilled the prophecy of Isaiah 9:6, "and His name shall be called ... Mighty God." He later appeared to Zacharias, saying, "I am Mighty God (Gabriel) who stands before (Almighty) God" (Luke 1:19). In order to recognize the name "Mighty God" you need to read the original Hebrew letters, and not the phonetic sounding as "Gabriel."

vi. In Daniel 10:21, and 12:1, the same Angel was called ONE WHO IS LIKE GOD, "an Image of the Invisible God." This was transliterated as "Michael."

This identification of the Angel of Yihvah is useful to prove these truths of the Bible:

- Christ pre-existed as the Word and Image of the invisible God.
- The Spirit of Christ was only "manifest in the flesh" in Christ. Because Christ is a Spirit, He can be in many places at the same time. In Revelation, we will see that the Spirit of Christ appears as the Angel, as the Image of the Invisible God, and as the man Christ Jesus, all in the same moment.
- Paul said, "When all things are made subject to Christ, then Christ will be made subject to God that God may be all in all."[51] The Angel of God demonstrated this in Revelation 22:9, when He told John not to worship Him, but only to worship God. We will discuss this in Chapter 33.

### 1.3.3 The God of Abraham, and Isaac, and Jacob

The **invisible God** made **the visible God**, the Messenger, the God of Jacob. In Genesis 35:1, God told Jacob to make an altar to the God "who appeared to Him" using the Hebrew word "RAAH," (רָאָה) which means "see." The Hebrew word "**RAAH**," especially its form "WAYYERA" (וַיֵּרָא) —"And appeared"—is used on several occasions to emphasize the ELOHIM that people "saw." We find the expression WAYYERA in Genesis 12:7; 17:1; 18:1; 26:2, 26:24; 35:9, and most notably in Exodus 3:2, where God, in verse 16 called the Messenger who "appeared" to Moses "the ELOHIM of Abraham, Isaac, and Jacob." The word "RAAH" is a kind of code word in the Old Testament that identifies **the visible God** as Christ. After the Messenger was named Yihvah at the burning bush, the Messenger said to Moses, "I, Yihvah, **appeared (WAERA)** to Abraham, and Isaac, and Jacob as "God Almighty" but by My Name Yihvah, I was not known to them."[52] Through this statement, the Messenger told us that He was always the image of the invisible God to people, because Abraham, Isaac, and Jacob did know that the name of the invisible God was Yihvah. But they did not know the name of the Messenger.

In our Chapter 7 (The Messenger appears to Moses), **we will show that the name of the Messenger was revealed as Yihvah at the burning bush**, as "Yihvah, the ELOHIM of our fathers." Indeed, it was the Angel who was named Yihvah. The name of Yihvah was already known as the name of the invisible God. But God differentiated His own name as Yihvah (HE WILL BE) from the name of the Messenger as Yihvah (HE WILL BE), by saying, "this

[51] 1 Corinthians 15:28

[52] Exodus 6:2–3

is My Name Forever." The Messenger became "I AM" when He appeared as Israel's Redeemer.

Today, the Jewish people can no longer see this. But the early Israelites knew there were two Yihvahs, as we shall show in Chapter 6. The early Israelites called their Messenger "ELOHIM," even though they knew He was only the Messenger of the invisible God.

### 1.3.4 Yihvah our ELOHIM, Yihvah, ECHAD

HE WILL BE of the Armies is with us;
The ELOHIM of Jacob is our refuge.

Psalms 46:7

You may be wondering how the people of Israel could worship the Messenger as their ELOHIM, after God told them not to worship Angels in **Deuteronomy 4.**

Moses' words of comfort came in **Deuteronomy 6**: "Hear O Israel (Jacob): Yihvah our ELOHIM (the Spirit of Christ), Yihvah (the Father), ECHAD (is one), (therefore) you shall love Yihvah your ELOHIM will all your heart, all your soul and all your strength."[53]

Moses said that the Messenger and the invisible God were ECHAD. They came together as "one unit," as we can understand from the first four uses of ECHAD in Genesis 1:5; 1:9; 2:24; and 11:6:

- the morning and evening (ECHAD) one day;
- gathered into (ECHAD) one place;
- they shall become (ECHAD) one flesh; and
- they are (ECHAD) one people.

We will explain the oneness of Christ and God in more detail in Chapter 10 (Yihvah our ELOHIM, Yihvah, ECHAD), and in Chapter 27 (I and the Father are one). In Chapter 10, we will look at some beautiful verses of Isaiah, which show Christ and God as two separate beings, two separate Yihvahs, **one who spoke for the other**. The evidence of Christ as the speaker continued, which we shall describe in Chapter 11 (You have neither heard His voice nor seen His form).

[53] Deuteronomy 6:4–5

The understanding of the two Yihvahs as "one unit" allowed the Israelites to call their God "Father" and "Almighty" and "Most High." The invisible God and His image became indistinguishable when the Messenger stopped appearing. The invisible God and His image not only shared the name of Yihvah, but **even the name: Yihvah of the ARMIES** (of the Angels)! In Zechariah 1:12, the Angel of Yihvah, who is the Yihvah of the Armies, **prayed to the invisible God, calling Him "Yihvah of the ARMIES (of the Angels)."** Zechariah said that again in the LORD's Day, it shall be "the LORD one and His name one."[54]

### 1.3.5 The Names of God and His Messenger

In Chapter 12, we look at God's statement, "I WILL BE WHO I WILL BE." God has no Father, and can take on any name He likes. In the Old Testament, He shared the name of "HE WILL BE" with Christ. In the New Testament, Christ and God share the name, "He WILL SAVE," which is Jesus in Greek. But through many expressions, God also distinguishes Himself from Christ, as we shall see in Chapter 13 (WHO IS, WHO WAS and WHO IS TO COME).

God showed His humor for Israel's forgetfulness of the name, "HE WILL BE." God said, "I will save them by HE WILL BE their ELOHIM." This is our topic of Chapter 17. In Chapter 23 (My Lord and my God), we will see the response of Jesus' disciples, when they realize that Christ was their ELOHIM.

Of course, "HE WILL BE" was not the real name of God, or His image. The Old Testament prophets hinted at God's real name, which we will study in Chapter 14 (Prophesies of the Name of the Father). The true name of God was revealed by Christ and His Apostles (Chapter 22 – The Name of the Father is Revealed).

In Chapter 13, we will look at a very famous expression from Isaiah 44:6: "I am the first and the last, **besides Me there is no God**." This expression identifies the Spirit of Christ as **the Word**, the speaker for the invisible God, in the Book of Revelation. In the LORD's Day, when Christ returns, "it shall be Yihvah one and His name one,"[55] meaning God and Christ will become as "one unit" again: The Spirit of Christ will be once again "**the Word**" and God's Image, just as in the Old Testament.

[54] Zechariah 14:9

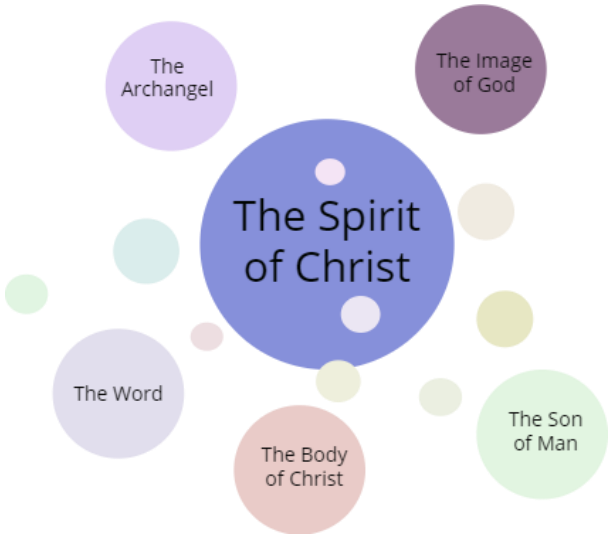
[55] Zechariah 14:9

### 1.3.6 The Spirit of Christ was Manifest in the flesh

The expression "Son of Man" refers to Christ's dual nature as a man and as the Spirit "who was manifest in the flesh," which we will discuss in Chapters 18–20.
Paul called this a "great mystery."[56] How could the Spirit of Christ remain active as the Holy Spirit, while being manifest in the flesh in the man Christ Jesus?

How can we understand "manifest in the flesh?"

- Revelation Chapter 1 helps us. In our Chapter 31 (The LORD's Day), we will see the Spirit of Christ appearing in all of the manifestations of the Spirit **at the same time**. He appears as the Son of man, who comes toward the Ancient of Days, but He also plays the part of the Ancient of Days! The Spirit of Christ appears as the Son of man, the Archangel (WHO IS LIKE GOD), the image of the invisible God (the Ancient of Days), and the Body of Christ (the Rider on the White Horse), **all at the same time**.




- In Revelation 4 and 5, we will see the Lamb appear beside God on the throne. In Revelation 10, John proved that the appearance of both God and the Lamb were a manifestation of the Spirit of Christ. We will discuss this in Chapter 32 (The Angel of Revelation).

  The man Christ Jesus was the first to be called a Son of God when He was baptized, and the Spirit of God justified Him (1 Timothy 3:16). Justification is the right to be called a child of God. None of us really inherit our sonship until we overcome (Revelation 21:7). Christ became "the only begotten Son" when He was "born" as a new spiritual being **when He resurrected**. This was the message of the prophets and the Apostle Paul: "God has fulfilled this promise . . . **in that He raised up Jesus**, as it is also written in the second Psalm: 'You are My Son, today I have begotten You.'"

[56] 1 Timothy 3:16

We will discuss this in more detail in Chapter 21 (the only Begotten Son).

## 1.4 The Corruption and Restoration of the Truth

### 1.4.1 The Spirit of the Antichrist came from the Four Winds of Heaven

Satan thought he could stop the work of Christ by crucifying Him. Before He was crucified, Jesus said to His disciples, "I will not speak with you much longer, for the Ruler of this world is coming."[57]

Jesus called Satan the "Ruler of the People to come" as prophesied in Daniel 9:26.

Satan was the spirit that came **out of the four Spirits of heaven in Daniel 7:2 and 8:8–9**. Wind and Spirit are the same Hebrew word, Ruah. This expression is used metaphorically in the Old Testament to show the interaction of the spiritual and natural world.

Daniel prophesied that Satan would crucify Christ, the Messiah shall be "cut-off" and "put an end to offering and sacrifice."[58]

In Daniel 8:11, we read about the sin that caused desolation. Satan tried to exalt himself as high as Christ. He did this through the power of Rome, represented by the bishop of Rome, for 42 months, 1278 days as years. This began in 193, when the bishop of Rome exalted himself as high as Christ, by excommunicating the churches of Asia. It ended in 1471, exactly 1278 years later, when the first Protestant Church broke free from the papacy.

### 1.4.2 The Spirit of the Antichrist corrupted the Truth

Satan's first corruption of the truth, through the Beast, the bishop of Rome, was the "Modalism" doctrine, which John called "the Spirit of the Antichrist." This bishop of Rome, whom Tertullian called "Praxeas," propagated Modalism in Rome from 190 to 200. We will discuss this in detail in Chapter 29 (The Spirit of the Antichrist).

[57] John 14:30

[58] Daniel 9:26–27

It was actually the concept of worship that confused the Gentiles, as we will discuss in Chapter 34 (We Know what We Worship). The Gentiles thought they could worship Christ only if He was God.

The desire to worship Christ as God led to the greatest deception of the Beast, the Trinity doctrine. The Beast would cause men to make an image to worship (Chapter 30). John told us this would happen, when one of the Beast's heads "was crushed," and the Beast "was wounded by the sword and lived."[59] This referred to the fall of the Roman Empire, which began with the Gothic War of 376–382. The Trinity doctrine was established in 381 and would be enforced by the sword for the next 1100 years, "even causing as many as would not worship the image to be killed."[60]

Christ's prayer for the unity of all believers can only be fulfilled when believers are no longer divided by false doctrines of Christ and God. It is very important to preach the relationship of Christ and God, which is explained by the Bible (Chapter 35).

### 1.4.3 The Truth is restored by Christ and the Armies of Heaven

The restoration of the truth comes from **the four Spirits of heaven, in Zechariah 6:5–8:**

> And the angel answered and said to me, "These are four spirits of heaven, who go out from their station before the Lord of all the earth. The one with the black horses is going to the north country, **the white are going after them**, and the dappled are going toward the south country." Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth. And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My Spirit in the north country."

The black horses that go toward the North Country, are the Spirits that aid the Antichrist, the king of the North, who is described in Daniel 11:31–35. The white ones that go after them are the white horses in Revelation 19:14–15. They are led by the Spirit of Christ (the Body of Christ), which is the sanctified Church that "treads the wine press of the wrath of the wrath of the Almighty God." This Rider on the White horse uses the Word of God "to strike down the Gentiles" (Revelation 19:15).

[59] Revelation 13:3, 14

[60] Revelation 13:15

Jesus told us the Gentiles will "trample the holy city until the fullness of the Gentiles has come in" (Luke 21:24). In other words, when the truth is restored "all Israel will be saved" (Romans 11:25–26). At that time, **the spirit of truth will come out of "the four Spirits of heaven**" and be poured out on Jerusalem, as recorded in Ezekiel. [61]

When Christ returns, **the angels from the four winds of heaven** will gather together His elect.[62]

[61] Ezekiel 37:9

[62] Matthew 24:31

# 2 In the Beginning, ELOHIM was the Word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## 2.1 ELOHIM was the Word

The Greek text of John 1:1 has not been translated correctly into English.

It reads:

"In the beginning was the Word,
and the Word was towards God,
and God was the Word."

In Genesis 1:1, ELOHIM was Jesus Christ.

But John was not the first one to call Jesus Christ "God."

God called Jesus Christ "ELOHIM" in Psalms 45:6, Hosea 1:7, Amos 4:11, Jeremiah 50:40, and Zechariah 12:8. And, most notably, He identified the Spirit of Christ as "Yihvah ELOHIM" at the burning bush, in Exodus 3:15 and 16.

### 2.1.1 In the Beginning was the Word

In John 1:1, the Apostle John used the expression "in the beginning" to imitate Genesis 1:1:

"In the beginning, God created the heavens and the earth."

John even imitated the writing style of Genesis 1, beginning each successive phrase with "and."

The Bible is the story of God's salvation plan. Paul described the "end" of this plan, in 1 Corinthians 15:24, "then comes the end, when He delivers the kingdom to God . . ." God's

salvation plan began before the foundation of the world (Ephesians 1:4). This is the beginning that John spoke of, when he said, "In the beginning was the Word."

We only know that Christ, the Word, was "before all things."[63] We cannot really understand when He became "the firstborn of every creature."[64]

Some Bibles translate מִקֶּדֶם in Micah 5:2 as "from everlasting" to describe Christ's beginning. But, the *Brown–Driver–Briggs Hebrew Lexicon* tells us מִקֶּדֶם means "from ancient days," or "days of old."

In Jude 1:25, we see that Christ existed "before all ages." The Greek word here is (æons) αἰῶνος.

"To the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen."[65]

When Jude told us the glory of God was "through Jesus Christ our Lord, before all ages," he was echoing the words of Jesus: "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world (κόσμον kosmon) was."[66]

The word αἰών (aión), meaning "age" or "world," is used 125 times in the New Testament. When meaning "age" it refers to the periods, or "ages," of human history. The root meaning of αἰών (aión) is life.[67] Generally, the Bible refers to the ages or "lifetimes" of the prophets, such as in Luke 1:70; Acts 3:21; 15:18; and Ephesians 3:9; however, some translations have made the meaning as "world" or "beginning of the world." There are a few verses where αἰών (aión) clearly does mean world, for example, in Hebrews 1:2, and 11:3: "through whom He also made the worlds," and "we understand the worlds were framed by the word of God." Although, even in these verses, some translations use ages and not worlds.

Some have been ignoring the biblical meaning of αἰών (aión). They want to recognize an "eternal" meaning of αἰών in order to defend the Trinity doctrine. They want to say that Christ and God both existed "forever" and therefore they are equal.

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[63] Colossians 1:17

[64] Colossians 1:15

[65] NIV, NU Text, as appears in nearly all of the oldest manuscripts.

[66] John 17:5

[67] "In Homer it typically refers to life or lifespan." Wikipedia, "aeon."

The original version of the Nicene Creed has historically been translated into English as "(Christ was) begotten of the Father before all worlds (æons), or 'ages.'" The word aeons (worlds) in the Creed is a Latin transliteration of the Greek word αἰών (aión).

The "Ecumenical Version" of the Nicene Creed, translated in 1975, translated the Latin word aeons to mean "eternally." The Creed reads, "(Christ was) eternally begotten." The idea is to support the eternal existence of the Father, Son, and holy spirit, making them all equal, pretending that Christ had no beginning. The Catholic Church version of 2011 is a more accurate translation, as "before all ages."

John, in Revelation 3:14, called Christ "the beginning of the creation of God." Christ did have a beginning. He was the "firstborn." God existed before Christ.

#### *2.1.1.1 You believe that I came out of the Father*

There are some who think Christ came into existence when He was "conceived of the Holy Spirit" as recorded in Matthew 1:20. But in fact, this Holy Spirit was the Spirit of Christ who was being "manifest in the flesh." Christ's real conception was at the beginning of creation. He was the firstborn.

In the Gospel of John, Jesus emphasized that He "came out" of the Father.

Jesus said, "For the Father Himself loves you because . . . you believe I came [out] ἐξῆλθον ἐκ τοῦ from the Father and have come into the world" (John 16:27, 28).

The literal words Jesus spoke here were "you believe I came out of the Father."

These are the same Greek words we find in John 8:59: "but Jesus hid Himself and went out ἐξῆλθον ἐκ τοῦ of the temple."

The expression "went out" describes someone who comes from "the inside of something." Jesus said that He "came out" of the Father and went into the world. He was the firstborn Spirit, who went out of the Father at the beginning of creation.

#### *2.1.1.2 The Beginning of the Creation of God*

In Revelation 3:14, John called Christ, "the beginning of the creation of God."

John's expression "the beginning" takes us back to John 1:1. The Spirit of Christ was the "firstborn" and the "only begotten God" (Col 1:15; John 1:18; Heb 1:6). He was the firstborn Spirit. To interpret this as saying the Spirit of Christ was "the originator of the creation of God" is unfaithful to the Greek language, which gives us only one meaning of "beginning" in every verse of the New Testament, including John 1:1. We can consider the meaning of "beginning" in Mark 13:19: "For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will." This is the most direct comparison to Rev 3:14 and gives the same meaning as "beginning."

The Trinitarian Albert Barnes, in his commentary on this verse and the use of the word "beginning" in the New Testament, says: "The word (ἀρχὴ archē, beginning) is not, therefore, found in the sense of authorship, as denoting that one is the beginning of anything in the sense that he caused it to have an existence."

The Father, who makes all of us in the womb (Jer 1:5; Psalms 139:13; Isaiah 44:2), is the creator and Father of all (Eph 4:6).

#### *2.1.1.3 The Only Begotten God*

All the earliest manuscripts record John 1:18 as: "No one has seen God at any time, the only begotten God, who is in the bosom of the Father, has declared Him."

The Chalcedon Creed, which was accepted by the Churches of Asia in 451, also used the expression "only begotten God," to describe Christ as the firstborn. The Greek Churches of Asia were slow to accept the changing of Greek manuscripts to read "only begotten Son," in the fifth century.

#### *2.1.1.4 The Firstborn of Creation*

He is the firstborn of creation, Colossians 1:15.

The Apostle Paul was not the first person to call Christ, the firstborn of creation. The expression was used by Philo in A.D. 30, and appears in the *Zohar*. The Jewish people, in the time of Christ, already understood that the Word was the firstborn spirit.

Trinitarians will try to persuade us that the expression “firstborn” only signifies “rank” and does not mean “first to be born.” This is not true in the Bible. The Bible uses the expression “firstborn” about 130 times, and it always bears the meaning of "first to be born," in either a physical or spiritual sense. Psalms 89:27 describes Christ as the firstborn spiritual being, as described in Revelation 1:5.

Those who established the Trinity never disputed the Bible’s assertion that Christ (the Spirit of Christ) was born of the Father. They only tried to argue that no time could be established when Christ was born, since the stars and seasons that measure time had not yet been created.

#### *2.1.1.5 Through Whom, and by Whom, all things were created*

In the beginning, ELOHIM created the heavens and the earth (Genesis 1:1).

The Apostles taught that all things were spoken into being, through Christ, and by Christ.

To say that that all things were made through Christ means that God was the real creator, who spoke through Christ.

John said that all things were made through Christ: “All things were made through δι’ Him, and without Him nothing was made that was made.”

The Book of Hebrews records, “through δι’ whom, He also made the worlds.”

And Paul’s letter to the Colossians says, “all things have been created through διὰ Him . . .”

The expression “through Christ” also tells us God did not seek counsel from Christ; rather, He simply spoke “through” Christ.

God alone was responsible for the creation of the world. Christ was only the vessel through whom all things were created.

In Colossians 1:16, Paul also said that all things were made by Christ.

Paul echoed the words of Genesis 1:1: “For by ἐν Him, all things were created that are in heaven and that are on earth . . .”

### 2.1.2 And the Word was to God (kai ho logos ēn pros ton theon)

Some believe the phrase "**and the Word was with God**" means that God was "thinking of Christ" in the beginning. But that idea is not supported by the Greek grammar. The Greek grammar implies action and emotion by Christ, not by God.

There are many Greek words that can be translated "with" (such as en, meta, para, and sun). In this sentence, John used the word "pros." It actually means "to" or "toward." It is only translated "with" because that sounds better in English. A quick scan of all the translations of pros in the interlinear text will verify that pros simply means "to."

In John 17:24, Jesus told us the Father "loved Me before the foundation of the world." In this verse, you may try to argue that God was only "thinking" about the Christ in the beginning, because the action of the Father is **toward Christ.** But in John 1:1, the action is **toward God**. John said that Christ was "to the Father" in the beginning.

The grammar of John 1:1 is identical to 1 John 2:1: "we have an advocate with (to – *para*) the Father." John 1:1 and 1 John 2:1 both describe the action of Christ toward God.

You are unlikely to find many Greek Unitarians, because they would understand from John 1:1 that Christ was "toward" God in the beginning. There was action, and emotion, on the part of Christ toward God.

### 2.1.3 And God was the Word (the "God" who appeared to us was Christ)

<u>The message of John 1:1 is not that Christ was God, but that ELOHIM was Christ</u>. Trinitarian translators have reversed the word order.

The opening words in the Gospel of John mimic the opening words of Genesis, to tell us Jesus Christ was ELOHIM in Genesis 1:1: "In the beginning, ELOHIM created the heavens and the earth."[68]

"In the beginning was the Word, and the Word was with God,
and God was the Word."[69]

John 1:1

[68] Genesis 1:1

[69] John 1:1, Greek text

Unfortunately, the English text we read in John 1:1 has been altered to accommodate the Trinity doctrine. The true reading of the Greek text, contains a most significant truth of the Bible.

| In | Beginning | was | the | Word |
|---|---|---|---|---|
| Ἐν | ἀρχῇ | ἦν | ὁ | Λόγος |

| And | the | Word | was | With | | God |
|---|---|---|---|---|---|---|
| καὶ | ὁ | Λόγος | ἦν | πρὸς | τὸν | Θεόν |

| And | God | was | the | Word |
|---|---|---|---|---|
| καὶ | Θεὸς | ἦν | ὁ | Λόγος |

The Word, we know from John 1:2 to 5, was Jesus Christ, and the phrase "God was the Word" tells us "ELOHIM" in Genesis 1:1 was Jesus Christ.

New Testament Greek equations of EINAI, "to be" follow the standard order: A is B, where A is the subject and B is the predicate nominative. The only exception occurs when A is indefinite, either as an interrogative question, or inarticular (indefinite) noun phrase.

This standard order is evident because if the second term is a genitive noun phrase, it will always be inarticular where it precedes EINAI. If there was no standard order, then this rule would not make any sense. In fact, noun phrases that might otherwise be articular are often brought before EINAI to be inarticular with an indefinite meaning, even when theological persuasions may resist an indefinite translation. For examples: Mark 2:27-28 should read, "the Sabbath was made for man ... and [therefore] the Son of Man is a lord of the Sabbath;" John 5:27 should say, "He has given all judgment to the Son because He is a son of man" [able to sympathize with our weaknesses]; and John 19:7 should read, "He made himself to be a son of God."

Names and pronouns, except interrogative pronouns, are always the first term in equations of EINAI. Lane McGaughy in his dissertation "*A Descriptive Analysis of EINAI*"[70] demonstrated that the first term in all these cases is always the subject: personal and relative pronouns are always the subject (and the first term) because of anaphora, and demonstrative pronouns are the just opposite of interrogative pronouns, they must

[70] *SBL Dissertation Series 6, 1972*

be the subject (and the first term), as they answer the implied question. Names are only equated to a second term in John's writings;[71] always inarticular, the first term and the subject. There is no "pecking order" of word types in the determination of the subject. Certain words are always the first term, and the subject. Lane McGaughy also proved that the first term is always the subject, when both terms are articular noun phrases.

But when the first term is an "indefinite" inarticular noun phrase or an interrogative pronoun, it will normally be the predicate nominative in translation. We do not say, "a boy is John" but "John is a boy" because not all boys are John, and in a question like "who is John?" the indefinite, interrogative pronoun cannot be the subject.

An indefinite interpretation of Θεὸς in John 1:1c requires the translation, "and the Word was a god." In Classical Greek grammar,[72] inarticular noun head nouns are normally indefinite, but the inarticular Θεὸς in John 1:1 is not indefinite. This expression cannot be articular because the Greek article only points to the "understood" identity, which in the New Testament is the invisible God, and therefore the "visible" God cannot also have the article. In fact, the Jewish theologian Philo (c. AD 30), said that Θεὸς without the article meant "the Word."[73]

Philo's statement is unexpected because in the Greek Septuagint, the articular Θεὸς was used to identify the Word. For example, in Genesis 31:11, we read, "ἐγώ εἰμι ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ," (*I am the God that appeared to you in the place of God*). The final θεοῦ describes the invisible God without the article. Likewise, in Genesis 1:27, we read "εἰκόνα θεοῦ ἐποίησεν αὐτόν ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς," (*In the image of God He created them male and female He created them*). Here again, the invisible God, who is the spiritual image of both male and female, is described without the article. All other references to ELOHIM in Genesis 1 use the article ὁ θεὸς and are translated as "the Word" in the Targumim, except for this one reference to God in Genesis 1:27: see 2.3.2 below.

Even when God Himself describes Christ in Psalm 44:6 (LXX 44:7), He uses the article for Christ, ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος." Your throne, O God, is forever and ever." We can also find this in Amos 4:11, where God says: κατέστρεψα ὑμᾶς, καθὼς κατέστρεψεν ὁ Θεὸς Σόδομα καὶ Γόμορρα, He uses the article, "I overthrew you, as ELOHIM overthrew Sodoma and Gomorrha."

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[71] John 11:2, 18:14, 1 John 2:22, 4:15, 5:1, 5:5,

[72] *The Cambridge Grammar of Classical Greek*, Boas et all, 2019, pg. 328

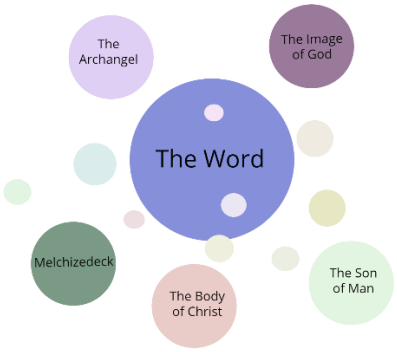
[73] *On Dreams, that they are God-Sent*, 1-229

Christ was the God of Israel, the God of Jacob, “through whom, and by whom all things were created.”

In the New Testament, the Father is “the God and Father of all.”

The literal translation of John 1:1 as “God was the Word,” can be found in the Concordant literal version, and in many early translations, such as the Wycliffe Bible of 1395, the Coverdale (Great Bible) of 1539, and Luther’s Bible, which reads “und Gott war das wort.” Luther’s translation is still the standard German translation today.

## 2.2 The Word




### 2.2.1 Hermeneutics – John wrote to the Jews in the time of Christ

One of the most important rules we must follow to interpret any Bible passage is to understand who the passage was written to, and when. The Apostle John preached to the Jews, as Paul explained in Galatians 2:7–9.

When John used the expression “the Word,” his audience understood his meaning. The Jews in Jesus’ Day spoke Aramaic, and they listened to Aramaic translations of the Old Testament, every week in the synagogue. The powerful message of those Aramaic translations was that “the Word” was the visible God, who appeared and spoke to man, on behalf of the invisible God, throughout the Old Testament. The Word was the visible God, who created man after His physical image, in Genesis 1:27.

### 2.2.2 We know what we worship, for salvation is from the Jews

In John 4:22, Jesus emphasized the importance of understanding God as the Jews did.

Speaking to the Samaritan woman by the well, Jesus said,

> "You worship what you do not know,
> we worship what we know,
> for salvation is from the Jews."

In this statement, Jesus brought us two truths: only the Jews had the proper understanding of God; and our salvation requires a proper understanding of God.

Therefore, it is very important that we understand God, exactly as the Jews did. The Jews understood that no one had seen God, or heard His voice, at any time. Men had only seen the Word, who was God's image, and speaker, throughout the Old Testament.

### 2.2.3 The Word in the Hebrew Old Testament

By the plan of God, the message of the Word became very powerful before Christ appeared. Without this solid understanding, the Jews would not have understood who Christ really was. But this message did not begin in the Targumim. It was first introduced in the Book of Genesis, and explained more clearly in 1 Samuel, the Psalms, 1 Kings, and throughout the prophets.

#### *2.2.3.1 The Word was first called "the Word" in Genesis 15*

The expression "the Word" was first used to describe God's speaking to Abram in a vision in Genesis 15:1, and again in Genesis 15:4, where we read,

> "the Word of the LORD come to Abram in a vision, saying . . .
> hayah debar Yihvah to Abram in a vision, saying . . .
> היה דבר־יהוה אל־אברם במחזה לאמר

In this sentence, the subject is "the Word." The Word of the LORD is the speaker. The meaning of this seems a bit abstract; how could one personify "the Word of the Lord"?

The expression “Messenger of the LORD” had not been used yet in the Bible. It first appears in Genesis 16:7.

The reader must assume that Abram saw “the Word of the LORD,” the Messenger of the LORD in the vision. Or why is there a vision? In verse 5, we are told that the Word of the Lord brought Abram outside.

Reading right to left, we highlight in red an interesting fact about this expression: these are literally the words “WAS the WORD of HE WILL BE (Yihvah).” The first word is the Hebrew word “WAS,” היה the perfect tense of the verb “to be.” The yod (y) in front of “WAS” creates the third person imperfect tense יהוה “HE WILL BE”

The phrase, “WAS the Word of HE WILL BE saying,” is repeated dozens of times, to signify the speaking of “the Word of the LORD” to the prophets.

#### *2.2.3.2 The Word in the Books of Samuel*

Samuel is considered by the Jewish people as the first prophet. The reason may simply be that he was the first one, to whom “the Word of the LORD” spoke on a regular basis.

In 1 Samuel 3:21, we read:

> “Then Yihvah (HE WILL BE) appeared again in Shiloh.
> For Yihvah (HE WILL BE) revealed Himself in Shiloh
> by the Word of Yihvah (HE WILL BE).”

HE WILL BE was the shared name of the invisible God and His image, who was the Word.

The Word of Yihvah (HE WILL BE) was the Yihvah (HE WILL BE) who appeared to Samuel in Shiloh, on behalf of the invisible Yihvah (HE WILL BE).

In 1 Samuel 15:10 we read: “and came the Word of Yihvah (HE WILL BE) to Samuel saying.”

Here, the Word of the LORD speaks to Samuel, just as He did to Abram.

Perhaps the most famous verse that describes the Word in the Old Testament, comes from David:

"The Spirit of Yihvah, HE-spoke in me, and His Word[74] was on my tongue."

2 Samuel 23:2

In this verse, the Spirit of Yihvah is the invisible God. He is identified by the masculine pronoun. The Word was the Spirit of Christ in the mouth of David.

We find the explanation of a Spirit in the mouth of prophets, in 1 Kings 22:21-22:

> Then a Spirit came forward and stood before the Lord, and said, "I will persuade him." Yihvah 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."

The Book of 1 Kings used the expression "Word of the LORD" extensively, to describe the Word of the LORD, who spoke to the prophets.

#### *2.2.3.3 The Word of the LORD spoke to Elijah and visited him in the cave*

The Word of the LORD is identified as the speaker to Elijah in 1 Kings 16:1, 17:2, 17:8, 18:31, 21:17, and 21:28, using the expression "and came the Word of the LORD to Elijah, saying."

However, the most striking verse explaining this is 1 Kings 19:9: "And there he went into a cave, and spent the night in that place, and behold, the Word of the LORD came to him, and HE said to him, 'What are you doing here, Elijah?'"

Here, the Word of the LORD is clearly identified as the visible God who spoke to Elijah in the cave.

#### *2.2.3.4 The Word brought creation into being in the Psalms*

"By the Word of Yihvah the heavens were made,
and by the breath of His mouth all their host."

Psalms 33:6

The Psalmist described the creation of God by "the Word" and by the breath of God.

[74] The Hebrew word used here is not "dabar" דְּבַר־, but וּמִלָּתוֹ, meaning "His Word." It is the only use of וּמִלָּתוֹ in the Old Testament.

The expression "the Word" described the Spirit of Christ as "the speaker" who spoke creation into being. In fact, you may notice that creation in Genesis 1 was by way of ten commandments, all using the expression "and ELOHIM spoke." The Jerusalem Targum identifies "the Word" as the speaker of the Ten Commandments in Exodus 20:1, saying, "And the Word of the Lord spoke all these glorious words."

The expression "breath of His mouth," refers to the breath of life that God breathed in Genesis 1:2. We discuss this in detail in Chapter 9.

#### *2.2.3.5 The Word was identified as the Speaker throughout the Prophets*

The expression "And Came the Word of Yihvah" (ויהי דבר־יהוה) was used throughout the prophets, to describe the Word, the Spirit, who spoke to the prophets. Just a short list of examples consists of Ezekiel 1:3, 3:16, 6:1, 7:1, Jeremiah 1:4, 1:11, 2:1, 13:3, 13:8, 16:1, 24:4, Jonah 1:1,3:1, Zechariah 4:8, 6:9, and so on.

### 2.2.4 The Word in the Targumim (Aramaic Translations)

The use of the expression "Word of the Lord" reached a height among the prophets who lived from 600 B.C. to 500 B.C. In this time, Aramaic replaced Hebrew as the main language of communication among the Jews. Therefore, a need arose to translate the Hebrew into Aramaic, so that the common Jews could understand the Old Testament.

The translation of the Bible into Aramaic began as an oral practice, and eventually it was written. The Aramaic translations, called Targumim (the singular is Targum), are much like our modern English Bibles. Like the Good News Bible, they also provide some interpretation, or explanation of the passage. They are not word-for-word translations. And, very interestingly, when describing the "visible God" who appeared to men, the Targumists often chose to use the expression "the Word," rather than Yihvah, "HE WILL BE," or "ELOHIM." The Targumists understood that there were two Yihvahs, the invisible God, and His Spirit, who was His Messenger. When describing God's Messenger, His Spirit, they used the expression, "the Word."

The writing of the Targumim began in the first century, B.C. The most famous translator was Rabbi Jonathan ben Uzziel, who was said to be filled with the Holy Spirit. Jonathan ben Uzziel is believed to have translated the writings of all the prophets, including the

Books of Joshua, Samuel, Judges, and Kings. In most cases, we cannot identify the writer of the other Targumim.

We actually have Targumim of every Book of the Old Testament except the books of Ezra-Nehemiah and Daniel, which were partly written in Aramaic by the original authors.

#### *2.2.4.1 The Word was the Visible God*

The Pentateuch Targumim (the Five Books of Moses) use the phrase "the Word" to describe the visible God who appeared to man.

We have four different sources of the Pentateuch Targumim.

- The Pseudo Jonathan ben Uzziel Targum (that was originally attributed to Jonathan ben Uzziel, but is greatly disputed).
- The official Targum of the Synagogue, called the Onkelos Targum, purportedly written in the second century by Onkelos, who many identify as Aquila of Sinope, a Roman national who converted to Judaism (c. 35–120).[75]
- The Targum Neofiti, of unknown date.
- Fragments of the Targum, normally referred to as the "Jerusalem Fragments," the most significant of which is the Paris Fragments (kept at Paris).

From our understanding of the account below, the Targum Neofiti and the Jerusalem fragments are believed to have been derived from the Targum read at Jerusalem. The Jewish Encyclopedia quotes Hai Gaon, an eleventh-century Jewish theologian, who lived in Iraq (Babylon):

> We do not know who composed it, nor do we even know this Targum, of which we have heard only a few passages. If there is a tradition among them [the Palestinians] that it has been made the subject of public discourse since the days of the ancient sages [here follow the names of Palestinian amoraim of the third and fourth centuries], it must be held in the same esteem as our Targum (Onkelos); for otherwise they would not have allowed it. But if it is

[75] Midrash Rabba (Exodus Rabbah 30:9)

less ancient, it is not authoritative. It is very improbable, however, in our opinion, that it is of later origin (comp. "R. E. J." xlii. 235).[76]

The Pseudo Jonathan ben Uzziel Targum is believed to be a composite of the Onkelos Targum and the Jerusalem Targum.

There is a noticeable difference between the Onkelos and Palestine (Jerusalem) Targumim. The Onkelos Targum was written after Christ and does not use the phrase "Holy Spirit" to describe the Spirit in the prophets, as does the Jerusalem Targum. Also, the Onkelos Targum does not call the Word "the Creator" in almost every verse of Genesis 1, as does the Jerusalem Targum. After John's Gospel was written, Jewish Rabbis tried to remove any description of the Word as the Creator, in Genesis 1.

#### *2.2.4.1.1 The Visible God: Genesis 1 in the Pentateuch Targumim*

The Targumim read in Jerusalem tell us that the Word created the heavens and the earth in Genesis 1.

From the Paris (Jerusalem) Fragment, we read:

> "With wisdom, the Lord created and perfected the heavens and the earth,
> And the earth was unformed and void . . .
> And the Word of the Lord said, 'Let there be light,' . . .
> And the Word of the Lord divided the light from the darkness
> And the Word of the Lord called the light 'Day,' and the darkness, He called 'Night' . . ."

The text continues to cite "the Word of the Lord" as the creator in the first and second Chapters of Genesis. Genesis 2:2 reads, "And the Word of the Lord cherished on the seventh day, His work that He had done."

In the Neofiti Targum, we read:

> "From the beginning, with wisdom, the Word of the Lord created and perfected the heavens and the earth.

[76] Jewish Encyclopedia, 1906, Targum

And the earth was waste and unformed . . .
And the Word of the Lord said, 'Let there be light' . . ."

The text carries on with the Word of the LORD as the creator, in each verse of Genesis 1 and 2, but there is a slight difference in Genesis 1:26–27, 28: "and the LORD said, 'let Us create man in Our likeness' . . . And the Word of the Lord created man in his likeness . . . And the glory of the LORD blessed them . . ."

The most striking verse is Genesis 2:1:

"And they completed the creation of the heavens and the earth."

The Targumist understood that the heavens and the earth were created by two beings, the LORD and His Spirit, who was the Word.

#### *2.2.4.1.2 The Visible God: other references in the Pentateuch Targumim*

Below, we present a sample of references to "the Word" in the Pentateuch Targumim available on the Internet, for example at juchre.org/articles/word.htm. The expression "the Word" is used throughout. As you study these, you will realize that the Word was the visible God, who spoke on behalf of the invisible God, in the Old Testament.

**Targum Onkelos**

"And Jacob vowed a vow, saying, 'if the Word of Yihvah will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I again come to my father's house in peace; then the Word of Yihvah be my God.'"

Genesis 28:20-21, A.D. 110 (Onkelos)

"and My Word shall overshadow thee until I have passed"

Exodus 33:22, A.D. 110 (Onkelos)

## Jerusalem Fragments

"And Hagar praised and prayed in the name of the Word of the Lord, who had revealed Himself unto her."

Genesis 16:13 (Jerusalem)

"And the Word of the Lord caused to descend upon the people of Sodom and Gomorrah . . . brimstone and fire from the Lord out of heaven."

Genesis 19:24 (Jerusalem)

"the Word of the Lord will provide me a lamb."

Genesis 22:8 (Jerusalem)

"And Abraham worshiped and prayed in the name of the Word of the Lord, and said, 'Thou art the Lord who dost see, but Thou cannot be seen.'"

Genesis 22:14 (Jerusalem)

"And the Word of the Lord said unto Moses: 'I am He who said unto the world, Be! And it was.'"

Exodus 3:13 (Jerusalem)

"And the Word of the Lord spoke all these glorious words (the Ten Commandments)."

Exodus 20:1 (Jerusalem)

> "Stand up now, O Word of the Lord, in the strength of thy might . . . return now O Word of the Lord, from the might of thy anger."
>
> Numbers 10:35, 36 (Jerusalem)

"This day you have made the Word of the Lord to be King over you, to be your God."

Deuteronomy 26:17 (Jerusalem)

## Pseudo Jonathan ben Uzziel Targum

There is one complete copy of the "Pseudo-Jonathan ben Uzziel." It is held at the British Museum. Here are some quotes from it:

"She (Hagar) gave thanks before Yihvah, whose Word spoke with her."

Genesis 16:13 (Pseudo Jonathan)

"at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) you there, to speak with you there."

Exodus 29:42, 30:36, 33:9, Leviticus 1:1, Numbers 17:4 (Pseudo Jonathan)

"I will put thee in a cavern of the rock, and will overshadow thee with My Word until the time that I have passed by."

Exodus 33:22 (Pseudo Jonathan)

#### *2.2.4.2 The Word was the Holy Spirit in the Prophets*

In Chapter 8, we present several references of Targum Jonathan that show the Word was the Holy Spirit in the prophets.

#### *2.2.4.3 The Word would be the Messiah*

Of course, the Jewish people have shown a strong resistance to identifying the Word as their Messiah. This is because they would need to admit that they crucified their God, as mentioned in Zechariah 12:10. Trinitarian Christians also resist it, because the theology of the Word ends the doctrine of the Trinity.

But nonetheless the Word is the Messiah. This is the message of Targum Jonathan.

##### *2.2.4.3.1 The Word as the Messiah in Isaiah*

"Behold, my servant, the Messiah, whom I bring, my chosen in whom One delights,

My Word, I will put my holy spirit upon Him."

Isaiah 42:1, Targum Jonathan

The Targum has “My Word” where “My soul” appears in the Hebrew text, but it makes no sense for God to equate to His soul to His Word, so we offer this translation that is similar to the translation of C.W.H. Pauli. For, in the next Chapter, in Isaiah 43:10, it is obvious that the Targum is equating the Word to the Messiah: “You are My witness, says Yihvah, and My Servant, the Messiah, in whom is My delight.” Of course, how can the Messiah also be the speaker? The Messiah is the Word.

Below, we present this in Aramaic that is clickable to the definitions in Comprehensive Aramaic Lexicon. We have highlighted the word “Memra.”

יְגלִי: לְעַמְמִין דִינִי עֻלּוֹהִי קוּדשִי רוּח אתִין מֵימְרִי בִיה דְאִתְרְעִי בְחִירִי אִקְרְבִניה עבְדִי הְא

Quite significantly, Isaiah 42:1–4 is quoted in Matthew 12:18–21. This may be the longest quotation of an Old Testament passage in the Gospels. It is a key fulfilment of prophecy.

Isaiah described God, who is well “pleased” (in Hebrew “ratsah”), and so put His holy spirit on Christ. This is the same word that God spoke when He put His holy spirit on Christ during His baptism: “This is My beloved Son, in whom I am well pleased ” (Matthew 3:17).

There are two more verses from Targum Jonathan, which tell us the Messiah is not just a person. Isaiah 10:20 tells us that He is “the Holy One of Israel.” Isaiah 9:6 calls the Messiah, the “mighty God.”

> “His name will be called before the Wonderful Counselor,
> The mighty God, existing forever, the Messiah,
> in whose days peace will increase upon us.”
>
> Isaiah 9:6, Targum Jonathan (Chilton Translation)

#### *2.2.4.3.2 The Word as the Messiah in Hosea*

The Book of Hosea was written during the very same period as Isaiah (Isaiah 1:1 cf. Hosea 1:1). The message of both Books was that the Word was the Messiah.

> “I will save them by the Word of the Lord, their ELOHIM.”
>
> Hosea 1:7, Targum Jonathan

"And I redeemed them by My Memra on the fifteenth day of the month of Nisan"

Hosea 3:2, Targum Jonathan

The fifteenth day of the month of Nisan is the Passover, when Christ was crucified. To fully appreciate that the Prophet is speaking of the future, we need to understand Hosea 2:25–3:1. This is a prophecy of the New Testament Church, which goes astray: "Go again and love a lover, just like the love of the LORD for the children of Israel."

#### *2.2.4.3.3 The Word as the Messiah in Micah*

"And you, O Bethlehem Ephrathah . . .
from you shall come forth before me the anointed One,
he whose name was mentioned from of old"

Micah 5:1, Targum Jonathan

The "anointed One" is the Messiah, the WORD described in Isaiah 42:1.

### 2.2.5 The Word was explained by Philo, in A.D. 30

The meaning of "the Word" could not have been better explained than by the Jewish theologian Philo in A.D. 30, in his book, *On the Confusion of Tongues*. Philo's explanation is no different than the explanation of the Apostle Paul in Colossians 1 and Hebrews 1:

> His firstborn Word, the eldest of His angels, as the great Archangel of many names; for He is called, the authority, and the name of God, and the Word, and man according to God's image . . .[77]

### 2.2.6 The Change of Rabbinic Theology after Christ

Many Jews were converted by John's message of the Word, as the creator in Genesis 1. The

[77] Philo, Jewish Theologian, *On the Confusion of Tongues*, *XXVIII*, A.D. 30

Jewish Rabbis therefore wanted to remove the explanation of the Word from the Targumim. The Onkelos Targum (A.D. 130) did not cite "the Word," as the Creator, in Genesis 1, and did not translate the prophetic Spirit, as "the Holy Spirit."

Within 200 years of Christ, "the Memra" disappeared from Aramaic Jewish literature.

The suppression of "the Memra" has been noted by the Jewish Encyclopedia: "Possibly on account of the Christian dogma, rabbinic theology, outside of the Targum literature, made little use of the term 'Memra.'"[78]

The 6,200-page Aramaic Babylonian Talmud (A.D. 200–400) makes no mention of "the Memra," and explains Psalms 33:6, "By the Word of Yihvah the heavens were made," as "speaking is equal to acting."[79] Their explanation was that God's speaking had made the heavens, and not that the heavens were made by the Word.

Furthermore, the Talmud said that the Angel who spoke for God was "the Metatron." Sometime during the second to fifth centuries, a Jewish folktale called "Enoch 3" was written by a Rabbi, who said Enoch ascended to heaven and was the Metatron. Jewish Rabbis, through this story of the Metatron, explained away "the Word" as the speaker who created the world.

The Metatron is also described in the *Zohar*, which Orthodox Jews attribute to Rabbi Simeon ben Jochai, in the second century. The *Zohar* calls the Metratron, "the firstborn" (*Zohar*, Genesis), "the Angel of God," and "Mediator" of all between heaven and earth.

The word Metatron is probably derived from Metator, meaning guide, to represent the Angel who went before the Israelites in the wilderness. The Metatron is mentioned a couple of times in the Babylonian Talmud. Here is one quote that is worth noting:

> And unto Moses He said, "Come up to the Lord." But surely it should have stated, "Come up unto me!"—"It was Metatron who said that," he replied, whose name is similar to that of his Master, for it is written, "For my name is in him."[80]

Indeed, the Rabbis are puzzled by Exodus 24:1. The speaker is obviously not God, otherwise He would have said, "come up to Me." But who was this one who spoke as God, but was not God? The Rabbis concluded that it was not "the Word," but "the Metatron," Enoch, speaking on behalf of God. **They also said that the name of the Metatron was "the same as His Master"—Yihvah.**

---

[78] Jewish Encylopedia, 1906, "Memra"

[79] Tract Sabbath, Chapter XVI, p. 254

[80] Vol. ii., Exodus, p. 51, Amsterdam Edition

## 2.3 ELOHIM

The phrase "God was the Word" tells us "ELOHIM" in Genesis 1:1 was Jesus Christ. ELOHIM, in the Hebrew language, simply means divine being. In the Bible, ELOHIM for Christ has both a plural and a singular meaning, because when Christ speaks for God, there are two who speak.

This revelation may be new to some, so we are going to spend some time proving it over the rest of this Chapter. Christ was the "ELOHIM," through whom the invisible God created the heavens and the earth.

### 2.3.1 Why was Christ called ELOHIM?

This meaning of the Spirit of Christ as "the ELOHIM" of the Old Testament will become clearer as we go through our study. Christ as the ELOHIM was both the "image of the invisible God" and "the Word," who appeared as God's image and spoke for God. He was the "only begotten God."

In Chapter 7, we will see that God demonstrated the meaning of an ELOHIM to Moses, making him both the speaker and the image of the invisible God to Pharaoh, such that when one speaks, two are really speaking. Hence, the plural word: ELOHIM.

### 2.3.2 Genesis 1:27 proves that Christ was ELOHIM

In Genesis 1:27, we read, "ELOHIM created man in His own image, in the image of ELOHIM He created **them** male and female."

The Jerusalem Targum reads: "And **the Word of Yihvah** created man in His likeness, in the likeness of Yihvah, Yihvah created, male and female created He them."

The first phrase of this verse refers to the physical creation of man after Christ's image. The second phrase says that Christ created **both male and female** in the image of God, which can only mean the spiritual image of the invisible God. James tells us that man was made in the similitude of God,[81] the invisible God.

[81] James 3:9

### 2.3.3 The Hebrew grammar proves that Christ is ELOHIM

The word ELOHIM is grammatically plural because of its IM ending, which is like the letter "S" in the English language. Without a doubt, God intentionally used the plural form "ELOHIM" to describe Christ. The singular form of ELOHIM, "El" אֵל, appears 248 times in the Old Testament, and another singular form, "Eloha" אֱלוֹהַּ, of ELOHIM is also used 60 times in the Old Testament. But God did not use either of these two singular expressions to describe Christ.

Some question whether ELOHIM is really a plural word, but in the Old Testament, ELOHIM אֱלֹהִים is most definitely used in the plural when referring to idols and divine beings, which we can see in 235 cases.

When ELOHIM does appear as singular, it always has a plural meaning behind it.

ELOHIM was used in the singular for Christ, because He spoke for the invisible God, such that two are really speaking. ELOHIM was also used to describe other national gods, as if they were also speakers for the Most High God, the God of all the Nations. And ELOHIM was used to describe Moses, when he spoke for the invisible God. We will prove this further in Chapter 11, where we will show that the early Israelites really understood the plurality and singularity of ELOHIM, their God.

The Jewish people today do not recognize the plurality behind the word ELOHIM. Nehemia Gordon, a Kariate Jew and renowned Hebrew scholar, in his paper ELOHIM, proved that the Hebrew word ELOHIM is singular when referring to the Hebrew God, Yihvah. This singularity actually shows that ELOHIM is Christ only, and the Father is referred to, only by the implication of the plural word.

Nehemia Gordon proved there are only nine cases, out of 2,300, in which ELOHIM, referring to Yihvah, has plural verbs or adjectives.[82] In six of these nine cases, the plural adjective or verb is contradicted by surrounding singular verbs and adjectives. That leaves three cases in which the plurality cannot be explained by the Hebrew language, and these are the three famous "Us" verses in Genesis.

The first of these occurs in Genesis 1:26: "Let Us make man in Our image."

Speaking for the invisible God, Christ must refer to Himself, because He is the image of the invisible God, the image in which man will be created both physically and spiritually.

[82] Nehemia Gordon. 2003. *Elohim: Plurality and "Attraction,"* Part 3.

We will discuss the other two "Us" statements, and some similar references, in Chapter 3.

The Trinity doctrine also says the word ELOHIM proves God was plural in the Old Testament and remains plural today. However, the plurality of God suggested by the Trinity is not supported by the three famous "Us" verses in Genesis.

The Trinity doctrine teaches that God is composed of three distinct persons who speak as one individual. Therefore, whenever God says something, Trinitarians believe the Father, the Son, and the holy spirit are all speaking, and when they speak, they use the expression "I" to refer to the collective individual of God.

If this is true, then the "Us" expression in "Let Us make man in Our image" would logically refer to a "fourth" person, since the three supposedly always speak as one individual.

But the Bible describes Christ and God as two spiritual beings, two Gods: the one True God, and the only begotten God, one who spoke for the other, making us believe there is only one speaker. The only time the plurality comes out is when Christ as the speaker must refer to Himself.

### 2.3.4 These are your ELOHIM: The Golden Calf and the two Golden Calves

The children of Israel (Jacob) understood the reason for the plural word ELOHIM. The HIM ending is no different than putting an "S" on the end of a word in English.

They knew the Messenger spoke on behalf of an "invisible" Yihvah. This is clear from the story of the golden calf. They made one golden calf, which they addressed in the plural, saying, "These are your ELOHIM, Israel, who brought you up out of Egypt."[83]

When Moses delayed returning from His trip into Sinai, the Israelites made one golden calf to worship, and addressed this one golden calf in the plural, calling it their ELOHIM! (The Hebrew text we have underlined below is plural.)

> So all the people took off their earrings and brought them to Aaron. He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are אֵלֶּה your ELOHIM Israel, who brought you up הֶעֱלֽוּךָ out of Egypt."[84]

[83] Exodus 32:8

[84] Exodus 32:3–4

God repeated this phrase back to Moses, as if to emphasize it:

> "Go down, because your people . . . have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, "These are אֵלֶּה your ELOHIM, Israel, who brought you up הֶעֱלֽוּךָ out of Egypt."[85]

In 1 Kings 12, this story repeated itself under King Jeroboam, who made two calves, for he knew there were two Yihvahs who brought the Israelites out of Egypt:

> After seeking advice, the king made two golden calves. He said to the people, "It is too much for you to go up to Jerusalem. Here are your ELOHIM, Israel, who brought you up out of Egypt."[86]

The early Israelites really understood the plurality of Yihvah.

They knew their national God, the Messenger, was the speaker for the Most High God. They also called the gods of other nations "ELOHIMs," as if they were also Messengers.

### 2.3.5 ELOHIM always has a plural meaning in the Bible

The Israelites presumed that the gods of other nations were also ELOHIMs, "speakers for an invisible God." They must have thought that all gods operated as "Messengers," just like Yihvah ELOHIM.

The Messenger of Yihvah stopped appearing after the Book of 2 Kings.

It was in the period from Judges to 2 Kings that the Israelites called the named gods of other Nations, "ELOHIMs."

We can see this in:

- Judges 11:24, comparing Yihvah to Chemosh, the ELOHIM of the Moabites;
- Judges 16:23, comparing Yihvah to Dagon, the ELOHIM of the Philistines;
- 2 Kings 1:2–3, comparing Yihvah to Baalzebub, the ELOHIM of Ekron; and
- 2 Kings 19:37, comparing Yihvah to Nisroch, the ELOHIM of Assyria.

The plural form ELOHIM was used to describe the "Messenger of Yihvah" who spoke for the invisible God, Moses who spoke for the invisible God, and the named gods of other Nations.

[85] Exodus 32:7–8

[86] 1 Kings 12:28

The word ELOHIM otherwise only bears a true plural meaning in the Old Testament as "gods," 235 times.

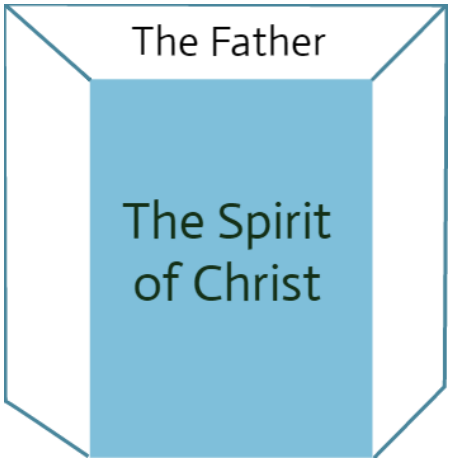
There are no unexplained exceptions in the Bible. The word ELOHIM always carries a "plural" meaning.

### 2.3.6 The early Israelites understood the plural references of Yihvah in Genesis

From the writings of the prophets and the scribes, who described the Spirit of God as "the Word," we know that the Israelites also understood the reason for the "Us" statements in Genesis, and the two Yihvahs in the story of Abraham and Lot in Genesis 19:24: "Then Yihvah rained brimstone and fire on Sodom and Gomorrah, from Yihvah out of the heavens."

The early Israelites knew there were two Yihvahs, and the Messenger of God was their ELOHIM.

## The Spirit of Christ as ELOHIM




The Spirit of Christ was identified as ELOHIM through: the statement of John, "God was the Word"; the expression of Christ "Yihvah your ELOHIM (I), Yihvah (the Father), are one"; the example of Moses as "the Word," an ELOHIM; the use of the plural word ELOHIM in the singular; the "Let us" statements; other instances that show Christ spoke for God; Jesus' statements that no one has seen God's form; the "appearance" of ELOHIM to Abraham, Isaac, and Jacob; the Apostle's explanation that all things were created through and by Him; and several passages where God talks about ELOHIM in the third person.

Taking on the form of a man, the Spirit of Christ created man after His image and walked in the garden with him. As Justin Martyr wrote, "**appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race."**[87]

[87] First Apology, Chapter 63

# 3 Let Us make man in Our image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## 3.1 The Invisible God speaks to His Image

We understand the plural meaning of ELOHIM and why it is used in the singular. Our next step in proving that Christ existed with God, in the beginning of creation, is to explain the "let Us statements" in Genesis.

There are actually **six statements**, spoken by the invisible God to His image. These six statements began in the six days of creation. They describe God's plan of salvation. We will summarize all of them in Chapter 35 (May They Be One in Us).

## 3.2 The "Us" statements of Genesis

In Genesis 1:26, God said, "Let Us make man in Our own image." In Genesis 3:22, He said, "Behold the man has become like one of Us." In Genesis 11:7, He said, "let Us go down and confuse their language." Many have suggested that God was speaking to Angels, Messengers.

There were no Messengers in any of these passages, except for the Spirit of Christ. Christ was the "ELOHIM" who normally spoke with singular verbs and adjectives. But, in these verses, He spoke with plural verbs and adjectives because He, as the Word, was speaking about Himself, on behalf of the invisible God.

We discuss all of these incidents in detail in Chapter 11, to explain why God used the phrase "Us" in each instance. The most powerful "Us" statement is in Isaiah 6, where Isaiah looked at the Spirit of Christ, who appeared as the image of the invisible God, the coming Messiah, and Yihvah of the Armies, and said, "who will go for Us?"

## 3.3 Jesus Christ has always been the image of the invisible God

"Jesus Christ is the same yesterday, today, and forever."[88]

Jesus Christ always has been the image of the invisible God, the speaker of God's words—the Word, the mediator between God and man, and the Lamb upon the throne, "slain from the foundation of the world." [89]

There are five roles that the Spirit of Christ as the firstborn of creation has played from the beginning of creation:

a. as the Speaker of God – He is The Word;
b. as the image of the invisible God;
c. as the Lamb slain from the foundation of the world;
d. as the High Priest, or Mediator, between God and Man; and
e. as the Ruler of Angels.

Perhaps the most significant role the Spirit of Christ plays is "the image of the invisible God."[90] This was introduced for us in the very first Chapter of the Bible: "Let Us make man in Our image."[91] Through this statement, the invisible God expressed His plan to make man into the physical and spiritual image of Christ.

Of course, the Spirit of Christ had no real physical image of His own. As a Spirit, He can assume whatever image He likes. The "appearance of God" in the Old Testament had a variety of different forms.

Christ appeared in the beginning of creation in the form of a man and in the form of God, to make man after His image. In his letter to the Philippians, Paul described Christ as being "in the form of God": "though being in the form of God, He did not consider equality with God as something to be grasped."[92]

[88] Hebrews 13:8

[89] Revelation 13:8

[90] Colossians 1:15; Hebrews 1:3

[91] Genesis 1:26

[92] Philippians 2:6

## 3.4 We were predestined to be made in the Spiritual image of Christ

On the surface, the words, "Let Us make man in Our image," seem only to be the work of one of the six days of creation.

But, the Apostle Paul explained God's plan to make man in the spiritual image of Christ, in the Book of Ephesians and Romans: "He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons of Jesus Christ . . ."[93]

"For whom He foreknow, He also predestined to be conformed **to the image of His Son**."[94]

## 3.5 Jesus Christ became the perfect and holy image of God on the cross

God is love, and through the cross, Jesus Christ became the perfect image and holy image of God.

Through Christ's death, God presented us with His true image, the perfect image of love.[95] It is this image we worship. We are all being transformed into that one same image, as Paul wrote:

> But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Lord, the Spirit[96] ἀπὸ Κυρίου, Πνεύματος.[97]

Jesus Christ is not only "the image of the invisible God," but as the writer of Hebrews said, He is the "**express** image" [98] of God. And as Jesus told us, "the Son can only do what He sees the Father doing,"[99] "he who has seen Me, has seen the Father."[100]

Through the imitation of Christ, we are made into the image of God, by "the Spirit of the Lord."

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[93] Ephesians 1:4, 5

[94] Romans 8:29

[95] 1 John 3:16

[96] "who is the Spirit" – NIV

[97] 2 Corinthians 3:18

[98] Hebrews 1:3

[99] John 5:19; 8:28

[100] John 14:9

## 3.6 Christ was Yihvah ELOHIM, in Genesis Chapter 2

From the Jewish perspective, Yihvah ELOHIM is the name for the God of personal relationship, because He can interact like a man. In Genesis Chapter 2, the personal relationship of Yihvah ELOHIM with man is described. The Israelites understood that the Yihvah who "appeared" to men was their ELOHIM, the Angel who said, "I, Yihvah appeared to Abraham . . . as God Almighty."[101]

In Genesis 2, we understand Paul's description of Christ as the "Image of the invisible God." Yihvah ELOHIM was in every way in a human image: "breathing" His breath into Adam; walking in the cool of the garden, and making tunics of skin for Adam and his wife and clothing them.

The Spirit of Christ was the "face" or "presence" of God. In Genesis 4:14, we see that Cain was removed forcibly from the presence of Yihvah, and said, "You have driven me from the face of the ground and **from Your face** I will be hidden." In verse 16, we read that Cain "**went out of the presence (face)** of Yihvah." The Hebrew word for "presence" is actually "face," פָּנִים (panim).

[101] Exodus 6:2–3

# 4 The Most High God


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## 4.1 The Most High God is the one true God

The Most High God is the "invisible God"—who Jesus called "the one true God." He has never been seen by anyone. He has been called the God who resides in the heavens, and above the clouds.

Paul described God this way: "Who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power."[102]

In the Gospels, Satan and the demons called Christ the "Son of the Most High God."[103] The Angel told Mary that Jesus would be called the Son of the Most High.[104] By these passages, we easily understand that the Most High God is the Father.

The expression "Most High God" is used only about 70 times in the Old Testament, as compared to more than 6,000 uses of the expression "Yihvah."

Daniel called God the "Most High," when he said to Nebuchadnezzar, **"the Most High rules in the kingdom of men, and giveth it to whomsoever He will."**[105] In Daniel 7, we learn that after the saints have overcome the Roman Empire and the Beast, "the saints of the **Most High** shall receive the kingdom, and possess the kingdom forever, even for ever and ever."[106] Daniel was speaking of the last day when the "invisible God" will become the God of all the earth.

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[102] 1 Timothy 6:16

[103] Mark 5:7

[104] Luke 1:32

[105] Daniel 4:17

[106] Daniel 7:27

## 4.2 The Yihvah in the Heavens

The invisible God is the One "in the heavens" in Genesis 19.

In this story, Yihvah ELOHIM **appeared** as a man to Abraham, and told him of His intention to destroy Sodom and Gomorrah.

But then in Genesis 19:24, we discover there are two Yihvahs:

> Then Yihvah rained brimstone and fire on Sodom and Gomorrah,
> from Yihvah out of the heavens.

The first Yihvah is the ELOHIM who appeared to Abraham.

The second Yihvah is the invisible God, who resides in "the heavens."

The Jerusalem Targum reads, "And **the Word of the Lord** caused to descend upon the people of Sodom and Gomorrah, brimstone and fire from the Lord out of heaven."

The invisible God told us that He was the Yihvah in heaven, through the prophet Amos.

In Amos 4:11, He said,"I overthrew some of you, as ELOHIM overthrew Sodom and Gomorrah . . ."

Notice in this verse that **God called Christ "ELOHIM."** This is repeated in Jeremiah 50:40, "As ELOHIM overthrew Sodom and Gomorrah and their neighbours, says Yihvah."

## 4.3 The Yihvah who is above the Clouds

Isaiah described Satan's desire to be like the Most High, "above the clouds."

> For you have said in your heart:
> "I will ascend into heaven,
> I will exalt my throne above the stars of God;
> I will also sit on the mount of the congregation
> On the farthest sides of the north;
> **I will ascend above the heights of the clouds,**
> **I will be like the Most High**."

Isaiah 14:13–14

God does not really live above the clouds. But this metaphor describes the unseen God. The Spirit of Christ, the image of the invisible God, is the God who is seen. The one true God is "in all and

through all and in you all."[107] He is truly omnipresent. But the Spirit of Christ is only present where it goes.

## 4.4 No one has seen God at any time

For Christians, the strongest evidence that the ELOHIM who "**appeared**" to men was Christ, is John's message: "No one has seen God at any time. The only begotten God, who is in the bosom of the Father, He has declared Him."

The Old Testament is full of occasions where people saw Yihvah ELOHIM. But John's meaning was that they did not see the invisible God, they saw the Spirit of Christ, Yihvah ELOHIM, who appeared as "the image of the invisible God."

Many of the appearances of Yihvah are described by the Hebrew word RAAH, which means "to see" and especially its form WAYYERA. WAYYERA means "And appeared." We find WAYYERA in Genesis 12:7; 17:1; 18:1; 26:2, 26:24; and 35:9.

After the Angel of Yihvah was named Yihvah at the burning bush, He said to Moses, "I, Yihvah, **appeared** to Abraham, and Isaac, and Jacob as 'God Almighty' but by My Name Yihvah, I was not known to them."[108] Through this statement, Christ told Moses that He was the image of the invisible God, from the beginning. We will discuss this in more detail in Chapter 7.

The appearances to Abraham, Isaac, and Jacob were relatively undescribed. But there are very vivid examples of Yihvah revealing Himself with a human image: walking in the garden with Adam,[109] appearing as a man to Abram;[110] showing Moses His back,[111] and sitting before the 70 elders.[112]

Some try to explain the appearances of God as "theophanies," meaning "God sightings." Yes, they were theophanies, but these theophanies were all appearances of the Spirit of Christ, as we will explain in the next Chapter.

[107] Ephesians 4:6

[108] Exodus 6:3

[109] Genesis 3:8

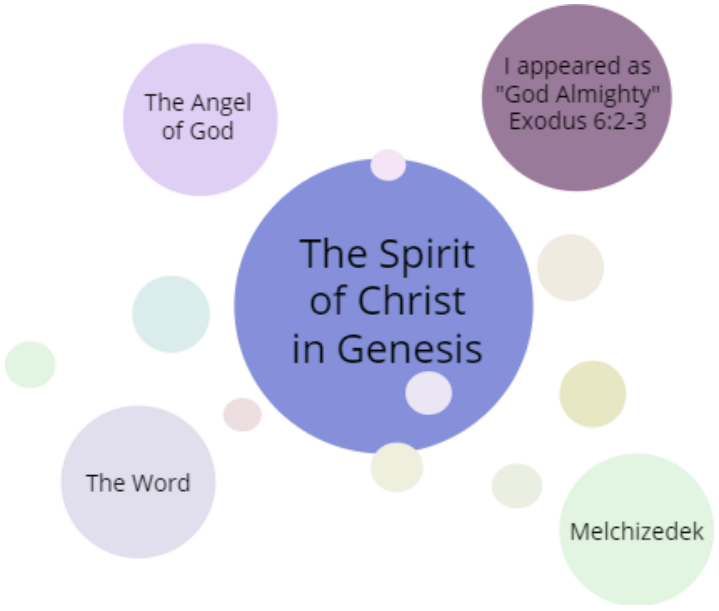
[110] Genesis 18:1

[111] Exodus 33:23

[112] Exodus 24:9–11

## 4.5 Melchizedek, the Priest of the Most High God

"You are a high priest forever, according to the order of Melchizedek."[113]




The writer of Hebrews also explained that the Most High God in the Old Testament was not Christ. He said that Christ was Melchizedek who appeared to Abraham, as the priest for the Most High God.

"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated 'king of righteousness,' and then also king of Salem, meaning 'king of peace,' **without father, without mother, without genealogy, having neither beginning of days nor end of life**, but made like the Son of God, remains a priest continually."[114]

The writer of Hebrews said that Melchizedek was "**without genealogy . . . without beginning of days**," meaning that He was an Angel, the Spirit of Christ. In Chapter 7, verse 17, he wrote, "You are a high priest forever, according to the order of Melchizedek."
From the beginning of creation, Jesus Christ was the mediator between God and man.

John 1:1 reads, "in the Beginning, the Word was to (πρὸς τὸν) God," and 1 John 2:1 says, "we have an advocate to the (πρὸς τὸν) Father, Jesus Christ, the righteous." In fact, Christ was "to the Father" (πρὸς τὸν) as our mediator, from the very beginning.

Our prayers must go through Christ, to come to God. No one can come to God, except through Christ. Paul, in his prayer for the Romans, said, "First, I thank God, through Jesus Christ, for all of you."[115]

---

[113] Hebrews 7:17

[114] Hebrews 7:1–3

[115] Romans 1:8

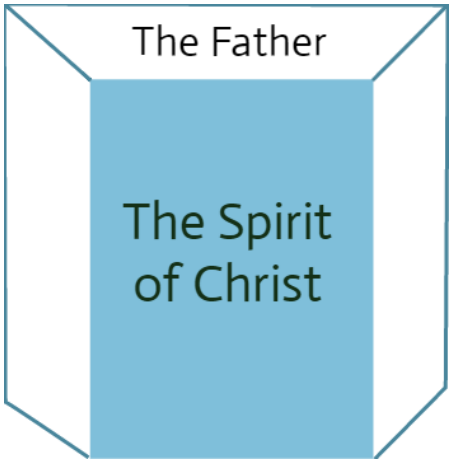
Jesus told us, "No one comes to the Father except through Me."[116]

## 4.6 The only begotten God and the one true God

In the Gospel of John, the expressions "one true God" and "only begotten God" differentiate Christ from the one true God, the Father.

Praying to the Father, Jesus said, "This is eternal life that they may know You the one true God, and Jesus Christ whom You have sent."[117]

### The Invisible God behind ELOHIM.
### The Spirit of Christ as ELOHIM spoke for the invisible God




The existence of the invisible God and His Image is proved for us in several ways: Through the plural ending of the word ELOHIM. Through several "Us" statements (Chapter 3). Through the invisible God referring to ELOHIM as one other than Himself (Chapter 4). Through the calf incident where one calf is called "they" and finally replaced by two calves (Chapter 6). Through the appearance of two Yihvahs together (Chapter 4). Through the appearance of the Angel of Yihvah (Chapter 6 and 7). Christ, as the LORD of Hosts, is vividly identified as the speaker for God in Isaiah 6 and 44 (Chapter 10). And of course, in the New Testament, through the writings of the Apostles (John 1:1; 8:24; Colossians 1:15, etc.).

[116] John 14:6

[117] John 17:3

# 5 The Messenger of Yihvah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## 5.1 Can the Jewish people see Christ in the Old Testament?

the Angel of His presence (face) saved them
He put His Holy Spirit in the midst of them

Isaiah 63:9, 11

The Apostle's message of Christ in the Old Testament may be appealing to Christians, but how about the Jewish people? Can they see Christ in the Old Testament, without referring to the New Testament?

Yes of course they can.

This was the effort of Justin Martyr's famous book, written in 135, *A Dialogue with Tryphos, a Jew*.

Justin Martyr challenged the Jewish people of his day with the questions: Why did Jacob call an Angel, the "Messenger of Yihvah," his God? How can one who is sent, really be God? For the One who sent Him must be greater than Him?

This was also Christ's message to the Jewish people:

"No one is greater than the One who sent Him.[118]

The Father is greater than I."[119]

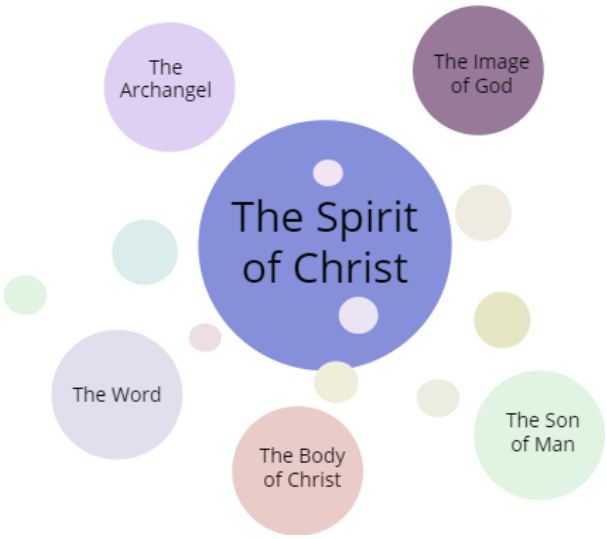
The Hebrew expression "Malak" מַלְאָךְ, which we translate as "Angel," simply means messenger in Hebrew. Except for its translation as "Angel" in the expression Angel of Yihvah, "Malak" only means messenger. As far as we know, "the Messenger of God" appeared as a human being, and not as an Angel "with wings."

Justin asked: Can God be the "Messenger of God"? Who was this Messenger of God, which would be the Redeemer?

[118] John 13:16

[119] John 14:28

## 5.2 The Spirit of Christ was only "manifest" as the Angel of Yihvah




Before we explain the Spirit of Christ as the "Angel" or "Messenger" of God in the Old Testament, we need to clarify that the Spirit of Christ was only "manifest" in the form of a Messenger.

The Angel of Yihvah is only one of the manifestations of the Spirit of Christ.

There are five primary manifestations of the Spirit of Christ in the Bible:

- as the Word;
- as the Image of the Invisible God;
- as the Angel of Yihvah, "WHO IS LIKE GOD," to be the ruler of the Angels;
- as the Son of Man, Jesus Christ, to be the ruler of the Kings of the Earth; and
- as the Body of Christ, the Rider on the White Horse.

In Chapter 31 (The LORD's Day), we will study Revelation Chapter 1, and we will "see" the Spirit of Christ appearing in all five of these manifestations.

## 5.3 The Appearances of the Angel or "Messenger" of Yihvah

It is easy to find the appearance of the Angel of Yihvah. We only need to use a Hebrew lexicon and look at the references of the Hebrew word Malak"—מַלְאָךְ—meaning "Angel" or, more properly, "Messenger."

The first seven Books of the Bible include 50 uses of the phrase "Malak," and they all refer to the Spirit of Christ, as we will see. But after the Book of Judges, the singular "Malak" מַלְאָךְ often means "Messenger" of any kind, except in the Book of Zechariah.

In the Book of Zechariah, we find 20 occurrences of the phrase "Malak" and all refer to the Spirit of Christ. The Book of Zechariah is a good place to understand the Angel of Yihvah. In the first six Chapters of Zechariah, the Angel of Yihvah is called "the Angel who spoke with me." This is similar to the Book of Revelation, where the Angel who guides John has different "appearances" but is always the Angel of Yihvah. In Zechariah 1:12, we see the Angel of Yihvah, the Yihvah of the Armies (Angels) praying to the invisible God, calling Him "Yihvah of the ARMIES (Angels)!"

Zechariah 3:1–2 identifies the "Angel of Yihvah" as the Archangel, or ruler of the Angels, who appears in Revelation 1:10–16, and 12:7. Zechariah 4 identifies the Seven Spirits of God: the "seven eyes of Yihvah which range to and fro throughout the earth," in Revelation 5:6. These are the seven stars that the Archangel holds in His hand in Revelation 1:16.

We summarize all the occurrences of the word "Malak" in the first seven Books and Zechariah below. We will discuss all of them. They are all instrumental to prove that the "Messenger of Yihvah," was a Yihvah, but not the one true God, the Yihvah in the heavens.

| The First 50 Occurrences of the Hebrew Word "Malak" מַלְאָךְ—"Angel" | | |
|---|---|---|
| Genesis 16:7, 9, 10, 11 (4) | The Angel of Yihvah is called Yihvah, and Hagar calls the Angel, God. | 5.4.1 |
| Genesis 21:17 | The Angel of God appears to Hagar and addresses God in the third person and then says He will make a great nation of Hagar's child. | 5.4.2 |
| Genesis 22:11, 15 (2) | The Angel of Yihvah speaks as God to Abraham. | 5.4.3 |
| Genesis 24:7,40 (2) | "His Angel" helps to find a wife for Isaac. | |
| Genesis 31:11 | The Angel of Yihvah identifies Himself as the God who appeared to Jacob at Bethel. | 5.4.4 |
| Genesis 48:16 | Jacob calls "the Angel" his God. | 6.1.5 |
| Exodus 3:2 | The Angel of Yihvah appears to Moses as the ELOHIM of Jacob (Israel). | 7.2 |
| Exodus 14:19 | The Angel of Yihvah in the fire and cloud equated to Yihvah. | 5.4.5 |
| Exodus 23:20, 23, 32:34. 33:2 (4) | "My name is in Him." | 5.4.6 |
| Numbers 20:16 | He sent the Angel and brought us out of Egypt. | 9 |
| Numbers 22:22; 23; 24; 25; 26; 27; 31; 32; 34; 35 (10) | The Angel of Yihvah, becomes ELOHIM and then Yihvah. | 5.4.7 |
| Judges 2:1–4 (2) | The Angel of Yihvah says, "I brought you out of Egypt." | 5.4.8 |
| Judges 5:23 | Deborah, a prophetess (Judges 4:4), presumably speaks this message from the Angel (Spirit) of Yihvah. | 5.4.9 |
| Judges 6:11–22 (7) | Gideon realizes he has seen the Angel of Yihvah, and Yihvah says "do not worry you will not die." | 5.4.10 |

| | | |
|---|---|---|
| Judges 13:3–21 (12) | The Angel appears to Samson's father, who says "we will die. or we have seen ELOHIM." | 5.4.11 |
| The 20 uses of "Malak" מַלְאָךְ—"Angel" in Zechariah | | |
| 20 Times | The Angel of Yihvah calls God the Yihvah of Hosts. | 5.4.12 |

## 5.4 The Appearances of the Messenger prove that ELOHIM was not the Invisible God

> But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race.
>
> Justin Martyr, A.D. 110–165

Nearly 2,000 years ago, Justin Martyr said that so much has been written in the scriptures to prove Jesus Christ as the Word of Old, the speaker, and "Messenger" for the one true God. But unfortunately, through the deception of Satan in the fourth century, this message was lost.

The manifestation of the Spirit of Christ, as the Angel of Yihvah, dispels any argument that the appearance of ELOHIM in the Old Testament was only a "theophany" or image. The Angel of Yihvah has a real identity of His own, which continues to the end of the Bible.

The Angel of Yihvah normally spoke the words of the invisible God, as "the Word," but on some occasions, He spoke from His own identity. These are in Genesis 21:17; Exodus 6:3; Judges 13:16–19; Joshua 5:14; and Zechariah 1:11–12, and 3:1. These accounts prove that the Angel of Yihvah was not the one true God.

We look at some of these passages below, so that you will know that "the Messenger of Yihvah" was a Yihvah, the ELOHIM of Israel (Jacob) who appeared to Moses, and that He was not "the invisible God," Yihvah who resides in the heavens.

### 5.4.1 Genesis 16:7 to 13, Hagar said, "I have seen Him (the ELOHIM) who sees me"

The first identified appearance of the Angel, or "Messenger of Yihvah," is in Genesis 16.

This was the first time that He was identified as "the Messenger of Yihvah." In Exodus 6:2–3, "the Messenger" told Moses that He had appeared to Abraham and Isaac and Jacob "as God Almighty." In fact, He was the ELOHIM who had appeared to all.

He always appeared in human form.

In Genesis 16, Hagar saw the "Messenger of Yihvah."

"Now the Angel of Yihvah found her (Hagar) by a spring of water in the wilderness . . . and He said, 'Hagar, Sarai's maid . . . where are you going? . . . Behold you are with child, and you shall bear a Son . . . And he shall dwell in the presence of all his brethren.'"

Haggar **identified the Messenger as "God"** in the next verse: "Then she called the name of Yihvah who spoke to her, You-are-the-ELOHIM-who-Sees, for she said, "Have I also here seen Him who sees me?"

Hagar's question is answered in Genesis 21, where she realized that she had only seen a Messenger of God. For the Messenger spoke "as Himself," and "as God," in Genesis 21. This is the first time that the Messenger spoke as "Himself," **which can explain why the Messenger was first called "the Messenger" in His appearance to Hagar.**

### 5.4.2 Genesis 21:17, The Angel of Yihvah spoke as God, and spoke of God

In Genesis 16, Hagar confessed that she had seen God as the Angel or "Messenger." But in Genesis 21, the Angel spoke of God in the third person, and then He spoke "as God."

The Angel of God called out to her and said,

> "What is the matter with you Hagar? Do not fear, for God has heard the voice of the lad where he is. **Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him."**

Is the Angel going to make a great nation of Hagar's son? Of course not; the Spirit of Christ, as "the Word," is speaking the words of the invisible God.

### 5.4.3 Genesis 22:11 and 12, The Angel spoke to Abraham as God

In this famous story, God asked Abraham to sacrifice his only begotten son.

We read:

> But the Angel of Yihvah called to him from heaven and said, "Abraham, Abraham!"
>
> So he said, "Here I am."
>
> And He (the Messenger) said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, **from Me**."

Here we can see that the Messenger speaks as God again.

### 5.4.4 Genesis 31:10–13, The Angel of God spoke as God

In Genesis 31: 10–13, Jacob had a dream, and saw **"the Angel of God"** who said to him, "I am the ELOHIM of Bethel, where you anointed a pillar . . . return to the land of your birth."

### 5.4.5 Exodus 13:21, and 14:19, The Angel of Yihvah was called Yihvah

Yihvah, and the Angel of Yihvah, are equated as the one in the pillar of fire and cloud, as we read in Exodus 13:21 and 14:19:

> Yihvah was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night . . .
>
> The Angel of Yihvah, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

### 5.4.6 Exodus 23:21 and 33:2, The name of God is in the Angel

In Chapter 12, we will discuss God's message of Exodus 23:21, which compared the Angel of Yihvah to Joshua (Jesus):

> Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him.

The promise of sending an Angel is repeated in Exodus 33:2, also using the phrase "Malak" for Angel.

In Zechariah 1:12, which we discuss below, we will see that the Angel of Yihvah, the Yihvah of the Armies, prays to the invisible God, calling Him "Yihvah of the ARMIES (Angels)!" The message of the Old and New Testament is that the invisible God bears the name of His image.

### 5.4.7 Numbers 22:35; 23:4 and 16, The Angel of Yihvah was called ELOHIM and Yihvah

In these three verses, the One who meets with Balaam is alternatively described as the Angel of Yihvah, ELOHIM, and Yihvah:

> "But the Angel of Yihvah said to Balaam, "Go with the men . . . ."
>
> "Now ELOHIM met Balaam."
>
> "Then Yihvah met Balaam and put a word in his mouth . . ."

### 5.4.8 Judges 2:1–4, The Angel of Yihvah said, "I brought you out of Egypt"

In this passage, the Angel of Yihvah told them that He was the "God" who led them out of Egypt:

> Now the Angel of Yihvah came up from Gilgal to Bochim. And He said: 'I brought you up out Egypt and led you into the land which I have sworn to your fathers, **and I said 'I will never break My covenant with you**' . . ."

Here, the Angel is referring to the covenant He mentioned in Exodus 6:4. In the passage of Exodus 6:4, the Angel of Yihvah clearly spoke from the perspective of the Angel. This began in verse 3: "I appeared to Abraham, and Isaac and Jacob as God Almighty, but by my name, Yihvah, I was not known to them."

The Angel of Yihvah established Himself as the "God of Israel." We will look at this again in Chapter 6.

### 5.4.9 Judges 5:23, The Angel of Yihvah became as the Spirit of Yihvah

In the final appearances of the Angel of Yihvah as the speaker for God, we see a transition from the identity of the Angel of Yihvah as the speaker, to the Spirit of Yihvah as the speaker.

As time went on, "the Messenger" ceased to appear and speak and prophecies were made by His Invisible Spirit. The prophetess Deborah (see Judges 4:4) seems to speak prophetically in her song, singing:

"Curse Menoz," said the Angel of Yihvah.

There is no reason to believe the Angel of Yihvah appeared to say this. Rather this seems to be the prophetic speaking of Deborah.

### 5.4.10 Judges 6:11–24, The Angel of Yihvah was called Yihvah

In this meeting of the Angel of Yihvah with Gideon, the Angel was called "Yihvah" several times.

In verse 12, we read that the Angel of Yihvah appeared to Gideon and said, "Yihvah is with you." But Gideon did not recognize Him as "the Angel of Yihvah" until the "Messenger of Yihvah" "vanished" in verse 21. Gideon did not see "an Angel" but "a person" who he cooked for.
After Gideon replied to "the Messenger" in verse 14, "Yihvah looked at him" and said, "Go in all your strength." The proof that the Yihvah mentioned was the Messenger, comes next.

In verse 16, Yihvah said to Gideon, "**Certainly I WILL BE with you**." These are the exact same Hebrew words the Angel spoke to Moses in Exodus 3:12 at the burning bush.

Gideon recognized this and said, "show me a sign that it is You who speak to me. Please do not depart from here, until I come back . . ." And He (Yihvah) said, 'I will remain until you return.'" Of course, these words prove that Messenger of Yihvah is the one who spoke as Yihvah, because in verse 19, Gideon returned and gave food to the Messenger, who touched it with His staff and it burst into flame.

Verse 23 appears to be an answer to Gideon's prayer to God, after he realized that he really saw the Angel of Yihvah. "**Yihvah said to him** (presumably in the Spirit), "Peace . . . you shall not die."

### 5.4.11 Judges 13:21–22, The Angel of Yihvah was ELOHIM to Manoah

Judges 13:21–22 is very similar to Judges 6:22–23. Manoah, the father of Samson, called the Angel, ELOHIM: "Then Manoah knew that he was the Angel of Yihvah. So Manoah said to his wife, 'We shall surely die, for **we have seen ELOHIM**.'"

In verse 16, the Angel spoke from His own identity, saying, "Though you detain me, I will not eat your food, but if you prepare a burnt offering, then offer it to Yihvah."

This is quite funny. The Angel warned Manoah after Gideon's experience of making food. The Messenger of God had appeared in human form again, and was "very awesome" (v. 6).

And again, He burnt up the food.

Then, Manoah realized that it was truly "the Angel of Yihvah" and asked, "What is Your name?" Of course, from the naming of the Angel at the burning bush, the Israelites knew the name of the Angel as "HE WILL BE." But Manaoh's statement showed that Manoah believed Yihvah, "HE WILL BE," was not a real name. For even in Jesus' Day, the Israelites believed their God was nameless; as related to us by Justin Martyr.

Manoah called the Angel of Yihvah, "ELOHIM" and he was also very aware that there was another Yihvah, who was the one true God. **The unseen Yihvah was the one whom the Messenger asked Manoah to make an offering to**.

### 5.4.12 The Angel in the Book of Zechariah

The Book of Zechariah is a foreshadow of the Book of Revelation. The Angel who speaks to Zechariah is always the Angel of Yihvah, the one that Zechariah calls "the Angel who spoke to me."

The Hebrew expression "MALAK" occurs 20 times in the Book of Zechariah.

- 11 times as "the Angel who spoke to me" (1:9,13,14,19; 2:3; 4:1,4,5; 5:5,10; 6:4)
- 6 times as the Angel of Yihvah (1:11,12; 3:1,5,6, 12:8)

- 2 times as “the Angel”: once referring to “the Angel who spoke with me,” and, once referring to “the Angel of Yihvah” (3:3,6:4)
- 1 time as “another angel” (2:3)

From the beginning, in Chapter One, we suspect that “the Angel who spoke with me” is the Angel of Yihvah. Zechariah first calls him, “My Lord.” It seems that this Angel is the man standing on the red horse, standing among the myrtle trees identified as “the Angel of Yihvah.”

While this is a bit unclear to us at first, the identity of “the Angel who spoke with Me” is clear in verse 12. The Angel of the Lord calls out to the invisible Yihvah, and the invisible Yihvah answers “the Angel who spoke with me.” From here on, all the references to the Angel who spoke to me, link back to this Angel, in the storyline. And we realize that the Angel who speaks to Zechariah is always the Angel of Yihvah.

#### *5.4.12.1 Another Angel?*

What is difficult to understand is the one called “another angel” in Zechariah 2:3. This Angel also speaks the words of the invisible God, saying: “Run, speak to that young man there saying, Jerusalem will be inhabited as open county because of the multitude of within it. But I, declares Yihvah, will be a wall of fire to her on all sides, and I will be the glory in her midst” (Zechariah 2:4-5).

Has another Angel really become a speaker for the invisible God? Or does the Spirit of Christ manifest itself as two different Angels.

The answer comes in verses 8-9, “for the Lord of the Armies says this, “after glory He has sent Me against the nations that plunder you, for the one who touches you, touches the apple of His eye. “For behold, I am going to wave My hand over them so that they will be plunder for their slaves then you will know that the Lord of the Armies has sent Me.”

The “Me” in verses 8 and 9, is the Angel talking to Zechariah, the Angel of Yihvah who God sent to fight on behalf of Israelites. He is the Lord of the Armies who says, “the Lord Armies says this.”

The sudden use of the phrase, “sent Me” prepares us for Revelation 22:7 where the Angel talking to John suddenly speaks as Christ saying, “behold I am coming quickly.”

There seems to be two Angels in the passage, but both are manifestations of the Spirit of Yihvah. The Angel who spoke to Zechariah was introduced as "another Angel." But we find out that this other Angel is also a manifestation of the Spirit of Christ. This helps us understand that the Spirit of Christ can appear as both the Son of Man and the Ancient of Days in the book of Daniel.

#### *5.4.12.2 Two Share the Same Name*

Normally the Lord of Armies is understood to the Captain of the Armies, the Angel of Yihvah who appeared to Joshua, in Joshua 5: 14: the Angel of the Lord. But as we see here, and in Zechariah 1:12, the invisible God and His image often share the same name. For God is the real "Lord of the Armies." The Messenger is only acting on His behalf.

In Zechariah 3:1-2, we see that the invisible God and His Angel also share the name of Yihvah.

> "Then he showed me Joshua the high priest standing before the Angel of Yihvah, and Satan standing at his right hand to oppose him. And Yihvah said to Satan, 'Yihvah rebuke you, Satan!'"

There are only three present in this scene: Joshua, the Angel of Yihvah, and Satan, and so it is obvious that the Angel of Yihvah was speaking as Yihvah to Satan, saying, "Yihvah rebuke you."

The Angel of Yihvah, here, was not speaking the words of the invisible God. He was a real Spirit, who spoke from His position as the Angel of Yihvah to Satan. The Angel of Yihvah was not a "theophany."

Here again, the Angel of Yihvah is clearly identified as another Yihvah.

## 5.5 Summary

To summarize what we have learned about the "the Messenger," or "Angel of Yihvah":

- He was called ELOHIM,
- He was called Yihvah, and
- He was not God, but
- He spoke as God.

We will especially want to take notice of the occasions where the Messenger speaks as “Himself” in one sentence and then as “God” in the next.

When God sends His Angel, His Messenger, to John in the Book of Revelation, the Messenger, the Spirit of Christ, does this again. But in Revelation, the Spirit of Christ will speak as “the Son Man” as “the Angel,” and as “God.” This becomes very interesting, especially in the last Chapter, where the Messenger, speaking as “God,” says: “I, Jesus, sent My Angel.”

In the next two Chapters, we will see how God made the Messenger, “the God of Jacob,” and then named Him “Yihvah ELOHIM” when He appeared to Moses at the burning bush. And we will learn that “the Messenger” also appeared to Abraham, Isaac, and Jacob as “God Almighty.” He appeared to men and Angels, as the “image of the invisible God” and as “the Word.”

Then in Chapter 15, we will find out that the “Angel of Yihvah” was called “WHO IS LIKE GOD” by another Angel.

# 6 The God of Jacob


6.1 The God who has been my Shepherd, the Angel who redeemed me ..... 82

6.1.1 Genesis 28:13, 20 – if the Word of Yihvah be my help, then Yihvah be my God ..... 83

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## 6.1 The God who has been my Shepherd, the Angel who redeemed me

> Then God (ELOHIM) said to Jacob, "Arise, go up to
> Bethel and dwell there, and make an altar there to
> God (EL) who APPEARED to you when you fled from
> the face of Esau your brother."
>
> Genesis 35:1

In Genesis 35, God made the Messenger, the "EL" of Jacob.

The Targum Onkelos, the official Jewish Targum of the Pentateuch, records Jacob's vow in Genesis 28:20, 21 as:

> And Jacob vowed a vow, saying, "if **the Word of Yihvah** will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I again come to my father's house in peace; then **the Word of Yihvah** be my God."

Why does the official Targum of the Jewish Synagogue say that "the Word of Yihvah" was Jacob's God?

Let us remember how God made the Messenger of God, Jacob's "God," so that he would finally say, "the God who has been my Shepherd all my life long to this day, the Angel who has redeemed me from all evil" (Genesis 48:15–16).

### 6.1.1 Genesis 28:13, 20 – if the Word of Yihvah be my help, then Yihvah be my God

In Genesis 28, Jacob was **in Bethel** and had a dream where he saw Yihvah standing at the top of a ladder.

The author of Genesis, Moses, told us that Jacob saw Yihvah standing above a ladder, on which the Angels of God were ascending and descending. Moses was referring to Yihvah, the Messenger, who appeared to him at the burning bush. To Jacob, Yihvah probably looked like all the Angels of God who were ascending the ladder.

The Messenger, speaking for the invisible God, said, "I am Yihvah, the God (ELOHIM) of Abraham your father.." (Genesis 28:13).

The Palestine Targum translates Jacob's reply in Genesis 28:20–21, as "If the Word of Yihvah will be my Helper . . . **then Yihvah will be my God**." Here, it seems that Jacob has presumed that the name of the Messenger is also Yihvah, but his uncertainty is revealed in Genesis 32:29.

### 6.1.2 Genesis 31:11–13 – I am God that appeared to you in the place of God

In this passage, Jacob said, "the Messenger (MALAK) of God said to me in a dream . . . 'I am the God (EL) of Bethel, where you made a vow to Me.'" Here, the Messenger used the singular, EL, to tell Jacob, that he had made a vow to Him.

In the Greek Septuagint, Genesis 31:13 reads, "**I am God that appeared to you in the place of God**."

### 6.1.3 Genesis 32:22–32 – I have seen ELOHIM face to face

Here, Jacob fled from his brother Esau, and while he was alone, he wrestled with a man until daybreak.

In Genesis 32:1, we read, "the Messengers of God met him." Having just seen the Messengers of God (in verse 1), Jacob likely recognized this man as a Messenger of God.

In Genesis 32:9, Jacob called on "Yihvah, who said to me, "'Return to your country...'" In his expression, "Yihvah, who said to me," we can see that he wants to identify the God who

spoke to him in Genesis 28 as his God. His words also reveal his understanding that there was more than one God who might be able to hear his prayer.

The man who wrestled with him said, “Your name shall no longer be called Jacob but Israel; for you have striven with ELOHIM and with men and prevailed" (Genesis 32:28).

Jacob asked the man, “please tell me your name.” But the man just replied: “why is it that you ask My name?” (Genesis 32:29).

Then Jacob said, “I have seen ELOHIM face to face and yet my life is preserved” (Genesis 32:30).

Jacob knew that he wrestled with the Messenger, the One called "ELOHIM," who called Himself a “God” in Genesis 31. But Jacob revealed his uncertainty about His name. For how could the Messenger of God also be called Yihvah?

### 6.1.4 Genesis 35:1–11 – God said, “make an altar to the EL who appeared to you”

In Genesis 35:1, God (speaking through Christ) told Jacob to return **to Bethel and make an altar** to “the God” (EL) (the Messenger), who “appeared” to him when he fled from his brother. Here, God used the singular form “EL.”

So Jacob told his wives to put away their foreign gods, saying, “I will make an altar there to the God (EL) who answered me in my distress and has been with me wherever I have gone” (Genesis 35:3).

Genesis 35:9 reads, “God appeared again when he came from Paddan-aram,” and in verse 11, He said, “I am God Almighty.” Therefore, Jacob believed he was talking to “God Almighty” in Genesis 35:1, and Jacob believed that God Almighty had made the Messenger of God, his God.

### 6.1.5 Genesis 48:3–4, 15–16 – Jacob called the Angel, his God

Jacob recounted the appearance of “God Almighty” in Genesis 35, saying, “God Almighty appeared to me at Luz and blessed me” (Genesis 48:3). Of course, Jacob only thought that he saw God Almighty. In fact, Jacob saw the Spirit of Christ, in the appearance of “God Almighty.” We know this from Exodus 6:3, where we read “I, Yihvah, appeared to . . . Jacob as God Almighty, but by my name Yihvah I was not known to them.”

In verses 15–16, Jacob blessed the sons of Joseph, saying, "**the God** who has been my Shepherd all my life long to this day**, the Angel** who has redeemed me from all evil, bless these boys."

Jacob really believed that God Almighty had made "the Messenger" his God.

### 6.1.6 God Almighty made the Messenger to be Jacob's God

In Genesis 35:1, God told Jacob to make an altar to the "EL" who appeared to him when he fled from his brother. In verses 9–11, "God" appeared "again," introducing Himself as "God Almighty." So Jacob understood that "God Almighty" had made the Messenger, his God.

Therefore, the children of Israel understand that their father's God was the Angel of Yihvah, the "ELOHIM," "the Word of Yihvah"—the speaker for Almighty God.

## 6.2 The Tabernacle of the God of Jacob, and the Tabernacle of the Most High

The expression, "the God of Jacob," was used by Stephen to explain the difference between "the God" who met with Moses in the tabernacle, and the Most High who dwells in the Church today.

> "David . . . found favor before God and asked to find a dwelling for **the God of Jacob**. But Solomon built Him a house. However, the Most High does not dwell in temples made with hands."[120]

The Targumim consistently used the expression "the Word" to describe the God who met with Moses in the tabernacle of the Old Testament:

> "at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) you there, to speak with you there" (Exodus 29:42, 30:36, 33:9, Leviticus 1:1, Numbers 17:4 [Pseudo Jonathan]).

The dwelling place of the Most High God is the temple prophesied by Ezekiel, the dwelling place of God in spirit, which we find in the Book of Revelation: "Behold! the tabernacle of God with men."[121]

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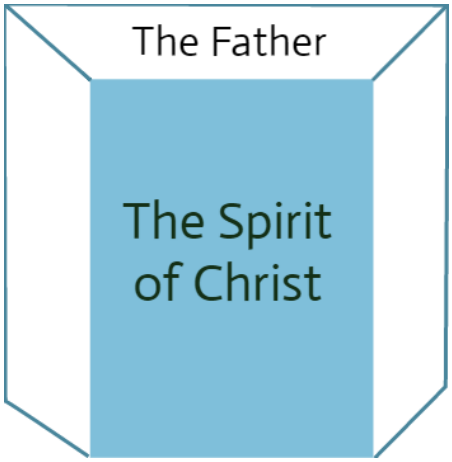
[120] Acts 7:45–48

[121] Revelation 21:3

# The Spirit of Christ was the ELOHIM of Israel (Jacob)




Through Christ, the invisible God spoke to Jacob, who He renamed Israel. He asked Jacob to make an altar to the ELOHIM who appeared to him when he fled from his brother.

In fact, we know from Exodus 6:2–3 that this ELOHIM was only the Messenger, who had only appeared to Jacob as God Almighty.

In his final days, Jacob blessed his sons, asking the Angel who appeared to him to remember his sons. He called the Angel, his God.

# 7 The Messenger appears to Moses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## 7.1 God introduced Himself and the ELOHIM

> Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that hears Me, hears Him that sent Me."[122] From the writings of Moses also this will be manifest; for thus it is written in them, And the Angel of God spoke to Moses, in a flame of fire out of the bush.
>
> Justin Martyr (A.D. 150), *First Apology*, Chapter 61

[122] Luke 10:16

Moses' meetings with the Messenger of Yihvah are the most famous Old Testament revelations of the relationship between Christ and God.

In their first meeting, in Exodus 3:

- God revealed the Name of the Messenger as Yihvah, "HE WILL BE."
- God distinguished Christ's Name from His own by saying, "This is My Name forever." Christ would become "I AM."

In their next meeting, in Exodus 6:

- The Messenger of Yihvah said to Moses, "**I, Yihvah, appeared** to Abraham, to Isaac, and to Jacob as God Almighty, but by My name Yihvah I was not known to them." Of course, they all knew Yihvah was the name of God, but not the name of the Messenger. Here, the Messenger was saying that He had appeared to them "as God Almighty."
- God explained the meaning of "ELOHIM," why this word is plural, but yet singular.

## 7.2 The Meeting of Exodus 3

### 7.2.1 The **Messenger** of Yihvah appeared to Moses and **was called ELOHIM**

In Exodus 3:2–6, we read:

> And the Angel of Yihvah appeared to him in a flame of fire from the bush . . . So when Yihvah saw that he turned aside to look, ELOHIM called to him from the midst of the bush . . . And Moses hid his face, for he was afraid to look upon ELOHIM.

In Chapter 5, we saw the Angel was called ELOHIM in Genesis 16:13, 31:10, 32:24, and 48:16. Here again, in Exodus 3, the Angel is called ELOHIM.

In Chapter 5, we also noticed that the Angel sometimes spoke as "Himself," and sometimes as God.

### 7.2.2 I am the **Gods** of your father

In verse 6, the Messenger said,

"I am the ELOHIM of your father—
the ELOHIM of Abraham,
the ELOHIM of Isaac, and ELOHIM of Jacob."

Jesus referred to this famous passage, when He said, "have you not read in the book of Moses, in the burning bush passage, how God spoke to him (Moses), saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.'"[123] These were the words of the Greek Septuagint. But the Hebrew text described the appearance of ELOHIM to Moses, and not the appearance of the invisible God to Moses. Of course, Jesus Himself told us that God has never appeared to anyone.

### 7.2.3 I Certainly WILL BE with you

In verse 12, the Messenger said to Moses, "I Certainly WILL BE with you." This promise was for Jacob and his descendants, beginning in Genesis 28:15.

In Chapter 5, we saw that the Messenger repeated this phrase to Gideon, in Judges 6:16. So Gideon replied, "show me a sign that it is You who speak to me." Gideon recognized these words, as the words of the Messenger, to Moses.

### 7.2.4 What is His Name?

In verse 13, Moses asked for the Messenger's name:

> Indeed, when I come to the children of Israel and say to them,
> "The ELOHIM of your fathers has sent me to you,"
> and they say to me,
> "What is His name?" what shall I say to them?

Moses was asking for the Messenger's name, and not the name of God.

God's name was already known as Yihvah. Eve used the name of Yihvah in Genesis 4:1. Abraham called the place where God provided the Ram, "Yihvah Provides."

But no one knew the Name of the Angel, the Messenger. When Jacob asked the Angel for His Name, the Angel just replied, "Why is it that you ask My Name?"

[123] Mark 12:26

When God answered Moses, He introduced two Gods: Himself and the Messenger, who was the ELOHIM.

God first introduced Himself, saying, "I WILL BE WHO I WILL BE, therefore you shall say to the children of Israel, 'I WILL BE has sent me.'" Then He introduced the Messenger, saying, "Moreover . . . say to them 'Yihvah, the ELOHIM of your fathers . . . APPEARED to me.'" Here, God was certainly speaking of the Messenger's name, for no one **appeared** to Moses, other than the Messenger.

Some might think that God appeared to Moses. But why would God need to send a Messenger, if God Himself went to see Moses? God is the invisible God.

### 7.2.5 Understanding God's response in Exodus 3:14–16

This is where things get very difficult in most Bibles, because the text has not been translated correctly. There are two things we need to correct to understand this passage: "I AM" is "I WILL BE," and "The LORD" is "HE WILL BE."

This incorrect translation of I WILL BE אֶהְיֶה as "I AM" has been noted in *Encyclopedia Britannica*,[124] Wikipedia,[125] and many Bible commentaries.

Biblical Hebrew has only two tenses, perfect and imperfect - which are completed and incomplete actions. These tenses are roughly equivalent to past and future in English, but not exactly equivalent. For example, אֶרְפָּא in Deuteronomy 32:39 is translated as "I heal," but in Hosea 14:4 it is translated as "I will heal." The translation choice is more poetic in Deuteronomy 32:39, "I wounded and I heal." The translators could have also said, "I wounded, and I will heal."

Without a doubt, the Israelites did eventually become confused about the meaning of ehyeh – I WILL BE, and Yihvah, HE WILL BE, as the Prophet Jeremiah told us (Jeremiah 23:26-27). But there was no confusion in the time of the Judges.

**All occurrences of eh·yeh, I WILL BE — From Genesis to Judges**

I WILL BE has everything to do with God's covenant – I WILL BE with you. For this reason, the expression I WILL BE, and HE WILL BE, Yihvah, are often referred to as the Covenant names of God.

The first time the word eh-yeh appears in the Bible is in Exodus 3:12, and has everything to do with the promise that God will be with Moses and the Israelites.

Exodus 3:12
HEB: כִּי־ אֶהְיֶה עִמָּךְ
Certainly, I will be with you

Exodus 3:14
HEB: אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה שלחני אליכם:
I WILL BE who I WILL BE, therefore you shall say to the children of Israel, "I WILL BE has sent me to you."

Exodus 4:12
HEB: וְאָנֹכִי אֶהְיֶה עִם־ פִּיךָ
I will be with your mouth

[124] p. 995, 14th ed., v. 12

[125] Wikipedia, "I AM THAT I AM"

Exodus 4:15
HEB: וְאָנֹכִי אֶהְיֶה עִם־ פִּיךָ
I will be with your mouth

Deuteronomy 31:23
HEB: :וְאָנֹכִי אֶהְיֶה עִמָּךְ
I will be with you

Joshua 1:5
HEB: אֶהְיֶה עִמָּךְ
I will be with you

Joshua 3:7
HEB: :אֶהְיֶה עִמָּךְ
I will be with you

Judges 6:16
HEB: כִּי אֶהְיֶה עִמָּךְ
Surely I will be with you

Judges 11:9
HEB: :אָנֹכִי אֶהְיֶה לָכֶם לְרֹאשׁ
I will be your head

**Yihvah – HE WILL BE**

The word LORD we read in our Bibles is actually Yihvah, יהוה, "HE WILL BE" in the Hebrew text. This is the imperfect form of the ancient verb HAVAH, meaning "to be."

The verb HAVAH used for Yihvah, יהוה,"HE WILL BE" in Exodus 3:15 is the more ancient form of the verb HAYAH, used in Exodus 3:14 for "I WILL BE." If the verb HAYAH was used in Exodus 3:15, the name of God would be Yihyah, and not Yihvah. It seems likely that the scribes retained the more ancient verb form, HAVAH, for Yihvah in Exodus 3:15, because God said, "This is My name forever." The scribes saw Yihvah, not only as the imperfect form of "to be," but as "The Name" of God.

Of course, the Jewish people are very aware of the connection between the verbs HAVAH and HAYAH. Yihvah simply means "HE WILL BE" in basic Hebrew grammar. The placing of a "Yod" in front of the verb creates the third person imperfect verb form.

In the New King James Bible, Exodus 3:14–16 reads:

> [14]And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" [15]Moreover, God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'" [16]Go and gather the elders of Israel together, and say to them, "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely visited you and seen what is done to you in Egypt;'"

But the Hebrew text of Exodus 3:14–16 reads:

> [14]And ELOHIM said to Moses, "I WILL BE WHO I WILL BE." And He said, "Thus you shall say to the children of Israel, 'I WILL BE has sent me to you.'" [15]Moreover, ELOHIM said to Moses, "Thus you shall say to the children of Israel: 'HE WILL BE, the ELOHIM of your fathers, the ELOHIM of Abraham, the ELOHIM of Isaac, and the ELOHIM of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.' [16]Go and gather the elders of Israel together, and say to them, 'HE WILL BE, the ELOHIIM of your fathers, the ELOHIM of Abraham, of Isaac, and of Jacob, APPEARED to me, saying, "I have surely visited you and seen what is done to you in Egypt;""

#### *7.2.5.1 I WILL BE WHO I WILL BE*

This is the truest representation of God's Name. As Justin Martyr said, "there is no one elder than God to name Him."[126]

Through God's statement, "I WILL BE WHO I WILL BE," we understand that the time has not yet come for God to reveal a real name. For God will be known by another name in the New Testament, the name of His image, the name of Jesus.

[126] *Second Apology*, Chapter 6

### *7.2.5.2 Say to the children of Israel "I WILL BE" has sent me to you*

Following His statement, "I certainly WILL BE with you," God told Moses to tell the children of Israel that "I WILL BE" has sent him.

The invisible God, from the beginning, has always assumed the name of His image. "I WILL BE" does not seem like an appropriate name for God. Therefore, the Jewish people tried to change God's name to "I AM."

The Jerusalem Targum identifies the speaker in this verse as the Messenger, the Word: "And **the Word of the Lord** said unto Moses: 'I am He who said unto the world, Be! And it was.'"

The Jewish people understood that the Messenger of God, the Word, spoke these words on behalf of the invisible God.

### *7.2.5.3 Say to them HE WILL BE, the ELOHIM of your fathers . . . "APPEARED to me"*

There are five truths that confirm that God named Christ "HE WILL BE" in verses 15 and 16:

1. Everyone already knew that the name of God was Yihvah. But no one knew the name of the Messenger, the God of Jacob.
2. God addressed the Messenger in the third Person. After calling Himself "I WILL BE," in the first person, He called the Messenger, "HE WILL BE."
3. It was the Angel who APPEARED to Moses, as mentioned in verse 2. He was the ELOHIM that Moses was afraid to look at, as mentioned in verse 6.
4. God emphasized the answer to Moses' question about the ELOHIM's name. He answered first in verse 15, and then repeated the name of Christ in verse 16, saying, "say to them 'HE WILL BE, the ELOHIM of your Fathers . . . <u>APPEARED to me</u>.'"
5. "HE WILL BE" is the suitable name for Christ, who would become "I AM."

### *7.2.5.4 This is My Name Forever*

After naming the Messenger, "HE WILL BE ELOHIM," the invisible God turned the conversation back to Himself, in the first person, saying, "This (Yihvah) is My name forever, and this is My memorial to all generations."

The invisible God, speaking through Christ, said, "This is My name forever," to contrast His own name as "HE WILL BE," with the name of Christ, the Messenger. For Christ's name would change to "I AM" when Christ became a man, but God's name will always be "HE WILL BE."

God also compared Himself as "I WILL BE" to Christ as "HE WILL BE ELOHIM" in Hosea 1:7, and 1:9, saying, "I will save them by HE WILL BE their ELOHIM," and "I will no longer be your I WILL BE." Reading from right to left:

| לכם | אהיה | לא | ואנכי |
|---|---|---|---|
| To you | I WILL BE | not | And I |

This is usually translated as "I will no longer be your God."

### 7.2.6 Yihvah, "HE WILL BE," is not a real name

The expression "HE WILL BE" is not really a name, it is only a comparative expression that God used to compare Himself to Christ, who would be "I AM."

Justin Martyr, in A.D. 150, told us the Jewish people regarded God as nameless.

As we read in Chapter 5, Manoah asked the Angel for His real name, saying,

"What is Your name,
that when Your words come to pass we may honor You?"
And the Angel of Yihvah said to him,
"Why do you ask My name, seeing it is wonderful?"

Judges 13:17–18

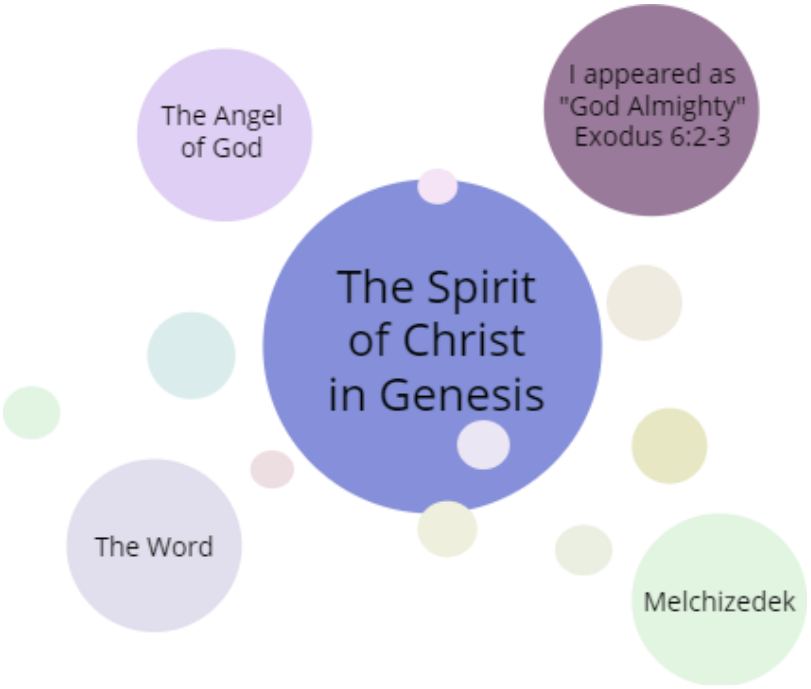
Wonderful is one of the names of Jesus listed in Isaiah 9:6.

## 7.3 The Second Meeting – Exodus 6

### 7.3.1 By My Name Yihvah I was not known to them

In Exodus 6:3, Yihvah (the Messenger) met with Moses when he returned from Pharaoh, and He said to Moses,

> "I אֲנִי, Yihvah יְהוָה, I appeared to Abraham, to Isaac,
> and to Jacob, as God Almighty, but by my name Yihvah,
> I was not known to them."[127]




We know that Yihvah, the ELOHIM, was speaking of Himself, by the word "**appeared**." It is only the Messenger, the ELOHIM, who "**appeared**" to people.

Here, the ELOHIM clarified that He had only "**appeared**" to Abraham, and Isaac and Jacob "**as God Almighty."** This is one of the most significant revelations in the Old Testament. It tells us that the Messenger, the Pre-Existent Christ, had always been God's image to mankind. He had previously only appeared as "God Almighty."

As we mentioned before, Abraham and Isaac and Jacob all knew the name of Yihvah was the name of the invisible God. Abraham called the place where he sacrificed Isaac "Yihvah provides."[128] Abraham also used the name of Yihvah in Genesis 15:2. The Angel of Yihvah used the name of Yihvah in Genesis 16:11. Eve used the name of Yihvah in Genesis 4:1; and we are told that men began to call on the name of Yihvah, in Genesis 4:26.

[127] Exodus 6:2, 3

[128] Genesis 22:14

Leah used the name of Yihvah three times, in Genesis 29:32,33 and 35; and Rachel used the name of Yihvah in Genesis 30:24, when Joseph was born.

The Messenger was speaking of Himself when He said, “by My name Yihvah I was not known to them.”

The expression “God Almighty” is singular—El Shaddai—and refers only to the Father.

Where does the name God Almighty next appear? In the Book of Revelation. The name God Almighty is used six times in the Old Testament, and six times in the Book of Revelation.

Of course, we might ask why the Messenger was not identified as “the Messenger,” in Exodus 6:3. The simple answer is that Yihvah, the ELOHIM, explained the meaning of an “ELOHIM” in Exodus 4-6, and for this reason, it was no longer necessary to identify the Messenger as a “Messenger.”

### 7.3.2 The Messenger said, “I have also established My covenant with them”

In Exodus 6:4, the Messenger continued, saying, “I have also established My covenant with them to give them the land of Canaan.” Here, the Messenger clearly continues to speak from His identity as the Messenger, which He revealed in verse 3.

Here, the Angel of Yihvah was made “the God of the covenant.” This is significant for the people of Israel, because it truly established the Angel of Yihvah as their God. The Angel of Yihvah repeats this covenant in Judges 2:1: “‘I brought you up out Egypt and led you into the land which I have sworn to your fathers, and I said ’I will never break My covenant with you.’”

In the remainder of Exodus 6, we see that it is the Angel who delivers Israel out of Egypt. In verse 6, He said, “I am Yihvah: I will bring you out from the burdens of the Egyptians.” Then in Exodus 12:13, He said, “when I see the blood I will pass over you, and the plague shall not be on you to destroy you.” This is repeated in Exodus 12:23; “Yihvah will pass over the door and not allow the destroyer (the plague) . . . to strike you.” Here the Palestine Targum reads, “the Word of the Yihvah will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite.” The same Targum reads, "the Word of Yihvah slew all the firstborn" in Exodus 12:29.

### 7.3.3 God explained that an ELOHIM was a "Speaker" for Himself

Without a doubt, Moses and people of Israel must have been very confused about the relationship between the invisible Yihvah, and the Angel of Yihvah, their ELOHIM.

Therefore, God arranged a little play for Moses and Aaron, so they could understand the meaning of an ELOHIM, as one who spoke the words of the invisible God.

God sent Moses to see the Pharaoh, saying, "I will be your mouth . . . and you shall be ELOHIM to him."[129]

Moses protested, saying, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"[130]

God, or ELOHIM, continued: "See, I have made you as ELOHIM to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you."[131]

Moses became a kind of Christ, who said, "as the Father taught Me, I speak these things."[132]

This story showed the great sense of humor of God. Moses played the part of ELOHIM and Aaron was his prophet.

God said to Moses,

> Say to Aaron, "Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt."[133] . . .
>
> Say to Aaron, "Stretch out your rod, and strike the dust of the land, so that it may become lice."[134]

Moses, in this little play, became the speaker for the invisible God, not speaking his own words. The meaning of the plural ELOHIM became clear. Moses was not speaking alone—but "Gods" were speaking to Pharaoh.

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[129] Exodus 4:15–16

[130] Exodus 6:30

[131] Exodus 7:1–2

[132] John 8:28

[133] Exodus 8:5

[134] Exodus 8:16

# 8 The Spirit of Christ in the Prophets


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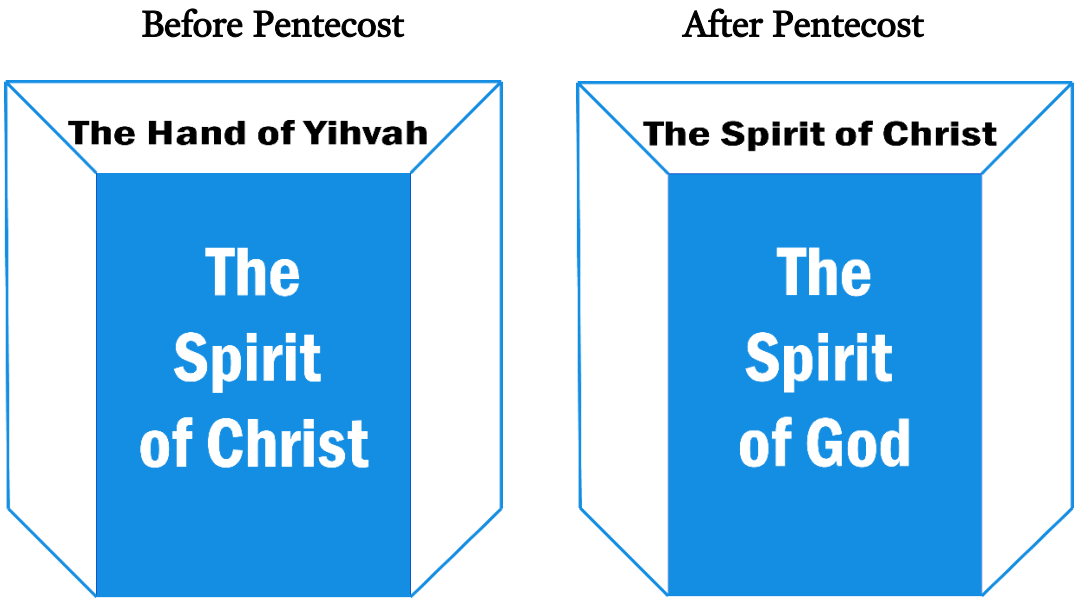
## 8.1 The Spirit of the Lord and His Messenger




In the Old Testament, the Spirit of Christ, the Word was the Holy Spirit in the prophets. The Spirit of Christ spoke for the invisible God.

Before the Day of Pentecost, God Himself spoke through "the hand of Yihvah." This was called the "spirit of Yihvah," and the "spirit of ELOHIM." It was spirit that "came mightily" וַתִּצְלַח on Samson, Saul, and David (Judges 14:6; 14:19; 15:14; 1 Samuel 10:10; 11:16; 16:13; and 18:10).

Before the "spirit of Yihvah came upon" David, he was already full of the Holy Spirit. The Word was the helper of David, and the helper of Samuel, from their youth. This was explained by the phrase, "Yihvah was with him" (1 Sam 16:18; 1 Sam 3:19). The Targum translated this as, "The Word of Yihvah was his helper."

The Word brought the message of God to the prophets. However, in the first three Chapters of Ezekiel, we learn that the anointing of the Holy Spirit enables Ezekiel to hear the speaking of the hand of Yihvah directly for himself.

In the first three Chapters of Revelation, the anointing of the spirit of God enables John to hear the speaking of "the Spirit"—the Spirit of Christ, directly. After the Day of Pentecost, the spirit of God became the speaker for Christ. Jesus said, "it will speak only what it hears" (John 16:13).

Throughout the Old Testament, the Word brought the message of God to the prophets. It was also the "anointing" that allowed the prophets to hear the message of the spirit of Yihvah, the hand of Yihvah. Ezekiel gave us examples of both forms of this communication. In Ezekiel 11:1-4,

the Spirit of Christ spoke to Ezekiel, but in verses 5-11, the anointing of the Spirit of Christ enabled Ezekiel to hear the speaking of the hand of Yihvah.

Targum Jonathan called the hand of Yihvah, "the spirit of prophecy from before Yihvah." All prophecy comes from God.

## 8.2 The Lord is the Spirit

The definite article in the Hebrew Old Testament identified the Spirit of Christ, as "the Spirit," in Hebrew "Ha-Ruah." This described "the Spirit" as a being, rather than an anointing that proceeded from God.

The description of Christ as "the Spirit" was carried forward into the New Testament. Paul said, "the Lord is the Spirit" in 2 Corinthians 3:17.

In the Greek New Testament, the apostles also used the expression "the spirit" to describe the spirit of the Lord. It also described the spirit of God before the Day of Pentecost. In the New Testament, the expression "spirit" without the article, described the anointing of the holy spirit, as it did in the Old Testament.

In the Old Testament, the Spirit of Christ was never called the "spirit of ELOHIM" or the "spirit of Yihvah." Those expressions only described the spirit of God.

### 8.2.1 The definite article for "spirit" in the Old Testament

The expression "the Spirit" (הרוח) is used only in Numbers 11:17,25, and 26; 1 Kings 22:21; 2 Chronicles 18:20; Ezekiel 1:12,20; 37:9 and 10. In every case, it describes "spirit" as a being, rather than an anointing. In 1 Kings 22:21 and 2 Chronicles 18:20, it describes the spirit of Yihvah who steps forward to be a lying spirit in the mouth of all of Ahab's prophets. Targum Jonathan called the Spirit of Christ, "the Holy Spirit in the mouth of the prophets" in its translation of Isaiah 40:13.

Of course, the most significant identification of the Spirit of Christ as "the Spirit" is in Numbers 11. God took of the Spirit on Moses and put it on the seventy elders.

Ezekiel 1:12,20; 37:9 and 10 are prophecies of the Spirit of Christ in the Church.

The Bible uses the expression “spirit” without the article to describe the anointing of the holy spirit.

In Ezekiel Chapter Three, Ezekiel told us that “spirit” entered him, and “lifted him up.”

We know that “spirit” that entered Ezekiel was not just an anointing but also the Spirit of Christ. But Ezekiel chose to describe the Spirit of Christ as an anointing to make a comparison with “spirit” in the wheels of the four living creatures that “lifted them up.” That “spirit” is the spirit of God in the Church.

But Targum Jonathan brought the meaning of Ezekiel 1 into the present day. It did not describe “the Spirit” that was followed by the living creatures in Chapter One. Rather it said that the living creatures, the saints, were following their will. It used the determinate form of Aramaic to describe “spirit” in wheels of living creatures as “the Spirit”—the Spirit of Christ. It used the same determinate form to describe “the Spirit” that entered Ezekiel and lifted him up, as the Spirit of Christ.

Targum Jonathan only used the determined form (רוחא vs. רוח) to describe “the Spirit” as a being. The expression “the Spirit” described the Spirit of Christ in Ezekiel 2:2; 3:12,14,24; 8:3; 11:1,24; 37:5-10, and 43:5. It also described the “lying spirit of Yihvah” in 1 Kings 22:21. In 2 Kings 19:7, and Isaiah 37:7, God said He would send a “spirit” on the King of Assyria. Targum Jonathan also used the determined form, “the Spirit,” to describe this Spirit as a being.

Very interestingly, Targum Jonathan used the determined form in 1 Kings 18:12, and 2 Kings 2:16 to describe the Spirit of Yihvah as God Himself, as a being—the Spirit of Yihvah who took Elijah away, called “the Lord” in 2 Kings 2:5.

**THE SPIRIT** IN THE OLD TESTAMENT

| | Hebrew Text (הרוח) | Targum Jonathan (רוחא) |
|---|---|---|
| **THE SPIRIT OF CHRIST** | Numbers 11:17,25, 26<br>Ezekiel 1:12,20; 37:9 and 10 | NA<br>Ezekiel 2:2; 3:12,14,24; 8:3; 11:1,24; 37:5-10, and 43:5 |
| **THE LYING SPIRIT** | 1 Kings 22:21; 2 Chronicles 18:20 | 1 Kings 22:21 |
| **THE SPIRIT ON THE KING OF ASSYRIA** | | 2 Kings 19:7; Isaiah 37:7 |
| **GOD HIMSELF** | | 1 Kings 18:12; 2 Kings 2:16 |

### 8.2.2 The article for "spirit" in the New Testament

In the New Testament, the article is used to describe the Spirit of the Lord: the spirit of God before the Day of Pentecost, and the Spirit of Christ, who continues as "the Spirit" from the Old Testament. Jesus often used the expression "the Spirit," to describe Himself as "the Spirit" in the kingdom of God.

### 8.2.3 The article for "holy spirit" in the New Testament

In the New Testament, the article was first used in the expression ἁγίου πνεύματος "holy spirit" in Matthew 28:19 to introduce the one and only holy spirit in the kingdom of God. Jesus said, "Go and make disciples of all nations, baptizing them in the name of the Father, and the Son, and the holy spirit." There were two holy spirits in the gospels, the Spirit of Christ that came on Mary, and the spirit of God that was first put on Christ.

## 8.3 He will give you "another helper"

The anointing of the Holy Spirit was first described in Numbers 11. Here, God said that He would take off the Spirit that was on Moses and put it on the seventy elders.

There is no mention of Moses being anointed by the Holy Spirit. But at the burning bush, the Messenger said to him, "I will be with you." The Targum Onkelos, the official Targum of the Jewish synagogue, and the Palestine Targum[135] translated Exodus 3:12 as, "My Word shall be your Helper." The Word was the Holy Spirit in Moses.

In Genesis 28, Jacob vowed, "If HE WILL BE will be with me . . . then HE WILL BE, be my God." The Targum Onkelos translated this as, "If the Word of the Lord will be my Help . . . then the Word of the Lord, be my God."

In fact, we are told that HE WILL BE "was with" Abraham, Isaac, Jacob, and Joseph. The Aramaic Targumim translated all the expressions, "I will be with you" and "HE WILL BE was with . . . ." as "My Word shall be a helper" and "The Word of the Lord was his helper" (Genesis 21:22; 26:3; 26:24; 26:28; 28:15; 28:20; 31:3; 39:2–3; 39:21; 39:23).

The translation of "I will be with you" as "My Word shall be your helper" continues in Targum Jonathan, and Targum Chronicles, as we show in the final appendix. The Word was the helper of Joshua, Caleb, Gideon, Samuel, David, and Solomon.

The message of the Word as the "support" or Helper of Israel appears throughout the Targum of Isaiah (Isaiah 17:10; 41:10; 41:13–14; 43:2, 43:5; 49:5).

But Jesus said, "I will pray the Father, and He will give you **another** helper."[136] Here, He described the Spirit of God that would be poured out on the Day of Pentecost.

The Apostles understood that Christ was the speaker for God in the Old Testament. John called him "the Word." Peter told us that the "Spirit of Christ" was in the prophets and called Christ the spiritual drink that the Israelites drank after being baptized by Moses by the dividing of the Red Sea.

[135] A.k.a. "Pseudo Targum Jonathan"

[136] John 14:16

## 8.4 The Messenger became known as the Word

The Book of Judges reveals that the Israelites understood that the Messenger of Yihvah, the Angel of God, was a Spirit who manifested in visible form as an Angel, the ELOHIM, who spoke to Moses.

In Judges, the prophetess Deborah said:

> "'Curse Menoz,' said the Angel of Yihvah."
>
> Judges 5:23

There is no reason to believe that the Angel of Yihvah "appeared" to say this. Rather, this is the prophetic speaking of Deborah through the Word, the Spirit of Christ.

In 1 Samuel, the expression "Messenger of God" or "Angel of God" was replaced by the expression "the Word" to describe the one who spoke to Samuel. Perhaps, for this reason, the Jewish tradition considers Samuel to be the first prophet. From here on, the Spirit of Christ was called "the Word" as the speaker to Elijah and all the prophets, as detailed in Chapter 2.

### 8.4.1 Zechariah explained Messengers as the appearance of Spirits

Zechariah explained the relationship between Messengers and Spirits.

He compared Spirits to horses (Zechariah 6:1–5). The riders of those horses were Messengers, the visible manifestation of those Spirits. In the Book of Revelation, this was the comparison of spirits and stars (Revelation 1:20, etc.).

### 8.4.2 Isaiah described "the Messenger of His Face" as the Holy Spirit

In the Old Testament, Isaiah told us "The Messenger" was the Holy Spirit.

The phrase "Holy Spirit" appears only three times in the Old Testament. It appears twice in Isaiah 63:9–11, where we read:

"The Angel of His Presence saved them . . . but they rebelled and grieved His Holy Spirit, so He turned Himself against them . . . Where is He who put His Holy Spirit among them?"

Isaiah said, “The Angel of His Presence saved them.” The expression “Angel” in Hebrew means simply “Messenger,” and the word פָּנָיו (panaw), which is translated as “Presence,” actually means “face.” Isaiah called the Messenger “the Messenger of His Face.” That is, “the image of the invisible God” (Colossians 1:15).

Isaiah described the dividing of the sea (Isaiah 63:12) by which God saved them, so Paul said, "All were baptized into Moses in the cloud and the sea" (1 Corinthians 10:2).

We first encountered “the Messenger of His Face” in Isaiah 6.

## Who will go for Us?

In Isaiah 6:8, Isaiah saw a vision of the Messiah, the Yihvah of Hosts, speaking the words of the Invisible God, saying, “Who will go for Us?” The Targum describes the speaker as “the WORD of the Lord.”

The message of Isaiah 6:8 was repeated in Isaiah 48:16: “The LORD God and His Spirit have sent Me.”

This is repeated in the Targum as “the LORD God, and His WORD sent Me.”

In Acts 28:25, Paul tells us that the words in Isaiah 6:8 were spoken by, or through, the Holy Spirit. The Spirit of Christ spoke for the invisible God. He was the Word.

### 8.4.3 The Targumist described the Holy Spirit as David’s “support”—helper

In Psalm 51:13–14, we find the only other use of the phrase “Holy Spirit” in the Hebrew text. David said, “cast me not away from your Presence (Face), O Lord, take not your Holy Spirit from me. Restore unto me the joy of your salvation and uphold me by Your generous Spirit.” Here again, Christ is the face of God.

David was speaking of the Holy Spirit, which he received when he was anointed king.

The Targumist translated Psalm 51:13–14 as, “Do not cast me from your presence, and do not remove from me your Holy Spirit of prophecy. Return your Torah to me, to exult in your redemption, and may the spirit of prophecy support me.”

In Psalm 18:18, David says, “Yihvah was my support.” The same Targumist translated this as, “The Word of the Lord was my support.”

## 8.5 The Holy Spirit in the Prophets

The Spirit of Christ was the Spirit who spoke through the prophets, as Peter explained:

“The prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating.”

1 Peter 1:10–11

The Spirit of Christ brought the Law. We read this in Zechariah:

“Yes, they made their hearts like flint, refusing to hear the law and the words that the Lord of hosts had sent by His Spirit (Word[137]) through the former prophets. Thus, great wrath came from the Lord of Hosts.”

Zechariah 7:12

But the Spirit of Christ, the Word, prophesied that He would pour out the Spirit of Grace on the Day of Pentecost, as recorded in Acts 2:33:

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication. Then they will look upon Me, whom they pierced.”

Zechariah 12:10

Before the Nicene Creed of 325, all believers knew there were TWO holy spirits in the Bible: The Spirit of Christ who was the Word, and the holy spirit which was poured out on the Day of Pentecost.

[137] Targum Jonathan

## 8.6 The Targum called the Holy Spirit "the Word"

The Targum of Jonathan ben Uzziel is the only Targum that was believed to be divinely inspired. Targum Jonathan equated the phrase "Holy Spirit" with "The Word."

Targum Jonathan translated Isaiah 63:10–11 as: "But they rebelled against the Word of His prophets; therefore, His Word turned out to be an enemy . . . where is He who made the Word of His holy prophets dwell among them?"

## 8.7 The anointing of the Spirit of Christ was described with feminine verbs

In classical Greek, the writer must use verbs and pronouns that match the word being described. Therefore, the Helper in John 14–15 is always described as "He" because "Helper" is a masculine word. The word Spirit in Greek is neutral, and the writer must use neutral verbs and pronouns.

However, in Hebrew, the writer chooses whether masculine and feminine verbs are used when describing the word RUAH, Spirit. When used with the meaning of wind or human spirit, RUAH is quite often masculine (as in Ex 10:13; Ex 10:19; Nu 11:31; Is 57:16; Jr 4:12; Ezk 27:26; Ps 51:12; 78:39; Job 4:15; 8:2; 20:3; 41:8). The Spirit of Yihvah, which is "a lying spirit" in the mouths of Ahab's prophets in 1 Kings 22:24 and 2 Chronicles 18:23, is also described with masculine pronouns.

In verses that describe "the person" of God, only masculine verbs and pronouns are used. God Himself is only called "the Spirit of Yihvah." These are the only cases:

"Who has directed the Spirit of Yihvah to counsel-HIM, inform-HIM?"

Isaiah 40:13, 1 Corinthians 2:16

The Spirit of Yihvah, **HE-**spoke in me, and **His Word** was on my tongue."

2 Samuel 23:2

Here, the real speaker of prophecy is identified as God Himself, the Spirit of Christ, who was only His Messenger, the Holy Spirit that was in David.

Of course, when describing the Messenger, masculine pronouns are used, but when describing the anointing of the Spirit of Christ, only feminine modifiers are always used.

We can see this in Numbers 11:26, “the spirit she-rested upon them.”

Isaiah 11:2 describes the anointing of the spirit of God on Christ with feminine verbs: “The spirit of Yihvah, SHE-shall rest on Him.”

The use of feminine verbs distinguishes “an anointing” from “a person.”

## 8.8 The Holy One

Christ becomes the Holy One throughout the New Testament. He replaces Aaron as “the Holy One of Yihvah” when He is anointed by the spirit of God as prophesied in Daniel 9:24, “seventy weeks are determined … to anoint Most holy.”

### 8.8.1 The Hebrew Old Testament

The expression קדוש meaning holy, or “holy one,” appears 71 times in the Old Testament.

The expression “the holy one” הקדוש, was first used in Numbers 16:5-7, “tomorrow Yihvah will show who is His, and who is the holy one … it shall be that the man Yihvah chooses is the holy one.” Aaron was called “the holy one of Yihvah” in Psalm 106:16. In 1 Chronicles 23:13, Aaron was anointed as “most holy.”

In Daniel 9:24, the Angel said, “seventy weeks are determined … to anoint Most holy.” This of course, described the anointing of Christ, who would become “the holy one” in the New Covenant.

Isaiah uses the expression “holy one” 21 times to describe the “holy one of Israel,” first in 2 Kings 19:22. The identification of the “holy one” as Christ can be seen in Isaiah 1:4, 10:17, 12:6, 17:7, 29:19, 29:23, 31:1, 41:14; 41:20; 43:3; 43:14; 43:15; 45:11: 47:4; 48:17; and 49:7. However, the same expression is also used to identify God, which is especially clear in Isaiah 30:15, “Adonai Yihvah, the Holy One of Israel.”

The Targum readily identifies the Holy One as “the Word” in some cases.

### 8.8.2 The Targum

In the Targum, the "Holy One of Israel" describes Christ as "the Word" or "Shekinah" or "the Holy One of Jacob" in Isaiah 5:24, 12:6, 10:17, 10:20, 17:7, and 29:23. The Holy One can otherwise be argued to be Christ in Isaiah 43:14–15, 45:11, 47:4, and 48:17. The identity of the "Holy One" in Isaiah 1:4, 5:19, 30:12, 37:23 and 41:14, is less clear.

The "Word of the Holy One" in the Targum of Isaiah 30:11 and 31:1 seems to describe Christ as "the Word" and "the Holy One" as God. Both the Targum and the Hebrew clearly identify "the Holy One" as God Himself in Isaiah 30:15—"Adonai Yihvah, the Holy One of Israel." Isaiah 54:5 and 60:14 in the Targum also identify God as "the Holy One of Israel." In some cases, the identification of the Holy One in the Targum seems to differ from the Hebrew text, as if to emphasize that this is only another shared name of Christ and God.

### 8.8.3 The New Testament

Christ is the Holy One throughout the New Testament, as described in Mark 1:24; Luke 1:35; John 6:69; Ephesians 1:13; and 1 John 2:20. He succeeds Aaron as "the Holy One of Yihvah" under the New Covenant.

## 8.9 A Survey of Old Testament Passages

In the Appendix, we have listed all the Old Testament verses that describe the spirit of Yihvah/spirit of ELOHIM.

The identification of the Spirit of Christ as the anointing on the prophets begins in Numbers 11. Here, God took the Spirit that was on Moses and put it on the seventy elders. The Targum Neofiti and Targum Pseudo Jonathan call this Spirit "the Holy Spirit."

It is not until we come to the writings of Isaiah and the minor prophets that we get the clear revelation that there was only one Spirit who brought God's message to the prophets. In the Old Testament, there was only one "Holy Spirit." That Holy Spirit was the Word, as Jonathan ben Uzziel explained.

## 8.10 The Spirit of Christ was in the Prophets, including John the Baptist

As mentioned in the Preface, prior to the Nicene Creed of 325, all believers understood that the Spirit of Christ was the Holy Spirit that came upon Mary. However, believers became confused about the meaning of "manifest in the flesh."

Justin Martyr himself replaced "manifest in the flesh" with the Latin concept of incarnation, meaning that a spirit completely becomes a man. However, the Bible teaches that the Spirit of Christ was only "found in appearance as a man"—revealed in a man, "manifest in the flesh." The Spirit of Christ still continued elsewhere; therefore, while Christ was a man, Jesus could say, "Where two or three are gathered in My name, there I am in the midst of them."[138]

Somehow, the Spirit of Christ "emptied Himself" in the man Jesus Christ so that the man was able to grow up like any other man. This is what Paul called "a great mystery."

The Holy Spirit in John the Baptist is perfect proof that the Spirit of Christ carried on outside of Christ, since both John the Baptist and Jesus Christ lived at the same time.

John the Baptist was filled with the Spirit of Christ from birth, as we read in Luke 1:15–17:

> He will be filled with the Holy Spirit while yet in his mother's womb—it is he who will go as a forerunner before Him (the Lord) in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.

Jesus said that the least in the Kingdom of Heaven was greater than him (Luke 7:28). Those who are baptized by the Spirit of God in the Kingdom of Heaven are the Sons of God and greater than John the Baptist.

Hosea first prophesied the Sons of God, saying, "In the place where it was said to them, 'You are not My people,' there it shall be said to them, 'You are sons of the living God'" (Hosea 1:10). When Christ Himself became the first Son of God, He became "much greater than the Angels" (Hebrews 1:4).

When the Bible uses the expression "the holy spirit," how do we know which holy spirit is spoken of? The answer is simple. When discussing the Holy Spirit in the prophets, we speak of the Spirit

[138] Matthew 18:20

of Christ. But when discussing the holy spirit that sanctifies the Sons of God, we mean the spirit of God.

## 8.11 The Message of Christ and the Apostles

"I will pray the Father, and He will give you another Helper."

John 14:16

### 8.11.1 Jesus

The Targum explained that "the Word" was "the Helper" of Israel. When Jesus said that the Father would give them "another Helper," He identified Himself as the "Holy Spirit" that helped Israel.

In John 10:36, Jesus said, "Do you say of Him, who the Father sanctified and sent into the world, 'You are blaspheming?'"

At the beginning of creation, God sanctified Christ to become the first Son of God. This is what Jesus meant when He said God sanctified Him and sent Him into the world. Jesus also referred to this moment when He said, "The Father Himself loves you because you believe that I came out of the Father. I have come out of the Father and into the world."[139] Here, He was also speaking of the time when He was born of the Father and came into the world. He was the "Holy Spirit" who was in the prophets.

In the Old Testament, God sent His Spirit into the prophets, for God was the Lord. But after Christ resurrected and was made the Lord, He received this authority and breathed His Spirit into His disciples, saying, "Receive the Holy Spirit. He whose sins you forgive, they are forgiven" (John 20:22–23). Christ was the Holy Spirit of whom God said, "Do not provoke Him, for He will not pardon your transgressions" (Exodus 23:21).

[139] John 16:27–28

### 8.11.2 The Apostle Peter

Peter called the Holy Spirit of the Old Testament "the Spirit of Christ." He was the only Apostle who used the expression "Spirit of Christ" when speaking of the Holy Spirit in the Old Testament.

Peter wrote:

> Of this salvation, the prophets have inquired and searched carefully who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.
>
> 1 Peter 1:10–11

### 8.11.3 The Apostle Paul

Paul wrote for the Gentiles, who were unfamiliar with the expression "the Word" in the Jewish Targumim.

Therefore, Paul called the Spirit of Christ "the Spirit." John also used the expression "the Spirit" several times in the Book of Revelation, where the Spirit of Christ also said, "Hear what the Spirit says to the Churches."

The Apostle Paul told us, "**The Lord is the Spirit**."

- In 1 Corinthians 10:2–4, Paul equated the Spirit of ELOHIM to Jesus Christ: "All were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." In the Old Testament, Christ Himself was "the Spiritual drink" that they drank—the Spirit of ELOHIM.

- In 1 Corinthians 15:45–49, Paul called Christ "a life-giving Spirit," saying, "'The first man Adam became a living being.' The last Adam[140] became a life-giving Spirit . . . And as we have borne the image of dust, we shall also bear the image of the heavenly."[141]

[140] The last Adam is explained in Romans 5:12–15.

[141] We have omitted the expression "man" added to the NKJV, which is not in the original Greek text.

In 2 Corinthians 3:17 and 18, Paul brought the message of Genesis 1, saying:

> [17]Now the Lord is the Spirit—Κύριος τὸ Πνεῦμά ἐστιν—and where the Spirit of the Lord—Πνεῦμα Κυρίου—is, there is liberty.[18] But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Lord, the Spirit—ἀπὸ Κυρίου, Πνεύματος.

In Genesis 1:26, by "the same image," Paul spoke of God's plan: "Let Us make man in Our image."

Christ was **the Spirit** who would complete the plan of salvation to make man into His image.

- In Acts 28:25, Paul said the words spoken by the Lord of Hosts in Isaiah 6:9 were spoken by the Holy Spirit. This Holy Spirit was the Spirit of Christ, who was the Word, God's speaker, and the image of the invisible God whom Isaiah saw.

### 8.11.4 The Apostle John

The Apostle John explained Christ as the Word. He was simply following the message of the Old Testament, with which the Jewish people were very familiar.

## 8.12 The Message of the Targumim

The equation of the Word and the Holy Spirit of the Old Testament was clearly demonstrated in the Targumim. Jonathan ben Uzziel clearly made this connection in his translation of the prophets.

### 8.12.1 In the Book of Numbers, the Jerusalem Targum and the Targum Neofiti call the Spirit "the Holy Spirit"

We might wonder if there was really ONE Holy Spirit received by all the prophets in the Old Testament. Was the Spirit poured on the seventy elders in the Book of Numbers, really the Spirit of Christ, or just some kind of spirit?

Philo said that Moses was "inspired and filled with the Holy Spirit."[142] In Numbers 11:17, we read, "I will take of the Spirit that is on you and put the same on them."

[142] *On the Life of Moses*, II, LI, 291

The Jerusalem Targum Fragments and the Targum Neofiti use the expression "the Holy Spirit" to describe this spirit poured on the elders in Numbers 11:17, 25, 26, 28, 29, and so on. Therefore, Paul's statement that Christ was the Spiritual Rock that the Israelites drank was clearly understood by the Jews. They believed there was only ONE Holy Spirit, which they all drank.

### 8.12.2 The Onkelos Targum told us "the Word" was the Helper

The Onkelos Targum is the official Targum of the Pentateuch of the Jewish synagogue. It describes the Word as the helper of Abraham, Isaac, Jacob, and Joseph.

The Aramaic Targum of Onkelos (c. 35–120) translated the expressions "I will be with you" and "HE WILL BE was with . . . ." as "My Word shall be a helper" and "The Word of the Lord was his helper" in Genesis 21:22, 26:3, 26:24, 26:28, 28:15, 31:3, 39:2, 39:3, 39:21, and 39:23.

According to the Talmud, the content of this Targum dates to the time of Ezra.[143]

The Palestine Targum makes a very similar translation of these verses.

### 8.12.3 Jonathan ben Uzziel translated Spirit and Holy Spirit as "the Word"

Jonathan ben Uzziel, the writer of the Targum of the Prophets, lived thirty years before the birth of Christ. His paraphrase was considered by the Jewish synagogue to be inspired by God. He was personally surrounded by Jewish legends. From the Babylonian Talmud (A.D. 200–400), Tract Megilla, we read that Jonathan ben Uzziel wrote his Targum under the supervision of Haggai, Zechariah, and Malachi. We also read, "Then the ground of Palestine trembled (as if shaken by an earthquake) four hundred Parsaoth square, and a heavenly voice was heard: 'Who are these who have revealed My Mystery to man?'" Also from the Babylonian Talmud, Tract Sukkah, we are told, "Jo. ben Uzziel was worthy of the Shekina (the Holy Spirit), which rested upon him, as he did upon our teacher Moses. He was such a holy man that, when he studied the law, the birds who flew over his head were burnt to death."

Jonathan ben Uzziel called the Spirit of Christ "the Word" throughout his translations. In fact, the preface to C. W. H. Pauli's translation of the Targum of Isaiah contains an index of 90 references to the Word.

[143] Babylonian Talmud, Megillah 3a

In the Targumim of Isaiah and the minor prophets, Jonathan ben Uzziel equates the Spirit or Holy Spirit in the prophets to "the Word."

| NKJV Bible | Aramaic Targum |
|---|---|
| "The Holy Spirit rightly spoke through Isaiah the prophet to our fathers, saying,<br>'Go to this people and say: Hearing, you will not understand.'"<br><br>Acts 28:25–26 | "And I heard the voice of the Word of the LORD, which said . . . 'Go, and speak to this people that hear indeed, but do not understand.'"<br><br>Isaiah 6:8 |
| "not of My Spirit"<br>Isaiah 30:1 | "not of My Word" |
| "His Spirit will gather them there"<br><br>Isaiah 34:16, cf. Matthew 24:28–30 | "for by His Word they will be gathered" |
| "The LORD God and His Spirit sent me"<br><br>Isaiah 48:16 | "The LORD God and His Word sent me" |
| "But they rebelled and grieved His Holy Spirit"<br><br>Isaiah 63:10 | "But they rebelled against the Word of His prophets; therefore, His Word turned out to be an enemy" |
| "Where is He who put His Holy Spirit within them?"<br><br>Isaiah 63:11 | "Where is He who made the Word of His holy prophets dwell among them?" |
| "not by might nor by power, but by My Spirit"<br><br>Zechariah 4:6 | "not by strength, nor by might, but by My Word" |
| "refusing to hear the law and the words, which the LORD of hosts had sent by His Spirit"<br><br>Zechariah 7:12 | "lest they should hear the law and the words, which the LORD of Hosts sent by His Word" |

In every case where the phrase Spirit or Holy Spirit is used, it is translated as “the Word.” However, there are important exceptions where the Targumist did not translate “Spirit” as “the Word” because they refer to the Spirit of God.

a. The first is Isaiah 42:1, which describes the holy spirit as having been put on Christ, and here, the Targumist translates spirit as “holy spirit.”

b. In Isaiah 44:3, 59:21, Joel 2:28, and Zechariah 12:10, the Targumist uses the phrases “holy spirit” and “spirit of grace” to describe the holy spirit that is “poured out” on the Day of Pentecost, as we read in Acts 2:33. Isaiah 32:15 remains as “until a spirit comes on us.”

c. Isaiah 40:13 speaks of God Himself, saying, “Who has directed the Spirit of Yihvah to counsel Him” (1 Cor 2:16); the Targumist says, “Who has established the Holy Spirit in the mouth of the prophets? Is it not the LORD?” In other words, no one counsels God; God instructs men.

d. Isaiah 40:7 speaks of the Spirit of the breath of life, which is translated as “the Spirit from Yihvah blows.”

e. Isaiah 61:1, Micah 2:7, and 3:8 refer to the Spirit of God as the Spirit of Prophecy, which is explained in the next Chapter.

There are two cases, not listed above, where the original text refers to the spirit of God, but the Targum describes “the Word.” The first is Isaiah 59:19, the “spirit of Yihvah will lift up a standard against them.” This is a prophecy of the future, “they shall fear the name of the Lord from the west, and His glory from the rising of the sun.” But Jonathan ben Uzziel has put the meaning in his own time and interprets “spirit of Yihvah” as “the Word of Yihvah.” In Isaiah 63:14, we read, “the spirit of Yihvah causes him (the beast) to rest.” Here, Isaiah describes animals, but Jonathan ben Uzziel interprets them as people, saying, “the Word of Yihvah led them.”

## 8.13 Satan's deception of the Jews

We might think that this simple truth of the relationship of Christ and God was misunderstood by the Gentiles because they did not understand the Hebrew language, or because they were not familiar with the Old Testament scriptures.

But in fact, Satan's scheme began among the Jews. As we said in Chapter 2, the Rabbis suppressed the message of the Word. John's explanation of the Word caused many Jews to convert to Christ. The Rabbis tried to avoid any association of the Word to the Spirit that spoke for God, the Holy Spirit in the Old Testament. They also tried to redefine the meaning of the Holy Spirit, which becomes quite comical as different Rabbis give it a different meaning. They made their new explanations in the Targumim. The Targumim were the most influential interpretations of scripture.

Of course, the standard for all the Targumim was Targum Jonathan of the Prophets. It was believed to be divinely inspired by the all the Jews. Its meanings agree completely with the New Testament. Holy Spirit, the Word, and the spirit of prophecy in Targum Jonathan have the same meaning that they do in the New Testament. The expression "spirit of prophecy" was used by the Apostle John in Revelation 19:10 to describe the spirit of prophecy that proceeded from God.

But subsequent Targumim did not follow the interpretations of Targum Jonathan. The Targum of the Psalms called the Holy Spirit in Psalm 51:11-12, "the spirit of prophecy."

The Targumim of the Pentateuch are the most revealing. Here, we can compare the apostolic message, with the new teachings of the Rabbis. We have five different Targum sources for the five books of Moses. None of these are believed to have been divinely inspired.

As expected, the most favored translations are those that do not point to Christ as the Messiah.

The official Targum of the synagogue is Targum Onkelos. We also have the Pseudo Jonathan Targum, otherwise known as the Palestine Targum. Neither the Pseudo Jonathan Targum, or Targum Onkelos contain any references to the Word, as the creator in Genesis 1, the message that was preached by the Apostle John.

But we have another group of Targum sources that does explain the Apostolic message. These are harder to find. We have one copy of the Targum Neofiti, which was discovered in 1956, and we have fragments of Targumim that explain the role of the Word in Genesis 1. All these Targumim also explain "the Spirit" in Numbers 11, correctly as "the Holy Spirit."

In the table below, we summarize how each Targum interpret references to the spirit of Christ, and the spirit of God.

| | Hebrew | Onkelos | Pseudo Jon. | Neofiti | Paris Fr | Vat Fr |
|---|---|---|---|---|---|---|
| | | | | | | |
| Gen 6:3 | My Spirit | My Spirit | **HS** | My Spirit | My Spirit | My Spirit |
| Gen 45:27 | Jacob's spirit revived | **HS** | SP | spirit | - | - |
| | | | | | | |
| Gen 41:38 | Spirit of God (Joseph) | SPFBL | SPFBL | HSFBL | - | - |
| | | | | | | |
| Exo 28:3 | Spirit of Wisdom (SW) | SW | SW | SW | - | - |
| Exo 31:3 | Spirit of God in wisdom | SWFBL | HSFBL | HSFBL | - | - |
| Exo 35:31 | Spirit of God in wisdom | SWFBL | SPFBL | HSFBL | - | - |
| Deut 34:9 | Spirit of Wisdom | SW | SW | SW | SW | SW |
| | | | | | | |
| **Num 11** | **"The Spirit"** | **SP** | **SP** | **HS** | **HS** | **The HS** |
| | | | | | | |
| Num 24:2 | Spirit of God (Balaam) | SPFBL | SPFBL | HSFBL | - | - |
| Num 27:18 | "spirit" (in Joshua) | SP | SPFBL | HSFBL | - | - |

There are a couple of differences that have no significance:

1. The expression "from before the Lord" describes a spirit of God. The expressions "spirit of prophecy from before the Lord" (SPFBL), and "spirit of wisdom from before the Lord" (SWFBL), are equivalent to "holy spirit from before the Lord" (HSFBL) that we see used in the Neofiti Targum. In Isaiah 11:2, the spirit of God on Christ is called "spirit of Yihvah, spirit of wisdom…" In Isaiah 61:1, it is called "My holy spirit." The Neofiti Targum has simply used the same expression.

2. In Number 27:18, two Targumists correctly believed the spirit of wisdom on Joshua to be a spirit "from before the Lord."

What we really want to know is what does the expression "Holy Spirit" mean in Targum Onkelos, and Pseudo Jonathan? We have highlighted "HS" in Genesis 6:3 and 45:27.

### 8.13.1 The Holy Spirit in Targum Onkelos

Targum Onkelos explained the Holy Spirit as the spirit of prophecy.

But it uses the expression "Holy Spirit" only once.

The Hebrew text of Genesis 45:27 says, "The spirit of their father Jacob was revived." The spirit of his life was revived when he found out that Joseph was alive. Targum Neofiti

makes no change of this text. But Targum Onkelos translates it as "the Holy Spirit rested וּשְׁרָת on Jacob." It used the same verb in Numbers 11:26, "the spirit of prophecy rested וּשְׁרָת on them." Pseudo Jonathan translates Genesis 45:27 as "the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jacob their father." It seems that Targum Onkelos followed the interpretation as Pseudo Jonathan and regarded "Holy Spirit" as equivalent to the "spirit of prophecy." As did the Targum of the Psalms.

### 8.13.2 The Holy Spirit in Targum Pseudo Jonathan

The Pseudo Jonathan Targum explained the Holy Spirit as the spirit of the breath of life in every creature.

It uses the expression "Holy Spirit" 15 times. The expression "spirit of prophecy" is used 11 times.

In Genesis 6:3, we read, "My spirit shall not strive with man forever ... his days shall be 120 years." The Pseudo Jonathan Targum translated this as: "Have I not imparted My Holy Spirit to them that they may work good works?"

We might think it ridiculous to equate the spirit of the breath of life to the Holy Spirit, but this belief was also put forward by a famous 19th Century Jewish convert C.W.H. Pauli, in his book, *The Great Mystery: How Can Three Be One?* He said that the spirit in Genesis 1:2, 6:3, and Isaiah 63:14 the spirit of God in beasts, was the Holy Spirit. As proof, he quoted from the Pseudo Jonathan Targum translation of Genesis 6:3, and he attributed this Targum to Jonathan ben Uzziel.

C.W.H. Pauli also quoted from the Zohar:

> The spirit of God is the Holy Spirit, who proceeds from the living God, and this moved upon the face of the water (in Gen 1:2).

C.W.H. Pauli later translated Targum Jonathan of Isaiah, which dispelled some of his earlier ideas.

Many orthodox Jews, believe the Zohar was written by Rabbi Simeon ben Jochai, a renowned Rabbi of the second century. He lived in Galilee (Palestine). Rabbi Simeon ben Jochai was a mystic. In one story, we are told that he "learned through the power of the

Holy Spirit what the Samaritan had done [to harm Simeon]."[144] This type of revelation appears throughout Pseudo Jonathan: for example, Rebekah hears the conversation of Jacob with Esau by the Holy Spirit, and the Holy Spirit helps Rebekah to hear Esau's plan to kill Isaac. It seems very likely that the Pseudo Jonathan was translated by one of Rabbi Simeon ben Jochai's associates, or even Rabbi Simeon ben Jochai himself! Rabbi Simeon was active in the time of Emperor Hadrian, 78-138 CE, Onkelos (35–120 CE), and Justin Martyr.

## 8.14 Satan's deception of the Gentiles

Justin Martyr also lived in Palestine in the early Second Century, and it is very possible that he got his ideas about the spirit of God in Genesis 1:2, from the Rabbis, who had equated "the Spirit" in Numbers 11, a birthed spirit, to the spirit of prophecy.

In his First Apology, of 150 AD, Justin Martyr claimed that the spirit of prophecy was a third person who was born on the waters in Genesis 1:2.

But the confusion of the Gentiles had already began in apostolic time.

Though all believers understood that the Spirit of Christ was not the spirit of God, many people began to believe that the Spirit of Christ had been completely "incarnated" in the Son of Man and not "manifest in the flesh." This confusion was made worse, as believers interpreted Jesus' instruction to baptize "in the name of the Father, the Son, and the holy spirit" as the identification of three persons.

### 8.14.1 Confusion about the meaning of manifest in the flesh

| KEY TRUTH |
| --- |
| If you do not understand the concept of manifest in the flesh, you will think that the Spirit of Christ was only in Christ, and you will believe that the Spirit of God was in John the Baptist, and the prophets. |

[144] https://www.jewishencyclopedia.com/articles/13723-simeon-ben-yohai

Paul wrote:
"By common confession, great is the mystery of godliness:
Who was revealed in the flesh,
Was justified in spirit,
Seen by angels,
Proclaimed among the nations,
Believed on in the world,
Taken up in glory."

1 Timothy 3:16

Even though the early Church was confused about the meaning of "manifest in the flesh," the earliest Christian writings embraced it.

Our strongest confirmation of the early Church belief comes from the Epistle of Barnabas and the Shepherd of Hermas, two Books included in the New Testament in the Codex Sinaiticus. The Codex Sinaiticus, known as א, is the best "complete" Greek text we have and is designated Manuscript (01). It was written between 325 and 360, twenty years before the Trinity doctrine was established in 381. The New Testament books in the Codex Sinaiticus were those we have today, with the addition of the Epistle of Barnabas and the Shepherd of Hermas, which followed the Book of Revelation.

Both of these books strongly emphasize that Christ was the Spirit "who was manifested in the flesh."

The Epistle of Barnabas (A.D. 70–130) used the expression "Who (Christ) was manifested (in the flesh)" seven times and described Christ's body as "the vessel of the Spirit."

In Chapter 6:14, we read:

> "Behold," says the Lord, "I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them, because He was to be manifested in flesh and to sojourn among us."

The Shepherd of Hermas (A.D. 85–145) explained Jesus Christ as the Spirit of EL who made creation: "The Pre-existent Holy Spirit, which created the whole creation, God made to dwell in flesh that He desired" (Parable 5: 6[5]).

The Shepherd of Hermas also described Christ as the Spirit who spoke in the form of a Church: "The Holy Spirit, which spoke with you in the form of a Church, showed you, for that Spirit is the Son of God" (Parable 9: 1[1]).

However, both the Epistle of Barnabas and the Shepherd of Hermas exhibited confusion regarding the meaning of manifest in the flesh. The Epistle of Barnabas called the man Jesus Christ "the vessel of the Spirit." The Shepherd of Hermas explained that the Holy Spirit was Christ, but that He became distinct as the Son when he was born as a man: "He therefore took the Son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblameably" (Parable 5: 6[7]).

The idea that Christ was two persons—one spirit and one flesh—was incorrect, but it would continue to reappear. In the fifth century, it became known as "Nestorianism."

### 8.14.2 Confusion regarding Jesus' baptism instruction

A misunderstanding of Jesus' baptism instruction also contributed to the idea that the Holy Spirit was a third person in the Bible.

In Matthew 28:19, Jesus tells His disciples to baptize in the NAME of the Father, the Son, and the holy spirit. His meaning was from Isaiah 9:6:

"And His NAME will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace."

The Spirit of Christ in the Old Testament is called "Wonderful." The spirit of God as the Counsellor is described in Isaiah 11:2 and 40:13. The Spirit of Christ was the Mighty God, the King of Israel, who appeared to Isaiah, and God is the Everlasting Father. The Prince of Peace is the Messiah, who became our Peace when He paid the penalty for our sins. These are just many titles that describe God and Christ, the invisible God, and His Image, who have always shared ONE NAME.

The Gentiles did not understand that Christ and God always shared the same name in the Old Testament: HE WILL BE, and even HE WILL BE of the Armies! The Gentiles could not read the Old Testament in Hebrew, and even many Jews could not read it in Hebrew.

The Greek translation of the Old Testament changed the name of God, which was given at the burning bush.

Initially, Justin Martyr believed that the name of God was Jesus.[145] But when he moved to Rome in 150, he became confused. We discuss this in detail in the Appendix. Justin was confused by two concepts, manifest in the flesh and the name of God. He believed that "the spirit of prophecy" was a lower spirit in the Old Testament, which he ranked as "third place."[146] Furthermore, he began to believe that no one could know the name of God.[147]

Justin Martyr wrote his ideas to the Senate in Rome and to the Emperor and significantly influenced Western Christianity. From his thinking, the theology of a third person called "the Holy Spirit" began to develop.

[145] *Dialogue with Trypho*, Chapter 75

[146] First Apology, Chapter 13

[147] First Apology, Chapter 61

# 9 The Spirits from before Yihvah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## 9.1 The Ruah of God

According to the rules of Hebrew Grammar: "Common nouns (or appellatives) are by themselves indeterminate; they become determinate through a determining element, which may be the article: הַבֵּן the son; a suffix: בְּנִי my son; a determinate nomen rectum: בַּת הַמֶּלֶךְ the daughter of the king; בַּת בְּנִי the daughter of my son; בַּת דָּוִד the daughter of David."[148]

[148] Paul Joüon and T. Muraoka, A Grammar of Biblical Hebrew (Roma: Pontificio Istituto Biblico, 2006), 473.

This means that the expression "Angel of Yihvah" (מלאך יהוה) must be interpreted as "the Angel of Yivhah," and "Ruah of God" (רוח אלהים) must be interpreted as "the Ruah of God." But this certainly does not mean there is only one spirit that proceeded from God.

We know that ruah can mean breath, spirit, or wind.

There were three spirits that proceeded from God in the Old Testament: the breath of God, which was the spirit of life; the spirit of God in wisdom, and the spirit of Yihvah that was the hand of Yihvah, the power of God that spoke through the prophets.

In each case, the expression the "ruah of God" is determinate but has a different meaning.

In Appendix 4, we have listed all verses that describe the Spirit of Yihvah and the Spirit of ELOHIM as the Spirit of God, which we have separated into the following four categories.

## 9.2 God as spirit

Of course, as Jesus said, God is spirit. I Kings 18:12, 2 Kings 2:16, Psalms 139:7, and Isaiah 40:13 describe the Spirit of Yihvah as God Himself.

The Spirit of Yihvah, as God Himself, is described with masculine pronouns. Isaiah said, "Who has directed the Spirit of Yihvah, or as His counsellor has taught Him?"[149] The Greek Septuagint translated this as, "Who has known the mind of the Lord? And who has been his counsellor, to instruct him?" The Apostle Paul used similar words, in 1 Corinthians 2:16: "Who has known the mind of the Lord that he may instruct Him?"

## 9.3 The spirit of God as the spirit of the breath of life

Paul said that God is "over all and through all and in you all."[150] As the Spirit of Life, the Spirit of God is in every person. But God said, "My Spirit will not strive with man forever, for he indeed is flesh, yet his days shall be one hundred and twenty years."[151]

The spirit of God, as the spirit of the breath of life, is always described with feminine pronouns because this spirit does not describe God Himself but the breath of God. In A.D. 30, the Jewish theologian Philo said, "Why, since he knew the name of the Spirit when he says, 'And the spirit of

[149] Isaiah 40:13

[150] Ephesians 4:6

[151] Genesis 6:3

God moved upon the face of the Waters,' he now speaks of breath, and not of the spirit."[152] Philo meant that the expression "spirit of ELOHIM" in Genesis 1:2 did not describe God Himself because God is always called the "Spirit of Yihvah."

Trinitarians have suggested that the phrase "spirit of God" in Genesis 1:2 is proof of a "third person" of the Godhead, who existed eternally with Christ and God. However, the Jewish Bible has noted that the Hebrew words "RUAH ELOHIM" in Genesis 1:2 should be translated as "wind" or "breath of God." This is evident from other Old Testament books and the Jewish Targumim. The phrase "spirit" is "RUAH" in Hebrew and has the primary meaning of "wind or breath," as does the word "Pneuma" in Greek.

The true meaning of RUAH ELOHIM in creation is probably best explained by Psalms 33:6:

"By the Word of Yihvah, the heavens were made,
**and by the breath of His mouth all their host."**

Job called the Word "the Spirit of EL" and described the "breath of God":

"The Spirit of EL, SHE-made-me,
**And the Breath of the Almighty gives me life."** [153]

Psalms 104:30 also has Genesis 1:2 in mind, when saying that the breath of God brought life into being:

"You send out your Wind (or Breath); they are created;
And You renew the face of the earth."

In Genesis 1:2, "RUAH of God" is translated as "Breath or Wind of God" in the Jewish Targumim. This is particularly evident in the "Jerusalem Targum," which uses the expression "merciful wind" in both Genesis 1:2 and Genesis 8:1:

"A merciful wind from before Yihvah was blowing over the surface of the waters."[154]

Genesis 1:2

[152] Allegorical Interpretation, XIII (33)

[153] Job 33:4

[154] The verb "blow" also suggests wind or breath as the proper translation. See footnotes in: *The Targum Pseudo-Jonathan: Genesis*, by Michael Maher.

"and Yihvah caused the wind of mercies to pass over the earth,
and the waters were dried."

Genesis 8:1

In Genesis 1:2, the Targum Onkelos reads, "the breath or wind from before the Lord blew upon the face of the waters."

The Greek Septuagint does not have the article "the" before "Pneuma of God," suggesting that "wind" is the meaning (καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος, Wind of God moved over the water).[155]

The first seven uses of the expression "RUAH" occur in Genesis 1–8, where we see that "wind" or "breath of life" is always the meaning. The first occurrence is Genesis 1:2, which speaks of the "wind" or "breath" that brought life into the world.

| |
|---|
| Genesis 1:2<br>"The breath of God was over the face of the waters" |
| Genesis 3:8<br>"walking in the breeze of the day" |
| Genesis 6:3<br>"My spirit (breath of life) shall not always strive with man" |
| Genesis 6:17<br>"all flesh in which is the breath of life" |
| Genesis 7:15<br>"all flesh in which was the breath of life" |
| Genesis 7:22<br>"all in whose nostrils was **the breath of the spirit of life**" |
| Genesis 8:1<br>"And God made a wind to pass over the face of the earth and caused the waters to subside." |

The Jewish Bible, JPS Tanakh (1985), now recognizes "Wind" as the most appropriate translation in Genesis 1:2. However, if the determined form should be used, it seems most likely that Genesis 1:2 describes "the breath of God."

(For more on Genesis 1:2, see *Ellicott's Commentary for English Readers*.)

[155] J. W. Wevers, *Notes on the Greek Text of Genesis*, 1993, p. 2

## 9.4 The spirit of God as the spirit of wisdom

[I pray] that the God of our Lord Jesus Christ, the Father of glory,
may give unto you the spirit of wisdom.

Ephesians 1:17

The Targum describes creation in Genesis 1:1 as "with wisdom." In the Paris (Jerusalem) Fragment, we read, "With wisdom, the Lord created and perfected the heavens and the earth."

The creation of the world by "wisdom" is also described in Proverbs 8: "The Lord possessed me at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth."[156]

The spirit of wisdom was given to the craftsmen described in Exodus 28:3, 31:3, and 35:31, where we read, "He has filled him with the spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship."

Joshua was also described as having "the spirit of wisdom."

After Moses laid his hand on him, Joshua became "full of the spirit of wisdom," as we read in Deuteronomy 34:9.

Joshua was full of the spirit of God. Joshua was originally Hosea until he was renamed Joshua by Moses. Joshua is the Hebrew name of Jesus. John said, "The Law came by Moses, but grace and truth came by Jesus Christ."[157] He was the only person in the Old Testament to be made full of the spirit of God through the laying-on of hands—as in the New Testament.

So, Isaiah told us that the anointing of the spirit of God on Jesus would be "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD."[158]

## 9.5 The spirit of prophecy from before Yihvah

"The Spirit of Yihvah, **HE-**spoke in me, and **His Word** was on my tongue."

2 Samuel 23:2

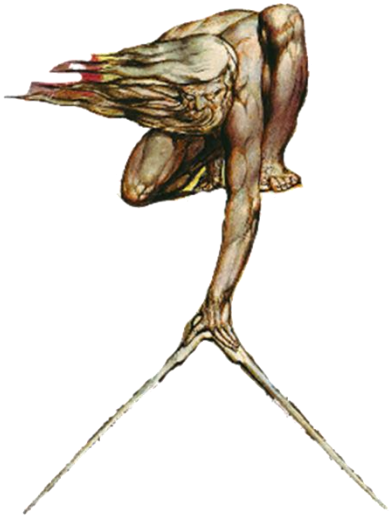
[156] Proverbs 8:22–23

[157] John 1:17

[158] Isaiah 11:2

The Targumist understood that the masculine pronoun in 2 Samuel 23:2 identified the spirit of God, and called this "a spirit of prophecy before Yihvah,"

> By a spirit of prophecy before the Lord I am speaking these things,
> and the words of His holiness in my mouth I am ordering.
>
> 2 Samuel 23:2, Targum (Cathcart Translation)



In our Bibles, the expression "from before Him (Yihvah)" is only found in Daniel 7:10. Here, we see the Ancient of Days and "a river of fire issued forth and came FROM BEFORE HIM." The "river of fire" is the spirit of prophecy that proceeds from God.

In Isaiah 61:1 and Micah 3:8, Targum Jonathan described the spirit of God as "the spirit of prophecy FROM BEFORE Yihvah," רוּחַ נְבוּאָה מִן קֳדָם יוי. This was the spirit of God on Christ and the power of God in Micah.

The apostle John used the expression "spirit of prophecy" to describe the spirit of God in Revelation 19:10, "the testimony of Jesus is the spirit of prophecy." The meaning is from John 15:26, "he/it will testify of Me."

### 9.5.1 All prophecy comes from God

All prophecy comes from God Himself. As Rabbi Solomon ben Isaac (1040-1106), a.k.a. Ravi, said, "All expressions of prophecy are indicated by [the word] דבר," just as with: "Has the Lord indeed spoken only in Moses? Has he not spoken also in us? ( הרק אך במשה דבר הלא גם בנו דבר אדבר בו)" (Num. 12:2). Beginning in Exodus 6:10, the Hebrew word דָּבַר, "dabar" (Strongs 1696), only describes the speaking of the invisible God. He was the true speaker of all prophecy. The expression dabar, דבר, with different vowels דָּבָר is "the Word" (Strongs 1697). When the Word speaks on behalf of God, His speaking is described by the Hebrew word, "אָמַר" "amar."

The true Spirit of prophecy is God Himself. His Messenger was Christ, the Word. Jesus said, "You have neither heard His voice nor seen His form at any time."[159]

[159] John 5:37

### 9.5.2 The spirit of prophecy was the power in the prophets

The expression, "spirit of prophecy before Yihvah" is also used to describe the power of God. The spirit of God brings power, as we can also see in the New Testament (Luke 24:49, Acts 1:8, I Corinthians 12:11; Hebrews 2:4).

Micah said, "I am full of power by the spirit of Yihvah."[160] Jonathan ben Uzziel translated this as, "I am filled with the strength of the spirit of prophecy from before the Lord."

The Targumim also described "the hand of Yihvah" as "a spirit of prophecy before Yihvah." In the Hebrew Old Testament, the expression, "the hand of Yihvah" described the power of God, beginning in the Book of Exodus. *The Cambridge Bible for Schools and Colleges* says, "[the hand of the Lord] is most frequently employed in the Pentateuch and the historical books to signify God's power exerted in punishment. Cf. Exodus 9:3, 'The hand of the Lord is upon thy cattle.' See also Deuteronomy 2:15; Joshua 22:31; and Jdg 2:15. But it is also used of the divine power that strengthened and supported Elijah, 1 Kings 18:46, and several times in Ezekiel."[161] The same hand is mentioned in Ezra 7:6,9,28, and Nehemiah 2:8,18.

Numbers 11:23, and Isaiah 59:1, ask "Has the hand of Yihvah been shortened? (קצרה ידיהוה)" The Targum translates Isaiah 59:1 as "it is not on account of any deficiency of the power of Yihvah that you are not saved."

The Targum translates "the hand of Yihvah" as "the spirit of prophecy from before Yihvah" in 2 Kings 3:15, Ezekiel 1:3; 3:22, 8:1, 37:1, and 40:1. For example, in Ezekiel 1:3, we read, "The hand of Yihvah SHE-was upon him there." Hand יד־ is a feminine noun and describes the spirit and power that proceeds from God, but not God Himself. The Targumist translated Ezekiel 1:3 as, "The spirit of prophecy from before the Lord was upon him there."

[160] Micah 3:8

[161] Commentary of 2 Kings 3:15

### 9.5.3 The hand of Yihvah speaks to Ezekiel

Ezekiel is called "son of man" 93 times, and is well known as a foreshadow of Christ, "the Son of Man," who is empowered by the spirit of God.

#### *9.5.3.1 The Lord is "The Spirit"*

In the first Chapter of Ezekiel, we are told that the Word of Yihvah came to Ezekiel, and the "hand of Yihvah was upon him there."

He saw a vision of "living creatures" with the faces of a man, a lion, an ox, and an eagle. These are the four living creatures we find in Revelation 4, the saints in the kingdom of God. In verse 20, he says "wherever **the Spirit** wanted to go, they because there **the Spirit** went, and the wheels were lifted together with them, because **spirit** of the living creatures was in the wheels."

Here, the Hebrew text uses the definite article in הָרוּחַ, ha-ruah, "the Spirit." As we discussed in last Chapter, the Hebrew Old Testament uses a definite article to describe a Spirit that is a being, and not just an anointing, or spirit that proceeds from God.

The definite article tells us that "the Spirit" is the Spirit of Christ, "the Lord is the Spirit." This is the Spirit followed by the living creatures, "They follow the Lamb (the Spirit) wherever He goes" (Revelation 14:4).

#### *9.5.3.2 "Spirit" in the wheels*

In verse 21, Ezekiel repeats the information of verse 20, "When those went, these went, when those stood, these stood, and when those were **lifted up** from the earth, the wheels were lifted up together with them, for **spirit** of the living creatures was in the wheels."

Here, as in verse 20, Ezekiel describes "spirit" without the definite article. The phrase "spirit" without the definite article we understand means "anointing" in the New Testament. It describes the "anointing" of the spirit of God after the Day of Pentecost.

The Targum, however, does not see Ezekiel 1 as a vision of the future but a vision of the present, as the Targum often does. It ignores "the Spirit" that is mentioned twice in Ezekiel 1:20, and translates this verse as:

> Wherever they wished to go, there they would go, according to their will (רַעֲוָא), and the wheels rose correspondingly, for a spirit like that of the creatures was in the wheels.[162]

The spirit "like that of the creatures" can only be the Word as the firstborn of creation. In Ezekiel 2, it is identified as "the spirit" (רוּחָא – Aramaic determined form) that enters Ezekiel and "lifts" him up. From Chapter Two onwards, there is no difference in the meaning of the Hebrew text and the Targum, as both describe Ezekiel's day.

#### *9.5.3.3 "Spirit" enters Ezekiel and "lifts him up"*

After Ezekiel watches these things in Chapter 1, "spirit" enters him, in Ezekiel 2:2. The "spirit" or "anointing" in the prophets was the Spirit of Christ.

"Spirit" **lifts up** him up, as we are told in Ezekiel 3:12. In the next verse, he tells us that he heard "the noise of the wheels" in the living creatures: the creatures that he saw being lifted up by "spirit." The same Hebrew verb "lifted" that described spirit that "lifted up" the living creatures, describes spirit that "lifts up" Ezekiel.

#### *9.5.3.4 The hand of Yihvah speaks to Ezekiel*

The most dramatic moment comes in Ezekiel 3:22. Ezekiel says, "then the hand of Yihvah was upon me there, and He said to me, "Arise, go out into the plain and there I will talk with you."

Until now, the "hand of Yihvah" has only been understood as "the power of God." This is the first time that we see "the hand of Yihvah" speaking. Perhaps from this verse, the Targumists understood that "the hand of Yihvah" meant "the spirit of prophecy from before Yihvah."

---

[162] Cathcart, K., Maher, M., & McNamara, M., eds. (1990). The Aramaic Bible: The Targum of Ezekiel (S. H. Levey, Trans.; Vol. 13, Eze 1:20). The Liturgical Press.

How is Ezekiel able to hear from God directly? This happens after "spirit" or "anointing" enters him, and "lifts him up." We find the same phenomenon in Revelation 1:10, where John says, "I was **in spirit** in the Lord's Day, and I heard behind me a loud voice." John heard the voice of Christ by the spirit of God. Paul called this "the manifestation of the Spirit … through the same spirit (the holy spirit)," in 1 Corinthians 12:7-8.

### *9.5.3.5 The hand of Yihvah is called the spirit of Yihvah*

In Ezekiel 11:1-4, "spirit" lifts Ezekiel up again, and speaks to him in verses 2 to 4. This is a confirmation that "spirit" is the Spirit of Christ, the Word, who spoke to the prophets.

Then in Ezekiel 11:5, we are told that the "spirit of Yihvah fell upon me, and He said to me, "Speak! Thus says Yihvah…"

Here, the grammatical form is almost identical to Ezekiel 3:22, where the "hand of Yihvah" came on Ezekiel after "spirit" lifted him up.

Ezek 3:22

וַתְּהִי עָלַי שָׁם יַד־ יְהוָה וַיֹּאמֶר אֵלַי קוּם

"Arise" towards and-said **Yihvah** **hand** there upon And-She-came

Ezek 11:5

וַתִּפֹּל עָלַי רוּחַ יְהוָהׄ וַיֹּאמֶר אֵלַי אֱמֹר

"Speak" towards and-said **Yihvah** **spirit** upon And-she-falls

The "hand of Yihvah" is now being called the "spirit of Yihvah." This solidifies our understanding that the "hand of Yihvah" is the "spirit of Yihvah" that speaks to the prophets. The Targumist translates both expressions in Ezekiel 3:22, and 11:5, as "the spirit of prophecy from before Yihvah."

This “spirit of Yihvah” is described in the feminine. That tells us that this spirit of Yihvah is not God Himself, but “spirit” that proceeds from God.

### *9.5.3.6 The hand of Yihvah is called the “spirit of ELOHIM”*

The spirit of prophecy from before Yihvah is called the “spirit of ELOHIM” in Ezekiel 11:24. “Then spirit **lifted** me up and brought me in a vision by spirit of ELOHIM to Chaldea.”

Here, the Targumist has assumed that “spirit” that lifted him up, is not “spirit of ELOHIM” in the next phrase, otherwise the sentence would have read “then spirit **lifted** me up and brought me in a vision to Chaldea.” The Targumist interprets the “spirit of ELOHIM” as “the spirit of prophecy from before Yihvah.”

In fact, the Targum uses identical wording in Ezekiel 8:3; 11:24, and 37:1. The phrase דִשרָת עֲלַי describes the “dwelling” of the spirit of God on Ezekiel.

| יוי | קֳדָם | מִן | עֲלַי | דִשרָת | נְבוּאָה | בְּרוּחַ |
|---|---|---|---|---|---|---|
| Yihvah | before | from | on | dwelt | prophecy | By-spirit |

There is a slight difference in Ezekiel 8:3, where the Targum has בְּחֶזְוָו “visions” instead of בְּרוּחַ “spirit.” – “by a vision of prophecy from before the Lord.”

### *9.5.3.7 The dwelling of God with men*

The expression “dwell” describes the spirit of God throughout the New Testament: “in My Father’s house are many dwelling places” (John 14:2); “a dwelling place of God in spirit” (Ephesians 2:22); “now is the dwelling of God with men” (Revelation 21:3).”

Beginning in Exodus 25:8, God promised “to dwell” with the sons of Israel (see also Exodus 29:45,46; Numbers 5:3; 35:34; 1 Kings 6:13; Ezek 43:7,9; Zech 2:10; 8:3). Here, the Hebrew word שָׁכַן, dwell, is translated into the Aramaic שרי in Exodus 25:8 in Targum Onkelos, and throughout the Targumim.

Targum Jonathan used the Aramaic verb, dwell, שרי to describe “dwelling” of the hand of Yihvah, for example in: Judges 13:25; 14:6; 14:19; 15:14; 1 Samuel 10:6;

16:13; 19:20,23; Ezekiel 11:5,24; and 37:1. Targum Chronicles uses it in 2 Chronicles 15:1; and 24:20. Targum Pseudo-Jonathan, and Targum Onkelos use it to describe the spirit of God on Balaam in Numbers 24:2.

### 9.5.1 The spirit of prophecy from before Yihvah in Micah

In Micah 3:8, we read, "I am full of power by the spirit of Yihvah." The Targum translates this as "I am full of power by the spirit of prophecy from before Yihvah.'

In Micah 2:7, "the hand of Yihvah" was described as the "spirit of Yihvah." Micah writes, "Is spirit of Yihvah short? (הקצר רוח יהוה) ... do not My words do good?" This "spirit" is the hand of Yihvah described in Numbers 11:23, "Has the hand of Yihvah been shortened? (קצרה יד־יהוה)."

The Targum translates Micah 2:7 as, "has the word from before Yihvah (מֵימַר מִן קֳדָם יוי) been shortened ...Are not all my words (פִּתגָמַי) right?" The normal expression for "Word of Yihvah" is מֵימְרָא דַיוי as used in Micah 3:11. Micah 2:7 is the only verse in all of Targum Jonathan, from Joshua to Malachi, where we find "the word <u>from before</u> Yihvah (מֵימַר מִן קֳדָם יוי)." What does it mean?

The expression "and come the word of prophecy <u>from before</u> Yihvah (וַהֲוָה פִּתגָם נְבוּאָה מִן קֳדָם יוי)" is used 33 times in Targum Jonathan where the Hebrew says, "and came the Word of Yihvah." In Micah 2:7, Jonathan ben Uzziel is not translating, he is interpreting. He uses the expression "memra" (מֵימַר) with its true meaning as speech to say: "has speech from before Yihvah been shortened? ... Are not all my words right?" This is speech by the "spirit of prophecy <u>from before</u> Yihvah."

### 9.5.2 The action verbs of the Old testament

| | | |
|---|---|---|
| **The Holy Spirit on the Prophets** | | |
| Numbers 11:25, 26 | נוּחַ | To rest |
| The holy spirit on Christ | | |
| Isaiah 11:2 | נוּחַ | To rest |
| **Spirit of Yihvah/Elohim** | | |
| Numbers 24:2; Judges 3:10; 11:29; 1Sam 19:20, 23; 2Chr 15:1; 20:14 | הָיָה | Came to be |
| Judges 6:34; 1Chr 12:18-19; 2Chr 24:20<br>(Targum calls 1Chr 12:19 a "powerful spirit") | לָבַשׁ | Clothed; cf. Psalm 93:1, "clothed with strength" |
| Judges 14:6,19; 15:14; 1Sam 10:10; 11:6; 16:13 | צָלַח | Rush, came mightily |
| Ezek 11:5 | נָפַל | fell |
| **Hand of Yihvah** | | |
| 1Ki 18:46; 2Ki 3:15; Eze 1:3; 3:22; 33:22; 37:1; 40:1 | הָיָה | Came to be |
| Eze 3:14 | חָזַק | grew strong |
| **Spirit of Elijah** | | |
| 2Ki 2:15 (spirit of Elijah) | נוּחַ | To rest |

The

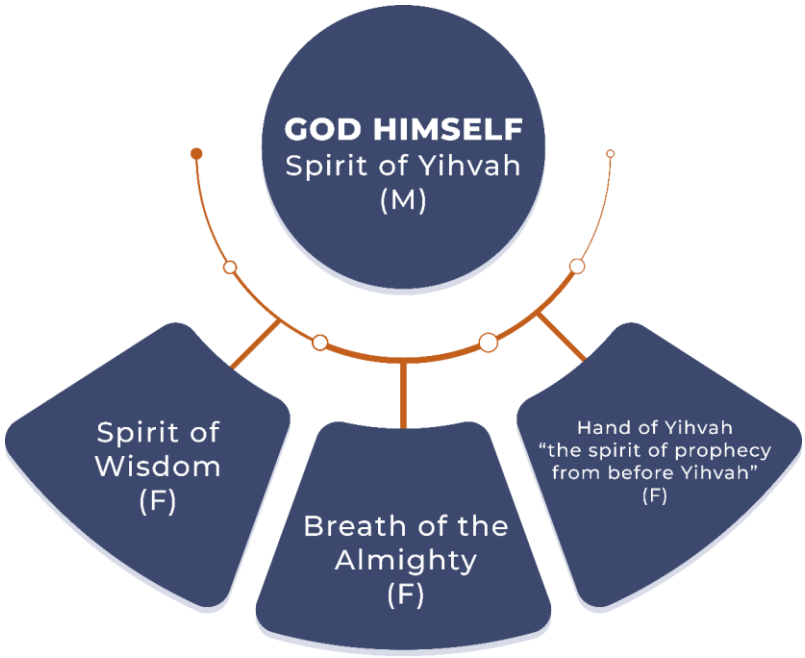
Hebrew text uses action verbs to identify the spirit of Yihvah, and spirit of ELOHIM on the prophets. The expressions "clothed," "rush" and "fell" describe the spirit of God as a spirit of power. We have listed all the verbs used in the Old Testament. In some cases, there is no action verb, we are only told that the spirit of God "came to be" on the prophet.

The Targum calls "the spirit of Elijah" – "the spirit of Elijah." It does not identify it as the spirit of God. You can see that the "holy spirit"— the spirit of Christ in Numbers 11, the spirit of God on Christ in Isaiah, and the spirit of Elijah, is always described by the same gentle action, "to rest," as in Genesis 8:4, "the ark rested upon the mountains." In Luke

1:17, the Angel of the Lord told Zechariah that John the Baptist would have the spirit and power of Elijah. But of course, shouldn't the spirit of Elijah be the spirit of Christ? In verse 15, the Angel said that John would be "filled with the Holy Spirit" from his mother's womb.

The power of Elijah was the hand of Yihvah, described in 1 Kings 18:46.

## 9.6 Three spirits proceeded from God in the Old Testament




From the Book of Ezekiel, we understand there are three spirits that proceed from God in the Old Testament. All are called "spirit of ELOHIM" at least once (Gen 1:2; 41:38, Eze 11:24), and all are described with feminine pronouns. These feminine pronouns distinguish the spirits that proceed from God, from God Himself, who is only called the Spirit of Yihvah and described with masculine pronouns.

In the New Testament, we will see another spirit that "proceeds" from the Father. The "spirit of truth," poured out on the Day of Pentecost is similar to "the spirit of prophecy from before Yihvah" on Christ and the prophets.

The Targumim describe three spirits that proceed from God. The spirit of the breath of life was called "a spirit of mercy from before Yihvah." The spirit of God in wisdom was called "spirit of wisdom from before Yihvah." And the hand of Yihvah was called "the spirit of power, or spirit of prophecy from before Yihvah."

It seems that the phrase “from before Yihvah” became an automatic translation, or addition by the scribes, wherever “spirit of ELOHIM” and “spirit of Yihvah” appeared in the Hebrew text. For example, the spirit of wisdom is only described as being “from before Yihvah” when the Hebrew text says, “spirit of God in wisdom.” The addition of “from before” in 1 Kings 18:12, and 2 Kings 2:16 was certainly the work of copyists. In 1 Kings 18;12, a variant reading of מִן קָדָם יוי in Sperberg’s apparatus is דיי. Here the Targum uses the determined form to describe “the Spirit of Yihvah” as God Himself, who took Elijah away.

The expression “from before” Yihvah describes a spirit other than “God Himself,” but it does not describe a spirit that “proceeds from” Yihvah. That is described by the expression “goes forth” in Daniel 7:10, and “proceeds from the Father” in John 15:26.

# 10 Yihvah our ELOHIM, Yihvah, ECHAD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## 10.1 Moses and the Prophets explained Yihvah ELOHIM and Yihvah

"I and the Father are one"

In Chapter 1, we read that God told the Israelites not to worship Angels in Deuteronomy 4.

We wondered, how could the Israelites worship the Messenger, the Angel of Yihvah, as "their ELOHIM"?

We saw that Moses' words of comfort came in Deuteronomy 6:

> Hear O Israel (Jacob): Yihvah our ELOHIM (the Spirit of Christ), Yihvah (the Father), ECHAD (is one), (therefore) you shall love Yihvah your ELOHIM will all your heart, all your soul and all your strength.[163]

The understanding of two Yihvahs as "one unit" allowed the Israelites to call their God "Father," "Almighty," and "Most High." The invisible God and His image became indistinguishable; they not only shared the name of Yihvah, but even Yihvah of the ARMIES (of Angels).

[163] Deuteronomy 6:4–5

After the Messenger stopped appearing, it was often impossible to differentiate who was really speaking: was it the invisible God, or Yihvah ELOHIM? But God's explanation of an ELOHIM to Moses put away this concern.

When the Spirit of Christ began to speak to the prophets, it no longer mattered whether Christ or God was identified as the immediate speaker; the words were understood to be the words of the invisible God, and the name of Yihvah was shared by Christ and God.

When the Spirit of Christ was identified as the Angel of Yihvah, the Angel sometimes spoke for Himself, proving to us that the Angel was not the invisible God. In the Book of Revelation, the Angel, the Spirit of Christ, sometimes spoke for Himself, and sometimes for the invisible God.

## 10.2 Jesus identified Himself as Yihvah ELOHIM when He said, "I and the Father are one."

Jesus equated Himself to the Spirit of Christ, the ELOHIM of the Old Testament.

In John Chapter 10, Jesus said to the Jews, "I and the Father are one,"[164] to imitate the "Shema," which Jesus called "the greatest commandment" in Matthew 22:36–39.

Sh'ma, Yisrael, Adonai Eloheinu, Adonai, Ecḥad
Hear, O Israel: Yihvah our Elohim ("I"), Yihvah ("the Father"), is one.

In John Chapter 8, Jesus called Himself "I AM," and now He was implying that He was Yihvah ELOHIM.

So they immediately they took up stones, to stone Him.

The fact that Jesus was identifying Himself as Yihvah ELOHIM was obvious, because, to defend Himself, He quoted Psalms 82:6: "Is it not written in your law, 'I said, "You are ELOHIM"'"?[165]

The "Shema" is recited daily by the Jewish people: "Hear O Israel, Yihvah ELOHIM (I), Yihvah (the Father), ECHAD (is one). You shall love Yihvah ELOHIM with all your heart, all your soul, and with all your strength."[166]

The Shema has three understood meanings. All of which are correct:

i. Literal: Yihvah your Gods, Yihvah, is one (as an appositive statement.) The plurality is one.

[164] John 10:30

[165] John 10:34

[166] Deuteronomy 6:4

ii. Implied: Yihvah your ELOHIM (Christ), Yihvah (the Father), is one. In the common use of ECHAD (meaning "is one"), as found in the first four uses of this word in Genesis.

iii. Understood: Yihvah your God, Yihvah, is one (as an appositive statement). There is only one true God, the Father, as in James 2:19, and Mark 12:29.

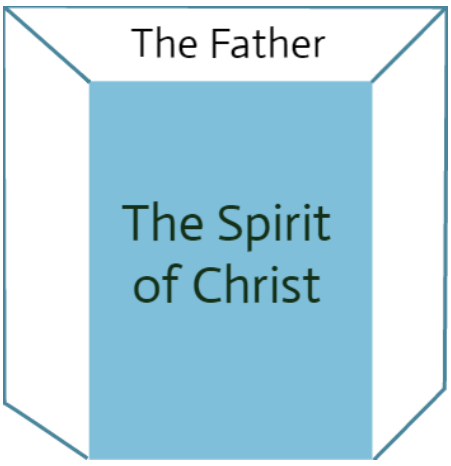
## 10.3 The Invisible God and His Image were one in the Old Testament

The invisible God and His image came together as "one."

The Hebrew word used to describe this unity is "ECHAD." We find this meaning in the first four uses of the word "ECHAD" in Genesis 1:5; 1:9; 2:24; 11:6:

- the morning and evening (ECHAD) one day;
- gathered into (ECHAD) one place;
- they shall become (ECHAD) one flesh; and
- they are (ECHAD) one people.

### The Oneness of Yihvah in the Old Testament




In the Old Testament, the invisible God and His image were one. The Hebrew Shema literally reads: "Yihvah your Gods, Yihvah, ECHAD (is one)."

The Hebrew word "ECHAD" in its first four uses in the Book of Genesis, all describe "two coming together as one." The plurality of ELOHIM was at one time understood by the Israelites, who knew that the ELOHIM was the Messenger, and that He spoke for the invisible God.

## 10.4 Verses from Isaiah to understand Yihvah ELOHIM, and Yihvah

Hear O Israel, Yihvah ELOHIM, Yihvah, ECHAD (is one).

Throughout the Old Testament, Christ, Yihvah ELOHIM, spoke for the invisible God, who was one with His image.

Here, we will examine a few famous verses from Isaiah that demonstrate how this really works. These verses are probably among the most difficult in the Bible. But, once we understand them, the entire Biblical message of Christ and God will come alive.

### 10.4.1 Isaiah 6:5, 8, and 9

This passage is perhaps one of the clearest indications that Christ spoke as "the invisible God."

Here, Isaiah was commissioned as the Messianic prophet. In verse 5, Isaiah told us that he saw the coming King, as the "image of the invisible God."

Isaiah exclaimed:

Woe is me, for I am undone!
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For my eyes have seen the King,
Yihvah of hosts.

Then in verse 8, Isaiah told us:

Also I heard the voice of the Lord, saying:

"Whom shall I send,
And who will go <u>for Us</u>?"

In fact, Isaiah heard the voice of Christ, the King.

This is an unusual situation; he is looking at the King, the coming Redeemer, who is speaking God's desire for Christ to preach the kingdom of God as the coming Messiah. Therefore, God must use the expression "Us" because He is including the speaker that Isaiah sees.

Isaiah answered the King, saying.

"Here am I! Send me."

And the King said: "Go, and tell this people:
Keep on hearing, but do not understand;
Keep on seeing, but do not perceive . . ."

These words were quoted by Paul in Acts 28:25 as being spoken by the Holy Spirit in the Old Testament, who was the Spirit of Christ.

### 10.4.2 Isaiah 41:14

"Fear not, you worm Jacob, You men of Israel! I will help you,"
says Yihvah and your Redeemer, the Holy One of Israel.

The Targum reads: "My Word shall be your help, saith the Lord, and your Redeemer, the Holy One of Israel."

Here, we see there are two speakers, the LORD, Yihvah, and Christ, "your Redeemer the Holy One of Israel."

### 10.4.3 Isaiah 43:10

"You are My witnesses," says Yihvah,
"and My servant whom I have chosen,
that you may know and believe Me,
and understand that I am He.
Before Me there was no God (El) formed,
Nor shall there be after Me."

"My Servant – My Elect One" was Christ, as just described for us in Isaiah 42:1–7:

"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."[167]

There are two speakers in Isaiah 43:10: "Yihvah and My Servant whom I have chosen."

Some versions translate this verse such that Israel is both "the Witnesses (plural) and the Servant." It is true that in some places Israel is also called My servant, My chosen. But the *Pulpit Commentary* writes, "To explain this as meaning 'and ye are also my servant, whom I have chosen' (Nagelsbach, Cheyne, Delitzsch), is to empty it of all its force."

The Jewish Targum translates Isaiah 43:10 as:

"You are my witnesses,' says the Lord,
"and my servant, the Messiah, in whom is my delight,
in order that you may know, and that you may believe in me,
and understand that I am He who was from the beginning;
ages after ages are mine, and beside me there is no god."

### 10.4.4 Isaiah 44:6

Thus says Yihvah (HE WILL BE), the King of Israel,
and (its) Redeemer, Yihvah (HE WILL BE) of Hosts,
"I am the First, and I am the Last, (Christ speaks for God)
Besides Me, there is no ELOHIM." (Christ speaks for Himself)

**"The King of the Jews"** was the name Pilate put above the cross, in Luke 23:38, for **"the Redeemer."** Therefore, Jesus told the Jews that they would know He is "I AM" (the promised "HE WILL BE") when they saw Him on the cross, "when you lift up the Son of Man, you will know that I AM."[168]

Christ was "the Commander of the Lord's army" who appeared to Joshua and said (as He did to Moses), "Take your sandal off your foot, for the place where you stand is holy ground."[169]

The LORD of hosts is the one who Isaiah saw in his vision of the Messiah.

[167] Isaiah 42:1

[168] John 8:28

[169] Joshua 5:15

Woe is me, for I am undone!
For my eyes have seen the King,
Yihvah of hosts.[170]

Of course, we know that Isaiah did not see the invisible God, but His image, Jesus Christ, and so Isaiah began his great prophecies of the coming Messiah. Many of the Old Testament prophecies of the coming Messiah identify "the LORD of Hosts" as the speaker.

*I am the First and the Last (Christ speaks for God)*

After the Lord's Day, God will speak again directly through Christ. They will again form "one Unit." Hence the expression, "**I am the First and the Last,"** that we find in the Book of Revelation, because the invisible God is "The LORD" in the Old Testament, and after the Lord's Day. But being invisible, He can only speak to us through Christ. Christ is both His image and His spokesman.

*Besides Me, there is no ELOHIM (Christ speaks for Himself)*

When the Messenger appeared to Hagar, in Genesis 21:17-18, He first spoke as the Messenger saying, "God has heard the voice of the lad." Then, He spoke for God, saying, "I will make a great nation of him." In the Book of Revelation, the Messenger of God appears in Chapter 1, and speaks as "the Word," and "as God," from phrase to phrase: "I am the first and the last, and the living one, and I was dead and behold I am alive forever more."[171]

### 10.4.5 Isaiah 44:24

Thus says Yihvah (HE WILL BE), your Redeemer,
And He who formed you from the womb:
"I am the Lord, who makes all things,
Who stretches out the heavens all alone,
Who spreads abroad the earth by Myself;"

This is a very difficult verse, but one of the most profound.

[170] Isaiah 6:5

[171] Revelation 1:17-18

Some ask whether Christ was really involved in creation, since God said, "I am the Lord, who stretches out the heavens all alone." The Targum reads, "I stretched out the heavens by My Memra (My Word)." Is the Targumist adding an idea to the original text?

Isaiah 44 can be divided into three parts, each part beginning with "Thus says." The first part, beginning in verse 2, identifies the Father as the speaker, "He who made you in the womb." The second part, beginning in verse 6, identifies Christ as the speaker, "HE WILL BE your Redeemer." The final part, beginning in this verse, reveals the two speakers: Christ "your Redeemer" and the Father, "He who formed you in the womb." However, there is really only one speaker; Christ is speaking on behalf of the Father.

God is the real creator, who spoke through Christ, to speak the worlds into being. Christ was simply God's instrument to complete creation.

Christ was God's "face" in the beginning of creation. As we read in Genesis 4:14 and 16: "from Your face I will be hidden." And "Cain went out from the presence (face) of Yihvah." Presence and Face are the same Hebrew word. Isaiah 63:9 called "the Angel of Yihvah" the "presence" or "face" of Yihvah.

Christ's right hand was God's right hand, in Isaiah 48:

> My glory I will not give to another.
> Listen to me, Jacob,
> Israel, whom I called!
> I, it is I who am the first,
> and am I the last.
> Yes, my hand laid the foundations of the earth;
> my right hand spread out the heavens.[172]

The "hand" of God represents His power, but the Targum translates "My right hand" as "My Word."

He was the image of the invisible God, through whom the invisible God created the heavens and the earth. Christ's voice was God's voice, and His hands were God's hands. Since Christ Himself is only part of God's creation, of course, God received all the glory. But Christ shared in God's glory because He participated in the work of creation and salvation. And we likewise share in the glory of Christ (Romans 8:17, 1 Peter 5:10, 2 Thessalonians 2:14).

[172] Isaiah 48:11–13

Justin Martyr explained Isaiah 42:8, "My glory I will not share with another," to mean that God was denying idols.[173]

We will discuss the oneness of Christ and God in the Old Testament again in Chapter 30. In the Book of Revelation, it also will be impossible to distinguish the invisible God from Christ, when Christ submits to God when God becomes the LORD again.

In Chapter 11, we will look at several more verses that reveal the true existence of Christ in the Old Testament and that He spoke the words of the invisible God.

[173] Chapter 65, *Dialogue with Trypho*

# 11 You have neither heard His voice nor seen His form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## 11.1 Jesus said that He was the speaker for the invisible God

In John 8, when the Jews said to Jesus, "Who are you?"[174] Jesus replied, "Just what I have been saying to you from the beginning."

He referred to the first conversation He had with the Jews regarding His relationship with God, in John Chapter 5.

In John 5:19, Jesus told the Jews that He was the image of the invisible God: "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner."

[174] John 8:25

Then in verse 37, referring to the Father, Jesus said, "You have neither heard His voice at any time, nor (have you) seen His form." By this He meant that the prophets did not actually hear God's voice, but His own, and the prophets did not see God, they saw Christ.

## 11.2 "You have neither heard His voice at any time . . . "

Here, we want to look at several more verses that show Christ spoke for God in the Old Testament. Though Christ speaks on behalf of God, perhaps more than 90% of the time, there are cases when He clearly is speaking on behalf of Himself, for example, Exodus 6:3 and Zechariah 12:10.

Christ spoke for the invisible God, so the verbs, adjectives, and pronouns are usually singular, except in the first three verses:

### 11.2.1 Genesis 1:26

"Let Us make man in Our image."

Here, Christ as the only begotten God, spoke as the invisible God, announcing the plan of God to make man in His image. However, Christ Himself is the image of the invisible God, the image in which man will be created. So He must use the phrase "Us," since He is speaking on behalf of the invisible God, and referring to Himself.

In the next verse (verse 27), we see that the only begotten God, made man in His image. "So God created man in His image."

The first part of verse 27 refers to the physical image of ELOHIM (Christ): "So ELOHIM (Christ) created man in His image."

The second part of verse 27 refers to the spiritual image of God: "in the image of **God**, He created **them**, both male and female." James tells us that man was made in the similitude of God, the invisible God. We can also read this in Genesis 5:1: "ELOHIM created man . . . in the likeness of God."

In Genesis 2 and 3, we learn that Yihvah ELOHIM was in every way in human image. A theme of Genesis 1 is that every creature bore offspring after its own kind.

The invisible God has no image, other than Christ, and therefore the true meaning of the statement "Let Us make man in Our image" is God's plan to make man in His spiritual image. God chose us before the foundation of the world, "to be conformed to the image of His Son."[175]

### 11.2.2 Genesis 3:22

"Behold, the man has become like one of Us,
to know good and evil. And now, lest he put out his hand
and take also of the tree of life, and eat, and live forever."

The spiritual purpose of God is taken one step further. Man has now become like God, and like Christ, "knowing good, and evil." So God uses the expression "Us."

God will put man out of the garden lest he "eat of the tree of life" described in Revelation 22:2 and "live forever."

God continued the message of His spiritual plan that He will accomplish through Christ.

### 11.2.3 Genesis 11:6-7

"Indeed the people are one and they all have one language,
and this is what they begin to do; now nothing that they propose
to do will be withheld from them. Come let Us to go down
and there confuse their language,
that they may not understand one another's speech."

Christ, speaking as the invisible God, must use the phrase "Us" because it is Christ Himself, as the Image of God, who must go down to the earth. This we read in the next verse, "So the LORD scattered them abroad from there over the face of the earth."

This is also of great significance in God's plan of salvation. So here we see another "Us" statement. By breaking people into language groups, God separated out the Israelites, to bring about His salvation plan. "The Nations" is a significant theme expressed in the Great Commission of Christ and in the Book of Revelation.

[175] Romans 8:29; Ephesians 1:4

### 11.2.4 Psalms 110:1

Yihvah said unto my Lord,
"Sit thou at my right hand,
until I make thine enemies thy footstool."

In this verse, Yihvah is the Father who speaks to Christ.

This may be the most famous of our verses, because Christ Himself quoted it to the Pharisees. He told us that "in spirit" David referred to Him as his Lord.

Jesus asked, "How then does David in spirit call Him 'Lord?'"[176]

The Lord Jesus Christ was actually the Lord whom David communicated with on a daily basis. The one who talked to him, on behalf of the invisible God.

### 11.2.5 Zechariah 13:7

"Awake, O sword, against My Shepherd,
Against the Man who is My Companion,"
Says Yihvah of hosts.
"Strike the Shepherd,
And the sheep will be scattered."

We know the Shepherd is Christ, for Jesus quotes this verse,[177] but is the Spirit of Christ speaking against Himself? Except for a few occasions, He always spoke "as the invisible God."

### 11.2.6 Malachi 1:6

"A son honors his father,
And a servant his master,
If then I am the Father,

[176] Matthew 22:43

[177] Matthew 26:31

Where is My honor . . .”
says Yihvah of hosts.

Here, Yihvah of hosts is obviously speaking “as the invisible God,” as the Father.

God, through Christ, in the last Book of the Old Testament, speaks of Himself as the Father in preparation for the gospel message of Christ and the Father.

### 11.2.7 Psalms 45:6-7

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

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

Here, the invisible God speaks to “the only Begotten God.” This verse was quoted in Hebrews 1:9.

Within the context of the day, as written to the King, it shows that the term ELOHIM was not just used for God. Therefore, Jesus was correct in saying, “does it not say in your law, ‘I said you are gods.’”[178]

## 11.3 “Nor have you seen His form.”[179]

There are several truths in the statement “nor have you seen His form” that are worth reflecting on, for they are thematic throughout the Bible.

[178] John 10:34

[179] John 5:37

### 11.3.1 Men have not seen the form of the Father

John told us, "No one has seen God at any time."[180]

Through the Bible, the Father is represented as glory, and rarely is any image of God seen.

The Apostle Paul said, "Professing to be wise, they became fools, and changed **the glory of God** into an image made like corruptible man—and birds and four-footed animals and creeping things."

### 11.3.2 But the Pure in Heart can see God

Only the pure in heart can see God, through spiritual eyes.

Jesus said, "Blessed are the pure in heart for they shall see God." [181]

And again, "Not that anyone has seen the Father, except He who is from God." [182]

Moses could see God, even though God said to him, "no one can see My face and live."[183]

"Not so with My servant Moses;
He is faithful in all My house.
I speak with him face to face,
Even plainly, and not in dark sayings;
And he sees the form of Yihvah."[184]

For the pure in heart, God is everywhere. He is "in all and through all and in you all." His invisible attributes are clearly seen through the beauty and wonder of His creation.[185]

[180] John 1:18; 1 John 4:12
[181] Matthew 5:8
[182] John 6:46
[183] Exodus 33:20
[184] Number 12:7–8
[185] Romans 1:20

### 11.3.3 Christ is the visible appearance of God in the Bible

God often appears as glory next to the image of Christ, in both the Old and New Testaments.

Jesus Christ has been the image of the invisible God since the beginning. He was the speaker of God's words, and the image of God who appeared to Abraham and Isaac, and Jacob and Moses.

Through Christ, God has revealed Himself with a human image: walking in the garden with Adam,[186] appearing as a man to Abram,[187] showing Moses His back,[188] and sitting before the 70 elders.[189]

God has been reluctant to identify Himself with any image. Normally, God's image in Christ has taken the form of fire, or smoke, or a cloud; a form that could not be replicated and made into a graven image. God strictly forbid the making of idols in the Ten Commandments to prevent men from representing Him with graven images.

God is love, and the image of Christ on the cross is His true image.

For this reason, Paul said only, "I determined not to know anything among you except Jesus Christ and Him crucified."[190] To know Christ on the cross, is to know God.

### 11.3.4 The appearance of God with Christ in Daniel and Revelation

Some might challenge the idea that Christ is God's image, because Christ appeared beside God, in the Books of Daniel and Revelation. The first of these famous scenes is in Daniel 7:13, where the Son of Man is seen coming toward the Ancient of Days. The other famous scene is in Revelation 5, where the Son of Man takes the scroll out of the right hand of God who sits on the throne. The appearance of God on the throne in the Book of Revelation was very similar to the appearance of God on the throne in the Book of Ezekiel, where God was also surrounded by four living creatures, and His voice was "as the sound of many waters."

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[186] Genesis 3:8

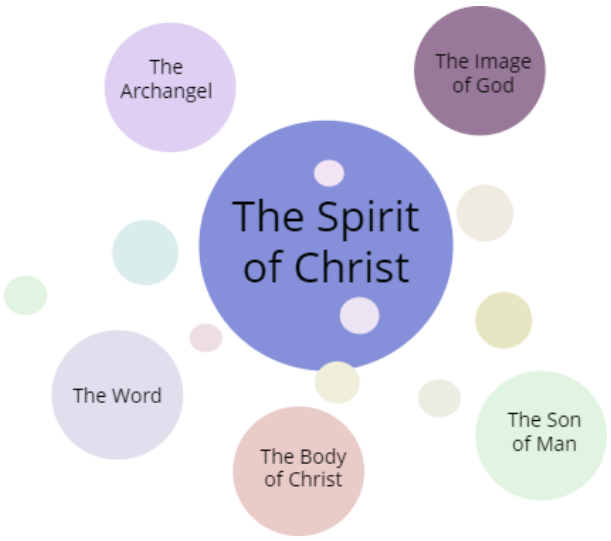
[187] Genesis 18:1

[188] Exodus 33:23

[189] Exodus 24:9–11

[190] 1 Corinthians 2:2

If Christ is the image of the invisible God, how can Christ and God appear together?

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We must understand that the Spirit of Christ was only "manifest in the flesh" Jesus Christ. The Trinity doctrine said that the Spirit of Christ "became" the man Christ Jesus when Christ was born. This comes from the ideas of pagan religion.

The Spirit of Christ was "manifest" in the man Christ Jesus, in the same way that the Spirit was manifest as an Angel or Messenger. The Spirit did not "become" an Angel in the Old Testament, but only appeared as an Angel. Likewise, the Spirit of Christ did not become the man Jesus Christ, He was only "found in appearance as a man."[191] Christ was fully "a man" and fully "the Spirit of Christ." Paul called this a "great mystery—Who was manifest in the flesh."[192] We will discuss this more in Chapter 19.

The Spirit of Christ appeared as both the image of the invisible God and the man Christ Jesus in Daniel and Revelation. This is proved in Revelation 1:13–14 and 10:1. In Revelation 1:14, the Spirit of Christ appears as both the Ancient of Days and the Son of Man. In Revelation 10:1, the Spirit of Christ as an Angel appears with "the rainbow over His head," to prove that He was the appearance of God in Revelation 4 and 5.

If the Spirit of Christ was trapped in the body of the man Jesus Christ, how could Christ say, "Where two or three are gathered together in My name, I am there in the midst of them?"[193]

Jesus proved that His Spirit did not only exist in His own body, when He breathed His Spirit into His disciples, saying, "receive the Holy Spirit, he whose sins you forgive are forgiven."[194]

Daniel, Ezekiel, and John emphasized that they had only seen a vision of God. The Bible emphasizes that God has no real physical body. He is Spirit. The appearances of God in the Bible are only to help us understand the spiritual relationships of the unseen world.

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[191] Philippians 2:8

[192] 1Timothy 3:16

[193] Matthew 18:20

[194] John 20:22

God was definitely seen only as “an image” by Ezekiel and John. Ezekiel said He was “like a man,” and described God as only a “vision” of color and fire. Ezekiel described God as “the appearance of fire all around and within it . . . the appearance of fire with brightness all around.”[195] Irenaeus, in 180, in *Against Heresies* (Book 4:20, 10) emphasized that Ezekiel used the word “likeness” several times, to prove that Ezekiel did not actually “see God,” but only the “likeness” of a throne and “a man.” Both John and Ezekiel used the words “appearance” and “vision” to emphasize that even the color was a vision. John used the Greek word ὁράσει to describe the appearance of the color of God in Revelation. A better translation of Revelation 4:3 would actually be, “And the One sitting like a vision of sardius and jasper stone.”

When we fully understand Jesus’ statement, “You have neither heard His voice at any time, nor seen His form,”[196] we will understand that the invisible God never communicates directly with His creation, but only through a Spirit. Even the voice that was heard from heaven when Jesus was baptized, was by way of a Spirit, was also the Spirit of Christ. "No one knows the Father, except the Son" (Matthew 11:27). A good proof of this is in Revelation 10:11, where Christ as the Angel, and the voice of God are heard simultaneously speaking together.

The message of the Bible is that no one has ever seen God or heard His voice.

[195] Ezekiel 1:27

[196] John 5:37

# 12 I WILL BE WHO I WILL BE


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## 12.1 The Meaning of "Eh-yeh Asher Eh-yeh"

### אהיה אשר אהיה

In Exodus 3:13, Moses asked, "suppose I come to the sons of Israel and say to them, the ELOHIM of your father has sent me to you, and they say to me, "what is His name?", what shall I say to them?

In His reply, God introduced two "Gods" – Himself as the invisible God, and the Messenger, the ELOHIM who stood before Moses, and spoke the words of the invisible God.

God first introduced Himself as the invisible God, saying "I WILL BE WHO I WILL BE, therefore, you shall say to the children of Israel, 'I WILL BE' has sent me to you" (Exodus 3:14).

The Hebrew word eh-yeh, means "I WILL BE." The next word can be interpreted as "who", "which" or "what," but given Moses' question of the name of the ELOHIM who sent him, we can only translate this as "WHO."

In the next sentence, God gave Moses the name of the Messenger, the ELOHIM, "Moreover, you shall say to the children of Israel, 'HE WILL BE, the ELOHIM of your fathers...has sent me to you."

Then God brought the conversation back into the first person saying, 'this is My name forever" (Exodus 3:15). HE WILL BE was the shared name of the invisible God and His Messenger.

## 12.2 Justin Martyr's Second Apology of 150

We can understand why the invisible God would say, "I WILL BE WHO I WILL BE."

God had no parent to name Him. He can take on any name that He likes.

In Chapter 6 of his *Second Apology*, Justin Martyr, in 150, wrote, "But to the Father of all, who is unbegotten there is no name given. For by whatever name He be called, He has as His elder the person who gives Him the name."

## 12.3 The Many Names of God

Throughout the Old Testament, God took on many names, like I WILL BE, and El Shaddai – God Almighty. These names were not shared with Christ.

Some names were shared with Christ, like "HE WILL BE" and "HE WILL BE of the Armies (of Angels)."

Many would say these are not names, but expressions. In his First Apology, Justin Martyr wrote, "And all the Jews even now teach that the nameless God spoke to Moses" (Chapter LXIII).

In reality, all Hebrew names are expressions, they are all meanings. Hebrew writing has no vowels, and the meaning provides the pronunciation.

## 12.4 HE WILL BE – the shared name of Christ and God in the Old Testament

Most are familiar with the Hebrew consonants, Yod-He-Vav-He, that are in English, YHVH.

This was the shared name of Christ and God in the Old Testament. It means "HE WILL BE." It is the third person imperfect form of the verb "to be." In Moses' time, this was spelled YHVH, but eventually the letter Vav was replaced by a Yod, and YHVH became YHYH. As a verb, YHYH is pronounced Yihyeh, but as a noun, it is Yihyah, or Yihvah, in the older form. This pronunciation was written as Yehvah in the Leningrad Codex that was translated into English in the Old Testament. The Masorites sounded the first syllable with a sheva vowel marking, in order to

caution readers not to make a direct pronunciation of God's name, which was considered "ineffable."

## 12.5 This is My Name Forever

When God said, "this is My Name forever," He contrasted His own name as "HE WILL BE" with the name of Christ as "HE WILL BE." Christ would become "I AM," when He became Israel's King, Lord, and Redeemer in the New Testament.

The expression "HE WILL BE" describes God's covenant with His people, "I WILL BE with you," the phrase that is repeated several times, from Genesis to Judges. He will always be with His people, and therefore this is His Name forever.

The contraction of the name "Yihvah" is "Yah." In the expression, Hallelujah! We say "Praise Yah!" This is repeated over and over again, when the saints praise the name of God in Revelation 19.

## 12.6 My Name is in Him

Justin Martyr entitled Chapter 75, of his *Dialogue with Trypho*, "IT IS PROVED THAT JESUS WAS THE NAME OF GOD IN THE BOOK OF EXODUS."

Here, Justin Martyr explained the revelation that Joshua (in Greek Jesus) was the name of the invisible God.

God revealed this in Exodus 23:20–23:

> "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in him. 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. 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."

Who led the Israelites into the Promised Land, to war against the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites?

> After the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' assistant, saying, "Moses My servant is dead. Now therefore,

> arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel . . .”
>
> So they answered Joshua, saying, “All that you command us we will do, and wherever you send us we will go. Just as we heeded Moses in all things, so we will heed you. Only the Lord your God be with you, as He was with Moses. Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death”.[197]

The name of Joshua in Greek is Jesus. This name was actually created by Moses.

In Numbers 13:16, Moses changed the name of his successor to Yehoshua (Joshua) from Hoshea, meaning “Salvation.”

Moses added a “Yod” to Hosea להושע to create יהושע Yehoshua. The addition of a Yod, from Yihvah, created the name: He WILL SAVE, or God WILL SAVE.

In the Dead Sea Scrolls, the name יהושע Yehoshua is frequently spelled יהשוע and pronounced Yeshua or Yashua. In the Greek Septuagint, this was transliterated as Ιησοῦς, and is also the name of “JESUS” in the Greek New Testament.

It is no accident that Moses renamed His earthly successor, “Joshua” for his spiritual successor would also be named Joshua, in Greek “JESUS.” As the Apostle John said, “the Law was given through Moses, but grace and truth came through Jesus Christ.”[198]

## 12.7 WILL SAVE – the Shared name of Christ and God in the New Testament

Yahoshua, the name of Joshua means “God will save” or “He WILL SAVE.” This prophecy in the Book of Exodus was only one of many prophecies of the name of the Father. We will discuss these prophecies in Chapter 17.

When Jesus asked His disciples to baptize in the name of the Father, and the Son and the holy spirit, He was asking them to them to baptize in the shared name of Christ and God. We will discuss this in more detail in Chapter 22, “The Name of the Father is revealed.”

[197] Joshua 1:1-2, 16-18

[198] John 1:17

## 12.8 You who believe in the NAME of the Son of God

Today, there are many who want to know the name of God.

God has many names that carry forward into the Book of Revelation, including God Almighty, and Yihvah, as Yah, in the expression “Hallelujah!”

But there is only one name of God that saves us. This is the name that He shares with His Son.

The promise of eternal life is “for you who believe in the NAME of the Son of God.”

> These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.
>
> 1 John 5:13

God did not use any name for Himself until His name and character was fully glorified by Jesus Christ, His image, first on the cross, and then when He made Jesus our Lord.

Therefore, before going to the cross, Jesus prayed that the Father’s name would be glorified, to which God replied, “I have both glorified it, and will glorify it again” (again, when He made Christ Lord, that every knee should bow to the name of Jesus, to the glory of God the Father).

Before going to the cross, Jesus told His disciples He had been given the name of the Father.

After His resurrection, Jesus told His disciples to baptize in the name of the Father, and the Son, and the holy spirit. They only baptized in the name of Jesus.

In order to save us, God revealed Himself through one image, and identified Himself by one name. But if God was limited by His revelation through Jesus Christ (Hebrews 1:2-3), then He would not be God. In the Bible, God has many names, including El Shaddai, God Almighty, and I WILL BE/HE WILL BE. But the prophets told us there is one name that will be shared by the Son, “He WILL save,” which in Greek, is Jesus.

# 13 WHO IS, and WHO WAS, and WHO IS TO COME


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God used a number of comparative expressions to differentiate Himself from Christ. These actually become a kind of a riddle for us throughout the Bible. When we've unraveled the whole story, we will understand all of the riddles.

## 13.1 HE WILL BE (Yihvah) and I AM

In Chapter 7, we showed how the invisible God, as Yihvah (HE WILL BE) contrasted Himself from Christ, by saying, "This is My name forever."

"HE WILL BE ELOHIM" would one day become the man Christ Jesus "I AM," but the invisible God will always be "HE WILL BE."

## 13.2 WHO IS and WHO WAS and WHO IS TO COME

The Jewish people dropped the name of HE WILL BE when they translated the Hebrew text of Exodus 3:14, in the Greek Septuagint.

In verse 14, they substituted the phrase "I WILL BE" with "I am He WHO IS" and in verse 15 they changed "HE WILL BE" to Lord. Their intention was to eliminate the Messenger as the speaker for God at the burning bush. This is even more obvious and ridiculous in the translation of Isaiah 63:9, where the Hebrew reads, "the Messenger of His Face saved them." They translated this as "out of all their affliction: not an ambassador, nor a messenger, but He himself saved them."

Justin Martyr paraphrased the Greek Septuagint, when he wrote, "I am HE WHO IS, εγω ειμι ο ων the God of Abraham, the God of Isaac, the God of Jacob, the God of your fathers; go down into Egypt, and bring forth My people."

Here is the Greek Septuagint of Exodus 3:14: και ειπεν ο θεος προς μωυσην εγω ειμι ο ων και ειπεν ουτως ερεις τοις υιοις ισραηλ ο ων απεσταλκεν με προς υμας

The expression we have highlighted is "I am *He* WHO IS."

Exodus 3:14 of the Greek Septuagint reads, "And God spoke to Moses, saying, 'I am *He* WHO IS; and He said, 'Thus shall you likewise say to the children of Israel, I have sent you.'"

But God corrected their error in the First Chapter of Revelation,

"I am the Alpha and the Omega, the Beginning and the End,"
says the Lord God,
WHO IS (ο ων) and WHO WAS and WHO IS TO COME, the Almighty."[199]

We see the same description of the Father in the fourth Chapter of Revelation:

Holy, holy, holy, (WHO WAS)
Holy, holy, holy, (WHO IS)
Holy, holy, holy, (WHO IS TO COME)
Lord God Almighty,
WHO WAS and WHO IS and WHO IS TO COME![200]

The word "holy" is repeated nine times for God in the majority text, and in at least one early version.

Let us compare this to the appearance of the Messiah in Isaiah Chapter 6.

Holy, holy, holy (WHO IS)
is the LORD of hosts;

[199] Revelation 1:7, 8

[200] Revelation 4:8

The whole earth is full of His glory![201]

Here the word "holy" was repeated only three times for Christ.

## 13.3 God, WHO IS (ὁ ὢν), blessed forever. Amen.

In the Greek Septuagint, you will only find the expression ὁ ὢν (WHO IS) at Exodus 3:14. That's right. This simple common everyday expression appears only in this one verse.

The expression ὁ ὢν appears 14 times in the New Testament, and 7 times it refers to God, as He WHO IS. (Romans 9:5, 2 Cor 11:31, Rev 1:4, 1:8, 4:8, 11:17, and 16:5.) Only John, in his Gospel, dared to use the phrase ὁ ὢν for anything other than the name of God. He did so seven times. In his Gospel, he was also the only one to use the name "I AM" for Jesus – again, seven times.

You may wonder why the Apostles were so careful about using the phrase ὁ ὢν? Because, the Greek Septuagint exaggerated the commandment, "You shall not take the name of the Lord your God in vain."[202] It translated Leviticus 24:16 as "He that names the Name of the Lord (ὀνομάζων δὲ τὸ ὄνομα Κυρίου), let him die the death."

In the 2nd Century, Gentile Christians believed the phrase ὁ ὢν in Romans 9:5, made Christ to be God. They interpreted ὁ ὢν as a relative pronoun refering to Christ in the previous phrase. We can find this in Hippolytus' tract "Against Noetes," paragraphs 2 and 6, written about 230 AD. Noetes understood Romans 9:5, as meaning, "of whom are the fathers and from who came Christ, who is over all, the eternally blessed God. Amen." According to Hippolytus, Romans 9:5 was the only verse from the New Testament, that Noetes used as proof that Jesus was God.

The ending of Romans 9:5, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν is a doxology. The correct translation of it is: "God WHO IS over all blessed forever. Amen." This doxology of Romans 9:5 is almost identical to 2 Corinthians 11:31, ὁ Θεὸς – ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, "God – WHO IS blessed forever." It is quite possible that "God, WHO IS blessed forever" was a common Jewish doxology.

[201] Isaiah 6:3

[202] Exodus 20:7

In Greek, the word position of God has no significance, because the word order does not define the subject. The topic of the sentence is defined by the nominative case for θεὸς. God is the subject of this sentence, and is equated to WHO IS, which is also in the nominative case.

Romans 9:5 has added the expression, ὁ ὢν ἐπὶ πάντων. WHO IS over all. The New Testament only uses the expression ἐπὶ πάντων "over all" to describe the Father. The only other use of this expression is in Ephesians 4:6. Of course, if Paul really wanted to refer to Christ as God in in Romans 9:5, he would have used the phrase ο ἐπὶ πάντων, the same expression he used in Ephesians 4:6.

One interpretation problem for us today in Romans 9:5 is that verses in the New Testament were not created until the 16th Century, and inclusion of a separate sentence as part of a verse may be confusing the matter. More significantly, the translation of Romans 9:5 that makes Christ equal to God relies on a comma after "flesh." Unfortunately, the text of the United Bible Society presents this comma, in spite of the fact that the committee recognized that the oldest manuscripts with punctuation, the A,B, and C uncials, all have a period after σάρκα "flesh." The period after σάρκα tells us that the early Church did understand the ending of Romans 9:5 as a separate sentence, the doxology: "God, WHO IS, over all, blessed forever. Amen."

## 13.4 I am He – I am God

The name of Christ and God in the Old Testament was "HE WILL BE."

However, the invisible God made the statement "I am HE," in the Old Testament, to express His position as the one true God. This also differentiated Himself from Christ, "HE WILL BE."[203]

The most striking case is in Deuteronomy 32:39: "Now see that I, even I, am He, And there is no God besides Me;"

In English, this is a beautiful rhyme.

The Hebrew syntax is also interesting, "See now that אֲנִי אֲנִי הוּא (ani ani hu), I, I am He."

[203] Some New Testament translators have translated Christ's expression "I AM" as "I am He," adding the word "He," which does not appear in the original text. Christ's expression "I AM" relates only to the fulfillment of His role as "HE WILL BE."

God used the same expression “ani hu,” I am He, in Isaiah 43:10, which reads:

“You are My witnesses,” says the Lord,
“And My servant whom I have chosen,
That you may know and believe Me,
**And understand that I am He.**
Before Me there was no God formed,
Nor shall there be after Me.”

Through Isaiah, God promised the Israelites that they would understand who was really speaking to them in the Old Testament:

“Therefore, My people shall know My name;
Therefore they shall know in that day
That I AM He who speaks:
‘Behold, it is I.’”

Isaiah 52:6

God was both the Lord and God in the Old Testament as “I AM He,” and Christ became the Lord in the New Testament as “I AM.”

## 13.5 The First and the Last

Perhaps the most perplexing of God’s riddles is “the First and the Last.”

In the Old Testament, God was the LORD over all the earth. The prophets called Him, “Adonai Yihvah.” After Christ endured the cross, God made Christ the Lord over all the earth. In the end, when all things are brought in subjection to Christ, then Christ will submit to God, and God will be all in all. He will be the LORD again.

God is the First and the Last, He is the Alpha and Omega.

### 13.5.1 The Expression LORD in our Bibles

The expression "LORD" has become difficult for us to understand in the Old Testament, because it replaced all uses of the expression Yihvah in our Bibles, regardless of whether Yihvah referred to Christ or God. In theory, we could use the expression "Lord" for Christ, and "LORD" for God, because God was the LORD of all the earth in the Old Testament. Although it is very often hard to tell which Yihvah is referred to, which is why the Israelites began to believe there was only one God.

The expression "LORD" in the Old Testament can be quoted in the New Testament, referring to either Christ or God. For example, Luke quoted Isaiah, saying, "Clear the way for the LORD (Yihvah) in the wilderness, make a straight path for our ELOHIM."[204]

"Our ELOHIM" in this verse referred to the Spirit of Christ, who was the ELOHIM of Israel, and their Lord. When the Jewish people called Christ "Lord" in the Gospels, they spoke correctly.

In the Old Testament, Christ was "the Lord and God" of Israel, whom Moses, Gideon, David, and Isaiah called "Adonai,"[205] meaning "Lord."

### 13.5.2 Adonai Yihvah

The prophets described the Father as "the LORD" in the Old Testament through the expression "Adonai Yihvah."

This expression occurs about 300 times in the Old Testament, and usually appears in our Bibles as "Lord GOD," to avoid the translation, "Lord LORD."

There is no place in the Bible that we can specifically identify this expression as referring to Christ, but it clearly refers to the Father in Judges 6:22; Isaiah 28:16; 48:16; and 61:1.

[204] Isaiah 40:3; Luke 3:4

[205] Exodus 4:10; Judges 6:13; Psalms 110:1; Matthew 22:44; Isaiah 6:1

### 13.5.3 The LORD's Day

After the LORD's Day, when Christ takes His chosen ones home, there will be a new heaven and a new earth, and God will be the LORD of all the earth, once again, as Zechariah said, "in that Day, the LORD shall be king over all the earth."[206]

As Paul wrote, "when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all."[207]

God was the first LORD, and He will be the last LORD. The First and the Last.

After Christ's resurrection, and before the Lord's Day, there is no passage that calls God "the Lord," except when referencing the LORD in the Old Testament, or referring to God as the "Lord of creation." The Bible tells us we only have one Lord at a time.[208]

In the Book of Revelation, all uses of the expression "Lord" using the Greek expression "Kurios" in the Lord's Day and beyond are applied only to the Lord God (see Revelation 1:8, 10; 4:8, 11; 11:15, 17; 15:3, 4; 16:7; 18:8; 22:5, 6). On all other occasions, Christ is referred to as the Lord (see Revelation 11:8; 14:13; 17:14; 19:16; 22:20 and 21).

The naming of God as our Lord is especially highlighted in the last Trumpet, recorded in Revelation 11:15: "the kingdom of the world has become the kingdom of our Lord and His Christ."

### 13.5.4 The First and the Last in Isaiah

In the Old Testament, the expression, "I am the First and the Last," appears in Isaiah 44:6, and Isaiah 48:12.

In Isaiah 44:6, Christ speaking as the Word says, "I am the First and the Last, besides Me, there is no ELOHIM." In theory, Christ could be speaking for God in the first statement, saying "I am the First and the Last," and He could be speaking of Himself saying, "besides Me there is no ELOHIM." Because Christ and God, come together as one, "ECHAD," there is no real way to say who is calling Himself, "ELOHIM."

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[206] Zechariah 14:9

[207] 1 Corinthians 15:28

[208] Ephesians 4:5; 1 Corinthians 8:6

But here, the Aramaic Targum translates "I am First, and the Last" as "I am He אֲנָא הוּא who was from the beginning, eternities of eternities are Mine." The expression, "I am He" certainly refers to God, as we saw above. The Aramaic expression אֲנָא הוּא is equivalent to the Hebrew אני הוא, Ani Hu.

In Isaiah 48:12-13, we read, "I am the First and the I am also the Last, indeed My hand has laid the foundation of the earth, and My right hand has stretched out the heavens."

Here, the Targum translates "I am the First" as "I am He, I am He, אֲנָא הוּא אֲנָא הוּא who was of Old." As in Isaiah 44:24, the Targum translates, "My right hand" as "by My Word." The "Word," Christ, is the "physical" hand of God.

It is not possible to say, "I AM," in Hebrew. The verb "to be" only allows the past or future. The Hebrew, "I am He" is the closest equivalent to "I AM." It defines God as "the LORD" in the Old Testament, and Christ as "the Lord" in the New Testament.

### 13.5.5 The First and the Last in Revelation

Because we understand that the expressions, "First and the Last," and "Alpha and Omega" refer to God, we know that Christ is speaking for God in Revelation 1:8, 1:17, 21:6, and 22:13. In the Book of Revelation, Christ speaks from a different "identity" from sentence to sentence, even phrase to phrase, just as He does from the first appearance of the Angel in Genesis 16:7-12.

#### *13.5.5.1 Revelation 2:8*

The most difficult verse to understand is Revelation 2:8, because of its translation into English.

It really says,

"Thus says Τάδε λέγει , the First and the Last (the Father), ὃς He who became dead and came to life (Christ), 'I know your tribulations…'"

Revelation 2:8 is an imitation of Isaiah 44:24,

“Thus says, HE WILL BE your Redeemer (Christ), and He who formed you in the womb (the Father), ‘I am HE WILL BE who makes all things…’”

The lack of “and” in Revelation 2:8 has no impact on the meaning in Greek.

What has fooled us is the word “who.” We think that “who became dead…” refers back to “the First and the Last.” But the Greek says, “He who.” It is only putting in the third person, the same two phrases that followed each other in Revelation 1:17-18.

By contrast, the “who” in verse 1, uses the Greek word ὁ and does refer back to the previous “person,”

“Thus says, He that holdeth the seven stars in his right hand, ὁ who walketh in the midst of the seven golden candlesticks.” We can also see this in Revelation 3:7, “Thus says, He who is holy and true, ὁ who holds the key of David…” If the Spirit of Christ wanted to identify Himself as God in Revelation 2:8, He would have used the Greek word ὁ, “ho.”

The expression Τάδε λέγει, “Thus says,” only appears in Revelation 2, 3 and Acts 21:11.

What is the real message of Revelation 2:8? In the Lord’s Day, Christ and God will be ECHAD, one, just as they were in the Old Testament, as explained in Isaiah 44:24.

# 14 Prophecies of the Name of the Father

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In the Bible, God has many names, including El Shaddai, God Almighty, and I WILL BE/HE WILL BE.

But the prophets tell us there is one name that will be shared by the Son, "He WILL save," which in Greek, is Jesus.

## 14.1 Exodus 23:20-23 - My name is in Him

The revelation that Joshua was the name of the invisible God is found in Exodus 23:20–23:

> "Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; **for My name is in him**. 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. 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."

Who led the Israelites into the Promised Land, to war against the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites?

> After the death of Moses, the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' assistant, saying, "Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel . . ."
>
> So they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go. Just as we heeded Moses in all things, so we will heed you. Only the

Lord your God be with you, as He was with Moses. Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death."[209]

The name of Joshua in Greek is Jesus. This name was actually created by Moses.

## 14.2 Zechariah 14:9 – The Name of the LORD will be one

And the LORD shall be King over all the earth;
In that day shall the LORD be One, and His name one.

In the LORD's Day, the LORD who "shall be King over all the earth" will be the Lord GOD, as we read in Revelation 11:15: "The kingdom of this world has become the kingdom of our Lord and of His Christ."

Christ will no longer be the Lord, but He "will hand the Kingdom over to God . . . that God may be all in all."[210]

The LORD God is the First and the Last; He was the LORD in the Old Testament and will be again in the LORD's Day.

Zechariah said, "it shall be the Lord one (echad)," meaning that invisible God and His image will again be as "one unit" as they were in the Old Testament.

Zechariah proved that the invisible God and His image really shared one name in the Old Testament. In Zechariah 1:12, we saw the Angel of Yihvah, the Yihvah of the Armies (Angels), praying to the invisible God, calling Him "Yihvah of the Armies!"

But the **one name** of the Lord, in the LORD's Day, will be the name of Jesus.

This is proved in Revelation 22. In verse 6, the Angel of God told us that God sent His Angel to John. Then in verse 13, the Angel spoke as God calling Himself "the first and the last" and finally, in verse 16, the Angel spoke for God again, saying, "I, Jesus, sent My Angel . . ."

[209] Joshua 1:1–2, 16–18

[210] I Corinthians 15:24, 28

## 14.3 Isaiah 9:6 – His name will be called Everlasting Father

This is perhaps one of the most controversial verses in the Bible. Almost every believer of God in the world has given it a different interpretation, to agree with their own theological position.

But, if we believe the doctrine of the New Testament, that there is only one God, the Father, and Jesus Christ was His only begotten Son, then this verse will have a very special meaning.

> For unto us a Child is born,
> Unto us a Son is given;
> And the government will be upon His shoulder.
> And **His name will be called**
> Wonderful, Counselor, Mighty God,
> **Everlasting Father**, Prince of Peace.

In the Old Testament, that "one name" was "HE WILL BE," but in the New Testament, that "one name" was Jesus. The Son was never called Yihvah, "HE WILL BE" in the New Testament because "HE WILL BE" became "I AM," when Christ became a man. This verse says that the Messiah's name, **the name of Jesus,** will be called "Everlasting Father."

This verse does not say Jesus Himself will be called the Everlasting Father. Jesus said, "Do not call anyone on earth your father; for One is your Father, He who is in heaven."[211] This verse says that the name of the Father will be Jesus.

The relationship between Matthew 28:19 and Isaiah 9:6 is apparent.

Matthew 28:19 reads: "Go therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit."

Let us see how Isaiah connects the name of Jesus with the name of the Father, Son, and holy spirit.

| | |
|---|---|
| Wonderful | In Chapter 5, we saw that the Angel of Yihvah, the Spirit of Christ, revealed His name as "Wonderful." |
| Counselor | **The spirit of God, see Isaiah 11:2; 40:13.** |
| Mighty God (El Gibbor) | God Almighty, El Shaddai, is the name of the Father. "I appeared as God Almighty," |

[211] Matthew 23:9

| | |
|---|---|
| | (Exodus 6:3). "Mighty God," is the name of "the Word, the Holy One of Israel," from the Targum of Isaiah 10:20-21. |
| Everlasting Father | The name of Jesus would be the name of **the Father**. |
| Prince of Peace | **Son** – Ephesians 2:14<br>"For He Himself is our Peace" |

Jesus is the name of the Father, the Son, and the holy spirit.

In Chapter 22, we will see that the early Church understood the name of Jesus as the name of the Father, the Son, and the holy spirit.

## 14.4 Isaiah 63:16 – Our Redeemer from Everlasting is Your Name

Here, Isaiah gave us the name of the Father more precisely.

Doubtless You are our Father,
Though Abraham was ignorant of us,
And Israel does not acknowledge us.
You, O Lord, are our Father;
**Our Redeemer from Everlasting is Your name**.

The meaning of "our Redeemer from Everlasting" is "God saves," Jesus.

## 14.5 Joel 2:32 - Everyone who calls on the NAME of the LORD

Zechariah said, "in that Day, it shall be the LORD one, and His Name one."

Joel said that everyone who calls on the name of the LORD will be saved.

This verse was quoted by Peter in Acts 2:21, and in verse 38 he told us to be baptized in the name of the Lord Jesus Christ. In Acts 4:12, Peter explained that "there is no other name under heaven given among men by which we must be saved." In Acts 10:43, he explains to Cornelius that "through His name, whoever believes in Him will receive remission of sins."

In Acts 22:16, Ananias says to Paul, "be baptized, and wash away your sins, CALLING on the

name of the Lord (Christ)."

In Romans 10:9-13, Paul tells us that the name of the Lord in Joel 2:32 is the name of Jesus Christ, "if you confess with your mouth the Lord Jesus Christ, and believe in your heart that God has raised him from the dead, you will be saved...for whoever '*calls on the name of the LORD shall be saved*.'"

# 15 The Archangel


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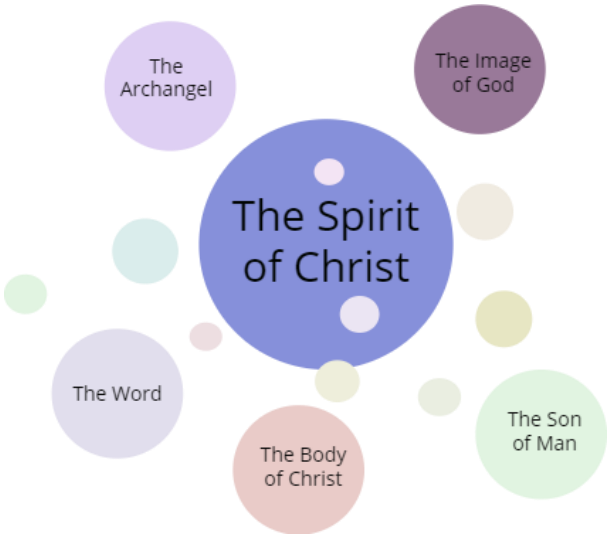
## 15.1 The Angel of Yihvah became the Archangel when Christ was made Lord

The Yihvah of the Armies became the ruler of the Angels, the Archangel, after Christ was made our Lord. This truth of the Bible is a little less known, and a little hidden, because it was related to us through many visions in Daniel and Zechariah. However, it is the Apostolic teaching. The Apostle Paul told us that "the Lord Himself will descend with a shout, with the voice of the Archangel."[212]

There is only one Archangel in the Bible, one ruling Angel, the Angel of God, the Spirit of Christ.

The voice of the Archangel, the voice as a trumpet, we hear on the LORD's Day in Revelation 1:10, is also the "loud voice" we hear from the throne, on the LORD's Day, in Revelation 16:17 and 21:3. It is the voice of the Son of God that hearkens the dead back to life, as recorded in John 5:25.

[212] 1 Thessalonians 4:16




Many have difficulty understanding how the Spirit of Christ can have two identities: the Archangel and the Son of Man.

In fact, the Spirit of Christ has more than two identities in the Bible.

Others have been misled to believe that the Angel of Yihvah was simply a manifestation of God. But in fact, the Angel of Yihvah has a real identity as the firstborn spirit. In Zechariah, we read that the Angel of Yihvah spoke to Satan, saying, "the LORD rebuke you."

> "Then he showed me Joshua the high priest standing before the Angel of Yihvah, and Satan standing at his right hand to oppose him. And Yihvah said to Satan, 'Yihvah rebuke you, Satan!'"[213]

There are only two verses in the Bible, where we find the statement "the LORD rebuke you." The first is in Zechariah, and the second is in Jude 9: "But the Archangel 'WHO IS LIKE GOD' (Michael) when he disputed with the devil . . . said 'the LORD rebuke you.'"

The name Michael, in Hebrew, is literally "WHO IS LIKE GOD." מִיכָאֵל.When a person reads this in the Hebrew language, they are actually saying, "WHO IS LIKE GOD." There are plenty of examples in the Old Testament where the "mi" מִי in Michael is not used in the form of a question, and means "the one who," eg. Exodus 24:14, Judges 7:3, Ezra 1:3, Proverbs 9:4, Isaiah 50:8, 54:15, Hosea 1:9, etc.

Paul used a similar expression to describe the Spirit of Christ in Philippians 2:6, saying, "Ὃς who in form of God." The name "WHO IS LIKE GOD" explains the Spirit of Christ as the "Image of the invisible God."

Of course, to Gentiles, who do not understand the Hebrew language, the name Michael is confusing. They are only reading the transliterated form of "WHO IS LIKE GOD." But to a Hebrew reader, the identification of the Angel of Yihvah as the image of the invisible God, "WHO IS LIKE GOD" makes a lot of sense. In this Chapter, we are going to find out where the name "WHO IS LIKE GOD" came from.

The word "Archangel" means Ruler of the Angels, from the Greek ἄρχω. There is now only one Ruler of the Angels, "WHO IS LIKE GOD" (Michael), the Spirit of Christ. After the Spirit of

[213] Zechariah 3:1–2

Christ, as the Angel of Yihvah, became the Lord in heaven and earth, He cast Satan and his Angels down. This is recorded in Revelation 12:10: "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down."

As the Ruler of the Angels, the Spirit of Christ is now leading the armies of heaven on white horses, triumphantly removing the lawlessness out of the Kingdom of God. He has a sword that goes out of His mouth, which is the Word of God.

## 15.2 Captain of the Lord's Army – the Lord of Hosts

The Spirit of Christ was first identified as the Captain of the Armies of the LORD in Joshua 5.

In Exodus 3:5, the Messenger said to Moses, "take the sandals off your feet for the place on which you stand is holy ground." These were also the words of the man who appeared to Joshua, in Joshua 5:15. This was the same Messenger.

And after Joshua took the sandals off his feet, we read that "Yihvah (the Angel) said to Joshua, 'See I have given Jericho into your hand . . . '"

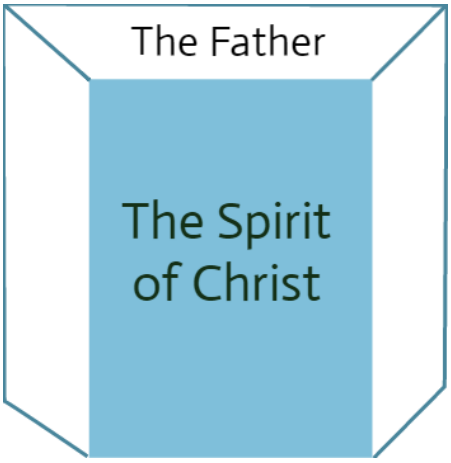
When Joshua first saw the man, he asked, "Are you for us, or for our enemies?" And the man replied, "Neither, but as the Captain of the LORD's Army, I have now come." And Joshua fell on His feet and worshipped, saying, "what does my Lord say to His servant?"

The Angel introduced Himself as "the Captain of the LORD's army." The Captain of His Angels.

Isaiah used the expression "LORD of the Armies" to describe the coming Messiah. He said, "My eyes have seen the King, Yihvah of the Armies." This expression "Yihvah of the Armies" began with the Messenger's appearance to Joshua. Most prophecies of the Messiah's coming use the expression "Yihvah of Armies" to describe the speaker.

Some Bibles translate this phrase as "LORD of Hosts." But the real expression is "HE WILL BE of the Armies."

## Yihvah of Hosts (HE WILL BE of the Armies)




The Yihvah who appeared to Joshua, whom Joshua worshiped and called his Lord, was the Angel Jacob (Israel) called his God, and the Angel who appeared to Moses. He was the Yihvah of Armies that Isaiah saw as the coming Messiah in Isaiah 6, the one Paul called "the Holy Spirit" in Acts 28:25.

Understanding the Spirit of Christ as the Yihvah of Hosts brings together the many manifestations of the Spirit: The Archangel, the Holy Spirit of the Old Testament, the Image of the invisible God, and the Son of Man.

### 15.3 WHO IS LIKE GOD, your Captain

The revelation of the name, "WHO IS LIKE GOD" (Michael) as the name of the Archangel comes from Daniel.

In Daniel 10, Daniel had a vision of "a man," who he described in verses 5 and 6:

> dressed in linen, whose waist was girded with a belt of pure god of Uphaz. His body was beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and his feet like the gleam of polished bronze, and the sound of his voice like the sound of a multitude.

This is the description of the Spirit of Christ on the LORD's Day in Revelation 1:13–15:

> I saw one like a Son of Man, clothed in a Robe . . . girded across His chest with a golden sash . . . his eyes were like a flame of fire. His feet were like burnished bronze . . . and His voice like the sound of many waters.

After seeing this vision, Daniel was greatly troubled, and one "with human appearance" (being an Angel), said,

> "from the first day that you set your heart on understanding this and humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince (captain) of the kingdom of Persia was withstanding me for twenty-one days,

then behold, 'WHO IS LIKE GOD' (Michael), one of the chief Captains, came to help me."[214]

In these verses, the Angel called WHO IS LIKE GOD was identified as "one of the Chief Captains." In Daniel 10:20, we find out that the nations who opposed Israel had Angels fighting for them and their own Captains, including the Captains of Greece and Persia.

The Angel, who explained the visions, concluded Chapter 10, saying, "there is no one who stands firmly against these forces except, **YOUR CAPTAIN**, 'WHO IS LIKE GOD' (Michael)." The word CAPTAIN here in Hebrew is the same word (SAR) that appears in Joshua 5:14. The meaning of "**YOUR CAPTAIN**" was that WHO IS LIKE GOD was the Captain, or LORD of Daniel. He is the One called "Captain" or "Prince" throughout the Old Testament (see also Ezekiel 37:25, "David, My servant, shall be their Prince Forever.")

He was the one that Daniel saw in his vision, the Spirit of Christ.

## 15.4 WHO IS LIKE GOD, the Great Captain, shall stand up

"I know that my Redeemer lives, and on the last day He shall stand upon the earth" (Job 19:25).

> At that time Michael (WHO IS LIKE GOD) shall stand up,
> The great Captain שַׂר־ who stands watch over the son of your people;
> And there shall be a time of trouble,
> Such as never was since there was a nation,
> Even to that time.
> And at that time your people shall be delivered,
> Every one who is found written in the book.
> And many of those who sleep in the dust of the earth shall awake,
> Some to everlasting life,
> Some to shame and everlasting contempt.
>
> Daniel 12:1–2

The Angel's explanation of Daniel's vision, in Daniel 10:5–6, concludes in Daniel 12:1–4, where he tells Daniel that WHO IS LIKE GOD, the Great Captain will stand up on the LORD's Day, and all will be judged. This was the appearance of the Spirit of Christ Daniel saw in his vision, the appearance of the Spirit of Christ in the LORD's Day in Revelation 1:13.

[214] Daniel 10:12–13

Most Trinitarian commentaries we find on the Internet (Matthew Poole, Matthew Henry, Gill, Benson, Jaimeson Faussett, the Geneva Study Bible) also recognize that the appearance of Michael in Daniel 12:1 is the appearance of Christ in the Day of the Lord.

## 15.5 WHO IS LIKE GOD is the Spirit of Christ in Revelation 10

After the Angel's explanation, Daniel saw two Angels, one on each side of the river, as explained in Daniel 12:5.

One of them is "dressed in linen" (Daniel 12:6), and we assume this is the Angel "dressed in linen" who Daniel saw in Daniel 10:5. He "raised his right hand . . . and swore by Him who lives forever." The same Angel appeared again in Revelation 10:5 and 6, where he again "lifted his right hand to heaven and swore by Him who lives forever." On both occasions, He introduced the story of "time, times and half a time."

This Angel dressed in linen was identified as the Spirit of Christ in Revelation 10:1 (compare to Exodus 13:21, 14:19; Revelation 1:16; Ezekiel 1:28; and Revelation 4:3).

## 15.6 WHO IS LIKE GOD became the "Captain of Captains"

The Captain of the Armies, "WHO IS LIKE GOD" (Michael), was first introduced in Daniel 8 verse 11:

> the horn that grew up to the host of heaven and caused some of the host and some of the stars to fall to the ground and tramped them down. It even magnified itself to be equal to the Captain שַׂר־ of the host (armies) . . .[215]

This horn in this verse is the power of Satan, the Spirit of the Antichrist.

The stars that were cast down to the ground were those Angels who were cast to the ground when Christ resurrected. After Christ resurrected,[216] there was a war between the Spirit of Christ, (Michael) WHO IS LIKE GOD, and Satan.[217]

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[215] Daniel 8:10–11

[216] Revelation 12:5; Acts 13:33–34

[217] Revelation 12:7

This battle continued through "the beast" until "the Stone" (of Christ) that was "cut without human hands"[218] hit the statue (of the beast), and the work of Satan was "broken without human means," as described in Daniel 8:25:

> He shall destroy many in their prosperity.
> He shall even rise against the Captain of captains;
> But he shall be broken without human means

Here, the Spirit of Christ was called the "Captain of Captains," because after casting Satan and his angels down, the Spirit of Christ became the Archangel, the ruler of the Angels.

## 15.7 The Lord will descend with a shout, with the voice of the Archangel

As we have explained, Daniel's vision of the Spirit of Christ in Daniel 10:5–6 was also seen by John in Revelation 1:13. The Angel that John saw in Revelation spoke with a loud voice in the LORD's Day. Let us read Revelation 1:10–13:

> I was in ἐν spirit in ἐν the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man clothed in a robe reaching to the feet, and girded across His chest with a golden sash . . .

As John said, He had "a voice as a trumpet" (loud). In John's Gospel, Jesus told us that all the dead would hear his voice on the LORD's Day (John 5:28).

The Spirit of Christ, the Angel of God, and the Son of Man are the same, as we clearly see in this description.

In 1 Thessalonians 4:16, the Apostle Paul told us that Christ is the Archangel who descends with a loud voice, the voice of the Archangel: "For the Lord Himself will descend from heaven with a shout, with the voice the Archangel and with the trumpet of God."

> ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ

[218] Daniel 2:34

This verse literally reads “the Lord Himself will descend **in** a shout, **in** the voice of the Archangel and **in** the trumpet of God.”

Apollonius’ Cannon requires the translation of ἐν φωνῇ ἀρχαγγέλου as “the voice of the Archangel.” These are two dependent nouns requiring either an indefinite or definite article to be used for both.

## 15.8 Zechariah explained Christ as the Archangel holding seven stars

The most significant explanation of the Spirit of Christ as the Archangel came from Zechariah, and its meaning is explained in the Book of Revelation.

In the Book of Zechariah, spirits are represented as horses (Zechariah 6:5), and the riders of these horses are the visible manifestation of those spirits as “messengers” (angels). Angels are represented as stars throughout the Bible. In Zechariah, we find the seven spirits, the seven stars that report to the Angel of Yihvah, the Spirit of Christ as the Archangel.

The first six Chapters of Zechariah are a prophecy of the end days, which we find repeated in the Book of Revelation. Though Zechariah saw these visions in his day, the visions are about the future.

In Zechariah Chapter 1, we see the horses (the Spirits) that go out throughout the earth and report to the Angel of Yihvah. In Zechariah 4:10, these spirits are called “the seven spirits.” The number seven generally means “complete” meaning “all the spirits of God.” These are “the eyes of Yihvah that go to and fro throughout the earth.” The fact that all the spirits of God report to the Angel of Yihvah tells us that the Angel of Yihvah has become the Archangel, the ruling angel.

In Zechariah 3:9, these “seven Spirits” are described as the seven eyes on the stone (the branch in verse 8) who is Christ.

These descriptions in Zechariah appear in Revelation 5:6; the Lamb has seven horns and seven eyes, which are the seven Spirits of God “who go throughout the earth” just as described in Zechariah 4:10.

Through these descriptions in Zechariah and Revelation, we know that the Angel of Yihvah and Christ are the same person. And in fact, we see that the Spirit of Christ in Revelation 1:16, 2:1, and 3:1 has the seven Spirits, seven stars in His hand. The Angel of Yihvah is now the Archangel, who holds all these Spirits in His right hand. The right hand represents one’s power.

In Zechariah, we find the statement "Yihvah rebuke you"[219] spoken by the Angel of Yihvah. These words appear in Jude[220] as the words of the Archangel to Satan. So, of course, the Spirit of Christ is the Archangel, as first revealed by the seven Spirits (all the Spirits) who report to Him.

## 15.9 The Spirit of Christ is the Angel who leads the Armies of Heaven

In Zechariah, we learned that horses are Spirits and their Riders are the manifestation of those Riders in the form of Angels.

The Spirit of Christ in Daniel 10:6 was described as having "eyes like torches of fire."

In Revelation 19:11–16, we meet the Rider on the White Horse, the Angel, whose "eyes are a flame of fire." He leads the armies of heaven, all the Angels.

[219] Zechariah 3:2

[220] Jude 9

## The Spirit of Christ is WHO IS LIKE GOD, the Archangel

The Catholic Church, after creating the Trinity doctrine, tried to obscure this truth for two reasons:

- The name WHO IS LIKE GOD is the certain death of the idea that Christ is God, and
- the Trinity imagines that Christ was the Angel of Yihvah who became the man Jesus Christ. But the Apostolic doctrine says Christ was "manifest in the flesh," and it is obvious that the Spirit of Christ is still the Angel of God throughout the Book of Revelation.

After establishing the Trinity doctrine, the Catholic Church created a belief in all kinds of Archangels. We can see this first in the "Divine Liturgy of St. John Chrysostom," who was ordained as a deacon in 381. There is only one Archangel, the Spirit of Christ, who became the Ruler of the Angels, after Christ was made our Lord.

The identification of the Spirit of Christ as the Archangel is the message of the Apostles:

1. In Chapter 5, we saw in 15 passages that the Spirit of Christ was manifest as the Angel of Yihvah, as identified by the Hebrew word "Malak." It was this Angel of Yihvah, in Zechariah, who, speaking to Satan, said, "Yihvah rebuke you." Jude told us that the Archangel, or "ruler of the Angels," said, "the LORD rebuke you" to Satan concerning the body of Moses.
2. Joshua Chapter 5 identifies the Spirit of Christ as the Captain of the Armies. Daniel called Him "the Captain of the Armies" in Daniel 8:11.
3. In Daniel 10, the Angel told Daniel that Michael (WHO IS LIKE GOD) was "his Captain" – "your Captain."
4. In Daniel 12, the Angel identified Michael (WHO IS LIKE GOD) as the "Great Captain" who will stand up on the LORD's Day, to explain the vision Daniel saw, in Daniel 10:5, 6.
5. In Revelation 1:13–16, John revealed that the one Daniel saw in Daniel 10:5–6 was the Spirit of Christ.
6. Paul said the Lord will descend with a shout, with the voice of the Archangel. (1 Thess 4:16)
7. The Spirit of Christ, as the ruling Angel, held "the Seven Spirits and Angels of God in His hand," in Revelation 3:1. These are the seven eyes of the LORD who go out throughout the earth, in Revelation 5:6 and Zechariah 4:10.
8. The one dressed in linen appeared in Daniel 10:5 must also be the one who appeared in Daniel 12:7; the Angel in Revelation 10:6, 7 "who raised his right hand . . . and swore by Him who created heaven and earth." This Angel was clearly identified as the Spirit of Christ in Revelation 10:2.
9. Paul described the Spirit of Christ as "WHO IN FORM OF GOD" (WHO IS LIKE GOD) in Philippians 2:6.
10. The Spirit of Christ as the Ruler of the Angels, the Rider on the White Horse, leads the Armies of heaven.

## 15.10 Are they not all ministering Spirits?

The Apostles and the prophets wanted us to know the Angel of Yihvah was not a fictitious "Angel of Yihvah." He appeared to Zechariah and said to Satan, "the LORD rebuke you." He fought the battles on behalf of Israel, as the Captain of the LORD's Army.

The Jewish believers understood Christ as the Angel of Yihvah in the Old Testament.

The Book of Hebrews was written to the Jewish people. The writer of Hebrews, likely Paul, wanted to clarify that the Spirit of Christ was not just the Angel of Yihvah. He had "become as much better than the Angels" (Hebrews 1:4). Angels are Spirits of God, but the Spirit of Christ was the firstborn spirit through whom all the hosts (Angels) were created.

Therefore, the writer's first argument was that the Spirit of Christ was the firstborn (v. 6), through whom God made the world, and He was the exact image of the invisible God (v. 3), "WHO IS LIKE GOD."

As the exact image of the invisible God, He was the sanctified Spirit, or Holy Spirit, of the Old Testament, without any fault. In verse 9, the writer quoted from the Psalms, saying, "You have loved righteousness and hated lawlessness, therefore God, Your God, has anointed You with the old of gladness, above Your companions." Here, he identifies Him as ELOHIM, as we discussed in Chapter 2. (The companions must be the other Spirits, or Angels.)

In verse 5, he writes, "to which of the angels did He ever say, 'You are My Son, Today I have begotten You.'" The Spirit of Christ became "the Son of God" in the realm of Spirits and Angels, when Jesus ascended, as we can read in Acts 13:33.

In verse 6, the writer reminded us that when God brought His firstborn into the world, He said, "let all the Angels of God worship Him." This act of worship by the Angels, to "bow down and kiss," signified that Christ had already become as much higher than the Angels, because of God's plan to make Him the firstborn Son of God.

# 16 I Know that my Redeemer Lives

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## 16.1 Job waited for his coming Redeemer

As we approach Christ's coming, the prophecies of the Messiah intensify, such as we find in the Book of Job.

The Book of Job is believed by most scholars to have been written about 600 B.C., but it speaks of a much earlier time.

Job prophesied the coming Redeemer: "Even now, my witness is in heaven; my advocate is there on high."[221] "I know that my Redeemer lives and that in the end He will stand on the earth."[222]

Without Christ's sacrifice, God could not fellowship with any man. The blood of Jesus Christ has been the righteousness of God's saints, from the beginning of creation.

Even though the saints of the past offered up sacrifices to God, these sacrifices could not remove their sins. The writer of Hebrews told us "it is not possible that the blood of goats and bulls could take away sin."[223] Jesus Christ is the only acceptable sacrifice for our sins.

## 16.2 The Lamb Slain from the Foundation of the World

Jesus Christ has always been the image of the invisible God, the speaker of God's words—the Word, the mediator between God and man, and the Lamb upon the throne, "slain from the foundation of the world."[224]

[221] Job 16:19, Complete Jewish Bible
[222] Job 19:25
[223] Hebrews 10:4
[224] Revelation 13:8

Christ died not only for our sins but for the sins of the whole world,[225] in the past, in the present, and in the future.

All of the Apostles echo the most significant truth, that Jesus' death had been established from the foundation of the world:

- The Apostle Peter told us Christ was foreordained as a Lamb from the foundation of the world.[226]
- Paul said, "He died to sin once for all."[227] Meaning all those in the past, present, and the future.

By the future, we mean that even after our resurrection, Jesus continues to be described as the Lamb. The Apostle John describes Christ as the Lamb 20 times in the Book of Revelation, Jesus Christ continued as the Lamb even after the judgment day, which we see in Revelation 21:22, 22:1, and 3.

## 16.3 God gave His only begotten Son

Perhaps the most startling prefiguration of God's sacrifice was made by Abraham, whom God asked to sacrifice his only son—"take now your son, your **only son** Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering . . ."[228]

In fact, we know that Isaac was not Abraham's only Son, just as Jesus would not be God's only Son. However, like Jesus, Isaac, was a "unique" Son. And so it should be no surprise that the Greek word **μονογενῆ** (monogene), translated as "only begotten Son," can also mean "unique." But today Christ is God's "only begotten Son" in the meaning of begotten explained by Acts 13:33: When Christ rose from the dead, He became God's only begotten Son.

Abraham brought his "only son" up the mountain in accordance with God's instructions and set him on the wood to be burned. But, of course, God spared Abraham's son Isaac, after his faith had been tested, providing a "ram" in his place for Abraham to sacrifice.

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[225] 1 John 2:2

[226] 1 Peter 1:19; 20

[227] Romans 6:10

[228] Genesis 22:2

This story is related to us in Hebrews 11:17, which is one of three places where we find the expression "only begotten Son."

This phrase was first used by Jesus, speaking with Nicodemus: "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life."[229]

Most are familiar with this verse. But here we want to highlight that Jesus spoke of this event as if it had already occurred. He spoke in the past tense. Even though He had not yet been sacrificed, from God's perspective, He had been. So, John called Christ "the Lamb slain from the foundation of the world."[230]

In 1 John 4:9, we find the last use of the expression "only begotten Son." John told us "God has sent His only begotten Son into the world that we might live through Him." In God's mind, Christ had already become the sacrifice for man's sins.

## 16.4 He was born of a virgin

To take away our sin, Christ needed to be a pure lamb without spot, or blemish. The Bible stresses that He was born of a virgin. Christ was not born "of the will of the flesh, nor the will of man, but of God."[231]

The Psalmist wrote, "Behold, I was brought forth in iniquity, and in sin my mother conceived me."[232]

But Jesus Christ was not conceived in sin; He was sinless.

## 16.5 God lay on Him the iniquity of us all

God lay the sins of mankind on Christ. He did not take them upon Himself.

This was first prophesied by Isaiah: "And the LORD has laid on Him the iniquity of us all."[233]

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[229] John 3:16

[230] Revelation 13:8

[231] John 1:13

[232] Psalms 51:5

[233] Isaiah 53:6; 10–12

The concept of sacrifice, beginning in the Old Testament, was that sins needed to be removed away from God and laid upon a "scapegoat" or a "sacrificial lamb." Christ was "the obedient man" through whom we were justified. He became "the Lamb that takes away the sins of the world." [234]

As Paul wrote:

> through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.[235]

This is a significant truth of the Bible's theology. In the late second century, Tertullian's primary objection to the Modalism taught by Praxeas was that God Himself could not bear the sins of mankind; they needed to be taken away from God. Christ was the Lamb God provided. Tertullian wrote, Praxeas "crucified the Father."[236] If God Himself took on the sins of mankind, this would violate the Biblical principle of atonement.

The need for God to be separated from man's sins was emphasized when God left Christ on the cross. This was prophesied by the Psalmist: "My God, My God, why have you forsaken Me?"[237] These were the words Christ spoke before He died.

[234] John 1:29

[235] Romans 5:18–19

[236] Tertullian, *Against Praxeas*

[237] Psalm 22:1

# 17 I will save them by HE WILL BE their ELOHIM

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## 17.1 Christ became our Lord and Redeemer

In Hosea 1:7–9, God distinguished Himself from Christ, as He did in Exodus 3:14–15.

"I will save them by HE WILL BE their ELOHIM . . ."

Hosea 1:7

Then, in verse 9, God said, "I will no longer be their I WILL BE."

| לכם | אהיה | לא | ואנכי |
|---|---|---|---|
| To you | I WILL BE | not | And I |

God would no longer be the Israelites' "LORD" in the New Covenant.

## 17.2 Jesus called Himself, "I AM"

Jesus Christ used the expression I AM in John 4:26; 8:24; 8:28; 13:19, and 18:5, 6 and 8, to tell the children of Israel that He was now "I AM."

Below, we have listed all the "I AM" statements of Christ, with the underlying Greek text. The existing English translations have altered the expression "I AM," but the meaning of "I AM" as the promised Messiah is correct.

The phrase Ἐγώ εἰμι, ego eimi, is "I AM" in Greek.

John 4:26

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

Jesus said to her, “I who speak to you AM.”

| Ἐγώ | εἰμι | ὁ | λαλῶν | Σοι |
|---|---|---|---|---|
| I | AM | Who | Am speaking | To you |

This sentence would normally require a pronoun to complete it, but it is not in the Greek text. Jesus simply said, “I AM.” I AM is the promised Messiah “HE WILL BE ELOHIM.”

John 8:24

And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I AM, you will die in your sins.”

| Ἐγώ | εἰμι | ἀποθανεῖσθε |
|---|---|---|
| I | AM | You will die |

We must believe Jesus is the promised Messiah.

John 8:28

Then Jesus said to them, “When you lift up the Son of Man, then you will know that I AM, and that I do nothing of Myself; but as the Father taught Me, I speak these things.”

| Ἐγώ | εἰμι | καὶ | ἀπ’ | ἐμαυτοῦ |
|---|---|---|---|---|
| I | AM | And | From | Myself |

Jesus told the Jews they would know He is the promised Messiah, on the cross, the Redeemer and King of Israel, spoken of in Isaiah 44:6.

John 13:19

"I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.' Now I tell you before it comes, that when it does come to pass, you may believe that I AM."

| Ἐγώ | εἰμι |
|---|---|
| I | AM |

Jesus quotes this prophecy of the coming Messiah from the Psalms, telling them that He is now "I AM."

John 18: 5, 6, and 8

"They answered Him, 'Jesus of Nazareth.' Jesus said to them, 'I AM.'"

| Ἐγώ | εἰμι |
|---|---|
| I | AM |

"And Judas, who betrayed Him, also stood with them. Now when He said to them, 'I AM,' **they drew back and fell to the ground . . ."**

| Ἐγώ | εἰμι | ἀπῆλθον |
|---|---|---|
| I | AM | They drew |

"Jesus answered, 'I have told you that I AM. Therefore, if you seek Me, let these go their way,' that the saying might be fulfilled which He spoke, 'Of those whom You gave Me I have lost none.'"

| Ἐγώ | εἰμι | εἰ | οὖν |
|---|---|---|---|
| I | AM | If | Therefore |

Before going to the cross, Jesus told His captors that He was "I AM" the promised Redeemer.

The guards were stunned by His declaration that He was I AM, "HE WILL BE ELOHIM" who appeared to Moses, and they fell to the ground.

## 17.3 The Seven “I AM” Statements

The meaning of I AM, as the promised Redeemer, was clearly related through seven “I AM” statements in the Gospels:

> I AM the light of the world, I AM the bread of life, I AM the door, I AM the good shepherd, I AM the resurrection and the life, I AM the way the truth and the life, I AM the true vine.

# 18 The Word became Flesh

And the Word became flesh and dwelt among us.[238]

Jesus said, "for He whom God has sent, speaks the words of God: for He gives the Spirit without measure."[239] In the last Appendix, we will see that all references to "the Spirit" describe the Spirit of Christ, unless they are otherwise identified as the spirit of God. The Spirit that Jesus spoke of was His own Spirit. This is clear in John 6:63, "It is the Spirit who gives life: the flesh profits nothing; the words that I have spoken to you are spirit and they are life." So, Paul called Christ "a life-giving Spirit."[240] And John called Him, "the Word of Life."[241]

Jesus Christ was the Word manifest in the flesh, "the Word became flesh." He spoke only the words of God, saying, "I do nothing of Myself; but as the Father taught Me, I speak these things."[242]

This is important to know, because if Christ was only speaking the words of a man, then all His commandments would only be the teachings of men.

Jesus Christ Himself quoted this verse from the Old Testament: "in vain they worship Me, teaching as doctrines the commandments of men."[243]

If Jesus spoke only the words of a man, we shouldn't insist His teachings be followed.

Jesus did not speak like a prophet in the Old Testament. He didn't use any expressions like "Thus says the LORD." Because every word He spoke was the Word of God. He was "the Word."

The Apostles were inspired by the holy spirit, but they did not directly speak the words of the invisible God, as did Jesus Christ.

For this reason, Jesus told us "Do not be called teachers; for One is Your teacher, the Christ."[244] The Apostles explained Jesus' teachings; they did not interpret His teachings. They deferred to Christ as the authority. They regarded Christ as the Lord, and the Word, the speaker of God's words.

An example of this is found in 1 Corinthians 7:10:

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[238] John 1:14

[239] John 3:34

[240] 1 Corinthians 15:45

[241] 1 John 1:1

[242] John 8:28

[243] Matthew 15:9

[244] Matthew 23:8

> Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But to the rest I, not the Lord, say: if any brother has a wife who does not believe . . . and the unbeliever departs, a brother or sister is not under bondage . . .

We can see Paul did not claim the authority to speak the words of God, as Christ did. He was only giving advice, and at the end of this passage, he simply said, "I think I also have the spirit of God."[245]

[245] I Corinthians 7:40

# 19 The Son of Man


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## 19.1 The Spirit manifest in the flesh

As mentioned in the Preface, the "all but unanimous" Pre-Nicene belief was that Christ was the Spirit of the Old Testament "Who was manifest in the flesh."

Justin Martyr, in Chapter 33 of his *First Apology* in 150, wrote:

> It is wrong, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-born of God, as the foresaid prophet Moses declared; and it was this which, when it came upon the virgin and overshadowed her, caused her to conceive, not by intercourse, but by power.

In discussing "pre-Nicene theology," in his Book *Early Christian Doctrines*, the Trinitarian theologian J.N.D. Kelly wrote, "the all but unanimous exegetical tradition of Luke 1:35 equated 'the Holy Spirit' and 'the power of the Most High'. . . with Christ Who, pre-existing as spirit or Word, was to incarnate Himself in her womb."[246]

This was the explanation of the Apostle Paul and the Apostle John.

[246] J.N.D. Kelly, *Early Christian Doctrines*, 1958, 5th rev. ed., London, p. 144.

It is interesting to compare Christ and John the Baptist in Luke Chapter 1. John would be filled with the Holy Spirit, even from his mother's womb (v. 15); but Christ was the Holy Spirit, the Spirit of Christ, who was manifest in the flesh, and so no description is made of Christ being filled with the Holy Spirit from birth.

But if the Spirit of Christ was in John the Baptist, then how did the Spirit of Christ appear in the man Christ Jesus? The Spirit of Christ did not become a man, but was "manifest" in a man. The Spirit was "found in appearance as a man." In the Old Testament, the Spirit appeared as an Angel, but at the same time the Spirit was in the prophets. In the New Testament, the Spirit appeared as Christ, but at the same time, was in John the Baptist.

The concept of "manifest in the flesh" is a difficult one, as Paul admitted:

> "And without controversy great is the mystery of godliness:
> "Ὃς Who was manifested in the flesh,
> justified in spirit,
> seen of angels,
> was preached among the Gentiles,
> believed on in the world,
> taken up into glory."[247]

Christ was "fully man" and fully "the Spirit" manifest in the flesh. And, as we mentioned, the Spirit was not only in the man Christ Jesus. Just as the Spirit was not only the Angel of Yihvah. The Spirit of Christ can be in more than one place at a time.

Jesus breathed His Spirit into His disciples, saying, "receive a holy spirit" λάβετε πνεῦμα ἅγιον.[248] His Spirit was in His disciples and was in John the Baptist.

But the Spirit was able to "empty Himself"[249] in the man Jesus Christ. Jesus grew up as a normal man. This is the "great mystery" Paul referred to.

## 19.2 Jesus demonstrated His "dual nature" as "the Son of Man"

In the next Chapter, we will study Jesus' statement "what if you see the Son of man ascend to where He was before?"

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[247] 1 Timothy 3:16

[248] John 20:22

[249] Philippians 2:7

Some might say that since Jesus wasn't a man before, you cannot say "the Son of man" was in heaven before.

But just as the expression "only begotten Son" prefigured Christ's resurrection as the first Son of God (Acts 13:33), the expression "Son of Man" prefigured the Spirit of Christ as a man.

Christ was prophetically called the Son of Man in the Psalms:

Restore us, O God;
Cause Your face to shine,
And we shall be saved!

Let Your hand be upon the man of Your right hand,
Upon the Son of Man whom You made strong for Yourself.

Psalms 80:3, 7, 17, 19

God's "face" or "presence," beginning with Genesis 4:14, refers to Christ, "the Son of Man" at God's right hand.

Jesus demonstrated His dual nature as the Spirit of ELOHIM and the Son of Man, in the Gospel of Mark.

When the scribes questioned whether a man could forgive sins, Jesus healed a paralytic before them, saying, "But that you may know that the Son of Man has power on earth to forgive sins."[250] The judgment of all mankind has been assigned to "the Son" by God.[251] This was prophetically spoken of the Spirit of Christ, the Angel, in Exodus 23:20–23. Christ's dual nature as the Spirit and as the Son of Man gave Him the power to forgive sins. He later breathed His Spirit into His disciples, saying, "receive the Holy Spirit, if you forgive the sins of any, they are forgiven them."[252]

Later, in the same Chapter of Mark, Jesus said to the scribes, "the Son of Man is a Lord even of the Sabbath," for "the Sabbath was made for man, and not man for the Sabbath."[253] By healing on the Sabbath day, Jesus proved to the Pharisees that God had made the Sabbath for man as a blessing, and not as a burden. But Jesus had another meaning; His Spirit was truly "a Lord of the Sabbath," as we read in the commandment, "the seventh day is the Sabbath of Yihvah your ELOHIM."[254]

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[250] Mark 2:10

[251] John 5:22

[252] John 20:22–23

[253] Mark 2:27–28

[254] Exodus 20:10

## 19.3 The expression "Son of Man" emphasized that Christ is not God

In the second century, many became confused and began to believe that Christ was "fully God" and "fully man."

But, in fact, Christ was "fully man" and fully the Spirit of Christ "who was manifest in the flesh."

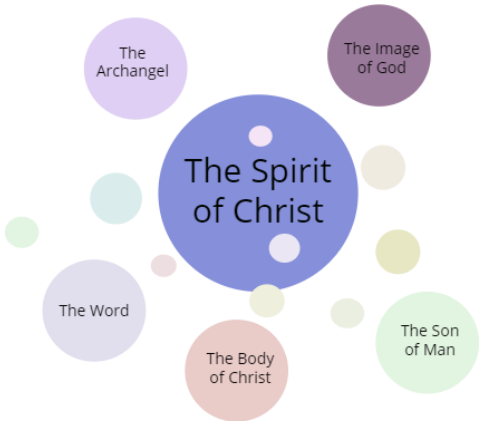
The expression "Son of man" emphasized that Christ is **not God.**

This expression first appeared in the Book of Numbers, where we find the Bible's meaning:

> God is not a man, that He should lie,
> Nor a son of man, that He should repent.
> Has He said, and will He not do?
> Or has He spoken, and will He not make it good?[255]

As this verse says, only God is inherently perfect. Jesus Himself said, "only God is good."[256] Only God is inherently good and completely incapable of a lie. But Christ made Himself perfect through the obedience, and imitation, of the Father.

## 19.4 How do we understand "manifest in the flesh"?




Perhaps the best illustration of "manifest in the flesh" is in Philippians 2:6–8.

Paul began, "Ὃς Who, **being in the form of God**, did not consider it robbery to be equal with God."[257]

The first thing we note is that the subject of this verse is "Ὃς Who." Just as in 1 Timothy 3:16, "Ὃς Who was manifested in the flesh." Paul used the generic "Who."

The Spirit of Christ is neither male nor female. The masculine form of "Who" describes a person of any gender, as opposed to the neutral ὅ, which means "it."

Paul told us the Spirit of Christ, in the Old Testament, was "**in the form of God**."

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[255] Numbers 23:19

[256] Mark 10:18

[257] Philippians 2:6

If we remember from Chapter 8, Paul, in Acts 28:35, identified the Lord of Hosts who appeared to Isaiah, as "the Holy Spirit," the Spirit of Christ.

The Spirit of Christ was previously in the form of God, as the image of the invisible God, as the Yihvah of the Armies, above whom stood the seraphim, each with six wings and with two covering his face.

But though He was in the form of God, "He **emptied Himself, taking the form of a bondservant**, and coming in the likeness of men. **And being found in appearance as a man**, He humbled Himself."[258]

The expression "**He emptied Himself**" explains many things. The man Jesus Christ was not born with the Spirit's power and knowledge.

The Spirit of Christ, being the firstborn of creation, had a complete knowledge and understanding of this world, and divine power to do the will of the Father. But somehow, the Spirit of Christ "emptied Himself" in Christ, to become the spirit of a man. Jesus Christ was able to "grow in wisdom and stature"[259] like any man. The power of God only came after His baptism.

The Spirit of Christ was only "**found in appearance as a man"**; as we mentioned in the preface, the Spirit of Christ did not become a man in the concept of Latin theology. The Spirit of Christ was only "manifest in the flesh," meaning that the Spirit continued to exist elsewhere. Just as the Spirit **did not become** an Angel in the Old Testament, but only **appeared** as an Angel.

The Book of Revelation gives us a wonderful illustration of "manifest in the flesh." The Spirit of Christ appears in several forms in Chapter 1, including the Son of Man and the Ancient of Days. In the fifth Chapter of Revelation, the Spirit of Christ is manifest as the Son and the image of the invisible God on the throne. In Revelation 14:14–20, the Son of Man watches the Rider on the White Horse (the Body of Christ) treading out the wrath of God. Throughout the Book, we see "different" Angels, which are all the Spirit of Christ in different appearances. The final Chapter of Revelation is the most dramatic, where the Spirit of Christ as the Angel of God speaks as God, and as the Angel of God and as the Son of Man, changing His identity from one phrase to the next.

[258] Philippians 2:7–8

[259] Luke 2:52

## 19.5 Made alive in spirit

One Man had to die for all, "the seed" of a woman as prophesied to Eve in Genesis 3:15. Paul said, "for since by man (Adam) came death, by Man (Christ) also came the resurrection of the dead."[260]

The Apostle Peter told us that Christ was "made alive in spirit," in which He preached to the spirits in Sheol:

> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive in spirit, in which also He went and preached to the spirits in prison.[261]

Paul told us that Christ was made alive by the spirit of God.[262]

When He resurrected, He retained both His human body and His soul. This fulfilled the word of the Psalms: "For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption."[263]

After His resurrection, Christ showed His uncorrupted body to Thomas, to confirm that He was not just a Spirit, but was still a man: "Behold My hands and My feet, that it is I Myself. Handle Me and see, for a Spirit does not have flesh and bones as you see I have."[264]

## 19.6 Christ regained all His power when He resurrected

After Jesus resurrected, the Spirit of Christ was no longer "emptied" in Christ. Jesus could appear in rooms and places without having to walk there. It was not until after His resurrection that Jesus breathed His Spirit into His disciples, saying, "receive the Holy Spirit." This is another proof that Christ was no longer emptied of the Spirit's power.

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[260] 1 Corinthians 15:21

[261] 1 Peter 3:18–19

[262] Romans 8:11

[263] Psalms 16:10

[264] Luke 24:39

# 20 What if you see the Son of Man ascend to where He was before?

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## 20.1 The Pre-Existent Christ is the Message of the Bible

There are many ways we have already shown that the man Jesus Christ existed before His birth:

- Through Jesus' statement, "Most assuredly, before Abraham was, I am (I exist)."
- That He was Yihvah, HE WILL BE, who became "I AM."
- Through the Apostle's statements that He was "the firstborn of all creation," and "the beginning of creation."
- Through the Apostles' statements that all things were created through Him and by Him.
- Through Paul's description of Christ as "the image of the invisible God."
- Through John's description of "the Word"—the Speaker—for the invisible God.
- Through Jesus' statement, "You have neither heard His voice at any time, nor seen His form."
- Through John's statement, "In the beginning, was the Word, and the Word was with[265] God."
- Through the expression, "This is My Name Forever," God contrasted His own name as Yihvah "HE WILL BE" from Christ as Yihvah ELOHIM, who would become I AM.

[265] The Greek word used for "with" is also of significance, because it implies action of Christ toward God.

- Through the plural expression used for God in the Old Testament: “ELOHIM” used for Christ as speaker for the invisible God, Yihvah, as Moses was an ELOHIM for the invisible God to Pharaoh.
- Through the statement of John that “no one has seen God at any time,” and through the many statements that Yihvah appeared to Abraham, and Isaac and Jacob, and the appearances of the Angel of Yihvah.
- Through the many “Us” statements that were used by Yihvah.
- Through the appearance of two Yihvahs in Genesis 19:24.
- Through Jesus’ statement, “I and the Father are one” the imitation of “Yihvah our ELOHIM, Yihvah, ECHAD (are one).”
- Through Isaiah’s statement, “thus says Yihvah (HE WILL BE) the Redeemer and King of Israel,” and Jesus’ statement “When you lift up the Son of Man you will know that I AM.”
- Through Jesus’ statements in John 17, “glorify Me together with Yourself, with the glory which I had with You before the world was”; and “for You loved Me before the foundation of the world.”
- Through Jude’s statement that God’s glory was through Christ “before all ages.”
- Through the explanation of Paul that Christ was “in the form” of God but did not count equality with God something to be grasped, and emptied Himself taking on the likeness of men.
- Through the explanation in Hebrews 7 that Christ was Melchizedek, without Father or Mother.
- Through the statement of David. “the Lord said to My Lord,” and Jesus’ reference to it.
- Through the message of Job, “I know that My Redeemer lives and He will stand upon the earth.”
- And one we have yet to mention, through the message of Micah 5:2: “But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.”

## 20.2 Jesus Emphasized His Pre-Existence

As if this was not enough evidence, Jesus Christ made three more very direct statements regarding His pre-existence.

If there is any doubt that the person of the man Jesus Christ existed before His birth, it must be removed by these verses.

Jesus used the expression "the Son of Man" in two of these three verses, to refer to Himself as the person of the man Christ Jesus. This opposes any Modalism theory that says Christ as the Son did not pre-exist, but only God Himself, who was inside of Christ.

Jesus told us, He Himself, the Son of man, existed before His birth.

### 20.2.1 John 3:13

"No one has ascended to heaven but He who came down from heaven,
that is, the Son of Man" *who is in heaven.*

(The oldest manuscripts omit "who is in heaven")

Here Christ first told us that He, the Son of man, "came down from heaven."

The fact that the oldest manuscripts omit "who is in heaven" is of no consequence because Christ tells us He came down from heaven—"No one has ascended into heaven but He who came down from heaven."

### 20.2.2 John 6:38

"For I have come down from heaven not to do My own will,
but to do the will of Him who sent me."

Christ again told us that He came down from heaven, and that He was sent by the Father.

In fact, there are several verses where Christ told us "the Father" sent Him into the world. We will discuss this in Chapter 21.

Some have correctly noted that the many verses that say Jesus was "sent" into the world by the Father do not necessarily mean that He pre-existed. In John 17:18, Jesus also said that He "sent" His disciples into the world, but they did not exist before.

But in John 6:38, Jesus clearly tells us that He came down from heaven into the world.

### 20.2.3 John 6:62

> What then if you should see the Son of man ascend to where he was before?

In verse 58, Jesus described Himself as the "bread that came down from heaven."

Many of His disciples were offended by this, and so He said to them, "What then if you should see the Son of man ascend to where he was before?" The meaning here, that Jesus was in heaven, can by no means be symbolic, for He comforts their faith, telling them He truly existed in heaven. And indeed, as He said, those disciples who remained with Him would truly see Him ascend back into heaven, which is recorded in Acts 1:9.

In Acts 7, Stephen, just before being stoned, saw Him "at the right hand of God." This was also mentioned in Hebrews 1:3 and 1 Peter 3:22, and was prophetically mentioned in the Book of Psalms.[266] Jesus Christ ascended to where He was before.

[266] Psalm 80:17

# 21 The Only Begotten Son


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## 21.1 Jesus Christ is still God's only begotten Son

Many wonder why the Bible calls Christ, God's only Begotten Son. Are we not also the "children of God?"

Today, when we receive the Spirit of Christ, we receive "the Spirit of Adoption," by which we "eagerly wait for our adoption as sons."[267]

Jesus Christ did not become God's "only begotten Son" until God raised Him up, and He was birthed as a new spiritual being. He became "the first fruits" of those who sleep.[268]

**Today, Jesus Christ is still God's only begotten Son.** In the LORD's Day, when we resurrect, we will also become the true sons of God, if we overcome, as God says in the Book of Revelation: "He who overcomes shall inherit all things, and I will be his God and he shall be My son."[269]

## 21.2 The promise of the Angel

The Angel Gabriel told Mary that the power of the Highest would overshadow her, and "therefore also (for this reason also), the Holy One who is to be born, will be called the Son of God."[270] The expression "for this reason also" refers back to verse 32, "He will be great and will be called the son of the most High." Jesus Christ, was never actually called "the Son of God" until His baptism.

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[267] Romans 8:23

[268] 1 Corinthians 15:20

[269] Revelation 21:7

[270] Luke 1:35

But in Luke 3:23, we read that "Jesus ... was supposed, the son of Joseph." That is to say that Jesus was born, as a human by the power of God, and for this reason, God was also His "earthly Father."

## 21.3 Justified in spirit – the right to be a Son of God

Jesus was first called the Son of God during His baptism, when the spirit of God descended on Him, and a voice was heard from heaven, saying, "You are My beloved Son; in You I am well pleased."[271]

Paul told us that Christ was "justified by Spirit."[272] Justification simply means the right to be called a Child of God. Normally we say that a new believer is "sanctified in spirit," but Christ was already sanctified as the Holy Spirit of the Old Testament.

The naming of Christ as the Son of God through baptism was emphasized by Satan, when Jesus was immediately taken by the spirit into the wilderness, to be tempted by the devil, and Satan said to Jesus, "if you are the Son of God command these stones become bread . . . ."[273]

## 21.4 The Only Begotten Son

The expression "only begotten Son" compared Abraham to God. Abraham was willing to sacrifice his only son, whom he loved. God spared the life of Abraham's son, but not His Own. The Apostle John said that Jesus was "the Lamb slain from the foundation of the world" (Revelation 13:8).

In John 3, verse 16, Jesus also used the expression "only begotten Son" in a forward-looking manner, when He said, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Of course, when Jesus made this statement, God had not yet sacrificed His "only begotten Son." And Jesus was not yet God's "only begotten Son."

Paul said that Christ became the first "begotten" Son of God when God raised Him from the dead, as we read in Acts 13:33–34: "God has fulfilled this promise . . . **in that He raised up Jesus**, as it is

[271] Luke 3:22; Romans 8:15

[272] 1 Timothy 3:16

[273] Matthew 4:3

also written in the second Psalm: 'You are My Son, today I have begotten You.'" See also Romans 1:4, "who was declared to be the Son of God with power by the resurrection from the dead."

Psalm 89:27, like Psalm 2, speaks of the King, and prophesied that Christ would become God's firstborn Son, and the Lord, when He resurrected:

Also I will make Him My firstborn,
The highest of the kings of the earth.

Therefore, Revelation 1:5 called Christ "the firstborn from the dead, [274] and the ruler over the kings of the earth."

In Revelation 12:4–5, the expression "the Male Child," described Christ, who would become the Male Child after He was crucified, after He put an end to "sacrifice and offering" as prophesied in Daniel 9:27: "And she (New Jerusalem) gave birth to a son . . . and her child was caught up to God and His throne."[275]

You can see in Revelation that Christ is caught up to God's throne as soon as he "is born"; this means His resurrection.

The writer of Hebrews (likely also Paul), said that Christ became as "much better than the Angels"[276] when He became the first Son of God: " . . . for to which of the Angels did He ever say "You are My Son, today I have begotten You."[277]

The writer explained that Angels are only "ministering spirits for the sake of those who will inherit salvation," the first of whom was Christ (verse 14).

## 21.5 The Firstborn of Creation

Jesus was careful to show us that His role as "the Son of God" did not begin until His baptism.

[274] Also see Colossians 1:18

[275] Revelation 12:5

[276] Hebrews 1:4

[277] Hebrew 1:5

Regarding His coming into this world, Jesus always said He was sent by "**the Father**," and not by "My Father."

**Jesus never used expression** "My Father" when referring to "the Father who sent Me," as we see in John 5:36, 37; 6:44; 6:57; 8:16; 12:49; 14:24; 20:21.

If we think about the relationship of the Spirit of Christ and God in the Old Testament, we can see why the expression Father/Son was not appropriate. Paul described the Spirit of Christ as "WHO" in the Old Testament, because a spirit is neither male nor female.

The Spirit of Christ and the invisible God were ECHAD, they formed one unit, in the Old Testament. It was not a relationship of Father and Son.

# 22 The Name of the Father is revealed


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## 22.1 A hidden truth

"I come in My Father's name"[278]

When Jesus was asked why He always spoke in parables, He replied, "because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given."[279] God has held His name in secret until these last days, so that only those who will worship Him in spirit and truth will know Him.

The name of "He WILL save," Jesus, is not revealed to us directly as the name of the Father until the very last Chapter of the Bible.

## 22.2 How could a man have the Name of God?

As Justin Martyr told us, the Jewish people of Jesus' day regarded God as nameless.

On the other hand, any misuse of that name, which might be considered the name of God, was punishable by stoning.

[278] John 5:43; Matthew 21:9; 23:39

[279] Matthew 13:11

When Jesus said He was "I AM," He did it in the conversation such that the Jews could not understand Him. When He spoke it more clearly, they immediately took up stones to kill Him, but He hid himself, and went out of the temple.

For Jesus to suggest to the Jews that He, being a man, bore the name of God, would have been too much for them to accept, and likely very risky for the lives of the disciples.

However, we know that Jesus was no ordinary man.

## 22.3 I Have Declared Your Name

We know that Jesus revealed the name of the Father to His disciples before He went to the cross.

He told us in His great prayer:

> "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 . . .
>
> " . . . The world has not known You, but I have known You and these have known You that You sent Me. And I have declared to them Your name, and will declare it . . . ."[280]

## 22.4 The NAME which You gave Me

The overwhelming manuscript evidence of John 17:11 tells us that Jesus was given the name of the Father.

> "I will remain in the world no longer, but they are still in the world, and I am coming to You. Holy Father, protect them by the power of Your name, which You gave me, so that they may be one as we are one."

And the earliest manuscripts support the reading of John 17:12 as: "While I was with them, I protected them and kept them safe by Your name which You gave Me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled."

This can be verified on the interlinear Bible.

[280] John 17:6, and 25–26

## 22.5 Glorify your Name

Before Jesus went to the cross, He prayed,

> "Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name."
>
> Then a voice came from heaven, saying, "I have both glorified it and will glorify it again."[281]

**How did God glorify His name, and glorify it again?**

First, on the cross.

The word "name," ónoma in Greek, has the figurative meaning of "the manifestation or revelation of someone's character, i.e., as distinguishing them from all others."

Through the cross, Jesus became the perfect image and name of a holy God, for "God is love."

**What was the name that was glorified on the cross?**

Of course, it was the name of Jesus.

**How did God glorify His name again?**

The Apostle Paul told us that because Jesus was obedient to the point of death, God highly exalted Him so that every knee should bow to the name of Jesus, to the glory of God the Father:

> God has highly exalted Him and given Him the name which is above every name, **that at the name of Jesus every knee should bow**, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, **to the glory of God the Father.**[282]

When God made Jesus the Lord, He glorified the name of Jesus again. God's name was **first glorified** when the name of Jesus was glorified on the cross, and God's name was **glorified again** when the name of Jesus became the name of the Lord of heaven and earth.

The statement from heaven, "I have both glorified it and will glorify it again," is actually the last of six statements of the invisible God to His image Jesus Christ.

Each of these communications is of great significance, in communicating God's plan of salvation.

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[281] John 12:27–28

[282] Philippians 2:9–11

## 22.6 Baptize them in the Name of the Father, and the Son, and the holy spirit

As Paul said, because Jesus endured the cross, God gave Him "the name which is above every name that at the name of Jesus every knee should bow**, of those in heaven, and of those on earth."**

Therefore before parting from His disciples, Jesus declared, "All authority has been given to Me **in heaven and on earth.** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit."[283]

Through this Great Commission, Jesus also revealed the name of the Father.

The name of Jesus was the only name the disciples baptized in, as recorded in Acts 2:38; 8:12; 8:16; 10:48; 19:5; and 1 Corinthians 1:13; and 6:11.

After the departure of the spirit of truth, believers fell into confusion about the nature of God and the name of God.

However, many prominent believers still recognized that Jesus was the name of the Father, the Son, and the holy spirit.

Before 325, Eusebius, the bishop of Constantine, in his book *The Proof of the Gospel*, quoted Matthew 28:19–20 seven times. He did not use the phrase "in the name of the Father, the Son, and the holy spirit" at all. Rather, four times,[284] he simply said, "make disciples of all nations **in My name**." Eusebius, the bishop to the Emperor, in 320, equated "the name of the Father, the Son, and the holy spirit" with the name of Jesus.

After the Council of Nicaea, in 325, Eusebius only used the phrase "in the name of the Father, the Son, and the holy spirit." Trinitarian philosophers, like Jerome, would try to persuade the Church that the name of God was "the Father, the Son, and the holy spirit."[285]

## 22.7 The Invisible God has always assumed the name of His Image

In our study of the Old Testament, we recognized that the invisible God always assumed the name

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[283] Mathew 28:19–20

[284] *Eusebius, The Proof of the Gospel*, Book III, Chapter 6, 7; Book IX, Chapter 11

[285] *The Homilies of Saint Jerome*, Volume 2, Homilies 69

of His image. The Angel of Yihvah even ascribed the name "Yihvah of the Armies" to the invisible God, which we saw in Zechariah 1:12.

God introduced Himself to Moses, saying, "I WILL BE WHO I WILL BE." Yes, it is true, as Justin Martyr said, that there is none older than God to give Him a name. But God has always borne the name of His image. Jesus is the image and name of the invisible God, to the glory of God the Father.

## 22.8 In Revelation 22, God revealed directly revealed His NAME as Jesus

When we come to the Lord's Day, in Chapter 31, the Apostle John will confirm once again, that indeed, the name of the Father is Jesus. Here, the Angel, speaking for the invisible God, says "I, Jesus, sent My Angel."[286]

In the last Chapter of the Bible, the Father directly reveals His name as Jesus.

[286] Revelation 22:16

# 23 My Lord and my God


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## 23.1 A Different Message to Jews and Gentiles

After Jesus resurrected, He showed Himself to Thomas, and said, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

Thomas answered Him, "My Lord and my God!"

John 1:1 and John 20:28 may be the most confusing verses for many believers.

Most scholars will readily admit that it is impossible to believe Jesus is God by reading the letters of Paul. Paul only makes statements like "there is one God, the Father" . . . "there is one God and Father of all." Nobody will conclude that Jesus is God after reading Paul's letters.

It is only a few statements made by John and Peter that have caused people to believe that Jesus is God.

**Why is the message of John and Peter so different than that of Paul?**

The audiences of Peter and John were different.

Paul was commissioned by the Lord Jesus Christ to preach to the Gentiles. Peter and John were sent to the Jews, as Paul mentions in Galatians 2:7–9:

> But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me

toward the Gentiles), and when James, Cephas (Peter), and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

We can see the strong working relationship of Peter and John, beginning from Acts 3–5. They were co-preachers. They preached that Jesus Christ was the promised Messiah of the Old Testament, and the ELOHIM of Israel.

The fact that John and Peter were co-workers explains the similarity of John 1:1 and 2Peter 1:1; and the similarity of John 20:28 and Acts 2:39. First let's look at John's verses.

## 23.2 John 1:1

In the beginning was the Word,
and the Word was with God,
and **God was the Word**.[287]

We discussed this verse at length in Chapter 2. John told us that the ELOHIM in Genesis 1:1 was the Spirit of Christ, the pre-existent Christ: ELOHIM was Christ.

John really grabbed our attention with the first verse of his gospel.

## 23.3 John 20:28

And Thomas answered and said to Him, "**My Lord and my God.**"

In verse 17, Jesus had just called the Father His God, saying, "I am ascending to My Father and your Father, and *to My* God and your God."

Verse 28 almost seems to be Thomas' reply to this. Jesus called the Father His God, and so Thomas called Jesus his God.

Many rightly call John 20:28 the literal climax of John's gospel, which began with "And God was the Word." For here, Thomas recognized Christ was his God, Yihvah ELOHIM, the ELOHIM of Israel.

[287] John 1:1, Greek text

The revelation that Christ was Yihvah ELOHIM is the continual theme of John. John's Gospel contains several "I AM" statements to show the fulfillment of God's promise: "I will save them by HE WILL BE their ELOHIM" (Hosea 1:7).

## 23.4 2 Peter 1:1

To those who have obtained like precious faith with us
by the righteousness of **our God and Savior Jesus Christ.**

John and Peter were co-workers, and they seem to have copied each other's introduction style. We are not certain, which verse was written first, 2 Peter 1:1, or John 1:1? But, one seems to be copying the other!

Peter, as stated in 1 Peter 1, wrote to the "pilgrims of the dispersion," the dispersed Jewish saints. The message of Peter was clear. Christ was the fulfillment of God's promise to save them by their God.

Many think that Peter's real meaning was "our God **and our** Savior Jesus Christ," referring to two separate persons, as the Apostles normally did. They believe Peter just skipped the second "our" from convenience. If I say "the stone and gold" there is no need to write "the stone and the gold" because the reader already knows that they are two separate entities.

## 23.5 Acts 2:39

In Acts 2:39, Peter tells us that the promise of the holy spirit is for **"**as many as **the Lord our ELOHIM** shall call."

God was our Lord prior to Christ's resurrection, and will be again after the LORD's Day.

In the Appendix, we prove that, in the New Testament, only Christ was called "Kurios," the Lord, after His resurrection and before the Lord's Day, among 500 cases, except when referencing Old Testament passages, or referring to God as the Lord of creation.

We can understand why Thomas called Jesus "my Lord and my God," in John 20:28.

But why do we also find the expression "Lord our God" in Acts 2:39, "As many as the Lord our God will call?" Was Peter calling God the Lord, in this verse? Could this be the only exception of 500 uses of the phrase "Lord," calling God "the Lord" after Christ's resurrection?

Is it possible that, in his excitement of the Pentecost day, the Apostle Peter had forgotten that Jesus had been made "the Lord"? No, because just three verses earlier, in verse 36, Peter had just finished saying that God made Christ "the Lord." How could he forget, only two sentences later?

It seems more likely that Peter, like Thomas, was calling Christ the Lord and ELOHIM of the Jewish people.

In Acts 2:39, Peter's message **to the Jews gathered there** was most likely "as many as the Lord our ELOHIM shall call."

**Verse 47** is the next time the phrase "Lord" is used. Here, we read: "**and the Lord** added to the church daily those who were being saved." This can only refer to Jesus Christ, who "poured out" the promise of the Father, adding the believers to the Church, as stated in verse 33.

Again, we can see the strong similarity of John and Peter's explanation of Christ and God. These two Jewish fishermen were co-preachers to the Jewish people, and told them that Jesus Christ was their ELOHIM.

It is worth noting that, in this passage, Peter considered the words of David, to be a prophecy that Christ would be made the Lord. Peter quoted David, saying,

> For David did not ascend into the heavens, but he says himself:
> 'The Lord said to **my Lord**,
> "Sit at My right hand,
> Till I make Your enemies Your footstool."
> "Therefore let all the house of Israel know assuredly that God has made this Jesus,
> whom you crucified, **both Lord and Christ**."[288]

In the next verse, we read, "Now when they heard this, **they were cut to the heart**."
Why were they cut to the heart? Because they realized that they had delivered their ELOHIM up to be crucified. As Jesus said, "when you lift up the Son of Man, you will know that I AM."[289]

## 23.6 The Letters of Ignatius of Antioch

"I pray for you happiness forever, in our God, Jesus Christ"

Epistle of Ignatius to Polycarp, 8

[288] Acts 2:34–36

[289] John 8:28

Trinitarians love to quote the letters of Ignatius as proof that Jesus was God. Ignatius also called Jesus, OUR God, in his letter to the Ephesians,18; and in his letter to the Romans,3.

Why would Ignatius call Jesus, OUR God?

There are a great many scholars who doubt the legitimacy of the manuscripts of Ignatius' letters, but there is a very logical reason why Ignatius would have called Jesus, his God.

Ignatius was believed to have been the young Jewish boy who was held in Jesus' arms.

Quoting from the Catholic Encyclopedia,

“More than one of the earliest ecclesiastical writers have given credence . . . to the legend that Ignatius was the child whom the Savior took up in His arms (in Matthew 18:2).”

Both Polycarp and Ignatius were believed to have been disciples of John, who Paul told us, preached to the circumcised.

Like Peter and John, Ignatius also wrote to "the pilgrims of the dispersion,"[290] the dispersed Jewish saints, one of whom was Polycarp.

According to Irenaeus, Polycarp was appointed by the Apostles as bishop of Smyrna.[291] Smyrna was a center for Jewish Christians, which we understand from Revelation 3:9, "I know the blasphemy of those who say they are Jews, and are not."

All the evidence tells us that both Ignatius and Polycarp were Jews, who called Jesus, OUR God.

## 23.7 The Sharper Rule

In 1798, a famous believer, by the name of Granville Sharp, studied the New Testament Greek to prove that Peter’s grammar in 2 Peter 1:1 was sound, that it equated Christ to God. But he did not understand that Peter was describing the ELOHIM of the Jews. And so, he went even further to prove that Greek grammar equated Christ to God in many other verses.

His study proposed that several unbreakable grammar rules existed. The first of these rules became known as “the Granville Sharp rule”:

> When the copulative kai connects two nouns of the same case, if the article ho, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the

[290] 1 Peter 1:1

[291] Against Heresies, Book III, Chapter 3

> second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle . . .[292]

Over the years, Sharp's rules have undergone significant challenges. Many exceptions to his rules have been found. The first and most significant list of exceptions was compiled by Calvin Winstanley in 1819. Winstanley also looked at the classical and patristic Greek, outside the Bible.[293]

In recent years, Sharp's rules were challenged by the Trinitarian grammarian, Daniel B. Wallace. He created the "Sharper rule," which he says avoids all the known exceptions to Sharp's rule.

Wallace's Sharper Rule is as follows:

> In native Greek constructions (i.e., not translation Greek), when a single article modifies two substantives connected by καί (thus, article-substantive-καί-substantive), when **both substantives** are (1) singular (both grammatically and semantically), (2) personal, (3) and common nouns (**not proper names** or ordinals), they have the **same referent**.[294]

Wallace examined all the possibilities, including 2 Thessalonians 1:12; Titus 2:13, Ephesians 5:5; Col 2:2; Jude 4; and 2 Peter 1:1.

He determined there are only two passages where Jesus Christ and God refer to "the same person."

These are in Titus 2:13 and 2 Peter 1:1.

However, there is one issue. According to his own rule, both substantives cannot have personal names. All support for this rule is based on verses where personal names are not used.[295] Obviously, Titus 2:13 and 2 Peter 1:1 have the name of "Jesus Christ."

David Mathewson in his *Intermediate Greek Grammar,* of 2016, wrote: "it is imperative to recognize that Sharp's rule is conclusive *only with singular, personal, common (not proper) nouns and substantial adjectives and participles."*[296]

But we have accepted 2 Peter 1:1 for other reasons.

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[292] Sharp, Granville (1798). *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version*. London. p. 8.

[293] Wikipedia, Granville Sharp

[294] Sharp Redivivus? A Reexamination of the Granville Sharp Rule, by Daniel B. Wallace, Ph.D. Associate Professor of New Testament Studies, Dallas Theological Seminary.

[295] Daniel B. Wallace, *Greek Grammar beyond the Basics*, pg 270-278

[296] Page 83

How about Titus 2:13? Does this verse equate Christ and God? It equates the glory of Christ and God. The glory is the "same referent" of the Greek article. The same kind of grammar is also used in Ephesians 5:5, and 2 Thessalonians 1:12.

### 23.7.1 Titus 2:13

> "looking for the blessed hope and the appearing of **the glory** of **our great God and Savior Jesus Christ**."

The "same referent" in this verse is "the glory."

The Greek article can be used to particularize the quality of abstract nouns like faith, love, righteousness, and glory.

Such is the case in John 11:4, where Jesus describes, "the glory of God" τῆς δόξης τοῦ θεοῦ." This glory is unlike the glory of men and is set apart by the article τῆς. The phrase "τοῦ θεοῦ" must have the article because it is a genitive construction that modifies τῆς δόξης. The phrase "τοῦ θεοῦ" restricts this glory to God. Τοῦ is not a definite article—we would not translate τῆς δόξης τοῦ θεοῦ as "the glory of the God."

The genitive case can also restrict the quality of abstract nouns to a class of people. An example is: ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, "unless your righteousness exceeds the scribes and pharisees."[297] :Here, the article τῶν does not equate "the scribes and pharisees," it equates the righteousness that is shared by them.

The same thing is happening in Titus 2:13. In this case, the genitive article is being used to tell us that this "glory" is shared by Christ and God. The Greek text reads τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, "the glory of our great God and Savior Christ Jesus." This is the glory described in John 17:5, and 22, "the glory which I had with You before the world was...Glorify Me together with Yourself ... the glory which You have given to Me, I have given to them that they may be one, just as We are one."

In Titus 2:13, Paul is talking about the Lord's Day, which we will discuss in Chapter 31. In that Day, we will see that the Spirit of Christ appears as both the "Ancient of Days" and "the Son of Man." In that Day, we will witness the appearance of their glory when Christ appears as the image of the invisible God.

[297] Matthew 5:20

# 24 Anoint Most Holy


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# The Spirit of Christ and the spirit of God

When we keep Christ's commandments, there are two spirits that make their home with us, the spirit of the Father, and the Spirit of His Son.

| The Spirit of Christ | The spirit of God |
|---|---|
| - The Guarantee (2 Cor 1:22, Eph 1:13-14)[298]<br>- The Spirit of Adoption by which we are "born again" (Gal 4:6, Rom 8:15-16)<br>- Received by faith (Gal 3:2) | - The Seal (2 Cor 1:22, Eph 1:13-14, 4:30). This is the image of a seal on a guarantee.<br>- This spirit sanctifies the Body of Christ<br>- Evidenced by laleo glossa |
| - Spirit as a being. Spirit (RUAH) with the Hebrew definite article, and the determined form of Aramaic, only describes a spirit as a being, "the Spirit" on Moses (Numbers 11:17,25,26; Ezekiel 1:12,20; 37:9,10). "The Lord is the Spirit."<br>- This was the spirit that the Israelites drank after passing through the sea (1 Cor 10:1-2) | - There are three spirits that proceed from God: the spirit of ELOHIM or YHVH, the spirit of the breath of life, and the spirit of wisdom. These are not "birthed" spirits, they proceed from the Father.<br>- The spirit of God on Christ was "the spirit" τὸ πνεῦμα ,and spirit of God on the Church was "the holy spirit" τὸ ἅγιον πνεῦμα. |
| - The expression "holy spirit" is only used three times in the Old Testament, in Isaiah 63:9-11, (describing the sea again) and "the Messenger of His Face" (Heb. PANAW), "the image of the invisible God." Here, the Targum translated Holy Spirit as "the Word." In Psalms 51:1, David said "do not take your Face (PANAW) ... "your Holy Spirit from me." | - First called the holy spirit on Christ , as prophesied in Daniel "to anoint most holy," here the lack of the Hebrew article does not signify a person, like Aaron, but the body of Christ, "a temple" – a "holy temple in the Lord" (Eph. 2:21), see also Isaiah 11:2 etc. |
| - In the Old Testament, the Spirit of Christ was described as "His Spirit" or "My Spirit" which the Targum translated as "His Word," and "My Word" (Isaiah 30:1, 34:16, 48:16, 63:10-11, Zech 4:6, 7:12). | - In the Old Testament, the expressions "Spirit of YHVH" and "Spirit of ELOHIM," called the "hand of YHVH," were translated as "the spirit of prophecy (or power) from before the Lord." |
| - Called "the Spirit" throughout the Old and New Testaments. | - After the Day of Pentecost, as "THE Holy Spirit" τὸ ἅγιον πνεῦμα. |
| - The Targumim consistently translate "I will be with you" as "My Word will be your Helper." (Exodus 3:12 etc). | - He will send you ANOTHER helper (John 14:16). |
| - Speaks for God in the Old Testament, and when God becomes the Lord Again, in the Lord's Day. (Isaiah 44:6; Rev 1:8, 22:13) | - Speaks for Christ after the Day of Pentecost. (John 15:26, 16:13) |

[298] As noted in *The Cambridge Bible for Schools and Colleges*, Ephesians 1:13–14 literally reads, "After you believed you were sealed—the Spirit of Promise, the Holy One, is our pledge."

## 24.1 The Greek Article

In this Chapter, we will discuss two anointings of God - the spirit of God on Christ, called "the spirit" τὸ πνεῦμα, and the spirit of spirit of God on the Church, called "the holy spirit" τὸ ἅγιον πνεῦμα. In the next Chapter, we will talk about the Spirit of Christ, called "the Spirit" using the same expression το πνευμα, but describing a spirit as a being, the spirit of "a person," the person of Jesus Christ.

The Greek word πνεῦμα can mean breath, spirit, or wind, and πνευμα translated as "spirit" has two different meanings: the spirit of a being, or spirit as an anointing.

We need to understand the koine Greek article. The main function of the koine article is to point to identity. The expression τὸ πνεῦμα "the spirit" can point to a "known" spirit, or an anointing.

The article is always used to indicate two distinct forms of adjectivization, article-modifier-noun aXN, or article-noun-article-modifier aNaX. These forms have different meanings. The phrase το αγιον πνευμα describes the known holy spirit, "the holy spirit," and the phrase τὸ πνεῦμα τὸ ἅγιον is simply defining a spirit by its characteristic as holy, as opposed to unclean, ὸ πνεῦμα τὸ ἀκάθαρτον.

| The Pointing of the Article | Adjectivization |
|---|---|
| The Generic Article<br><br>Rep of a set/Class<br>A Man/The Men | aXN |
| The Familiar Understood One<br><br>"The One" | |
| Anaphoric<br><br>"The (Same) One" | |
| Deictic – Contextually Understood<br>"The One (There)" | |
| Deictic - Demonstrative<br>"The One There" | aNaX |
| Definition after the Article<br><br>"The One I describe as ..." | |

### 24.1.1 Pointing to "the One" - aXN

In the New Testament, the article with πνεῦμα points to three distinct identities as "the one."

1. τὸ ἅγιον πνεῦμα is the holy spirit, the spirit of truth on the Church. This expression was first used in Matthew 28:19. The "anaphoric" or "known form" of "holy spirit," the spirit of God, is τὸ πνεῦμα ἅγιον. It is used only 11 times, 7 times in Acts. See Appendix 6.2 for all 11 occurrences in the New Testament.

2. τὸ πνεῦμα as the anointing of the spirit of God on Christ, as we read in Mark 1:10, καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·, "and the spirit as a dove descending on Him." In this verse, no introduction is made of the identity of the spirit, because we understand that "Christ," which means "anointed," is anointed by the spirit of God as prophecied in the Old Testament. In John 1:32, we read, Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν, "and John testified that he saw the spirit descending as a dove and remained on Him." The same phrase τὸ πνεῦμά is also used in 1 John 5:8, τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν ... "the spirit is the testimony." See Appendix 6.3 for all 12 uses in the New Testament.

3. τὸ πνεῦμα as the being of Christ, "the Lord is the Spirit" (2 Corinthians 3:17). See Appendix 6.4 for all 57 occurrences in the New testament.

### 24.1.2 Pointing to Definition after the Article – aNaX

The phrase τὸ πνεῦμα τὸ ἅγιον simply defines a spirit as holy, as any other defining use of the article. For example, "the son of John" – but John may have more than one son. The phrase τὸ πνεῦμα τὸ ἅγιον is used 27 times in the New Testament, and was first used in the Old Testament, the Greek Septuagint, to describe the "Messenger of His Face," the image of the invisible God.

In all the earliest texts of the New Testament, we can see the form aNaX is not the anaphoric or known form: τὴν καλὴν γῆν (Mat 13:23, Luke 8:15) refers to τὴν γῆν τὴν καλὴν (Mat 13:8, Luke 8:8); τὸν σιτευτὸν μόσχον (Luke 15:30) points to τὸν μόσχον τὸν σιτευτόν

(Luke 15:27); τῷ ἀδίκῳ μαμωνᾷ (Luke 16:11) points to τοῦ μαμωνᾶ τῆς ἀδικίας (Luke 16:9); ὁ ἐμὸς καιρὸς (John 7:8) points to ὁ καιρὸς ὁ ἐμὸς (John 7:6); and in Acts 13:4, τοῦ ἁγίου πνεύματος points to τὸ πνεῦμα τὸ ἅγιον (Acts 13:2). The so-called first attributive position (art-adj noun) always points back to the second attributive position (art-noun-art-adj), and never the other way around.

The distinction of aNaX and aNX ceased in the Middle Ages and is not detectable in the 11-15th Century Textus Receptus. Luke 8:15 has been changed to τη καλη γη (dative case), Luke 8:8 is changed to την γην την αγαθην; Luke 15:27 and 15:30 both now say τον μοσχον τον σιτευτον; John 7:6 and 7:8 both say ο καιρος ο εμος; and Acts 13:4 is changed to του πνευματος του αγιου.

The question is: how should the expression τὸ πνεῦμα τὸ ἅγιον be translated? In English, we might be reluctant to say "the son of John" if John had more than one son. Where the text reads τὸ πνεῦμα τὸ ἅγιον, the writer may only be distinguishing "a holy spirit" τὸ πνεῦμα τὸ ἅγιον, from "an unclean spirit" τὸ πνεῦμα τὸ ἀκάθαρτον.

### 24.1.3 Pointing to Definition after the Article – Possessive Pronouns and "of a Person"

As mentioned, the article points to definition with personal pronouns. So here we find the expression τῷ πνεύματι αὐτοῦ "His spirit" (Mark 2:8). But there is also a special use of the article that often occurs when a possessive pronoun describes something of a person, like a body part, or a household, or their spirit: the possessive pronoun is dropped, because it is understood. Therefore, we find the expression τὸ πνεῦμα in Matthew 27:50, and John 11:33, 13:21 and 19:30 to describe Jesus's own spirit, the spirit of Christ.

### 24.1.4 Pointing to Contrast

The earliest use of the Greek article that we find in Homer is for contrast, in particular with adverbs and adjectives and expressions like τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής, "the spirit is willing but the flesh is weak" (Matthew 26:41). In these cases, the article may only be there for reasons of contrast.

### 24.1.5 The absence of the article

How about πνεῦμα "spirit" without the article?

The expression ἐν πνεύματι ἁγίῳ only describes the spirit of God in the New Testament, and the phrase ἐν πνεύματι only describes the spirit of God after the day of Pentecost, as Paul tells us in Romans 8:9.

It is also clear that the phrase "one spirit" in "one Lord, one God, one spirit," Ephesians 4:4-6, and "same spirit" in "same God ... same Lord ... same spirit" 1 Cor 12:3-5, describes the anointing of the spirit of God. These are described as "the Father, the Son, and the holy spirit" in Matthew 28:19.

Before the day of Pentecost, "spirit" without the article is only used 4 times and describes the anointing of the Spirit of Christ.

## 24.2 The spirit of God on Christ

The spirit of God on Christ, was "the anointing" on "the anointed one." This is the meaning of the word Christ, ὁ Χριστὸς "the anointed one" or "Messiah" from Hebrew.

> "The spirit of Yihvah is upon Me because He has anointed Me" (Luke 4:18).

The Angel told Daniel, "seventy weeks are determined . . . to anoint Most Holy." Or in Greek ἅγιον ἁγίων, holy of holies.

The "sanctuary" without the Hebrew article was also used to describe the anointing of Aaron and his sons as a priesthood forever, in 1 Chronicles 23:13. This does not describe a building but a royal priesthood.

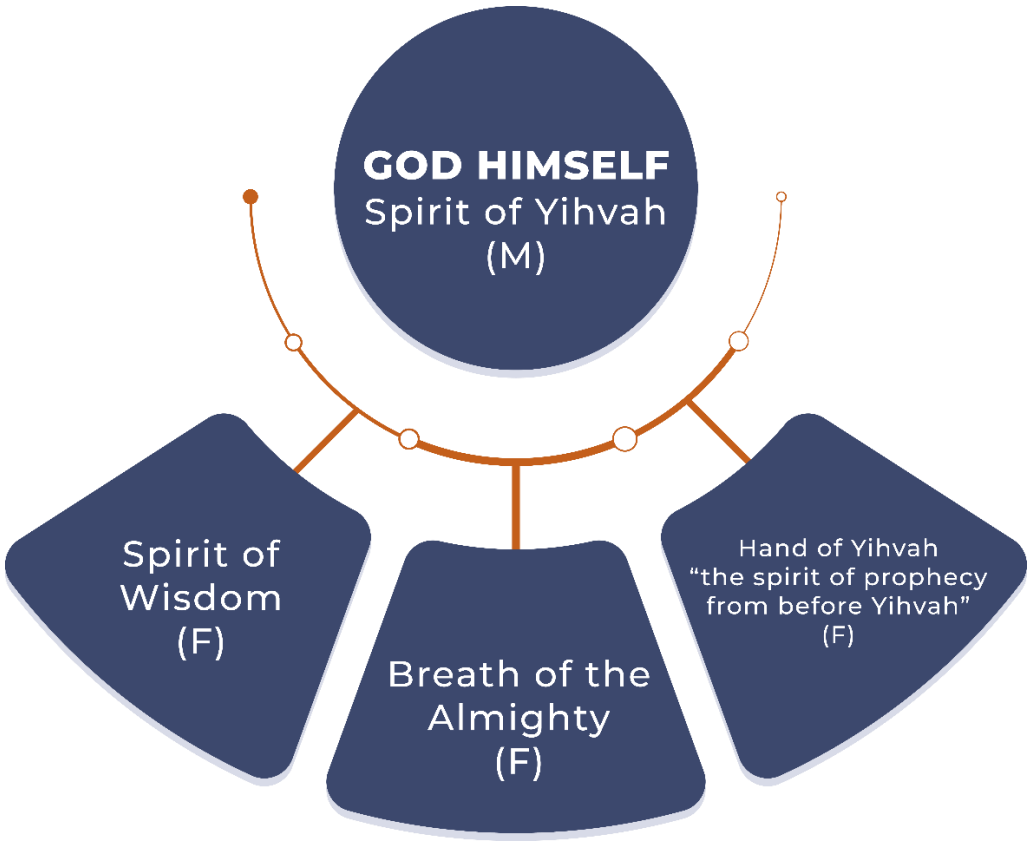
The spirit of God sanctifies the Body of Christ, of which Christ is the head.

It is important to understand that the spirit of God on Christ was not the anointing poured out on the Church. The spirit, or anointing received by the Church was evidenced by the tongue emitting sound.

## 24.3 The promised holy spirit

"As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him."

1 John 2:27




The anointing of the holy spirit poured on the Day of Pentecost was the "spirit of truth." This was the spirit and power of God that sanctified the Church and brought the message of Christ to the saints. This was the spirit described in Daniel 7:10, as a "river of fire that proceeded from before [the Ancient of Days.]"

Jesus told His disciples to wait in Jerusalem for the promise of the Father. This was the promise given by God in the Book of Joel: "I will pour out My spirit on all flesh."[299]

[299] Joel 2:28

### 24.3.1 The spirit of grace and truth

"For the Law came through Moses, but grace and truth came through Jesus Christ."[300]

The Spirit of Christ, in the Old Testament, brought the Law. We read this in Zechariah:

> Yes, they made their hearts like flint, **refusing to hear the law and the words** that the Lord of Hosts had sent by His Spirit through the former prophets. Thus, great wrath came from the Lord of Hosts.[301]

However, Zechariah prophesied that the **spirit of grace** would be poured out on Jerusalem: "And I will pour on the house of David and on the inhabitants of Jerusalem the spirit of grace and supplication, then they will look upon Me whom they pierced."[302]

Here, Christ, the Word, prophesied that He would pour out the spirit of God on the Day of Pentecost, as recorded in Acts 2:35.

### 24.3.2 The dwelling of God with men

In the Book of Ezekiel, God said "I will dwell in their midst forever" (Ezekiel 43:7,9).

Jesus said the spirit of truth "will abide with you forever."[303] For the spirit of truth is not just a "prophetic Spirit," as imagined by some. It is the spirit of God Himself.

In the Book of Hosea, God told us He would be the promised Comforter:

"Therefore, behold, I will allure her,
Will bring her into the wilderness
And speak comfort to her."

"'And it shall be in that Day,' says the LORD,
'That you will call Me "My Husband"

[300] John 1:17
[301] Zechariah 7:12
[302] Zechariah 12:10
[303] John 14:16

And no longer call Me "My Master.""[304]

When God said, "You will no longer call Me 'My Master,'" He meant that we would no longer call Him our Lord.

God is no longer our Lord but our Comforter, whom Paul called "the Father of mercies and God of all comfort."[305]

Paul described the Body of Christ as the temple of the Lord, "a dwelling place of God in spirit" (Ephesians 2:22). In the Book of Revelation, John said, "now is the dwelling of God with men" (Revelation 21:3)."

### 24.3.3 "Spirit" was not yet given (John 7:38–39)

> "The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' But this He said in reference to the Spirit, whom those who believed in Him were to receive; for spirit (πνεῦμα) was not yet given, because Jesus was not yet glorified."
>
> John 7:38–39

The earliest manuscripts of John 7:39 read, "spirit was not yet given." Later copies changed this to say, "holy spirit was not yet given." The expression "spirit" without the article describes the anointing of the holy spirit throughout the Bible. For example, in Matthew 22:43, the anointing of the Spirit of Christ was described as "spirit" in David. And in 1 Timothy 3:16, the spirit of God on Christ was described as "spirit" by the apostle Paul.

The spirit of truth that was poured out on the Day of Pentecost is "spirit" that John spoke of. This was "spirit ... not yet given."

### 24.3.4 The spirit of truth is not the Holy Spirit of the Old Testament

In Chapter 8, we described the Spirit of Christ, the Holy Spirit in the Old Testament. The Jews understood that the Holy Spirit in the prophets was "the Word," whom we call "the Spirit of Christ." They also understood that the spirit of God would anoint the Messiah.

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[304] Hosea 2:14–16

[305] 2 Corinthians 1:3

The spirit of truth is an "anointing" from God that was given on the Day of Pentecost. It sanctifies the Church of God, meaning that it separates the Body of Christ from other believers.

- John the Baptist was filled with the Spirit of Christ, like the prophets of old, but he did not receive the spirit of God, which Jesus said would abide with us forever. For this reason, the least in the Kingdom of Heaven is greater than John.[306]
- Jesus said, "It is to your advantage that I go away; for if I do not go away, the helper will not come to you."[307]
- Before Jesus ascended, He breathed into His disciples, saying, "Receive the Holy Spirit."[308] But was this the spirit of truth or His Own Spirit? It could not have been the spirit of truth. After this, He told them to wait for the "Promise of the Father, which you have heard from Me."[309]
- The spirit of truth was the spirit that Jesus promised to His disciples in John 14:16: "I will pray to the Father, and He will give you another helper that may abide with you forever."
- The disciples were not "baptized" into the body of Christ by "the spirit of truth" until the Day of Pentecost, as Jesus said, "but you with spirit shall be baptized holy not many days from now."[310]
- In Acts 2:33, we read, "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." In other words, Jesus did not receive the promised spirit of truth to pour out until the Day of Pentecost. This was not the Spirit Jesus breathed into them when He said, "Receive the Holy Spirit." The Spirit Jesus breathed into them earlier was His Own Spirit.

[306] Matthew 11:11

[307] John 16:7

[308] John 20:22

[309] Acts 1:4–5

[310] Ibid. We have changed the word order to agree with the Greek.

## 24.4 The spirit of truth sanctifies the Body of Christ

### 24.4.1 The spirit of the sanctuary

The "holy spirit" is the spirit that "rests" (נוּחַ) on the saints. It is identified by the Hebrew expression "nuach" (נוּחַ) in the Old Testament. This describes the Spirit of Christ that rested on the 70 Elders in Numbers 11:25, and 26, and spirit of Yihvah that would "rest" on Christ in Isaiah 11:2. In Acts 2:3, we read that "tongues of fire ... rested" or "sat" (ἐκάθισεν) on the disciples when the spirit of God descended on the Day of Pentecost.

The spirit of God sanctifies the Church, the Body of Christ.

This is explained in the earliest manuscripts of the Greek text of Acts 1:5, which can literally mean, "You in spirit will be baptized to holy" ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ. The words "spirit" πνεύματι and "holy" ἁγίῳ are separated, apparently as a "hyperbaton" of the text, but resulting in the implied meaning: the spirit will make you holy. (The only other apparent hyperbaton with πνευμα αγιον appears in Matthew 1:20, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. But this is not hyperbaton, it is an elipse: "for that born in her of spirit is of [a holy] spirit." Compare to Luke 2:25, Πνεῦμα ἦν Ἅγιον ἐπ' αὐτόν, and a spirit was holy on him).

The same message of sanctification is found in Hebrew. The Hebrew word for "the sanctuary," ha-qodhesh, without the article as qodhesh, was used in Daniel 9, where we read, "seventy weeks are determined . . . to anoint Most Holy." This prophesied the coming Messiah. The spirit of God sanctified the Body of Christ, of which Christ was the head.

The spirit that makes body of Christ is described by the Hebrew expression רוח הקדש "the spirit of the sanctuary," is reflected by the anathrous Greek phrase πνεῦμα ἅγιον, which appears 52 times in the New Testament. In his *Idiom Book of New Testament Greek,* C.F.D. Moule relates an observation made by J.B. Mayor on this phrase. J.B. Mayor marveled not only about the frequency of the use of this expression, but also that the words are always in the order πνεῦμα ἅγιον, when the article is not present." [311] Indeed, this is very peculiar in a language that pays no attention to word order. The strict adherence to this word order is an imitation of the Hebrew רוח הקדש, "the spirit of the sanctuary."

[311] C.F.D. Moule, *An Idiom Book of New Testament Greek, Cambridge University Press,* 1959, pg 113

### 24.4.2 There is one Body and one spirit (anointing)

"There is one Body and one spirit."
Ephesians 4:4

To understand this verse, we must know that the Greek word πνευμα has several meanings: it can mean "breath," "wind," or "spirit" as a spiritual being, like the Spirit of Christ, or "spirit" as an anointing. The "one spirit" that Paul refers to is the anointing of the holy spirit. We must also know the difference between the Kingdom of Heaven and the Body of Christ. Jesus told us that the "Kingdom of Heaven does not come by observation."[312] It is composed of all those who have been born of the Spirit of Christ, who cry out, "Abba, Father." The Body of Christ is composed of those who have been baptized in the spirit of God. Paul said, "In one spirit, we have been baptized into one Body."[313] In 1 Corinthians 12, Paul describes the spirit of God, introduced in verses 3–4.

After the spirit of God, the spirit of truth, was taken from the Church, the Sanctified Church was "cast to the ground,"[314] and the Kingdom of Heaven continued invisibly, "in the wilderness."[315]

Some like to refer to the Kingdom of Heaven as the "invisible" Body of Christ, but that is not the meaning of "Body" given in the Bible. The Body of Christ can only be made by the spirit of God.

The "Body of Christ" is the visible Sanctified Church, the great mountain in Isaiah 2:2, Micah 4:1, and Daniel 2:35. In Revelation 8:8, it is described as a "great mountain burning with fire," the fire of the spirit of God. It can be seen by all, and so it is described as a mountain in Greek.

The Spirit of Christ is pictured as a Rider on a White horse, sent out to strike down the Gentiles with a sword (Revelation 19:15). The "sword of the Spirit" is the word of God (Ephesians 6:17). This is the end-time sanctified Church, the end-time Body of Christ.

[312] Luke 17:20

[313] 1 Corinthians 12:13

[314] Daniel 8:12

[315] Revelation 12:6

This visual image of a Body of Christ is accompanied by "speaking in tongues," called "the sound of many waters"[316] and "playing on harps."[317]

We should note that the Body of Christ treads the wine press of God's wrath (Revelation 14:20; 19:15), while the Son of Man looks from the clouds (Revelation 14:14; 19:17). These are two simultaneous manifestations of the Spirit of Christ.

### 24.4.3 Who can receive the spirit of truth, and what is the evidence of it?

- The spirit of truth is normally given by the laying on of hands, by someone who has the holy spirit and the power to bestow it on others; see Acts 8:17–18, 9:17, 19:6, and Hebrews 6:1–2. The initial outpouring of the holy spirit on the Jews in Acts 2 and the Gentiles in Acts 10 is the Bible's only exception.
- The holy spirit is only received by those who keep God's commandments; see Acts 5:32 and Revelation 12:1 and 14:12.
- When Jesus returns, He will say to those who did not do God's will, "I never knew you" (Matthew 7:21–23). These can receive neither the spirit of God nor the Spirit of Christ.
- The Apostle John said, "test the spirits . . . because many false prophets have gone out into the world" (1 John 4:1). He tells us how to test the spirits to see if they are of God. "He who knows God hears us (follows the Apostles' teachings); he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error" (v. 6).
- Jesus said, "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."[318] The condition of being baptized by the spirit of truth and receiving the Spirit of Christ is obedience to the Gospel of Jesus Christ.
- Only those who obey the Gospel of Christ will receive the spirit of truth. The Apostle Paul wrote, "If you receive a different spirit that you have not received or a different gospel that you have not accepted—you may well put up with it!" [319]
- The evidence of receiving the spirit of truth can be both "seen and heard" (Acts 2:33), for there is a comforting movement of the spirit in one's body.
- Receiving the spirit of truth is evidenced by the tongue emitting sound, laleo glossa.[320] The expression "laleo glossa" literally means "tongue emits sound." This expression is only in the Bible and does not appear in Greek literature. This does not mean "other languages." The experience of "laleo glossa" should not be confused with the spiritual gift of "other

[316] Revelation 19:6, 14:2

[317] Revelation 14:2, 1 Corinthians 14:7

[318] John 14:23

[319] 2 Corinthians 11:4; 1 John 4:1–6

[320] Acts 10:46

tongues" (heteros glossa), which is described in 1 Corinthians 12:10, 28–29. In the Book of Acts, gifts of other tongues and prophecy were imparted by the spirit of God when believers received the holy spirit. However, we should note that these gifts are imparted by the spirit of God, and the spirit of God was taken from the Church in 193. From this time on, a false experience of speaking in tongues, called Montanism, began. We discuss this further in Chapter 29, "The Spirit of the Antichrist." Therefore, in describing the Spirit of the Antichrist, John wrote, "These things I have written to you concerning those who are trying to deceive you. As for you, the anointing that you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things and is true and is not a lie, and just as it has taught you, you abide in Him."[321]

- As late as 180, Irenaeus, in "Against Heresies," wrote that spiritual tongues were evidence of receiving the spirit of God. We discuss this in Chapter 29.

### 24.4.4 The Spirit of Christ sends other Spirits as Messengers in Revelation

By the time John wrote the Book of Revelation, many churches had already departed from the truth and lost the holy spirit. We know this from the testimony of bishop Irenaeus in A.D. 180.

Bishop Irenaeus was born in Smyrna in A.D. 130. Smyrna is one of the seven Churches in Revelation to which Jesus sent His messengers. John recorded his vision in about A.D. 100, only thirty years before Irenaeus was born.

As far as we know, Irenaeus grew up in the Smyrna Church, but he never received the holy spirit himself, even though he became a bishop. In his testimony of A.D. 180, he described receiving the gift of the holy spirit as a special occurrence that was experienced only by some.[322]

This should not be a surprise, for in A.D. 60, Paul said to the Corinthians, "If you receive a different spirit, you may well put up with it."[323]

The churches in Revelation followed different teachings and received different spirits. So, to the Church of Laodicea, Jesus said, "I stand at the door and knock. If anyone hears My

[321] 1 John 2:26–27, NASB

[322] See *Against Heresies*, Chapter 29.5.4

[323] 1 Corinthians 11:4

voice, I will come in to him."[324] This brings us back to John 14:23: "If anyone loves Me, he will keep My Word, and My Father and I will love him, and will come and make our home with Him." Receiving the spirit of truth was dependent on keeping the Word of Christ, but by the time of Revelation, many had already departed from the truth.

But to the Church at Sardis, Jesus said, "I have put before you an open door that no one can shut, for you have kept My Word."[325]

The Spirit of Christ had to send other spirits to bring His message to the churches. These are called the "seven Spirits of God." Of course, these "seven Spirits" represent all the Spirits of God who report to Christ as the Archangel.

## 24.5 You are "in spirit"

In Romans 8:9, the Apostle Paul told us that we cannot be "in spirit" unless the spirit of God dwells in us, and in Ephesians 2:21-22, he described the Church as "a holy temple in the Lord . . . a dwelling place of God in spirit."

Therefore, we know that after the Day of Pentecost, the expression "spirit" without the article signifies the dwelling and anointing of the spirit of God.

### 24.5.1 Baptized "in holy spirit"

The use of this expression appears first in Matthew 3:11: "I baptize you in (ἐν) water to repentance . . . but He who is coming after me will baptize you in (ἐν) holy spirit and fire." The expression "in" (ἐν) describes "baptism" by "immersion." This sentence has been translated in English as "I baptize you with water" to accommodate the belief in baptism by sprinkling. John baptized by immersion "in water," and Jesus was baptized by immersion 'in holy spirit." This is the first of 13 uses of the expression ἐν Πνεύματι Ἁγίῳ, "in spirit holy" in the New Testament.

[324] Revelation 3:20

[325] Revelation 3:8

### 24.5.2 Baptized in (ἐν) one spirit into one Body

In Acts 1:5, Jesus said, "You in (ἐν) spirit will be baptized holy."

In 1 Corinthians 12:13, Paul said, "For in one spirit (ἐν ἑνὶ πνεύματι) we were all baptized in one spirit into one body."

This was explained in Ephesians 2 and 4. In Ephesians 2:16, Paul says, "We were reconciled in one body." In verse 18, he says we have access "in one spirit (ἐν ἑνὶ πνεύματι)" to the Father. In other words, "God is spirit and those who worship Him must worship in (ἐν) spirit and truth."[326]

In Ephesians 4:4, he says, "There is one body and one spirit."

There is one body that is made by this one spirit.

### 24.5.3 Fellowship "in spirit"

This one body results in "fellowship in spirit." In Ephesians 2:22, Paul says, "through Him, you too are being built together for God's dwelling place, in spirit." In Colossians 1:8, he describes "your love in spirit," and in Philippians 2:1, he describes the "communion of spirit."

### 24.5.4 Walk in spirit

To the Romans, he said, "Walk in accord with spirit . . . You are not in the flesh but in spirit, if indeed, God's spirit makes its home in you . . . Those who are led by the spirit of God are the sons of God" (Romans 8:1,9,14).

To the Galatians, he said, "If you are led by spirit, you are not under law"—"Walk in spirit, and you will not carry out the desire of the flesh" (Galatians 5:16,18).

### 24.5.5 Unless you are born of water and spirit

In John 3:5, Jesus said, "unless one is born of water and spirit, he cannot enter the kingdom of God." Here, "spirit" lacks the article, which would suggest that "spirit"

[326] John 4:24

refers to the spirit of God. In verse 8, we are told that "the wind blows and you hear the sound of it ... so is everyone who is born of the Spirit." That certainly reminds us of the mighty rushing wind that was heard in Acts 2:2, when the spirit of God was poured out. And in Galatians 4:29, Paul described those who received the spirit of God as born of spirit. However, Jesus is not describing those who are born "of spirit" in John 3:8, He is describing those who are born of "the Spirit," the Spirit of Christ.

In verse 6, Jesus said, "that which is born of the Spirit is spirit." In John 6:63, He said, "It is the Spirit (τὸ πνεῦμά) that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." Through Christ's words, and our faith in Christ, we may also be "born of spirit." The evidence of our rebirth is the fruit of the Spirit, as Peter explains in 2 Peter 1:10.

## 24.6 The Messenger of Christ

But when the Helper comes, whom I shall send to you from the Father,
the spirit of truth which (ὃ) proceeds from the Father, He will testify of Me.[327]

### 24.6.1 The spirit of God speaks the words of Christ

Jesus said that the spirit of truth will speak only what it hears and does not speak on its own initiative. The spirit of God only communicates Christ's message—the message of "the Spirit."

The expression "holy spirit" describes an anointing. "Spirit" without the article describes the anointing of the "speaking" holy spirit in the Old and New Testaments: The Spirit of Christ in the prophets and the anointing of the spirit of God that was given on the Day of Pentecost.

In Matthew 22:43, Jesus said that David "in spirit" called Him Lord. The Spirit of Christ was the Holy Spirit in the mouth of David and all the prophets. Targum Jonathan translated Isaiah 40:13 as "Who has directed the Holy Spirit in the mouth of all the prophets? Is it not the Lord?"

[327] John 15:26

In 1 Kings 22:19–23, we read the story of a Spirit who stepped forward and agreed to be a lying Spirit in the mouths of all of Ahab's prophets.

The spirit "in the mouth" of the saints on the Day of Pentecost was the spirit of God. This was dramatically portrayed as "tongues of fire" by which the saints spoke in other languages and prophesied. The "fire" identified the spirit of God that proceeded from the Ancient of Days in Daniel 7:10. Targum Jonathan called this "the spirit of prophecy from before the Lord," which anointed Christ. Jesus did not "speak in tongues" because the holy spirit on Christ was not a messenger spirit, for Jesus Himself was still "the Word." The Spirit of Christ was the messenger spirit" until the Day of Pentecost. Before the Day of Pentecost came, Jesus said, "I will pray the Father, and He will send you another helper."

Jonathan ben Uzziel said that the Lord directs the Holy Spirit in the mouths of all the prophets. In the Old Testament, God was the Lord who directed the Spirit of Christ in the mouths of the prophets. After the Day of Pentecost, Christ, as the new Lord, began to direct the spirit of God in the mouths of all the saints.

### 24.6.2 The Spirit (of Christ) gives utterance or declaration

In Acts 2:4, we read, "They were all filled with the holy spirit and began to speak in other tongues as the Spirit gave them utterance."

The same Greek word is translated as "utterance" in verse 4 and as "declared" in verse 14, where Peter "declares" the meaning of speaking in tongues as the fulfillment of prophecy. The same Greek word is used one more time in the New Testament to describe Paul's "utterance" to Governor Festus in Acts 26:25.

These utterances came from Christ, "the Spirit," and were spoken by the spirit of God in the mouths of Peter and Paul; as Jesus said, "You will be brought before governors and kings for My sake . . . but do not worry about how or what you will say . . . it will not be you who speaks, but the spirit of your Father speaking in you."[328]

[328] Matthew 10:18–20

### 24.6.3 The manifestation of the Spirit/the revelation of Jesus Christ

In 1 Corinthians 12:3–11, we find a great explanation of the communications of the Father, Son, and holy spirit.

In verse 3, we read, "No one can say Jesus is Lord except by the holy spirit." In verses 4 to 5, Paul goes on to tell us there are a variety of gifts, but the same spirit (τὸ αὐτὸ πνεῦμα), and the same Lord, and the same God. By "same spirit," he means the holy spirit. Here, Paul lists the Father, Son, and holy spirit. The same list is made in Ephesians 4:4–6: "one spirit . . . one Lord . . . one God."

In 1 Corinthians 12:6, Paul says that a variety of "effects" are given by God. These "effects" are described in verses 7 to 10, as "manifestations of the Spirit (τοῦ πνεύματος) . . . by the same spirit," faith "by the same spirit," and various spiritual gifts "by the same spirit." In verses 28–30, he lists these spiritual gifts again.

#### *24.6.3.1 The meaning of manifestations of the Spirit*

Here, we want to discuss the meaning of "manifestations of the Spirit."

"But to each one is given the manifestation (φανέρωσις) of the Spirit (τοῦ πνεύματος) to profit withal." The word φανέρωσις means "disclosure." It is a noun that comes from the verb φανερόω, which means "to make visible." It means "revelation." The expression "manifestation of the Spirit" (φανέρωσις τοῦ Πνεύματος) is equivalent to the expression "revelation of Jesus Christ" (Ἀποκάλυψις Ἰησοῦ Χριστοῦ), used by John. For Paul told us, "The Lord is the Spirit."

Believers can only experience the speaking of the Spirit of Christ, by the spirit of God.

#### *24.6.3.2 All prophecy comes from God through the Spirit of Christ*

In the Old Testament, all prophecy came from God through the Spirit of Christ. But in the New Testament, there is one more step. The disclosures of the Spirit of Christ are made "audible" by the holy spirit.

Paul said, "For to one is given through the Spirit (διὰ τοῦ πνεύματος) the word of wisdom; and to another the word of knowledge . . ." Here, Paul used the word "logos," meaning "word." It is the equivalent of "dabar" in Hebrew. This always denotes the prophecy of God. Words of wisdom and knowledge given by God is also "prophecy."[329] They are given by God to Christ, they are given "through the Spirit," through the Spirit of Christ, and revealed to us by the holy spirit, which speaks only what it hears and does not speak on its own initiative.

We find an excellent example of this in the first Chapter of Revelation. In verse 1, we are told that God gave the prophecy to Jesus Christ. John said it was communicated by the Angel of God, which is called "the Spirit" in Chapters 2 and 3. How was John able to see and hear this prophecy? In Revelation 1:10, John told us that he was "in spirit;" he was in the holy spirit.

Paul said that these manifestations come ". . . down from the same spirit" (κατὰ τὸ αὐτὸ πνεῦμα); κατὰ literally means "down from." The expression "same spirit" refers to "the same spirit" (τὸ αὐτὸ πνεῦμα), in verse 4, and not to "the Spirit" (τοῦ πνεύματος) in the previous phrase. The grammar of Paul can be complex, but he always uses the expression "the Spirit" (τοῦ πνεύματος) to describe the Spirit of Christ: "the Lord is the Spirit." This will become clear in the next Chapter.

## 24.7 God distributes spiritual gifts through the holy spirit

In 1 Corinthians 12: 9, 10, and 28–30, Paul explains that God distributes spiritual gifts to the members of the Body of Christ. In verses 9 and 10, he describes gifts of healing, the effecting of miracles, prophesying, the distinguishing of spirits, various kinds of tongues, and the interpretation of tongues. In verses 29–30, he says, "All are not prophets, are they? All are not workers of miracles, are they? All do not have gifts of healing, do they? All do not speak with tongues, do they? All do not interpret, do they?" Paul has only missed "the distinguishing of spirits" from his listing of spiritual gifts in verses 9 and 10.

In 1 Corinthians 12:11, the subject of the phrase "distributing (gifts) to each one as He/it wills" may be "God" from verse 6 or "the spirit of God" in verse 11. As mentioned earlier, a person's spirit represents his/her will, so either interpretation would be logical.

[329] James 1:5; 3:15 and 17

The third-person singular of the Greek allows either interpretation, allowing either the masculine or neutral gender to be used. However, the grammar and the meaning of 1 Corinthians 12:11 are identical to Hebrews 2:4: "God also testifying . . . by gifts of the holy spirit according to His own will."

Literally, this reads, "καὶ Πνεύματος Ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν"—"And holy spirit distributions according to His will."

This raises the obvious question: Can a person without the holy spirit receive a spiritual gift from God? Where do these gifts come from?

### 24.7.1 Dispensation theory

Many have surmised that since God distributes spiritual gifts as He wills, the holy spirit was not taken from the Church; rather, God simply stopped giving the gift of tongues. In 1 Corinthians 13:8, Paul says that "tongues will cease." But here, we need to distinguish the gift of tongues, "the tongues of men and angels," described in verse 2, from the "tongue emitting sound" (laleo glossa). In Acts 10:45–46, we are told that Peter and those with him heard "the tongue emitting sound" (laleo glossa) when the Gentiles received the holy spirit. Then, Peter said, "They have received the holy spirit, even as we." Here, there is no evidence of a gift of other tongues and no evidence that other languages were spoken.[330] If the meaning of laleo glossa is really "speaking tongues" or "speaking languages," as translated in English versions, how would this have been a sign that the Gentiles had received the holy spirit? Would it be unusual for Gentiles to speak languages?

### 24.7.2 "Effects" that are not spiritual gifts

The words of knowledge, wisdom, and faith, in 1 Corinthians 12:8–9 are not spiritual gifts. Every person who receives the holy spirit experiences these effects. God gives all believers "a measure of faith," as Paul says in Romans 12:3, and a primary function of the holy spirit is to "speak what it hears." Jesus told us not to worry about the things we should say when we are delivered up to the authorities, "for it will not be you speaking, but the spirit of your Father speaking through you."[331] We may also speak a word of wisdom or knowledge by the spirit of God when we deliver a sermon or speak to others about Jesus.

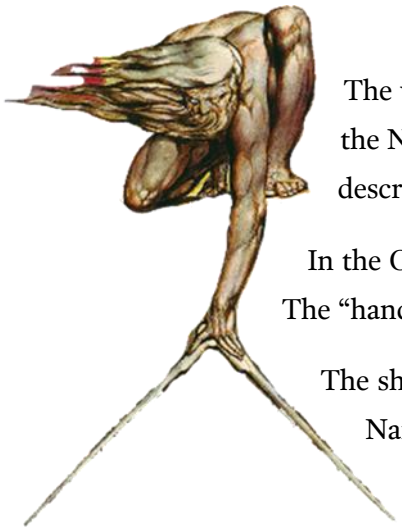
[330] See the *Expositors Greek Testament*, 1897, Commentary on Acts 10:46.

[331] Matthew 10:20

Isaiah said that the spirit of God is "the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of the knowledge and fear of the LORD."[332] This describes the spirit of God itself and not spiritual gifts.

## 24.8 The spirit of God is not another "Person"

### 24.8.1 Matthew 28:19



The verse that is always questioned is Matthew 28:19, "baptizing them in the Name of the Father, and the Son and the holy spirit." Does this not describe three persons?

In the Old Testament, "the spirit of Yihvah" was called "the hand of Yihvah." The "hand of Yihvah" shared the name of the invisible God and His image.

The sharing of the Name of Jesus was prophesied in Isaiah 9:6, "and His Name shall be called Wonderful, Counsellor... Everlasting Father ..."

The spirit of God is the river of fire that proceeds from the Ancient of Days in Daniel 7:9-13, where we also see "the Ancient and ... the Son of Man coming on the clouds." – This threefold picture is throughout the Bible. "There is one Lord, one spirit .. one God" (Ephesians 4:4-6), "same God ... same Lord .. same spirit" (1 Corithians 12:4-6). But this threefold picture does not make the spirit of God a third person, but rather the Father comes to dwell in us by His spirit.

### 24.8.2 The beginning of the belief in a third person

In Chapter 8, we describe the confusion of the early Church regarding the concept of manifest in the flesh. Many could not understand how the Holy Spirit in John the Baptist could also be the Spirit of Christ, which was manifested in the Son of Man. They began to believe that the holy spirit poured out on the Day of Pentecost was the Holy Spirit in the prophets. Finally, they interpreted Jesus' instruction to baptize "in the name of the Father, the Son, and the holy spirit,"[333] as the identification of a third person, called the Holy Spirit.

[332] Isaiah 11:2

[333] Matthew 28:19

By 150, Justin Martyr wrote to the Roman Senate, identifying the Father, Son, and holy spirit as occupying the first, second, and third places: "We reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove."[334]

Justin Martyr's "proof" did not come from the Bible, but from the writings of Plato, which he explained in Chapter 60 of his First Apology. Justin Martyr believed the spirit of Prophecy was one of the created Spirits who came into being through the speaking of the Word in Genesis 1:2. This belief was echoed by Origen in 229.

### 24.8.3 The spirit of God proceeds from the Father

"The spirit of truth which (ὃ) proceeds (ἐκπορεύεται) from the Father"[335]

Jesus told us that the spirit of God proceeds from the Father, using the Greek word ἐκπορεύεται.

The word ἐκπορεύεται appears eight times in the New Testament, and there are three uses of this word in the Book of Revelation that really help us understand its meaning:

- Out of their mouths **proceed** fire (Rev 9:17)
- Fire **flows out** of their mouths (Rev 11:5)
- From His mouth **comes** a sharp sword (Rev 19:15)

The most striking picture of the spirit of God proceeding from the Father is found in Daniel 7:10, where we see "a river of fire flowing and coming out before" the Ancient of Days. From here, the spirit of God was described as a "river" and as a "fire" throughout the New Testament. Daniel 7:10–13 is probably the only Old Testament passage that shows us the Father, Son, and holy spirit after the Day of Pentecost.

This spirit of God is not a "birthed" Spirit; it is not another being. Nor does it appear in the form of Angels like the Spirit of Christ.

[334] First Apology, Chapter 13

[335] John 15:26

### 24.8.4 The Greek grammar was misunderstood by Western churches.

We have avoided the word "He" in describing the spirit of truth. The personal pronouns that appear in John 14–16 are deceiving. They are only a function of the Greek language. Greek, like the French and Latin languages, requires all pronouns to have a gender, and "He" appears only because the Greek word for comforter is masculine. If you read these same verses in the Concordant Literal Version of 1926, you will find that all these verses use the pronoun "it" when referring to the spirit of God.

There are a few cases, such as Romans 8:16 and Romans 8:26, in which the Greek calls for "the Spirit itself," as appeared in the original King James, but modern translators have substituted "the Spirit Himself." The irony is that these verses are speaking of the Spirit of Christ and not the spirit of God. However, even though the Spirit of Christ is a "person," the Greek does not use the personal pronoun "He."

It is admitted by Trinitarian theologians today that Greek grammar in the New Testament does not support the idea that the holy spirit is a person. [336]

This confusion of Greek grammar began when the Bible was translated into Latin and read by the Western Churches. However, it is not only grammar that leads us to believe that the spirit of God is "a person." The spirit of God is described with personal "attributes."

### 24.8.5 The anointing that "teaches you" all things

As explained in 1 Corinthians 14:30, the spirit of God speaks revelations through people, "if anything is revealed to another who sits by."

In Acts 13:2 we read, "and the holy spirit said . . ." Here, we can only presume that the holy spirit spoke by revelation through a person. We see a clear example of this in Acts 15:28, where the Apostles attribute the revelation of James in verses 13 to 21 to the speaking of the holy spirit.

This speaking of the spirit of God was explained in Matthew 10:20: "For it is not you who speak, but it is the spirit of your Father who speaks in you."

[336] See Wallace, "Greek Grammar and the Personality of the Holy Spirit," and "Prooftexting the Personality of the Holy Spirit: An Analysis of the Masculine Demonstrative Pronouns in John 14:26, 15:26, and 16:13–14," by Andrew David Naselli and Philip R. Gons.

In the English text, the personification of the spirit of God seems to begin in John 14:26, "He will teach," and John 15:26, "He will testify." However, the masculine pronoun "He" is necessary for the Greek word "Helper," which immediately precedes it and is a masculine noun. Like French and other languages, all nouns are either masculine, feminine, or even neutral, and the pronouns that refer to these nouns must also be masculine, feminine, or neutral.

However, even with this understanding, it is still very difficult for English readers to understand why John 16:13–14 does not "speak of" a person:

> But when he, the spirit of truth, comes, he will guide you into all the truth, for he will not speak on His own initiative, but whatever he hears, he will speak, and he will disclose to you what is to come. He will glorify Me, for he will take of Mine and will disclose it to you.

Even though we are told that the pronoun "he" goes back to the word "helper" in verse 7, it appears to us in every aspect that the holy spirit is acting as "a person."

How do we understand this?

The answer is in 1 John 2:27:

> As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Here, the teacher and speaker are called "the anointing."

The Concordant Literal Version, first published in 1926, ignored the Greek masculine pronouns for "counsellor." John 16:13 reads:

> Yet whenever that may be coming—the spirit of truth—it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing, will it be speaking, and of what is coming will it be informing you. (CV)[337]

The anointing of the spirit of God was described with feminine pronouns in Isaiah 11:2:

[337] Verses presented from the Concordant Literal Version (CV) are presented with the permission of the Concordant Publishing Concern.

The spirit of the Lord she-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.

The Hebrew feminine pronouns in Isaiah tell us that the holy spirit on Christ was not a "person" but an "anointing." When referring to the Spirit of Yihvah as God (as in Isaiah 40:13), masculine pronouns are used.

### 24.8.6 Paul compared the spirit of God to the spirit of a person

Many believe that because the spirit of God has a will, it is another person. However, in fact, the spirit of a person represents their will, as Jesus said: "The spirit is willing, but the flesh is weak."[338]

Our spirit, like the spirit of God, has a will and a desire, but that does not make our spirit "another person."

A person's spirit can also be aggrieved (Ephesians 4:30) or insulted, as the writer of Hebrews explains in Hebrews 10:29. Many versions translate Hebrews 10:29 as "and hath done despite unto the spirit of grace."

The Apostle Paul explained that the spirit of God is like the spirit of a man in 1 Corinthians 2:10–12:

> But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man **knows the things of a man except the spirit of the man** which is in him? Even so, **no one knows the things of God except the spirit of God.** Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

Paul concluded by saying, "For 'who has known the mind (νοῦν) of the LORD that he may instruct Him' [Isaiah 40:13]? But we have 'the mind (νοῦν) of Christ'" (Philippians 2:5).

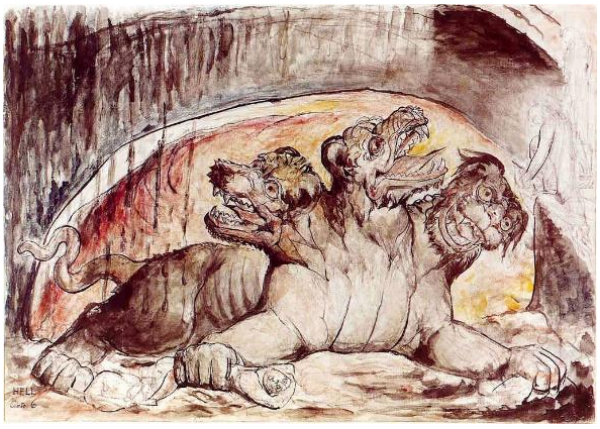
The verse Paul quoted from Isaiah reads, "Who has directed the Spirit of Yihvah?"

**This clearly proves that the minds of the Spirit of God and God are the same** since Paul has substituted "LORD" for "Spirit of the LORD." We can also see this in Acts 5:3–4.

[338] Matthew 26:41

In Greek mythology, there is a dog called "Cerberus," who guards the gates of Hades. Hercules tried to subdue Cerberus at the gates (his twelfth labor). Cerberus is a three-headed dog with three brains and three distinct states of consciousness.

God is not like this. God has only "one mind," one center of consciousness.



### 24.8.7 The correct understanding of the Word is essential

Essentially, there are four or five main theologies of Christ, and each of them differs in how they see the holy spirit. Those in error do not understand that the Word was the Holy Spirit in the Old Testament.

**Apostolic Theology**

The Holy Spirit in the prophets was Christ's Spirit, the firstborn of creation, sent out of the Father at the beginning of creation. He was, and is, the image of the invisible God who was manifest in the flesh. As "the Word," He spoke the words of the Father and was sent by the Father. The spirit of truth that proceeded from the Father on the Day of Pentecost is the spirit of God. It speaks the words of Christ, bringing comfort to believers and distributing spiritual gifts as it wills.

**Modalism**

The Spirit of Christ in the Old Testament and the spirit of truth are the same.

**The Trinity**

Both Christ and the spirit of truth existed eternally with the Father and are equal to the Father. At times, they choose to submit to the Father because they play different roles in salvation. This is called the "economy" of the Trinity.

**So-called "Unitarians" and "Binitarians"**

Unitarians believe that Christ was a man chosen by God to carry out His mission. He did not pre-exist. Any spirit of God mentioned in the Bible is only a "force" or "power" of God.

Many so-called "Binitarians" believe that Christ pre-existed but the Holy Spirit in the Old Testament was only a power of God. However, some, who are labelled Binitarians by Trinitarians, do not actually believe in the idea of one God in two distinct persons. Rather, they believe in the plurality evidenced by the word "ELOHIM," and they believe Christ was only the speaker for the invisible God, who is the one true God.

### 24.8.8 The earliest belief of the Gentiles

In A.D. 150, Justin Martyr described the "spirit of prophecy" as a "third person" in his *First Apology* to the emperor of Rome. But the earliest writing of Gentiles did not.

The letter of bishop Clement of Rome to the Corinthians in A.D. 90 is the earliest Christian writing we have that was not written by an Apostle. His letters to the Corinthians were included in the New Testament in the fifth-century Codex Alexandrinus.

Clement was trying to deal with schisms in the Church. He directly referred to Paul's advice of 1 Corinthians 3 and reiterated the text of Ephesians 4:4–6.

In Chapter 2, Clement wrote, "A full outpouring of the holy spirit was upon you all." In Chapter 46, he said, "Have we not [all] one God and one Christ? Is there not one spirit of grace poured out upon us?"

Here, he repeated three of Paul's "ones" in Ephesians 4:4–6, "there is one body, and one spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all."

In Chapter 58, he repeated five of Paul's "ones:"

"For God lives, and the Lord Jesus Christ lives, and the holy spirit, and both the faith and hope of the elect."

ζη γαρ ο θεος και ζη ο κυριος Ιησους Χριστος και το πνευμα το αγιον, η τε πιστις και η ελπις των εκλεκτων

Notice how ζη is not repeated for the holy spirit, Clement did not describe the holy spirit as a third person, but as an anointing, "an outpouring."

# 25 The Lord is the Spirit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## 25.1 The Apostles called the Lord “the Spirit”

The Spirit of Christ was called “the Spirit” from the Old Testament. The Apostle Paul said, “The Lord is the Spirit.” In the Appendix, we list about seventy instances where the expression “the Spirit” is used for the Spirit of Christ in the New Testament.

The expression “the spirit” for the spirit of God before the Day of Pentecost results from the grammatical definiteness of the expression the “ruah of ELOHIM.” This described ‘the spirit of

God" in the Old Testament. While God was the Lord, the spirit of God was called "the Spirit." But after the Day of Pentecost, the spirit of God was described as "spirit," as an anointing.

## 25.2 The Spirit in the Gospels

Jesus was "the Spirit" described in the Old Testament, and in the New Testament, and He preached the message of the kingdom of God, in which He became "the Lord." The message of the Spirit in the kingdom of God begins in Matthew 5:3, which actually reads, "Blessed are the poor in the Spirit, for theirs is the kingdom of heaven."

In the Appendix, we list about ten uses of the phrase "the Spirit" by Jesus, and all of these describe "the Spirit" in the kingdom of God as "the Spirit of Christ."

Paul explained every use of the phrase "the Spirit" in John's gospel.

In John 3:5–6, Jesus told us that we must be born of "the Spirit." In explanation, Paul said, "God sent the Spirit of His Son into our hearts, by which we cry out, 'Abba, Father.'"[339]

In John 6:63, Jesus said, "The Spirit gives life." Therefore, Paul called Christ "a life-giving Spirit."[340] "For the letter kills, but the Spirit gives life."[341]

In John 11:33 and 13:21, Jesus "groaned in the Spirit." Paul said, "All creation groans . . . The Spirit (as the firstborn) intercedes for the saints, with groanings too deep for words."[342]

In John 14:2, Jesus said, "In My Father's house are many dwelling places. I go to prepare a place for you." Paul described Christ as the cornerstone of God's house: "a holy temple in the Lord in whom you are built up together as a dwelling place for God in spirit."[343]

In John 15:1-5, Jesus said, "I am the vine, and My Father is the vinedresser . . . He who abides in Me bears much fruit." Paul said, "The fruit of the Spirit is love, joy, peace."[344]

[339] Galatians 4:6

[340] 1 Corinthians 15:45

[341] 2 Corinthians 3:6

[342] Romans 8:22, 26

[343] Ephesians 2:21-22

[344] Galatians 5:22

## 25.3 The Spirit of Christ in the Gospel of John

The message that Jesus Christ was the Sanctified Spirit of the Old Testament began in John 1:1, where John called Christ the Word.

Jesus explained His sanctification in John 5:19: "The Son can do nothing of Himself," and John 8:28: "I do nothing of Myself."

The Father sets Christ apart as His image and as His speaker at the beginning of creation. In John 10:36, He said, "Do you say of Him, whom the Father sanctified and sent into the world, you are blaspheming?" By "sent into the world," Jesus referred to the sending into the world of His Spirit at the beginning of creation.

In John 14, Jesus described Himself as the Spirit that makes the House of God. In John 15, He described Himself as the Vine, from which we get the expression "the fruit of the Spirit."

Jesus explained His sanctification again in John 17:19: "I sanctify Myself, that they may also be sanctified by the truth."

The Gospel of John has two powerful messages about the identity of Jesus Christ—He was the God of Israel, and He was the Word, the Holy Spirit in the Prophets. Both of these messages climaxed in John 20:

- In John 20:28, Thomas said to Jesus, "my Lord, and my God," and
- in John 20:22, Jesus breathed His Spirit into His disciples and said, "Receive the Holy Spirit; if you forgive the sins of any they are forgiven." Here, He referred to His authority cited in the Old Testament: "Do not provoke Him for He will not pardon your transgressions" (Exodus 23:21).

### 25.3.1 The Spirit that makes the House of God

"a holy temple in the Lord, a dwelling of God in spirit."
Ephesians 2:21 22

"My Memra (Word) will be . . . a wall of fire round about . . .
and I will make My Shekinah (dwelling) dwell in her midst."
Zechariah 2:5 Targum Jonathan

The Spirit of Christ is "the dwelling place" of the spirit of God.

Jesus made this analogy in John 14, saying, "In My Father's house, there are many dwelling places. I go to prepare a place for you."[345] The Father's house is the Church of God; it is the house in which the spirit of God dwells. The Apostle Paul calls the Church "the Church of God" ten times. He never used the expression "Church of Christ." The Church is the house built by Christ where God dwells. The boundaries of this house are set by the Spirit of Christ, and therefore Jesus said, "I go to prepare a place for you." In John 14:23, He said, "We will come and make our home with Him."

The Apostle Paul continued Christ's analogy of a house in Ephesians 2:6: "He . . . made us sit together in the heavenly places **in Christ Jesus**," and in verses 21 and 22, "in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in spirit."

There are two spirits that come to live inside us: the Spirit of Christ, who makes the house, and the spirit of God, who dwells in the house.

### 25.3.2 The Fruit of the Spirit

"The Fruit of the Spirit is love, joy, peace."
Galatians 5:22

"You are light in the Lord . . . for the fruit of the light consists in all goodness."
Ephesians 5:8–9

In John 15, Jesus describes Himself as the vine, saying, "He who abides in Me, and I in him, bears much fruit."[346] Therefore, Paul wrote, "The fruit of the Spirit is love, peace, joy."[347]

The spirit of God is the sanctifying Spirit. Jesus said, "My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit."[348]

[345] John 14:2
[346] John 15:5
[347] Galatians 5:22
[348] John 15:1–2

## 25.4 The Spirit of Christ in Acts

The expression "Spirit of Jesus" is used in Acts 16:7, and the expression "the Spirit" is found in Acts 10:19, 11:12, 28, 19:21, 20:22, and 21:4.

The expression "Spirit of the Lord" is first used in Acts 5:9. Peter accused Ananias of lying to the holy spirit (Acts 5:3) and to God (Acts 5:4). He accused Ananias' wife of putting the Spirit of the Lord to the test (Acts 5:9).

The most interesting use of the phrase "Spirit of the Lord" is in Acts 8, where the Angel of God spoke to Philip.

In Acts 8:29, "the Spirit," called "the Angel of the Lord" in Acts 8:26, told Philip to join the chariot of the Ethiopian eunuch. Philip baptized him, and then "the Spirit of the Lord snatched Philip away."[349]

After the Spirit of Christ was manifested in the flesh as the Son of Man, He continued to appear as "the Angel of the Lord." We can see this in the Gospels, throughout the Book of Acts, and in the Book of Revelation.

Trinitarians do not believe that the Spirit of Christ was "manifest in the flesh."[350] They do not believe that the Spirit of Christ appeared as the Angel of the Lord and Archangel in the New Testament. Therefore, modern translations record Acts 8:26 as "an Angel of the Lord." However, the translation of Acts 8:26 as "an Angel of the Lord" breaks the rule of Greek grammar.

The King James Version correctly reads "the Angel of the Lord." In the second century, Greek grammarian scholar Apollonius Dyscolus described the rules of Greek grammar. He explained the rule of Greek grammar, which we call "Apollonius' Canon." It says that if two nouns are anarthrous (presented without an article), one governs the other, and if one is known to require the definite article, then both nouns are read with the definite article. Otherwise, both nouns are read with an indefinite article. Therefore, the Greek expression "γγελος δὲ Κυρίου" (Angel of Lord) can only be translated as "the Angel of the Lord," with the meaning of Malak Yihvah in the Old Testament. Apollonius's *Syntax of Greek Grammar* was translated into Latin in 1590 by F. Portus and was the source of grammatical reference for the translators of the King James Version in 1611.

[349] Acts 8:39

[350] 1 Timothy 3:16

The expression "the Angel of the Lord" in the New Testament has no different meaning than it did in the OId Testament. The Angel of the Lord was the Spirit of Christ, who appeared to Joseph, while the baby Jesus was in Mary's womb and later appeared to the Apostles after Jesus' resurrection.

## 25.5 The Spirit of Christ in the Letters of Paul

### 25.5.1 The Lord is the Spirit

"The Lord is the Spirit."
2 Corinthians 3:17

"Just as from the Lord, the Spirit."
2 Corinthians 3:18

### 25.5.2 A Life-Giving Spirit

"The second Adam became 'a life-giving Spirit.'"
1 Corinthians 15:45

"The Letter kills, but the Spirit gives life."
2 Corinthians 3:6

"The Spirit of Life in Christ Jesus."
Romans 8:2

The spirit, or breath of God, in the Old Testament was called "the breath of the spirit of life."[351] Jesus Himself said, "Just as My Father raises the dead and gives them life, even so the Son gives life to whom He wishes."[352] God gave us physical life, but Christ gives us spiritual life.

The Apostle Paul made a comparison of physical and spiritual life in 1 Corinthians 15:45–46: "So, it is written, 'The first man, Adam, became a living soul.' The last Adam became a life-giving Spirit." The last Adam was Christ, the life-giving Spirit, who breathed the

[351] Genesis 7:22

[352] John 5:21

breath of life into Adam at the beginning of creation and brought us spiritual life today, as Paul described in 2 Corinthians 3:6: “For the letter kills, but the Spirit gives life.”

Paul also explained Christ as a life-giving Spirit in Romans 2:29: “by the Spirit, not by the letter (which resulted in death [Romans 7:10]).” In Romans 8:2, he presented “the law of the Spirit of Life in Christ Jesus.”

In 2 Corinthians 3:17–18, he identified Christ as the Spirit who made man in His image, saying, “We are all being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

### 25.5.3 The Ministry of the Spirit

> “But if the ministry of death in letters engraved on stone came with glory . . .
> how will the ministry of the Spirit fail to be with even more glory?”
> 2 Corinthians 3:7–8

In 2 Corinthians 3:7–8, Paul contrasts the “ministry of death,” which came by the law, to the ministry of life, which came from Christ, “the Ministry of the Spirit”—which he calls “the law of the Spirit of life” in Romans 8:2.

These two “ministries” are described in John 1:17: “For the law was given through Moses, but grace and truth were realized through Jesus Christ.”

### 25.5.4 The Spirit of Promise

In 2 Corinthians 1:22, 5:5 and Ephesians 1:13, we are told that God has given us “the Spirit”— the Spirit of Christ, as a pledge, or guarantee. In 2 Corinthians 1:21-22, Paul says, "He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge." In Galatians 4:6, he affirms that the Spirit in our hearts is "the Spirit of His Son."

As noted in the *Cambridge Bible for Schools and Colleges*, Ephesians 1:13–14 literally reads, “After you believed you were sealed—the Spirit of Promise, the Holy One, is our pledge.“

Ephesians 1:12–15 is a series of appositive statements describing “the Anointed One – the Holy One.” Ephesians 1:12-15 reads: “To be for us the praise of the glory of Him, the ones

who first trusted in the Anointed One (ἐν τῷ Χριστῷ)—in whom, you also, having heard the word of truth, the gospel of your salvation, in whom, you also, having believed, were sealed—the Spirit of Promise, the Holy One (τῷ Πνεύματι τῆς ἐπαγγελίας τῷ Ἁγίῳ), who (ὅς) is the guarantee of our inheritance, to the redemption of the acquired possession, to the praise of the glory of Him." There is a break between τῷ Χριστῷ and τῷ Πνεύματι that Steven Runge describes as a "right-dislocation"; he cites a very similar example in Ephesians 4:22-24. [353] In fact, τῷ Πνεύματι is a dative of apposition to τῷ Χριστῷ. Then, τῷ Πνεύματι is restricted or modified by the genitive τῆς ἐπαγγελίας τῷ Ἁγίῳ. The next phrase "He Who" ὅς is masculine because it describes Christ. Daniel B. Wallace, in Greek Grammar and the Personality of the Holy Spirit, page 117, says the only pronoun that cannot be explained for the holy spirit is ὅς, in Ephesians 1:3. But of course it does not describe the holy spirit; it describes Christ, the Holy One.

The "Promise" is the promise of our salvation in Ephesians 2:12 and 3:6.

The seal is from God, from the holy spirit, as explained in Ephesians 4:30, and first in John 6:27. Paul is giving us the metaphor of a document, or pledge, which is the Spirit of Christ sealed by the spirit of God.

### 25.5.5 The Spirit of Adoption

"God has sent the Spirit of His Son into our hearts, by which we cry out 'Abba, Father.'"

Galatians 4:6

"You have received a spirit of adoption by which we cry out, 'Abba, Father.' The Spirit itself testifies with our spirit that we are the sons of God."

Romans 8:15–16

God sent the Spirit of His Son into our hearts, as Paul explained in Galatians 3:5 and 4:6.

Why is the Spirit of Christ called "the Spirit of Adoption?" Why wouldn't the spirit of God be called "the Spirit of Adoption?" The answer is in Romans 8:9: "If anyone does not have the Spirit of Christ, then he does not belong to Him." It is the Spirit of Christ, and not the

[353] Runge, Steven E., *Discourse Grammar of the Greek New Testament*. Peabody Mass: Hendrickson, 2010, pg. 332

spirit of God, that secures our position as the children of God. This is a very significant theological truth.

### 25.5.6 The Spirit of Christ intercedes for us

"The Spirit itself intercedes for us."
Romans 8:26

Our intercessor is always Christ. We read this in 1 John 2:1, Hebrews 7:25, 1 Timothy 2:5, and many other passages. In Romans 7:25, Paul described this intercession when he says, "I thank God through Jesus Christ."

In Romans 8:26–27, Paul equates Christ, who intercedes for us, to "the Spirit."

To fully understand this, let us substitute the phrase "Spirit of Christ," where Paul has written "the Spirit," in Romans 8:26–27:

> In the same way, the Spirit of Christ also helps our weakness; for we do not know how to pray as we should, but the Spirit of Christ Himself intercedes for us with groanings too deep for words; and God (the One) who searches the hearts knows what the (mind) desire of the Spirit of Christ is because He/it (the Spirit of Christ) intercedes for the saints according to the will of God.

God was called the One "who searches the hearts" in Jeremiah 17:10.

It is very interesting that the word "counsellor" or "advocate" describes the communication of Christ with God in 1 John 2:1 and the communication of the spirit of God with us in John 14:16, 15:26, and 16:17. Christ is our advocate, and God is Christ's advocate!

## 25.6 The Spirit in Revelation

"Hear what the Spirit says to the Churches."
Revelation 2:7, 11, 17, 29; 3:6, 13, and 22

The Spirit is the Spirit of Christ who appears in all the manifestations described in Revelation 2:1 ,8, 18, and 3:1, 7, and 14.

## 25.7 "Spirit" and "the Spirit"

Finally, we want to eliminate any doubts about the expressions: "spirit" and "the Spirit." The expression "the Spirit" refers to the Spirit of Christ exclusively, and the expression "spirit" without the article only describes the spirit of God. Paul said, "You are in spirit if indeed the spirit of God makes its home in you."[354]

These two expressions, "spirit" and "the Spirit," often appear together. When we compare these two expressions in all biblical passages, we see that their meanings are entirely consistent.

### 25.7.1 John 7:38–39

The expressions "the Spirit" and "spirit" first appear together in John 7:38–39.

In verse 38, Jesus says, "The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

In verse 39, John notes, "But this He said in reference to the Spirit, whom those who believed in Him were to receive; for spirit (πνεῦμα) was not yet given, because Jesus was not yet glorified."

In Galatians 4:6 and 2 Corinthians 1:22, Paul told us that God sent the Spirit of His Son into the hearts of the believers. This is "the Spirit" in our hearts, our innermost being. Jesus Christ is the Lord in our hearts. The spirit of God speaks of what it hears and echoes the things of Christ.

### 25.7.2 Spirit and the Spirit in Revelation

The Apostle John used the expression "spirit" in Revelation 1:10; 4:2; 17:3, and 21:10 to describe the anointing of the spirit of God. He used the expression "the Spirit" in Revelation 2:7, 14, 17, and 29 and 3:6, 13, and 22 to describe the Spirit of Christ.

### 25.7.3 Spirit and the Spirit in Paul's Letters

In the Appendix, we list all uses of the phrases "spirit" and "the Spirit" in the New Testament. Most of them are in Paul's Epistles.

[354] Romans 8:9

In Romans 8, Galatians 5, and 1 Corinthians 2 and 12, he uses these expressions together several times. In every case, the meaning is consistent, as you can see in the table below.

The meaning of "spirit" and "the Spirit" is consistent throughout his epistles.

There is no doubt that "the Spirit" refers only to the Spirit of Christ, as we have explained.

The expression "spirit" describes the anointing of the holy spirit, beginning with Matthew 1:20 and 22:43. After the Day of Pentecost, the holy spirit is only the spirit of God.

Jesus called the "holy spirit"—"the spirit of your Father" (Mat 10:20, cf Mark 13:11, and Luke 12:12), and Paul called "the Spirit"—"the Spirit of His Son" in Galatians 4:6. The Spirit of His Son was the firstborn of creation.

# "Spirit" and "the Spirit" in Paul's Epistles

| "spirit" (the holy spirit) | "The Spirit" (The Spirit of Christ) |
|---|---|
| <table><tr><td>Mat 28:19</td><td>Father</td><td>Son</td><td>holy spirit</td></tr><tr><td>1Co 12:4-6</td><td>Same God</td><td>Same Lord</td><td>Same Spirit</td></tr><tr><td>Eph 4:4-6</td><td>One God</td><td>One Lord</td><td>One Spirit</td></tr></table><br>• Eph 2:18, "we in one spirit have access to the Father"<br>• Eph 4:4, "there is one body, and one spirit"<br>• 1 Cor 12:13, "for in one spirit, we were all baptized into one body" | 1 Cor 15:45, "a life-giving Spirit"<br>2 Cor 3:6, "the Spirit gives life"<br>2 Cor 3:8, "the ministry of the Spirit"<br>2 Cor 3:17, "the Lord is the Spirit" |
| • Gal 3:3, "Having begun in spirit, are you now trying to make yourself perfect in the flesh?" | • Gal 3:2, "Did you receive the Spirit by the law, or hearing of faith?"<br>• 2 Cor 1:12, "Now we have not received the spirit of the world, but the Spirit who is from God" |
| • Gal 4:29, "persecuted him who was born according to spirit" | • Gal 4:6, "God has sent the Spirit of His Son into our hearts by which we cry out 'Abba, Father"<br>• 2 Cor 1:22, "who also sealed us, and gave us the Spirit in our hearts as a pledge"<br>• Eph 1:13-14, "the Spirit of Promise, who is our pledge"<br>• Rom 8:15-16, "we have received the Spirit of adoption, the Spirit itself testifies that we are the children of God" |
| • Gal 5:16, "walk in spirit and you will not carry out the desires of the flesh"<br>• Rom 8:4, "who do not walk according to flesh but according to spirit"<br>• Rom 8:9, "you are not in flesh but in spirit, if indeed God's spirit makes its home in you" | • Gal 5:17, "the flesh sets its desire against the Spirit, and the Spirit against the flesh"<br>• Rom 8:5, "those according to flesh, the things of the flesh, but those according to spirit, the things of the Spirit" |
| • Gal 5:18, "now if you are led by spirit, you are not under the law"<br>• Rom 8:14, "all who are being led by the spirit of God are the sons of God" | |
| • Rom 8:27, "He who searches the hearts, knows what the mind of the Spirit is" (God searches the hearts of men, and the Spirit of Christ searches God) | • 1 Cor 2:10, "for God revealed them through the Spirit, the Spirit searches all things even the deep things of God"<br>• 1 Cor 12:7, "for to each one is given the revelation of the Spirit for the common good" |

# 26 There is one God and Father of all

> There is . . . one God and Father of all, who is above all, and through all, and in you all.
>
> Ephesians 4:6

## 26.1 "One God"

The Christian religion is entirely monotheistic. There is only one God, the Father.

Paul wrote:

> For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet **for us there is one God, the Father**, of whom are all things, and we for Him; **and one Lord Jesus Christ**, through whom are all things, and through whom we live.[355]

Again, he wrote, "**There is one God** and one mediator between man and God, the man Christ Jesus."[356]

Even those who believe in the Trinity recognize that no one can come to the conclusion that Christ is God, from the writings of Paul.

A well-known Trinitarian theologian, in his book *The Doctrine of the Trinity*, said, "He [Paul] never leaves the ground of Jewish monotheism . . . God is spoken of by the Apostle as not only the Father, but also the God of our Lord Jesus Christ."[357]

In fact, no Apostle could have had a different opinion than Paul, because they were all guided by the same spirit. The Bible is completely non-contradictory.

The confusion about Christ comes from the misunderstanding of a few passages in the Gospel of John, which refer to:

- Christ's previous role as "the only begotten God" in John 1:1, and 18; and
- His role as "I AM," the promised Messiah "HE WILL BE."

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[355] 1 Corinthians 8:5, 6

[356] 1 Timothy 2:5

[357] R. S. Franks, *The Doctrine of the Trinity* (Gerald Duckworth and Co., London, 1953), pp. 34–36.

Were it not for this confusion, there may not have ever been a Trinity doctrine.

## 26.2 "And Father of all"

Christ had a beginning.

God had no beginning; He is the Alpha and the Omega.

God was first called "Father" in Deuteronomy:

> Do you thus deal with the Lord,
> O foolish and unwise people?
> Is He not your Father, who bought you?
> Has He not made you and established you?[358]

God is the "Father of all Spirits,"[359] including Christ.

Jesus described His Own "birth" from the Father: "I came forth (out) ἐξῆλθον ἐκ τοῦ from the Father and have come into the world."[360]

This is the same expression we find in John 8:59: "but Jesus hid Himself and went out ἐξῆλθον ἐκ τοῦ of the temple."

## 26.3 Who is above all, and through all, and in you all

Here we can really understand the difference between God and Christ.

God is certainly above all; He is above Christ, for "the head of Christ is God."[361] God is through all, because God is love. God rules in the kingdom of men; "the Most High rules in the kingdom of men."[362]

[358] Deuteronomy 32:6

[359] Hebrews 12:9

[360] John 16:28

[361] 1 Corinthians 11:3

[362] Daniel 4:25

Christ rules the Church as Lord, but He does not yet rule in the kingdom of men. But He will in the future (1 Corinthians 15:25). Christ is not "through all." The Spirit of Christ only dwells where it may.

The most accurate text reads, God is "in all," not "in you all." God as the Father of all breathed the spirit of the breath of life into every creature, in Genesis 1:2. From the Book of Job, we understand that all creatures have a relationship with God, who cares for all creatures. But, in Genesis 6:3, God said "My spirit will not strive (abide) with man forever, for he is flesh; yet his days shall be one hundred and twenty years." See also Job 34:14-15,

> if He should set His heart on it,
> If He should gather to Himself His spirit and His breath,
> All flesh would perish together

The Apostle Paul described this beautifully in Acts 17:28, "in Him we live and move and exist, as even some of your own poets have said, "For we are also His Children."

When we think about God as the Father of all, who is above all, and through all and in all, we can understand that there really is only one true God, the Father.

# 27 I and the Father are one

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## 27.1 A few misunderstood statements

The oneness of Christ and God is often misunderstood in a few verses.

### 27.1.1 The Shepherd in Ezekiel 34, and John 10

Christ's message of "One Sheep and one Shepherd" in John 10, comes from Ezekiel 34. In verse 23, God prophesied the coming Messiah, saying, "I will establish one shepherd over them, and He shall feed them – My servant David. He shall feed them and be their shepherd."

From verses 1 – 22, "the Shepherd" described was God. Ezekiel used the expression "Adonai (Lord) Yihvah" to describe the speaker. This term specifically identified God Himself, in Judges 6:22; Isaiah 28:16; 48:16; and 61:1.

It was perhaps because of that Old Testament message, that Jesus ended His message of the Shepherd saying, "I and the Father are one."[363]

Here, he imitated the statement Yihvah our ELOHIM, Yihvah, ECHAD. The invisible God, and His image formed "one unit" in the Old Testament.

[363] John 10:30

The sharing of the title "Shepherd," emphasized the oneness of Christ and God. The Apostle Paul also emphasized this oneness in 1 Timothy 1:1, 2:3, 4:10, and Titus 1:3, 2:10, and 3:4, when he used the expression, "God our Savior," to describe the Father. This came to a climax in Titus 2:13, when he prophesied the "appearing of the glory of the Great God and our Savior Jesus Christ" in the LORD's Day, when Christ and God will become as "one unit," as they were in the Old Testament.

### 27.1.2 I am in the Father, and the Father is in Me

The meaning of "the Father is in Me," is easily understood, as referring to the spirit of God in Christ. The Apostle Paul said, "it was the Father's good pleasure for all the fullness to dwell in Him" (Colossians 1:19). This described the outpouring of God's spirit when Jesus was baptized, and a voice was heard from heaven, saying, "this is My beloved Son in whom I am well pleased" (Matthew 3:17). So Paul told us, "in Him the fullness of Deity dwells in bodily form" (Colossians 2:9). Paul also prayed that we would be "filled up to all the fullness of God" (Ephesians 3:19).

The statement "I am in the Father" (John 10:38; 14:11,20; 17:21), requires some explanation. This message is only found in John's Gospel. It began in John 1:18, "the only begotten God who is in the bosom of the Father." The meaning of "in the bosom" is clear in John 13:23. The disciple who Jesus loved was "in His bosom," in His love. This is explained in John 15:10, "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." The message of John 15:1-10, is simply that to abide in Christ, we must keep His commandments, just as He abides in the Father, by keeping His commandments.

### 27.1.3 This is the true God and eternal life

Part of the mystery of Christ and God lies in Jesus' statements, "no one knows who the Son is except the Father, and who the Father is except the Son."[364] And, "not that anyone has seen the Father, except the One who is from God; He has seen the Father."[365]

[364] Luke 10:22

[365] John 6:46

Christ is the Word, the only speaker for the invisible God. Apart from Christ, no one can know God. Therefore, John said in 1 John 5:20:

> And we know that the Son of God has come, and has given us understanding so that we may know Him who is true (God); and we are in Him who is true, in His Son Jesus Christ. οὗτός (**This) is the true God and eternal life**.

The understanding of God, which comes through Christ, is "the true God."

John described two persons: God, "who we may know," and Christ, "we are in Him." From the beginning of the letter, John emphasized the necessity of a relationship with two persons. In Chapter One, verse 3, he said, "indeed, our fellowship is with the Father, AND with His son, Jesus Christ." In Chapter Two, verse 23, he said, "he who denies the Son does not have the Father." And in verse 24, he said, "you will abide in the Son, and in the Father."

But many have been confused by the statement, "οὗτός (**This) is the true God and eternal life**." In this statement, "this" refers to neither Christ nor God, but to the idea he is trying to express, that we know the true God through Christ. Thayer's Greek Lexicon explains the grammar this way: the expression "οὗτός" in passages like Acts 4:11; 7:19, and 8:26 "refers to the leading subject of a sentence, although in a position more remote." The most direct comparison is 2 John 1:7, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. **This is the deceiver and the antichrist**." The "deceiver" in 2 John 1:7 is not Jesus Christ, in the immediately preceding phrase. The message of 1 John 5:20 is the same message of John 17:3, "this is eternal life, that they know You the one true God and Jesus Christ who You have sent." Through Christ, we know the one true God and have eternal life.

Of course, God also reveals Himself through nature and through the order of the world, such that all men are without excuse, even those who do not know Christ.

## 27.2 Christ and God are not the same being

The profound mystery of the relationship between Christ and God has caused Christians to debate the "oneness" of Christ and God for nearly two thousand years.

As we explained in Chapter 10, the meaning of "Yihvah our ELOHIM, Yihvah, ECHAD" is found in the first four uses of the expression "ECHAD" in the Book of Genesis. Christ and God came together as "one unit." Christ is the image of God, and His spokesman. Jesus Himself explained

His oneness with God in John 5, when He said, "the Son can do nothing of Himself but what He sees the Father do; for whatever He does, the Son also does in like manner."[366]

To say that Christ and God are the same "being" or "person," does not agree with the teachings of the Bible:

- Christ was born of the Father; He was birthed as a separate spiritual being.
- The Spirit of Christ and the spirit of God are two separate Spirits.
- The Father was the true Creator, and He counsels with no one, including Christ.
- Christ only attained perfection through submission to God; only God is inherently good.
- Christ became as much better than the Angels, when He became the first Son of God.
- Christ will submit to God after the LORD's Day, and God will be our only Lord and God.

We must embrace the Apostolic explanation of Christ and God. John said, "we are of God, he who knows God listens to us."[367]

## 27.3 Not My will but Yours

Jesus told us we would truly believe that He is the speaker, and image of God, on the cross, "when you lift up the Son of Man, you will know that I AM (Yihvah ELOHIM), and that I do nothing of Myself; but as the Father taught Me, I speak these things."[368]

Christ's ultimate act of imitation and submission to the Father came in the garden of Gethsemane, where He prayed, and His sweat became as great drops of blood, saying, "Father if it is Your will, take this cup away from Me; nevertheless, not My will, but Yours be done."[369]

## 27.4 Glorify Me together with Yourself

At the heart of many Christian's confusion regarding Christ is their desire to magnify Christ.

Through His obedience on the cross, Christ was glorified. Jesus began His prayer in John 17, with "Glorify Your Son."

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[366] John 5:19

[367] 1 John 4:6

[368] John 8:28

[369] Luke 22:42

Paul said that because Jesus Christ was "obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name." God gave Him the name above every name, "so that at the name of Jesus, every knee would bow down." [370]

Therefore, Jesus' disciples worshiped Him as their Lord. And Christ also directed His disciples to go to a mountain to worship Him.

The Apostle Paul spoke to everyone's desire to magnify Christ. He began his letter to the Colossians explaining Christ as, "the first in all things, that in all things He might have pre-eminence."[371]

[370] Philippians 2:8, 9

[371] Colossians 1:18

# 28 Christ in Colossians

The Apostle Paul gave us a great summary of Christ in the Book of Colossians.

It is a good place to test our own understanding:

> He is an image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.[372]

Paul's understanding of Christ agrees with the whole Bible. As do all scriptures.

---

*He is an image of the invisible God*[373]

---

The significant truth in Bible is that Christ is "AN IMAGE" of the invisible God.

God is spirit.[374] He is invisible, and is not presented with any image of Himself, other than Christ.

The word translated as "image" is **εἰκὼν.** We find this word in the answer of Jesus, "whose image and inscription is this." This word is also used to describe "the image of the beast" (Revelation 13:14).

Adam was made "in the image of God" (Genesis 1:27). "Adam begot a son in his likeness, after His image, and named him Seth."[375] In the Book of Genesis, God introduced the vocabulary and meaning of the words "likeness" and "image." The word "likeness" implies only resemblance. Adam's son Seth was only in the likeness of Adam. Christ is never said to be in the "likeness" of God, because He is "the express image"[376] of the invisible God.

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[372] Colossians 1:15–20

[373] Literally "who is image of God the invisible."

[374] John 4:24

[375] Genesis 5:3

[376] Hebrews 1:3

Of course, no one is the image of oneself, which is proof in itself that Christ is not the invisible God. After Christ appeared on the earth, John said, "no one has seen God at any time."[377]

---

*The firstborn over all creation (Greek text: The firstborn every creature/all creation)*

---

We've quoted from the New King James, which is a modern version of Paul's text. The Greek text does not include the phrase "over all" ἐπὶ πάντων, that we find in Romans 9:5, and Ephesians 4:6. For the Apostle Paul, only the Father is "over all."

The Greek simply says πρωτότοκος πάσης κτίσεως, **firstborn "every creature," or "all creation."**

The King James Version reads "firstborn of every creature." *The Pulpit Commentary* suggests "firstborn of all creation" as the most correct translation.

The change of this text in the New James Version is related to the refinement and defense of the Trinity doctrine. The translators are playing with words to convince us that Christ always existed and can therefore be equal to God. This is a sad, but unfortunate, reality of Bible translation. Jesus said, "**Unless** your righteousness exceeds the righteousness of the scribes (the Bible copiers and translators) and the Pharisees (the Bible teachers), **you will by no means enter the Kingdom of God**."[378]

The translators made this change, because:

a) They want to assert that Christ was not created. The Nicene Creed puts forward the distinction that Christ was "begotten, and not created." To human beings, this makes a difference. But to God there is no difference. We beget children, but we do not create them. God is both the Father and Creator of all. As the Psalmist said, "For You formed my inward parts; You wove me in my mother's womb. I will give thanks to You, for I am fearfully and wonderfully made."[379]

b) They want to say that Christ was never really begotten. As we mentioned in Chapter 2, the Nicene Creed of 381 was traditionally translated as "(Christ was) begotten of the Father before all worlds (æons)."[380] However, the Nicene Creed has been retranslated in recent years as "(Christ was) eternally begotten." The idea is to support the eternal existence of the Father, Son, and holy spirit, making them all equal. Therefore, the expression "firstborn OVER

[377] 1 John 4:12; John 1:18

[378] Matthew 5:20

[379] Psalms 139:13–14 NASB

[380] Wikipedia – Nicene Creed

creation" has replaced "firstborn of creation/all creatures." This makes firstborn only a matter of "rank" or status, rather than sequence, and who came first, Christ or God.

From the inception of the Trinity doctrine at the Council of Nicea, Athanasius and supporters of the Trinity attacked the idea that there was ever a time that Christ "was not" or that He came into existence "by the will" of the Father. But the bottom line is that Christ did not come into being because of His own will. How can one who is not yet born have a will to bring himself into existence? This contradicts the very meaning and definition of birth, especially as it refers to a spiritual being. Christ is not self-existing. He is not equal to God.

Paul understood God to be the "Father of all," beginning with Christ.

John explained this more directly, calling Christ "the beginning of the creation of God." This is the message of several scriptures we have already mentioned:

- "I came out of the Father ἐξῆλθον ἐκ τοῦ" (John 16:28)
- The only begotten God (John 1:18)
- These things says . . . the beginning of the creation of God (Revelation 3:14)
- Father of all (including Christ) (Ephesians 4:6)

---

*For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers*

---

All things were created by Him in the beginning of creation. All things include principalities and powers, described in Genesis 2:1; these include the heavenly hosts. All spiritual beings, including the Angels, were created for the purpose of God's salvation plan.[381] Even the Devil and his Angels are used by God in His salvation plan, to bring into judgment those who do not receive the love of the truth. Paul said, "the coming of the lawless one is according to the working of Satan with all power, signs, and lying signs and wonders."[382] God allowed Satan to bring a strong delusion to those who did not receive the love of the truth.

[381] Hebrews 1:14

[382] 2 Thessalonians 2:9

*All things were created through Him and for Him*

The statement that all things were made for Christ might be surprising, but Jesus also said that all things were made for Him, because the Father loves the Son:

- "all things are delivered unto Me of My Father,"[383]
- "The Father loves the Son, and has given all things into His hand,"[384] and
- "All things that the Father has are mine."[385]

*He is before all things, and in Him all things consist*

John said, "all things were made through Him, and without Him nothing was made that was made."[386]

Micah told us, "His going forth are from the days of perpetuity or antiquity,"[387] which some translate as everlasting, but in fact this word means "day of old."

The Bible says that "in the beginning, God created the heavens and the earth." "In the beginning, the Word was with God, and God was the Word." Christ existed before time and space were created, before the stars were put in place to measure time.

*He is the head of the body, the church, who is the beginning,*
*the firstborn from the dead, that in all things He may have the preeminence*

The Psalmist wrote, "Also I will make him My firstborn, The highest of the kings of the earth."

Psalms 89:27

We understand Christ as the head of the Church. He "is the beginning," the Male Child who was the first of the kingdom of heaven,[388] the "only begotten Son," being the firstborn from the dead; see also Revelation 1:5, Acts 13:33–34, and Psalm 2:7–9.

[383] Matthew 11:27
[384] John 3:35
[385] John 16:15
[386] John 1:3
[387] Micah 5:2
[388] Revelation 12:5 and 17

*For it pleased the Father that in Him all the fullness should dwell*

Christ was filled with the divine nature; see Colossians 2:9.

*By Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross*

The meaning of "reconcile all...through the blood of His cross" is explained in Philippians 2:8-11. Because He "became obedient to death, even death on the cross. Therefore, God highly exalted Him...that at the name of Jesus every knee should bow..." Of course, not every knee will be saved, but every knee must recognize Jesus Christ as the Lord..."to the glory of God, the Father." When all things are made subject to Christ, then God will be "all in all" (1 Corinthians 15:25-28, Ephesians 1:10).

# 29 The Spirit of the Antichrist


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## 29.1 Against the Anointed

The expression "Antichrist" literally means "against the anointed." Throughout his first two epistles, the Apostle John attacked a heresy which he called "the Spirit of the antichrist."

In John's time, some had already claimed that the Spirit of Christ was the spirit of God, which made Jesus to be God Himself. Therefore, John began his first Epistle, saying, "indeed our relationship is with the Father, and with His Son Jesus Christ." He concluded his first Epistle emphasizing that Jesus is the Christ, and the Son of God.

The reasons for this heresy are evident in the New Testament. The Apostle Paul described those who persecuted the saints "born according to spirit" (Galatians 4:29). Many wanted to worship God, "according to the basic principles of this world," and "according to the law." They believed in Jesus, but they rejected the worship of God in spirit. Indeed, not all believers received the holy spirit, that was only bestowed through the laying on of hands. This problem became greater as many departed from the truth and were unable to receive spirit of truth.

Jesus taught that one needed to be born of spirit to enter the kingdom of God. This presented a great challenge for those who did not have the anointing of the spirit of God. How could one be born of spirit without the impartation of the spirit of God? We can only presume that some believed they had received the Spirit of Christ "by faith" as Paul describes in Galatians 3:2, and they said the Spirit of Christ was the spirit of God, and therefore they were "born again." Many Christians today also make this claim. But John called this the Spirit of the Antichrist, the attack of Satan "against the anointed."

## 29.2 The Errors of Christology

When we look at our diagram, it is easy to see where people go wrong in their understanding of Christ.

1) They go wrong at stage 1, "You believe I came out of the Father."[389] They believe that the Spirit of Christ is the spirit of God Himself, and therefore Jesus is God.

2) They go wrong at stage 2, "Who was manifest in the flesh."[390] They do not understand that the Holy Spirit of the Old Testament became a man.

As we mentioned in Chapter 1, our earliest record of the early Church belief comes from Justin Martyr (A.D. 110–165).

Justin believed essentially the same truth we have been explaining:

> But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the likeness of angels; but now, by the will of God, having become man for the human race.
>
> (Justin Martyr, *First Apology*, Ch. 63)

[389] John 16:27

[390] 1 Timothy 3:16

However, within Justin Martyr's time, there was still confusion about Christ. Justin echoed the words of the Apostle John, saying, "For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also, being the first-begotten Word of God, is even God."

But it was this kind of statement, "even God," that brought a lot of confusion. We understand Justin's meaning, that Christ was the ELOHIM or God of Israel, but many became confused by this.

Justin Martyr called the Father, "the most true God," to make the differentiation. But many wanted to continue to recognize Christ's status as Yihvah ELOHIM. And some even wanted to say that He was the Father!

## 29.3 Modalism or Docetism

In the Apostle John's day, the doctrine of Modalism, or Docetism, had already sprung up.

Those who believe in Docetism, or Modalism, believe that Jesus is God Himself. John's first reference to this heresy was in 1 John, where he stressed the importance of a relationship with both the Father, and with His Son Jesus Christ: "that which we have seen and heard we declare to you, that you also may have fellowship with us; **and truly** our fellowship is with the Father **AND** with His Son Jesus Christ."

His meaning became clear in the second Chapter:

> Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.[391]

The early idea of Modalism was called Docetism. It was the belief that Christ was the Holy Spirit who had no physical existence as a man. According to Bart D. Ehrman,[392] a renowned American professor of early Christianity, the form of Docetism held by some groups was a belief that the Spirit of Christ came on Mary and caused her to conceive and give birth to a man, called "the Son." The holy spirit then returned to give Jesus power when He was baptized. When the Son was crucified, the power of the holy spirit left Him. bishop Serapion of Antioch, in 190, told us the Apocryphal Gospel of Peter written in about 150 came from Docetists and wrote, "their ideas

[391] 1 John 2:22–23

[392] Ehrman, Bart D. (2005). *Lost Christianities: The Battles for Scripture and The Faiths We Never Knew* (2 ed.). Oxford University Press. Page 15–16.

reflect their teaching."[393] In the Apocryphal Gospel of Peter, Jesus said, "My Power, My Power, why have you forsaken Me." Bart Ehrman believes that this statement refers to the power of the holy spirit that departed from "the man," when He was on the cross.

In fact, the idea that the Spirit of Christ did not come "in the flesh" is also the doctrine of Unitarians today.

To this, John said,

> By this you know the spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.[394]

In his Second Epistle, John attacked Modalism,

> For many deceivers, have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist. He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; for he who greets him shares in his evil deeds. [395]

In other words, if anyone's doctrine is correct,

- he will understand that the Word, the Spirit of Christ, came in the flesh, and
- he will have a relationship with two separate "persons" or beings; he will have a relationship with the Father and with the Son.

The Apocryphal Acts of John, is believed to have been written by the same persons who wrote the Gospel of Peter. The Acts of John uses the expressions: "our God Jesus Christ" and "God, Lord Jesus Christ."

This shows us the early idea of Modalism, or Docetism, was the same. It was simply the belief that the Spirit of Christ, the Spirit of ELOHIM, was the spirit of God Himself. To explain the truth that "no one has seen God at any time" (John 1:18), these believers said Jesus was only the Spirit who spoke through the man. They said the spirit of ELOHIM "adopted" this man's body, when

[393] Eusebius, *Church History*, 6.12

[394] 1 John 4:2–3

[395] 2 John 1:7,9–11

the holy spirit descended on him during His baptism. To this, John said, "Who is a liar but he who denies that Jesus is the Christ (the anointed one, the anointed man)? [396]

The Apostle John's words were echoed by Justin Martyr in 150: "For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son."

## 29.4 Modalism was taught through a school

After the passing of the Apostles, it was common to teach doctrines through schools. Justin Martyr also set up a school. According to the famous third-century theologian, Hippolytus of Rome (170–235), the first Modalism teacher was Noetus of Smyrna, who established a school.

Hippolytus wrote a tract called "Against Noetus" in which he began: "Some others are secretly introducing another doctrine, who have become disciples of one Noetus, who was a native of Smyrna, (and) lived not very long ago." [397] We can only presume that Noetus taught this doctrine before Praxeas, the bishop of Rome, who we describe below.

Epiphanius, in his *Panarion,* has a Chapter called *Against Noetians* in which he said that Noetus was "130 years before our time." But this only seems to reference the time of Hippolytus' writing, whose tract he quotes.

Hippolytus told us that Noetus was "puffed up with pride" and even called himself "Moses." After Noetus told his fellow church members that Jesus was the Father who died on the cross, they excommunicated him. Subsequently "he was carried to such a pitch of pride, that he established a school."

## 29.5 The Antichrist and Modalism

> And they will be given into his hand for time, times and half a time.
>
> Daniel 7:25

Why did John call Modalism "the Spirit of the Antichrist?"

[396] 1 John 2:21

[397] Hippolytus of Rome, *Against Noetus*

Hippolytus' tract *Against Noetus* was similar to a tract written about the same time by Tertullian, called *Against Praxeas*.

Little is known about Praxeas, except what we know from Tertullian's tract, *Adversus Praxeas*. But in his tract, we can see that Praxeas was actually the bishop of Rome, who set up the Abomination of Desolation.

To properly understand this requires a little understanding of the Bible and History.

Daniel explained the beast as "coming out the four spirits/winds of heaven" (the spiritual world) in Daniel 7:2; and 8:8–9. Spirit and wind are the same Hebrew word. (We understand the true meaning of the Hebrew word RUAH in Daniel is spirit and not wind from Zechariah 6:5, 2:6, and Ezekiel 37:9.) The Spirit of the Antichrist is Satan himself, as indicated clearly in Daniel 8:10 and Revelation 12:4: "it . . . caused some of the host and some of the stars to fall to the earth." Satan deceived the world through the authority of the bishop of Rome (Revelation 13:2).

The Spirit of Christ was "manifest in the flesh" through the man Christ Jesus. He taught us for 42 months, three and a half years. The Spirit of the Antichrist was manifest through the bishop of Rome. He took control of the Church and corrupted the truth for 42 Months, **being "days" as "years."**

The "time, times and half a time" is 12 + 24 + 6 = 42 months, which is 1278 days. But we know from Daniel's prophecy of the Messiah's coming in 69 weeks, that his days are really years.

It was exactly 1278 years from the Quartodeciman controversy of 193 when the bishop of Rome exalted himself and the Abomination of Desolation was set up, until 1471, when the first Protestant Church broke free from the Papacy. The date of 193, is referenced by the Second Council of Rome, in 193, and the Council of Ephesus, in 193.[398] The Quartodeciman controversy is understood by most, including Catholic Theologians, as the confirmation of the "Primacy of the

[398] "The Second Council of Rome, 193, and the Council of Ephesus, 193, are mentioned in Eusebius, Church History, Book 5.23; The Orthodox Church reports this explanation of events in one of its timelines:

193 - Council of Rome, presided over by bishop Victor, condemns the celebration of Pascha on Nisan 14, and addresses a letter to Polycrates of Ephesus and the Churches in Asia.

193 - Council of Ephesus, presided over by bishop Polycrates, and attended by several bishops throughout Asia, reject the authority of Victor of Rome, and keep the Asian paschal tradition (Markou, Stavros L. K. An Orthodox Christian Historical Timeline. Copyright © 2003 OrthodoxFaith.com).

193 is the date universally recognized by the Library of Congress, Catholic Library Association, etc.

bishop of Rome," which we shall explain. The Abomination of Desolation refers to the departure of the holy spirit that occurred at this time.

To fully understand this, let us follow all the steps of it, and we will see how Modalism relates to "the Spirit of the Antichrist."

### 29.5.1 Christ was made our Lord and His Disciples worshiped Him as Lord (A.D. 33)

After Christ endured the cross, He was made our Lord; as described in Act 2:36; Philippians 2:8–11.

He became our Ruler, and as the Spirit of Christ, He also became the Ruler of the Spiritual world, the Angels. He became the Archangel.

In practical terms for us, He became the head of the Church, and our only teacher (Matthew 23:10).

After being made Lord, He told His disciples to go into the world, "make disciples of all nations, teaching them to obey all that I commanded you" (Matthew 28:19–20).

Jesus directed His disciples to go to a mountain where they worshipped Him as their Lord. But, as Jesus said, "we (Jews) know what we worship."[399] The Apostles worshiped God as their God, and Christ as their Lord.

### 29.5.2 The Church appointed bishops (A.D. 60)

After Christ resurrected, the Church was under the care of the Apostles. But before Paul departed, he instructed the Gentiles to appoint bishops, in every city, as "overseers" (Titus 1:5).

These overseers were not to "lord it over" the flock, but rather to be "examples" waiting for "the Great Shepherd" (1 Peter 5:4). They certainly had no authority to insist on man's doctrines (Matthew 15:9; 1 Corinthians 11:16).

[399] John 4:22

### 29.5.3 The Church committed fornication with the kings (A.D. 150 to 180)

"Come and I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed fornication"

Revelation 17:1–2

The Church underwent a lot of persecution, and it became a normal practice for renowned Church leaders to write doctrinal explanations to the Emperor, to appease the Emperor.

The most famous of these was the *First Apology* of Justin Martyr.

His *First Apology*, written in 150 from Rome, described the practice of worship on Sunday. Socrates Scholasticus, in his fourth-century Church History, said that Sunday was observed by Rome and Alexandria "on account of some ancient tradition."[400] This support of Sunday, by Justin Martyr, would eventually result in "the mark of the beast" on every man, indicating the changing of God's commandment.

Justin Martyr also told the Emperor that the Father, Son and holy spirit were first, second and third place, "we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove."[401]

In short, Justin Martyr began both the "mark" and "image of the beast," which was Rome.

Other famous writings to the Emperor came from bishop Melito of Sardis. In 165, he wrote on many topics, including the observance of Easter.[402] His explanation of Easter likely influenced the actions of the bishop of Rome, as we shall see.

### 29.5.4 The Church at Rome was Exalted (A.D. 180)

"Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits."

Revelation 17:9

[400] Socrates Scholasticus, *Church History*, Book V

[401] First Apology, Chapter 13

[402] Eusebius, *Church History*, Book 4, Chapter 26

These seven heads were seven kingdoms, the last of which was the extended Roman Empire, having ten horns, on which the great harlot sat: The harlot that committed adultery with the kings of the earth.

As a result of its political–religious activities, the Church at Rome became the "center" of the Christian world. All believers recognized Rome as the Church to be followed.

In 180, Irenaeus wrote:

> **the very ancient, and universally known Church founded and organized at Rome** by the two most glorious Apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that **every Church should agree with this Church**, on account of its preeminent authority, that is, the faithful everywhere, inasmuch as the tradition has been preserved continuously by those [faithful men] who exist everywhere.
>
> *Against Heresies*, Book 3, Chapter 3, Paragraph 2

Ironically, in this famous Book called *Against Heresies,* Irenaeus committed one of the greatest heresies of all Christianity by exalting the Church of Rome. However, there are a few interesting comments he made in this Book, which impact our subject:

> Then also Lateinos (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast over this.
>
> (He told us the beast should be the LATIN man.)
>
> Book 5, Chapter 30, paragraph 3

Irenaeus' testimony about the number 666 is also the most persuasive because he was a hearer of Polycarp, who was a disciple of the Apostle John.

Finally, Irenaeus told us that the evidence of the holy spirit was visible in his day, and speaking in tongues was the necessary evidence for the assurance of salvation, which he described as "being perfect." But what is most significant is that Irenaeus was the last person to testify to the evidence of the true speaking in tongues:

> For this reason, does the apostle (Paul) declare, "we speak wisdom among them that are perfect" (1 Corinthians 2:6), terming those persons perfect who have received the spirit of God, and who through the spirit of God do speak in all

> languages, as he used himself also to speak. In like manner we do also hear many brethren in the Church, who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of men, and declare the mysteries of God . . .
>
> Book 5, Chapter 6, paragraph 1

### 29.5.5 The Sin that causes desolation (A.D. 193)

Daniel told us that there would be a "sin that causes desolation." This was the Abomination of Desolation, which Jesus spoke of in Matthew 24:15, the departure of the holy spirit from the Church.

The sin that caused desolation was described in Daniel 8:9–12:

> And out of one of them (out of the four Spirits of heaven) came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of his sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

The little horn, from Daniel 7:8, grew exceedingly great, greater than Cyrus the Great, in verse 4, who conquered three kingdoms, and even greater than Alexander the Great, in verse 8. In fact, this little horn was no "earthly king" at all.

His **sin that caused desolation** was that he "exalted himself as high as the Captain of the host," being the Angel of Yihvah, the Spirit of Christ.

Of course, the meaning of "his sanctuary was cast to the ground" is simply that the holy spirit was taken from the Church. Without the baptizing spirit of truth, there is no body of Christ, no sanctified Church.

When did this event occur, as proudly acknowledged by Catholic theologians? In 193, Victor 1, the bishop of Rome exerted himself above all of Christianity, and wrote letters of excommunication to all the Churches of Asia, because they did not agree with his view of observing Easter. Though many pleaded with him, and he eventually withdrew his letter,

not one person challenged his authority to do so. Theologians refer to this as the "Primacy of the bishop of Rome," which you can read about on Wikipedia and several websites.

The saints had been given into the hands of the beast.

From this point onwards, it would be the bishop of Rome, and not Jesus Christ, who had authority to establish the doctrines of the Church. The bishop of Rome became the Vicarius Christi, "substitute Christ," which in Greek is "antichrist," and is another meaning of "antichrist."

The saints, as Daniel prophesied, "were given into his hands for 42 months," being 1278 years until the first Protestant Church broke free from the power of the bishop of Rome. Jan Huss, and his Moravian brothers "self-declared" independence in 1467, but they were slaughtered and hunted in the forest like deer until 1471, when Archbishop Rokycana and King George Prodebrady died. Then they were finally free from the Antichrist, who held the saints under his power through an alliance with the 10 horns of Europe.[403]

The successor of Jan Huss, Martin Luther, would not be martyred, as Daniel prophesied:

> And from the time that the daily sacrifice is taken away, and the Abomination of Desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.
>
> Daniel 12:11–12

In Daniel, the 1278 days were rounded to 1290 days, whereas John used 30 day months to come to 1260 days. If we simply add 45 years to 1471, we come to 1516, when Martin Luther first challenged the authority of the Pope in a public debate. This is considered by historians as the start of the Reformation. ("Blessed is he who waits and comes to 1335 days" – Daniel 12:12, 1335 –1290 = 45 days.)

This is the amazing fulfillment of a biblical prophecy!

### 29.5.6 The Antichrist introduced Modalism to Rome (A.D. 190–200)

Since believers now worshiped the beast, the bishop of Rome, as Lord of the Church, what of Jesus Christ? How could He be worshiped?

[403] Revelation 17:12

The reply of the beast was simple: make Christ God, and the people could also worship Him.

Scholars debate the identity of Praxaes, the man to whom Tertullian addressed his thesis against modalism, but it is obvious that Praxaes was the bishop of Rome. Victor was likely his "church" name. It means "someone who conquers," an appropriate name for the beast.

In Chapter 1 of *Against Praxeas*, written by Tertullian, we can see that Praxaes was the bishop of Rome:

> However, he (Satan) is himself a liar from the beginning, and whatever man he instigates in his own way; as, for instance, Praxeas.
>
> For he was the first to import into Rome from Asia this kind of heretical pravity, a man in other respects of **restless disposition**, and above all **inflated with the pride** of confessorship simply and solely because he had to bear for a short time the annoyance of a prison; on which occasion, even "if he had given his body to be burned, it would have profited him nothing," not having the love of God, whose very gifts he has resisted and destroyed.
>
> For after the bishop of Rome had acknowledged the prophetic gifts of Montanus, Prisca, and Maximilla, and, in consequence of the acknowledgment, had bestowed his peace on the churches of Asia and Phrygia, he, by importunately urging false accusations against the prophets themselves and their churches, and insisting on the authority of the bishop's predecessors in the see,[404] compelled him to recall the pacific letter which he had issued, as well as to desist from his purpose of acknowledging the said gifts.
>
> By this Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father.

In the second paragraph, Tertullian described Praxeas as "a man of restless disposition" and that he was "inflated with pride" and that he "resisted the gifts of God."

Praxaes is obviously the man Tertullian described in the third paragraph, as the bishop of Rome, which is very clear in the original Latin (*nam idem tunc episcopum romanum* – "the same then the bishop of Rome"). Tertullian's sarcastic comment about "the Pacific letter" refers to the famous letter of excommunication he wrote to the Churches of Asia and then withdrew. This proved his "restless disposition" and that he was "inflated with pride" as

[404] "the see" – the ecclesiastical jurisdiction of the Catholic Church in Rome.

mentioned in the second paragraph. You will notice Tertullian mentions the bishop "insisted on the authority of his predecessors to write the letter." The last phrase of the second and third paragraphs proves that Praxaes and the bishop of Rome are the same person.

The final paragraph that we quote from Tertullian is a famous sentence, which is traditionally quoted out of context. Many have presumed that Tertullian's statement, "he drove away prophecy," refers to the prophecy of the Old Testament. But when we read this in context, we can see that the "prophecy" the bishop of Rome "drove away" was the prophecy of Montanus, Prisca, and Maximilla. The Churches of "Phrygia" that Tertullian mentioned are the churches where Montanism began. Montanism is also called "the Phrygian Controversy." So what was the prophecy of Montanism that the bishop of Rome despised? It is quite probable that the doctrine of the Trinity did not come from Tertullian himself, but from the "prophecy" of the Montanists, of whom Tertullian was the chief spokesman and writer. (Though, ironically, the Montanists themselves rejected the Trinity explanation of 381.[405])

The Gentiles in the late second century were struggling to find a doctrine that could make Christ equal to God. The idea promoted by the bishop of Rome was modalism, and the doctrine that came from Montanists was "the Trinity."

And the Spirit of Montanism was none other than the power of Satan, **the Spirit of the Antichrist.**

### 29.5.7 The False Prophet (A.D. 180 – ?)

> The Coming of the lawless one is according to the working of Satan with all power, signs, and lying wonders . . .
>
> 2 Thessalonians 2:9

Paul told us that lying signs and wonders would accompany the coming of the lawless one. These lying signs and wonders were mentioned by Tertullian: "the bishop of Rome had acknowledged the prophetic gifts of Montanus, Prisca, and Maximilla . . ."

Both the bishop of Rome and Tertullian were believers of Montanism.

[405] Jerome, Letter 41

Montanism was a false experience of speaking in tongues and prophecy, which lasted from 180 until the sixth century. Scholars debate the exact beginning, but Eusebius, in his *Church History*, places the whole controversy of it, after Irenaeus, after 180. He began his account of it in Book 5, Chapter 14.

The mainstream Church considered it to be a cult. They believed these persons were possessed by evil spirits. Its founders, Montanus and Maximillia, were each said to have "died a different death, a mind-destroying spirit, driving each to a separate suicide."[406] Because of Tertullian's association with Montanism, it is said that he was never made a Church father by the Catholic Church. Or, it may be, because he attacked the bishop of Rome, for even the bishop of Rome embraced Montanism.

Nonetheless, Tertullian was the father of the doctrines of the Catholic Church and is widely known as the father of "Latin Christianity." He was also a significant spokesman for Montanism.

Tertullian said the Bible was full of "heretical subtleties," and there was no way to refute the teachings of those he thought were heretics because the Bible itself supported them. But, he believed that the Holy Ghost was now correcting the explanation of the mystery through Montanism, which he called "the New Prophecy."

> He (the Holy Ghost) has accordingly now dispersed all the perplexities of the past, and their self-chosen allegories and parables, by the open and perspicuous explanation of the entire mystery, through **the new prophecy**, which descends in copious streams from the Paraclete.[407]

Tertullian, the father of Latin Christianity, was the first to

- state that living water baptism had no meaning, saying it made no difference what kind of water was used;
- defend Sunday rest[408] (which became the mark of the beast, who "shall intend to change time and law," Daniel 7:25), and
- propose the Trinity doctrine, "the image of the beast."

Irenaeus, only 20 years earlier, had identified Lateinos (the Latin) as the very probable solution to 666. Latin Christianity would replace the teachings of Christ.

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[406] Eusebius, *Church History* 5.16

[407] *On the Resurrection of the Flesh*, Chapter 63

[408] *Ad Nationes*, Chapter 8

# 30 The Image of the Beast


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The Apostles held only one doctrine of Christ and God: There is one God and Father of all. Jesus Christ is the image of the invisible God. He was the Word.

## 30.1 The warnings of the Apostle John attacked three heresies

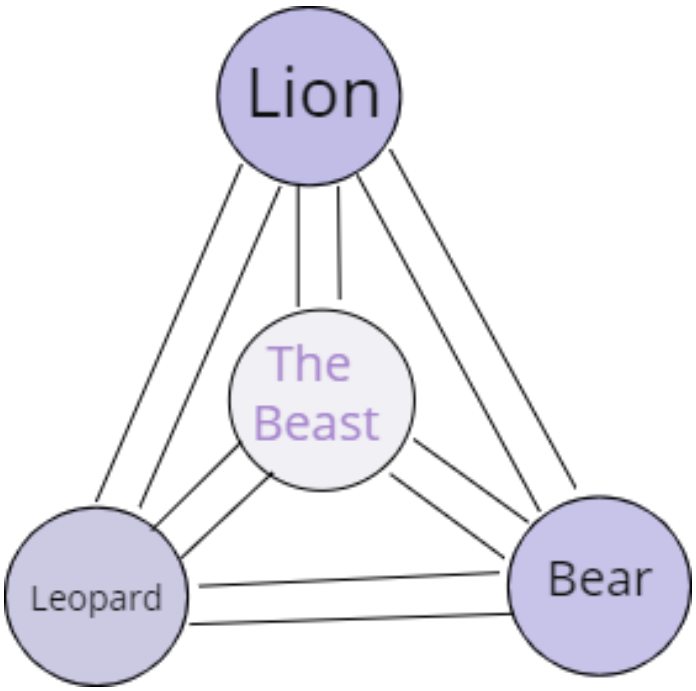
The Apostle John spoke against the wrong explanations of Christ and God using very strong language.

John attacked three heretical ideas.

Unitarianism – "Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God."[409]

Modalism – "He is antichrist who denies the Father and the Son. Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also."[410]

And finally, the Trinity – "the Image of the Beast."




John described the beast in Revelation 13:2, as the combination of three ferocious animals: a lion, a leopard, and a bear, which caused as "many as would not worship the image to be killed" (Revelation 13:15). This couldn't have been a better "image" of the Trinity, the "god" worshiped by the "Church" to whom Voltaire attributed the deaths of 50 million persons from 325 to 1707.[411]

[409] 1 John 4:2–3

[410] 1 John 2:22–23

[411] Voltaire, *Traite sur la Tolerance*, 1763, Chapter XVII

John said the Trinity would be a “man-made” image: “he deceives those on the earth to make an image to the beast.” This precisely described the “making” of the Trinity, by philosophers, from 325 to 381.

## 30.2 A Third Person is “born”

### 30.2.1 The Understanding of Genesis 1:2 in the time of Christ

The Hebrew word RUAH can be translated as wind, breath or spirit.

The Psalmist wrote, “You send out your RUAH and they are created and you renew the face of the earth.”[412] This described the RUAH of God in Genesis 1:2 and 8:1, that created and restored the face of the earth, which the Targum called a merciful wind or breath that blew over the waters.

In A.D. 30, the Jewish theologian Philo wrote,

> why, since he knew the name of the Spirit when he says, “And the spirit of God moved upon the face of the Waters,” he now speaks of breath, and not of the Spirit.”[413]

God was always identified in the Old Testament as the Spirit of Yihvah. This is what Philo meant by “the name of the Spirit.”

Philo identified the correct meaning of the word "RUAH" in Genesis 1:2 as "breath." This was "the breath of the spirit of life" described in Genesis 7:22, that proceeded from the Father in the beginning of creation. There is actually no reason why we could not translate Genesis 7:22, as "the spirit of the breath of life." The "spirit of God" in Genesis 1:2 was the "breath of life." This is the spirit of God that is in all creatures, which Paul describes in Ephesians 4:6, "one God and Father of all who is over all and through all and in ALL." It is the same spirit of God described in Genesis 6:3, “My spirit will not strive with man forever.” This spirit of God is not the "holy spirit" that sanctifies the Body of Christ. It is not the spirit that was poured out on the day of Pentecost.

[412] Psalm 104:30

[413] Allegorical Interpretation, XIII (33)

### 30.2.2 Elihu Equated the spirit of God to the breath of God

In the Book of Job, Elihu equated the spirit of God to the breath of God.

First, in Job 32:8,

> But there is a spirit in a man,
> and the breath of the Almighty gives him understanding.

Here, the Targumist recognized that "breath" meant the Spirit who was "the Word."

And he translated Job 32:8 as,

> It is the Spirit of Prophecy in a human being,
> and the Word of the Almighty which makes them understand.

Elihu equated the spirit and breath of God again in Job 33:4, and Job 34:14-15, where he described the RUAH of God in Genesis 1:2,

> If He should gather to Himself His spirit,
> and His breath,
> all flesh would perish together.

### 30.2.3 Psalm 33:6 explained the Ruah of God in Genesis 1:2

The most famous verse that explains the RUAH of God in Genesis 1:2, is Psalm 33:6,

> By the Word of Yihvah the heavens were made
> and the host of them by the RUAH of His mouth

The Psalmist described creation by the speaking of the Word, and by the RUAH, the breath or spirit that proceeded from God's mouth.

The true understanding of the spirit of God in Genesis 1:2 was explained by the Psalms, and by the Book of Job. But others would have different ideas. The Zohar said the spirit of God in Genesis 1:2 was the holy spirit on the Messiah. And Justin Martyr would use the writings of Plato to conclude that this was the holy spirit poured out on the Day of Pentecost, a third person, who was born on the waters in the first Chapter of Genesis.

### 30.2.4 The Zohar said that all creatures had the Holy Spirit

Isaiah used feminine pronouns to describe the holy spirit, the spirit of Yihvah on the Messiah, who became the first of many Sons of God.

The Jews wanted to destroy this message of the kingdom of heaven, which Paul told us, would drive them to jealousy.[414] The Zohar, attributed to Rabbi Simeon ben Jochai, in the Second Century, said that all creatures had the holy spirit, which they said was the spirit that first appeared in Genesis 1:2.

> "The spirit of God is the holy spirit, who proceeds from the living God, and this (spirit) moved upon the face of the water (Gen 1:2)."[415]
>
> "It is the Spirit of the Messiah, as it is said, Yea, it is the holy spirit, who is the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord (Isaiah 11:2)."[416]

Within a short time, the Jews could not understand the difference between the spirit of God and the Word who spoke for the invisible God.

### 30.2.5 Justin Martyr said the Prophetic Spirit was Born on the Waters in Genesis 1:2

The suggestion that the promised holy spirit was the spirit in Genesis 1:2 was seen by the Gentiles as a proof that the Pentecostal holy spirit was not just the anointing on the Sons of God. They began to believe that the spirit of God in Genesis 1:2 was actually another person, who had come into being, by the speaking of the Word. Many Gentiles already believed that Jesus identified three "persons," when He instructed His disciples to baptize, "in the name of the Father, and the Son, and holy spirit" (Matthew 28:19).

In 150, Justin Martyr relied on the writings of Plato to prove that the "spirit of prophecy" was "born on the waters" in Genesis 1:2. He said that all the good angels, including "the Spirit of Prophecy," should be worshiped. Justin's defense was addressed to the Roman Emperor.

---

[414] Romans 10:19

[415] Zohar, Gen., p. 16, Amsterdam Edition

[416] Tikkune Zohar, p. 109, versa, Amsterdam Edition

> "both Him, and the Son who came forth from Him and taught us these things, and the host of the other good angels who follow and are made like to Him, and the prophetic Spirit, we worship and adore...
>
> we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove...
>
> Which things Plato reading, and not accurately understanding, and not apprehending that it was the figure of the cross, but taking it to be a placing crosswise, he said that the power next to the first God was placed crosswise in the universe. And as to his speaking of a third, he did this because he read, as we said above, that which was spoken by Moses, that the Spirit of God moved over the waters. For he gives the second place to the Logos which is with God, who he said was placed crosswise in the universe; and the third place to the Spirit who was said to be borne upon the water, saying, And the third around the third."[417]

Justin's idea that the spirit of prophecy was one of the Spirits who came into being in Genesis 1 was explained by Origen in 229, "We believe that...only the Father is unbegotten...all things were produced through the Word."

> "We believe, however, that there are three persons: the Father and the Son and the holy spirit; and we believe none to be unbegotten except the Father. We admit, as more pious and true, that all things were produced through the Word, and that the holy spirit is the most excellent and the first in order of all that was produced by the Father through Christ."[418]

From this, came the Latin expression "filioque," "from the Father and the Son," the phrase that divided the Churches of the East and West.

## 30.3 Tertullian Proposed a Trinity

In his tract "Against Praxeas," Tertullian attacked Modalism, saying:

[417] First Apology, Chapters 6, 13, and 60

[418] Commentaries on John 2:6

> "Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father."[419]

Tertullian explained a Trinity, to replace Modalism. The prophecy that Praxeas drove away, was the prophecy of the Montanists, who were likely the real inventors of the Trinity.

Tertullian was a great supporter of Montanism, which he called the New Prophecy movement.

He believed that the Bible was full of "heretical subtleties" and the Comforter was now explaining the whole mystery through the New Prophecy.[420]

Because of his association with Montanism, Tertullian was never made a Church Father, but he became the father of Latin Christianity.

## 30.4 The Meeting at Nicea

The opposing doctrine to the Trinity, in the fourth century, was "Arianism," named after Arius (A.D. 250–336), a presbyter in Alexandria. Arius recognized Christ was the only begotten God and firstborn of creation. He saw the Father as the one true God. He taught that Christ was subordinate to God.

The Trinitarian concept was based on Tertullian's theory of "one substance," in Latin, "homoousios." The debate waged by the "homoousios" supporters in 325 centered on semantics, as we can read in Athanasius: "De Decretis or Defence of the Nicene Definition." Athanasius and the "homoousis" supporters tried to defend their use of their non-biblical terminology by questioning how the Arians could also use "non-biblical" terminology, saying that "once He (Christ) was not" and that Christ came into being "at the will" of the Father.

Many are aware that Emperor Constantine forced the bishops of the "Universal Church" to choose one doctrine of God at the Council of Nicaea in 325. According to legend, "Saint" Nicholas (from whom we get Santa Claus) struck "an Arian," or Arius himself, on the jaw after Arius tried to persuade the bishops.[421] The bishops voted against Arius, and he was excommunicated.

It is difficult to know what Arius said, because all of his writings were ordered to be burned, through the edict of Constantine, and here we find the first capital punishments created by the Trinity doctrine:

---

[419] Against Praxeas, Chapter 1

[420] On the Resurrection of the flesh, Chapter 63

[421] G. Anrich, *Hagios Nikolaos: Der Heilige Nikolaos in der Griechischen Kirche*, 2 vols, 1913. Volume 1, p. 459

> In addition, if any writing composed by Arius should be found, it should be handed over to the flames, so that not only will the wickedness of his teaching be obliterated, but nothing will be left even to remind anyone of him. And I hereby make a public order, that if someone should be discovered to have hidden a writing composed by Arius, and not to have immediately brought it forward and destroyed it by fire, his penalty shall be death. As soon as he is discovered in this offense, he shall be submitted for capital punishment . . .[422]

To accommodate the Gentile's desire to worship Christ as God, the "one substance" or "one being" idea was made official in the year 325. Also, in the year 325, Sunday was renamed "the Lord's Day," being made the new Sabbath day, by the bishop of Rome, Pope Sylvester. The year 325 saw the initial adoption of the two great deceptions: the image of the beast, and the mark of the beast. Both were first proposed by Tertullian, the first theologian to write in Latin. The beast, whose number was 666, which Irenaeus calculated to Lateinos (the Latin), had officially destroyed the worship of the one true God, and changed "times and law"[423] through the moving of the Sabbath day, just as Daniel had prophesied.

## 30.5 The Nicene Creed

The Trinity doctrine, which the bishops agreed on in 381, required the development of many theological ideas. The Nicene Creed of 325 only embraced the idea that Christ was of one substance with the Father. On the surface, the Creed seemed accurate.

> We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, **God of God**], Light of Light, **very God of very God, begotten, not made, being of one substance with the Father**; By whom all things were made [both in heaven and on earth]; Who for us men, and for our salvation, came down and was incarnate and was made man; He suffered, and the third day he rose again, ascended into heaven; From thence he shall come to judge the quick and the dead. And in the Holy Ghost.
>
> [**But those who say: "There was a time when he was not;" and "He was not before he was made;" and "He was made out of nothing," or "He is of another substance" or "essence," or "The Son of God is created," or "changeable," or "alterable"— they are condemned by the holy catholic and apostolic Church.]**

[422] *The Ecclesiastical History*, by Socrates Scholasticus, Book 1, Chapter 9.

[423] Daniel 7:25

The second paragraph is a play on words to make us believe that Christ was not born of the Father.

The parts we have bolded below are the differences from the teachings of the Bible.

**Very God of very God** – We could possibly say Christ was "God" of very God, in the Old Testament, when he was ELOHIM, but He was not "very God." Christ only spoke the words of the Father and explained to the Pharisees that they were also ELOHIM. When Christ became a man, "(HE WILL BE) Yihvah Elohim" became "I AM" and was no longer "Yihvah ELOHIM"—the God of Israel.

**Begotten, not made** – In Chapter 27, we discussed why this is a meaningless distinction from God's standpoint. God made all of us in the womb, and He is "the Father of all." John called Christ a created being, when he called Him "the beginning of the creation of God."[424]

**Being of one substance with the Father** –This was Tertullian's ambiguous Latin expression (homoousios), which was eventually interpreted to mean "one being."

## 30.6 The Nicene–Constantinople Creed

Ten years after his excommunication, Arius attempted to revive his freedom and the freedom of the Arian believers, by submitting a **modified** version of the Nicene Creed to Constantine, which he and his followers agreed to. It **removed** the idea that Christ was of one substance with the Father. Constantine accepted it, reportedly without understanding it. After this, Arius returned to Alexandria, where a great disturbance broke out, for the people were greatly divided, some believing Arius, and others wanting to believe in the Creed. The Emperor sent for Arius, and Arius then agreed to accept the Creed, but then he died a horrible death from the terror of his conscience:

> A terror arising from the remorse of conscience seized Arius, and with the terror a violent relaxation of the bowels: he therefore enquired whether there was a convenient place near, and being directed to the back of Constantine's Forum, he hastened there. Soon after a faintness came over him, and together with the evacuations his bowels protruded, followed by a copious hemorrhage, and the descent of the smaller intestines: moreover portions of his spleen and liver were brought off in the effusion of blood, so that he almost immediately died.[425]

[424] Revelation 3:14

[425] *The Ecclesiastical History*, by Socrates Scholasticus, Book 1, Chapter 38.

The supporters of the Creed regarded Arius' death as proof that God opposed Arius.

Later in the fourth century, a teaching of the holy spirit was developed to allow the holy spirit to be accepted as the "third person of the Godhead." This doctrine claimed that the holy spirit was a "third" Yihvah in the Old Testament. The Trinity doctrine did not equate the Spirit in Numbers 11 with the Spirit of Christ who spoke the world into being, and spoke to the prophets as "the Word." We discussed this at length in Chapters 2 and 8. The Trinity doctrine, we now know, became the official doctrine of the Catholic Church in 381 through the Nicene–Constantinople Creed, which was a modification of the Nicene Creed of 325.

The Nicene–Constantinople Creed added only a few sentences to the original creed, and did not include the phrase "God from God" (but this was added to the Latin western version). The biggest change was this addition to the phrase "And in the Holy Ghost":

> And in **the Holy Ghost**, the Lord and Giver of life, who **proceedeth from the Father**, who with the Father and the Son together is **worshiped and glorified**, **who spake by the prophets**.

(The phrase "and the Son," Latin, "filioque," was later added to "who proceedeth from the Father" in the Western Latin version. This resulted in a significant dispute between the West and East.)

**The Holy Ghost –** There are two holy spirits in the Bible, the Spirit of Christ who was the firstborn of creation, and the spirit of truth, which is the spirit of God, poured out on the Day of Pentecost. The Trinity doctrine tried to say that they were the same, and that this was "a person." However, the Bible explains the Spirit of Christ as the person of Christ who was manifest in the flesh, and the spirit of truth as the spirit of God, not another person.

**Who spake by the prophets** – The Trinity doctrine asserted that the spirit of God in the Old Testament, was the spirit of truth poured out on the Day of Pentecost. The phrase **proceedeth from the Father** comes directly from Jesus' description of the spirit of truth in John 15:26.

**Worshiped and glorified** – The holy spirit poured out on the Day of Pentecost was the spirit of God, the spirit of the Father, not "another person" to be worshiped.

## 30.7 Prayers to Mary

In the same time, that philosophers worked on the Trinity doctrine, Mary, Jesus' mother was made "the God bearer" residing in heaven, to whom prayers were given.

Devotion and prayers to Mary began in the third century. This is known to us through the Sub Tuum Praesidium, which dates to 250:

Beneath your compassion,
We take refuge, O Mother of God:
do not despise our petitions in time of trouble:
but rescue us from dangers,
only pure, only blessed one.

Direct prayer to Mary can be found in a sermon of Gregory of Narzianzus[426] (A.D. 330–389), remembered as "the Trinitarian theologian."

The Chalcedonian Definition of 451, the Eastern variation of the Trinity, included the phrase: "(born) of Mary the Virgin Theotokos, (the 'God-Bearer')."

Devotion to Mary was already widespread even before 431, when the first council of Ephesus formally approved "devotion" to Mary as the "God-Bearer," Theotokos,[427] to complete the "divine family" in heaven.

The creation of the Trinity doctrine was only part of a larger effort that made the Christian religion much more similar to the pagan understanding of gods. It included the pagan concepts of a god family, a multi-headed god, and gods who became incarnated as men.

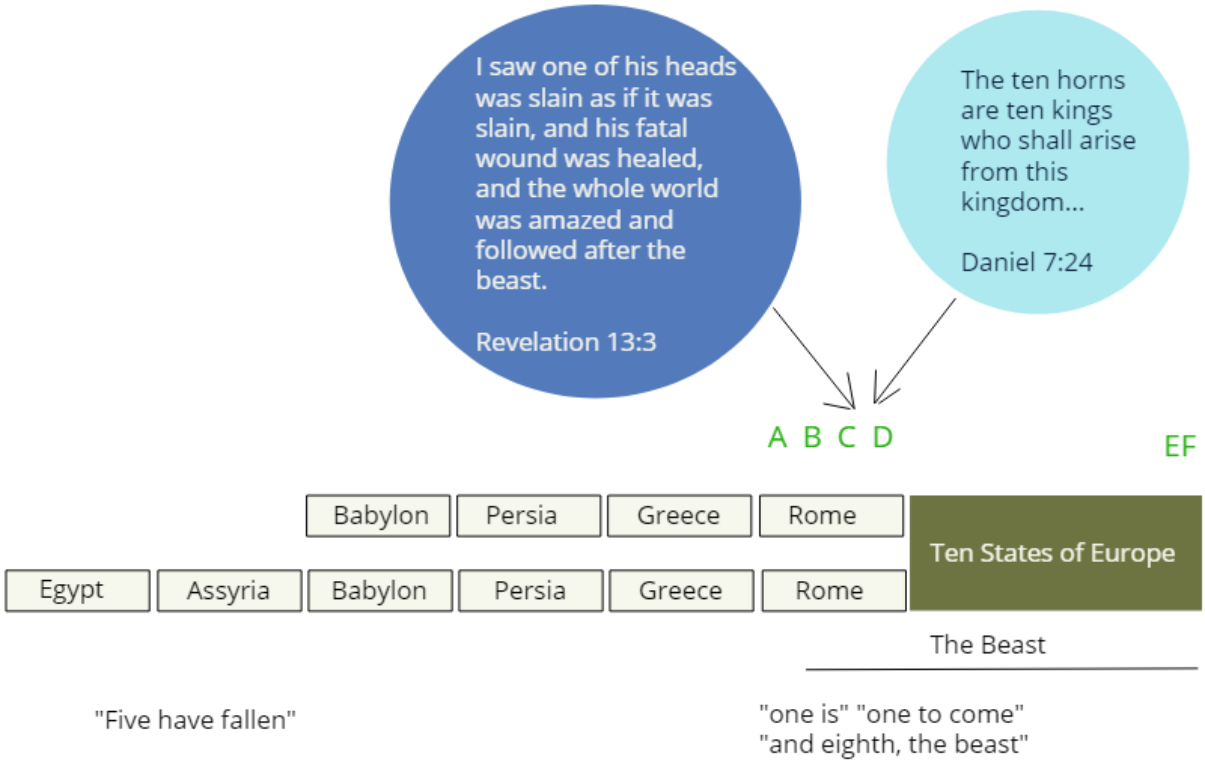
## 30.8 Understanding John's Beast

In Revelation 13:1, John described the beast as having seven heads and ten horns. Rome, the Red Dragon (Revelation 12:3; Daniel 7:19), was the sixth great kingdom that was against the saints. The ten horns, being the seventh kingdom (Revelation 17:12), were the ten European states that came out of Rome (Daniel 7:24). On the ten horns were ten diadems (Revelation 13:1), meaning that the ten states of Europe gave their power to the beast, as described in Revelation 17:12–13.

[426] PG 35, 1181; Murphy, "*Origin and Nature of Marian Cult*," Mariology, Vol. III, p. 6.

[427] Source: Wikipedia "Mariology"

The Beast of Seven Heads and Ten Horns




A – A.D. 31, Revelation 12:3–4, the attack of the Red Dragon on the Male Child. The beast of seven heads and ten horns. The power is on the seven heads, where the seven diadems are.

B – A.D. 193, Revelation 12:14, the Woman flew in the wilderness for 42 months

C – A.D. 303, Revelation 12:15, the Great Persecution, the Serpent spewed at the Woman

D – A.D. 381, Revelation 13:1–18

The beast has had one of its heads crushed, the Roman Empire, and the power has shifted to the ten horns, the diadems are on the ten horns. For the next several hundred years, those who do not receive the mark of the beast, the violation of the Sabbath Day commandment, endure economic penalties from the Church/State relationship formed by the Pope and the European States. Opposition to the Trinity even causes men to be killed.

E – 1471, Daniel 12:7: “He raised His right hand and swore that it would be for time, times and half a time.” The first Protestant Church breaks free from the Papacy after exactly three and a half years, 1278 days, or years.

F – 1516, Daniel 12:12: “Blessed is he who waits and comes to 1335 days.” Martin Luther.

John prophesied the timing of the creation of the Trinity, which he related to the fall of the Roman Empire: "I saw one of its (the beasts) heads as if it had been slain" (Revelation 13:3), "telling those on the earth to make an image to the beast who had the wound of the sword . . ." (Revelation 13:14). The wound of the sword to the beast of seven heads was the Gothic War of 376 to 382, which historians cite as the beginning of the fall of the Roman Empire. The Trinity doctrine was proclaimed for all Christians in 381.

The beast caused "all men" rich and poor to receive a mark on their right hand and forehead. This goes back to Exodus 13:9, where God said, "it shall be a sign to you on your hand, and as a reminder on your forehead, that the Law of the Lord shall be in your mouth." Moses told the Israelites to write the Ten Commandments of God on their hand or forehead, in Deuteronomy 6. But the beast "would intend to change time and law" as mentioned in Daniel 7:25.

The meaning of the "image of the beast" and the "mark of the beast" was dramatically illustrated for us in Daniel 3 and 6. In Chapter 3, Daniel told us that the King of Babylon, the beast in Chapter 4, made an image for everyone to worship or they would be killed. In the beginning of Chapter 6, we read that the Satraps of Babylon looked for a way to accuse Daniel of breaking the Law of his God. Then, we found that Daniel had to go into the Lion's den because he broke the Law that "could not be changed." Even the King of Babylon (the beast) did not have the power to change the Law.

John said, "no one will be able to buy or sell except the one who has the mark." In other words, "no one can do business (on the Sabbath Day) unless they have the mark (of the Latin man, in breaking God's commandment)." The same kind of double negative riddle is found at Revelation 9:4, "they were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of the living God on their foreheads."

Beginning in the fifth century, those who disobeyed the Church, resting on Saturday rather than Sunday, suffered fines for conducting business and even imprisonment. Those who would not worship the three-person god were even killed, referring to the thousands and thousands of Christians and Muslims and Jews who died because they opposed the triune god.

## 30.9 Telling those who dwell on the earth to make an image to the beast moved

"He deceives those who dwell on the earth . . . telling those who dwell on the earth to make an image to the beast."[428]

[428] Revelation 13:14

All the wrong ideas of the Gentiles led them to build a different theological model. The Trinity doctrine required all kinds of human imagination, and the development of every kind of argument to make Christ equal to the Father.

Perhaps the most horrifying truth about the Trinity is simply that it is a "man-made" image of God, an image created by men that they should worship it, an image that is no different than the idol of the golden calf made by the Israelites.

The "theologians" who formed the Trinity doctrine were actually "philosophers" who applied their skills as philosophers to build an image of God.

In the minds of Tertullian and Athananius, it was impossible to find the truth of God in the Bible. They thought the writings of the Bible only confused people. And, of course, Tertullian even went so far as to say that the Bible was full of "heretical subtleties." In Tertullian's thinking, a new explanation was necessary to explain the truth. It was this new explanation, the "homoosios" explanation, that the Gentiles believed could properly enable them to worship Christ and God.

The main philosopher was Gregory of Narzianzus, known as "the Trinitarian Theologian."

Gregory said, "When I think of any of the three, I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me."[429]

When we listen to many philosophers, the greater part of what they are saying also escapes us. Their words seem clever, and we presume they possess greater understanding, and it is only our lack of intelligence that prevents us from understanding the truth. We may accept their arguments through our "humility," without even understanding what they are talking about. There are many "theologians" who communicate this way today.

Paul wrote: "Beware lest anyone cheat you through philosophy . . . and not according to Christ."[430]

God does not communicate like "philosophers" or "theologians," He communicates in a way that everyone can understand.

The truth of God is profound, but also simple enough for a child to understand. For example, we saw the way that God communicated the meaning of ELOHIM to Moses in Exodus Chapter 7.

In the Bible, you will only find the truth, not philosophy. You will find the things written for a spiritual man, as Paul wrote:

---

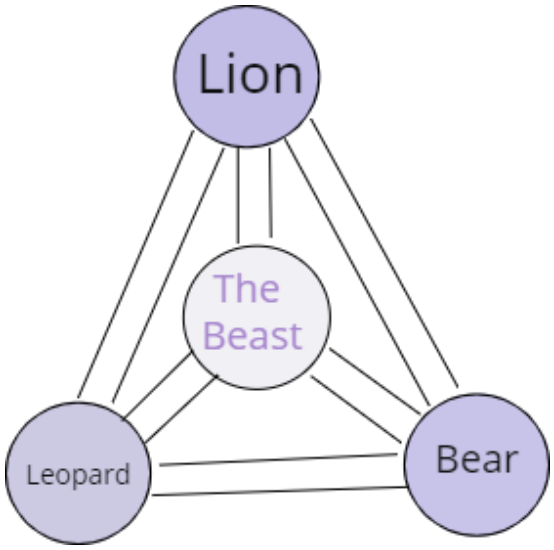
[429] Gregory of Nazianzus, Oration 40, On Holy Baptism, preached at Constantinople Jan. 6, 381

[430] Colossians 2:8

> These things we also speak, not in words which man's wisdom teaches but which the holy spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.[431]

## 30.10 And cause as many as would not worship the image of the beast to be killed

"Anyone who attempts to construe a personal view of God which conflicts with church dogma must be burned without pity"[432] (Pope Innocent III).




In Revelation 13:2, John described the beast as the combination of a lion, a leopard, and a bear. In Hosea's prophecy of the harlotries of Ephraim, Hosea prophesied that God would become to Ephraim as "a lion, a leopard, and a bear." Ephraim was symbolic of the harlotry of the Church.

> And you shall not know no God but Me . . .
> So I will be to them like a lion,
> Like a leopard by the road I will lurk,
> I will meet them like a bear deprived of her cubs.
>
> Hosea 13:4, 7–8

In Revelation, John wrote:

> And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the

[431] 1 Corinthians 2:13–14

[432] Source: Papal Bull, 1198

beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

Revelation 13:14–15

### 30.10.1 The Capital Punishment order of Constantine

The Trinity doctrine of 381 was the only doctrine established through the sword. It began with Constantine's order of capital punishment for anyone who tried to protect the writings of Arius.

U.S. President Thomas Jefferson wrote, "it (the Trinity) had its birth in the death of thousands and thousands of martyrs."[433] Certainly Arius himself might be included in the deaths of the Trinity.

But the deaths caused by the Trinity continued. The first attack of the Trinity was against the Arian believing states of Europe.

### 30.10.2 Attacks on the Arian states

Earnest Brehaut, in the introduction to his 1916 translation of Gregory of Tours *History of the Franks*, wrote:

> When Clovis said of the Goths in southern Gaul, "I take it hard that these Arians should hold a part of the Gauls; let us go with God's aid and conquer them and bring the land under our dominion" [note: see p. 45 (Book II:37)], he was not speaking in a hypocritical or arrogant manner but in real accordance with the religious sentiment of the time. What he meant was that the Goths, being heretics, were at once enemies of the true God and inferior to the orthodox Franks in their supernatural backing.

Clovis, in the sixth century, was considered the first King of France. He was one of many, as John prophesied, would believe that the Trinity "could speak," and would help him to conquer the Arian Gauls.

[433] Letter to James Smith, Dec. 8, 1822

### 30.10.3 The Arabs reject the Trinity

In the seventh Century, Muhammad, being deceived by Satan, appealed to the victims of the Arab world and harkened them back to their monotheistic religion, which goes back to Abraham (Quran 2:135). Within 100 years, Islam conquered Syria, Turkey, Egypt, and others that were previously Christianized. The Quran spoke against Christians (People of the Book) who had "gone astray . . . from the soundness of the Way" (Quran 5:77).

> People of the Book, go not beyond the bounds in your religion, and say not as to God but the truth. The Messiah, Jesus son of Mary, was only the Messenger of God, and His Word that He committed to Mary, and a Spirit from Him. So believe in God and His Messengers, and say not, "Three." Refrain; better is it for you. God is only One God. Glory be to Him – That He should have a son (an yakuna lahu waladun)! To Him belongs all that is in the heavens and in the earth; God suffices for a guardian.
>
> Arberry Quran 4:171

(But the Quran refused to recognize that Christ was made our Lord, after He endured the cross. In fact, Islam denies that Christ was even crucified, although they believe Christ will return as the judge on the final day [Quran 43:61, Sahih Bukhari 4:55:657]! This deception of Satan prevents the Islamic people from receiving the love of God and His salvation.)

### 30.10.4 The Crusades

The killings, caused by the three-person god, carried on into the Crusades from 1096 to 1487, when Trinitarian Christians attempted to regain the Holy Land from Muslim forces, believing that the three-person god would aid their efforts.

The Quran preached: "Fight them, till there is no persecution and the religion is God's; then if they give over, there shall be no enmity save for evildoers (Arberry Quran 2:193).

In Daniel 11:38–39, we find the prophecy of this battle between the Beast and Muhammad. Daniel and Paul described the Beast as the one "who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God."[434] Daniel told us that the Beast would act against the strongest of fortresses, with the help of

[434] Daniel 11:36, and 2 Thessalonians 2:4

a god that his fathers (the Apostles) did not know (Daniel 11:38–39). The Islamic fortresses that the Beast came up against are now a matter of history:

> The armies of the First Crusade on their way to Jerusalem between 1096 and 1099 encountered the most advanced fortifications of the time: Constantinople (now Istanbul), Nicaea (now Iznik), Kaisariyya (now Kayseri), Mar'ash (now Kahraman Maraş), Tarsus, 'Ayn Zarbā (now Anavarza), Rāwandān (now Ravanda Kalesi), Tall Bāshir (now Tilbaşar Kalesi), Edessa (now Şanlı Urfa), Antioch, Ma'arrat al-Nu'mān, Ṭarṭūs, 'Arqā, Tripoli, Tyre, Acre, and finally Jerusalem. All of them were surrounded by double, if not triple walls, protected by ample moats. Their gates were commonly entered through indirect access ways.[435]

### 30.10.5 Burning at the Stake in the Reformation

The killing caused by the three-person god continued into the Reformation. Opposition to the Trinity doctrine was still considered a great heresy, which was punishable by death. Even the Protestant John Calvin rallied for the execution of Michael Servetus, the Spanish theologian, because he opposed the Trinity doctrine. Michael Servetus was burned alive on his own books.

The famous eighteenth-century French writer Voltaire estimated 50 million deaths were caused by theology, from 325 to 1707: "depuis environ quatorze cents ans, la theologie a procure le massacre de plus de cinquante millions d'hommes."[436]

[435] crusader-castles.com

[436] Voltaire, *Traite sur la Tolerance*, 1763, Chapter XVII

# 31 The LORD's Day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In that Day, the LORD shall be King over all the earth,
and it shall be the LORD one, and His name one.[437]

In the LORD's day, at the "last trumpet," God shall become king over all the earth. This is vividly described in Revelation 11:15: "Then the seventh angel sounded . . . The kingdoms of the world have become the kingdoms of our LORD and His Christ."

## 31.1 The meaning of "the LORD's Day"

When we enter this day, God will become the LORD again. He will be "the King over all the earth," as prophesied by Zechariah.

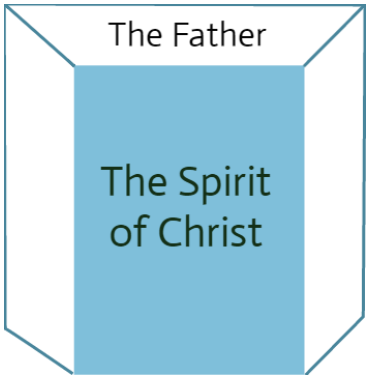
The Spirit of Christ, and the invisible God, will again speak as one, just as they did in the Old Testament. Paul wrote, "when all things have been submitted to Christ then Christ shall submit to God, that God may be all in all."[438]

**God will be the LORD Again**

**I am the First and the Last**

[437] Zechariah 14:9

[438] 1 Corinthians 15:28




**The first Chapter of Revelation is filled with the imagery of the LORD's Day.**

Beginning in verse 7, we see Jesus appearing on the clouds:

> Behold, He is coming with clouds, and every eye will see Him,
> even they who pierced Him. And all the tribes of the earth will
> mourn because of Him. Even so, Amen.

Christ used these words to describe His return in Matthew 24:30–31.

> Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

The appearance of the Son of Man on the clouds is also found in Daniel 7:13-14, where we see Him coming on the clouds, to give a kingdom to God.

But when we read Daniel 7:13–14, it is a bit ambiguous as to who is receiving the Kingdom; is it Christ or God?

> I kept looking in the night visions,
> And behold, with the clouds of heaven
> One like a **Son of Man** was coming,
> And He came up to the **Ancient of Days**
> And was presented before Him.
>
> **And to Him** was given dominion,
> Glory and a kingdom,
> That all the peoples, nations and men of every language
> Might serve Him.

His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.

Who is "Him" in verse 14?

Of course, we know that the everlasting kingdom is the kingdom of God. God's "dominion is an everlasting dominion."

In Daniel 7:27, this vision was explained by the Angel. He told us again that God's kingdom will be an everlasting kingdom. And he explained that when the kingdom is given over to God, the saints will no longer be ruled by men.

> Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; **His kingdom** will be an everlasting kingdom, and all the dominions will serve and obey Him.

The meaning of Daniel 7:13-14, and Daniel 7:27 was summarized by the Apostle Paul in 1 Corinthians 15:24: "then comes the end, when He hands over the kingdom to God the Father, when He has abolished all rule and all authority and power."

The scene, in Revelation 1, intensifies when John hears the voice of the Almighty in verse 8:

"I am the Alpha and the Omega,
the Beginning and the end,"
says the LORD God.

This is the first time we have heard the voice of God since Jesus' resurrection, and most significantly **it is the first time that God was called the LORD**, since Jesus resurrected.

We are now in the LORD's Day, as John tells us in verse 10: "I was in ἐν spirit in ἐν the Lord's Day, and I heard behind me a loud voice, as of a trumpet."

The voice as a trumpet also tells us we are in the Lord's Day when Jesus will return. Jesus said, "the hour is coming in which all who are in the graves will hear His voice."[439] 1 Thessalonians 4:16 reads, "For the Lord Himself will descend from heaven with a shout, with the voice the Archangel and with the trumpet of God."

[439] John 5:28

We actually hear the voice of the Archangel, as "a loud voice," three times in the Book of Revelation. We hear "a loud voice" when we return to the LORD's Day, in Revelation 16:17 and 21:3. This loud voice of the Archangel, from the throne, is of course the Spirit of Christ, who appears on the throne as the image of the invisible God, and the Word, the speaker for the invisible God.

In Revelation 1:12–18, John turns to see the Spirit of Christ, who is manifest as the Word, the Archangel, the Son of Man, the Image of the invisible God (the Ancient of Days), and the Body of Christ, the Redeemed Sanctified Church, being the five main roles that the Spirit of Christ plays in the Bible, and all of the symbols of the LORD's Day.

The LORD's Day is really the theme of the Book of Revelation. It begins in the LORD's Day and ends in the LORD's day, and several times during the course of the Book it jumps back into the LORD's day, as if to remind the saints of their final hope and destiny.

## 31.2 Are you sure the LORD's Day is not a Sunday?

The English language itself and English translations have created a lot of confusion.

In Greek, one is in a day, and not on a day. John was not on a particular weekday; he was "in the Lord's Day."

"I was in ἐν spirit in ἐν the Lord's Day,
and I heard behind me a loud voice, as of a trumpet."

The early Church understood John's meaning, which is clear from the *Epistle of Barnabas*. In fact, the *Epistle of Barnabas* made an eschatological comparison of the LORD's Day, or Day of the Lord, to the Sabbath Day.

## 31.3 Why did John use the expression "the LORD's Day" and not "Day of the Lord"?

### 31.3.1 The Day of the Lord

In the New Testament, the expression "Day of the Lord" always referred to the Day of Christ. Christ will be our Lord until He returns. But on the Day He returns, God will become our Lord. So the Apostle John never called Christ the Lord, in the LORD's Day, or thereafter. We can see this first in Revelation 1:8. In the Appendix, we detail all of the uses

of the expression Lord by John in the Book of Revelation, and all the uses of this phrase throughout the New Testament.

Below are all the uses of "Day of the Lord" by the Apostles. Other than quotations of the Old Testament, which speak of the LORD God, you can see that "Day of Lord," in the New Testament, always refers to the Day of Christ.

| | |
|---|---|
| 1 Corinthians 1:8; 5:5; 2 Corinthians 1:14 | "Keep you blameless in the Day of our Lord Jesus Christ; that his spirit may be saved in the Day of the Lord Jesus (when we resurrect); that we can boast about you in the day of the Lord Jesus Christ" |
| Philippians 1:6; 10; 2:16 | "He who began a good work will complete it until the day of Christ Jesus; blameless until the day of Christ; that I may boast in the day of Christ" |
| 1 Thessalonians 5:2, 4<br>2 Thessalonians 2:2 | "The Day of the Lord will come as a thief" (referencing coming of Christ as "a thief") |
| 2 Peter 3:10 | The Day of the Lord will come as a thief |

### 31.3.2 The LORD's Day

John wanted to emphasize the Day of the LORD God, which Peter called "the day of God."[440] John used the expression "Lord's Day" so that it would not be confused with "the Day of Christ."

Joel called this the "great and notable Day" or "great and fearful Day." Peter quoted Joel in Acts 2:20. Of course, he had to use Lord for God, in this case, as God was the LORD in the Old Testament.

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

The LORD's Day was called "the Great Day" by Jude (v. 6), and refers to "the Day" when the fire comes down.

[440] 2 Peter 3:12

John used the adjective "LORD's" to emphasize **the Great Day** of God. The Day when He receives the Kingdom from Christ.

## 31.4 And it shall be the LORD one and His name one

The oneness of Christ and God in the LORD's Day is demonstrated through several passages in Revelation. This oneness is as it was in the Old Testament, when God was the Lord.

We can really understand the meaning of "it shall be the LORD one and His Name one" in the last Chapter of Revelation. The Spirit of Christ, speaking for God, as the Word, actually called Himself Jesus!

Let us see the fulfillment of Zechariah's prophecy in the LORD's Day.

### 31.4.1 Revelation 1:17-18 and 2:8

In Revelation 1:17-18 and 2:8, the Spirit of Christ spoke as God, and as the risen man Christ Jesus.

Here, we really gain the understanding that God and Christ have become one, again:

"Do not be afraid. I am the First and the Last. I am the Living One;
I was dead, and now look, I am alive for ever and ever!"

"Thus says, the First and the Last,
He who was dead, and came to life . . . "

In Chapters 10, and 13 we discussed the meaning of "I am the First and Last" in Isaiah, and the meaning of "ECHAD" in the Old Testament.

### 31.4.2 Revelation 22:12–13 and 16

In Revelation 22:6, the Spirit of Christ, the Angel, told us that **"God sent His Angel"** to John.

In verses 12 to 13, the Spirit of Christ, the Angel, spoke as the returning Son of Man[441] and as God:

"Look, I am coming soon! My reward is with me,
and I will give to each person according to what they have done.
I am the Alpha and the Omega, the First and the Last (besides Me there is no God),
the Beginning and the End."[442]

Then, in verse 16, the Angel spoke as God again, and said, "**I, Jesus**, have sent My Angel to testify to you these things for the churches . . ."

As Zechariah told us,"in that Day, it shall be the LORD one, **and His name one."**

In the next Chapter, we will prove that the Angel who guided John throughout the Book of Revelation was the Angel of God, the Spirit of Christ, and "the Word" whom we met in the Old Testament.

[441] Luke 18:8; Matthew 25:31

[442] Revelation 22:13

# 32 The Angel of Revelation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## 32.1 The Angel of God Guides John through Revelation

In the first verse of Revelation, John told us that he was led by the Angel of God to write the Book of Revelation: "The Revelation of Jesus Christ, which God gave Him to show His servants, and . . . (God) signified by His Angel τοῦ ἀγγέλου αὐτοῦ."

There is a long separation of the subject (God) and object (Angel) in Revelation 1:1, but this phrase is repeated very clearly in Revelation 22:6:

> Then he said to me, "These words are faithful and true." And the Lord God of the holy prophets sent His Angel τὸν ἄγγελον αὐτοῦ to show His servants the things which must shortly take place.

What confuses most people is the different visual appearances of the Messenger who guides John throughout this Book. And, of course, John himself never identifies the Angel. John, beginning in verse 11, was told to "write down what you see." John never interprets what he sees. This is left to the reader. That is the mystery of the Book of Revelation.

We must remember that the Messenger of God, as in the Old Testament, was only a "manifestation" of the Spirit of Christ. He only appears as a Messenger for our benefit. He has no real physical appearance. He can appear in whatever form he likes. This is quite obvious in the

first appearance of the Messenger, described in Revelation 1:12–16. The Angel appears as the Son of Man, and the Archangel, and the Ancient of Days, and the Body of Christ, all at the same time!

Were the different-looking Angels who guided John, throughout the Book of Revelation, manifestations of the Spirit of Christ as the Angel of God? We should expect they are, because **we were told three times**, that this was the case.

John was guided by the Angel of Yihvah; He just appeared in many different forms. The different appearances of the Angel is very useful to break the Book of Revelation into its components, as we will see.

The puzzle of these Angels and which one is the Angel of Yihvah, is very similar to the Book of Zechariah. In Zechariah, "the Angel who talked with me" is always the Angel of Yihvah. In Revelation, the Angel who talks to John is also always the Angel of Yihvah.

Each of the manifestations of the Spirit of Christ brings us one or more “revelations about God.” That is one reason why the Book of Revelation is called “the Revelation of God.”

| | | The Angel’s Guidance |
|---|---|---|
| Part 1 | Revelation 1–3<br>John meets the Spirit of Christ in the LORD’s Day, who gives him instructions to the Seven Churches. | “What you see, write in a book and send it to the seven churches: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”<br>Revelation 1:11 |
| Part 2 | Revelation 4–9<br>The same Angel beckoned John up to the New Heaven, where the Lamb opened the scroll to show him the future calamities to face mankind in Seven Seals and Seven trumpets. | “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.”<br>Revelation 4:1 |
| Part 3 | Revelation 10–16<br>A series of prophecies that explain the 42 months and take us from the death of Christ to the end of the world. | “And they said to me, ‘You must prophesy again about many peoples, nations, tongues, and kings.’”<br>Revelation 10:11 |

| | | |
|---|---|---|
| Part 4 | Revelation 17–20<br>The judgment of Babylon<br>• By the Kings (17–18)<br>• By the White Horse (19)<br>• By the Martyrs on thrones, Daniel 7:9, 26 (20) | "Then one of the seven angels who had the seven bowls came and talked with me, saying to me, 'Come, I will show you the judgment of the great harlot . . .'"<br>Revelation 17:1, 7<br>(Revelation 19:9 is explained in Chapter 33.) |
| Part 5 | Revelation 21–22<br>New Jerusalem | "Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, 'Come, I will show you the bride, the Lamb's wife.'"<br>Revelation 21:9 |

## 32.2 The identification of the three Angels as the Spirit of Christ

Through the Revelation story, there appears to be three different Angels that direct John.

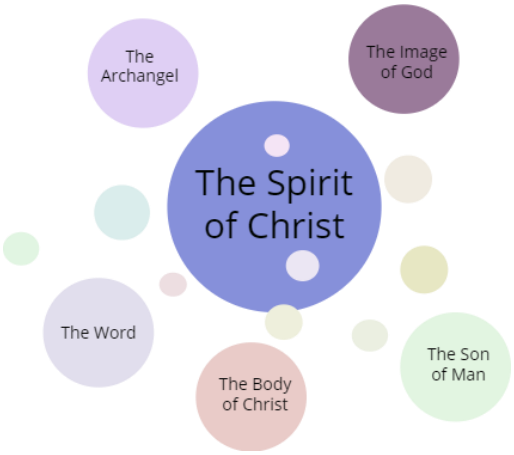
But with the clues John gives us, we find out that these Angels are always the Spirit of Christ.

### 32.2.1 The First Angel, Revelation 1–9

The first Messenger appeared to John in "the LORD's Day," in all the imagery of the Spirit of Christ of the LORD's Day.

The fact that we are meeting the Spirit of Christ in the first three Chapters of Revelation is emphasized by the repeated phrase, "let him hear what the Spirit says to the Churches." (Revelation 2:7, 11, 17, 29; 3:6, 13, 22).

#### 32.2.1.1 *The Spirit of Christ as the Word*




In Revelation 1:8, we suddenly hear the words of God, "'I am the Alpha and the Omega,' says the Lord God." Then we are brought to see Jesus, who appears as "the Ancient of Days" in verse 14 (cf. Daniel 7:9).

The Spirit of Christ speaks as God again, in verses 17-18, saying, "I am the First and the Last, and the living one, and I was dead…"

In Revelation 22:12-13, we also hear Jesus say, "I am coming quickly…I am the Alpha and Omega."

Does this mean that Jesus Christ is God?

The expression "First and the Last, besides Me there is no God" goes back to the identification of the Spirit of Christ as the Word in Isaiah 44:6. Jesus Christ is the Word, the speaker for the invisible God. Throughout the Book of Revelation, we will find that He speaks from four identities: as the Angel, as the Word, as the Body of Christ, and as the man Jesus Christ. His identity may even change within a sentence, just as it did in the Old Testament.

#### 32.2.1.2 *The Spirit of Christ as the Archangel*

The vision Daniel saw of the Archangel WHO IS LIKE GOD (Michael) in Daniel 10:5 and 6, compares exactly to Revelation 1:13–15. The Spirit of Christ speaks with the voice of the Archangel, the loud voice as a trumpet in Revelation 1:10. Just as Paul said, "the Lord Himself will descend with a shout, with the voice of the Archangel."[443]

As the Archangel, or ruler of the Angels, He holds the seven Angels of the seven churches in His right hand, in verse 20. The right hand represents one's power. The identification of the Spirit of Christ, the Angel of Yihvah as the Archangel, came to us in Zechariah 1:10, 3:9, and 4:10.

[443] 1 Thessalonians 4:16

#### *32.2.1.3 The Spirit of Christ as the Son of Man*

John said he saw "one like the Son of Man" (v. 13). This goes back to Daniel 7:13, where we saw "one like the Son of Man" coming to the Ancient of Days in the clouds.

#### *32.2.1.4 The Spirt of Christ as the Ancient of Days*

In the Old Testament, the Spirit of Christ was the image of the invisible God. John told us that His head and hair were "white like wool" (v. 14). This is the appearance of the Ancient of Days in Daniel 7:9. Again here, we really understand the concept of "manifest in the flesh," for Christ appears as both the Son of Man and the Ancient of Days, the appearances of the Spirit of Christ we first saw in Daniel, and now again in Revelation.

#### *32.2.1.5 The Spirit as the Redeemed Body of Christ, the Elect*

Then John told us, "His eyes were like fire. His feet like fine brass ... and His voice as the sound of many waters" (Revelation 1:14-15). This is the image of the end days redeemed Body of Christ, the elect, mentioned in Daniel 10, Ezekiel 43, and Revelation 19. This understanding of the Spirit of Christ as the Body of Christ (one Body and one Spirit) can be seen vividly also in the *Shepherd of Hermas* of 130: "the Spirit that spoke with you in the form of a Church."[444] It is clear that the Rider on the White Horse is the Spirit of Christ as "the Body of Christ" in Revelation 14:20. For we see the "Son of Man" in the clouds in verse 14.

Key Revelations:

1. The Spirit of Christ is WHO IS LIKE GOD (Michael) the Archangel.
2. The Spirit of Christ is able to appear as "the Son of Man," "the Image of the Invisible God," "the Angel," the "Body of Christ," and "the Word" at the same time.
3. The Spirit of Christ was the "image of the invisible God" as the Ancient of Days who appeared to Daniel.

[444] Similitude 9, Chapter 1

## 32.3 The Second Angel, Revelation 10–16

The second Angel, or messenger, was described in Revelation 10:1: "I saw still another mighty angel coming down from heaven, clothed with a cloud. And the rainbow was on his head, his face was like the sun, and his feet like pillars of fire."

All of these clues point to the identity of the Angel as the Spirit of Christ.

- "Mighty Angel" – The Archangel
- "Clothed with a cloud" and "feet like pillars of fire" describe the Angel of Yihvah who led the Israelites in a cloud by day, and fire by night, in Exodus 14:19.
- The New King James reads "a rainbow was over his head," but the original Greek says, "**the** rainbow was over His head," meaning "the" very rainbow we know of. This was "the rainbow" that appeared over the head of the image of God in Revelation 4:3 and Ezekiel 1:28. This rainbow only appears over the head of the image of God in the Bible. It is the reminder of His covenant with Noah. John's message here is that this Angel was "the image of the invisible God," the Spirit of Christ.
- "His face was like the sun." This is the exact description of the Spirit of Christ we saw in Revelation 1:16.

But there is one more interesting clue that tells us this Angel was WHO IS LIKE GOD, the Angel Daniel saw in his vision of Daniel 10:5, "a man dressed in linen."

In Revelation 10:5–6, we read:

> The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer.

In Daniel 12:7, we read:

> Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

The story of time, times and half a time is the story the Angel revealed in Revelation 11–13.

The final verse of Revelation 10 **is also revealing**. First John heard "a voice from heaven" and then the Angel spoke to him. In the last verse, we read that "**they**" spoke to him, saying, "You must prophesy again . . ."

**How is it that "they spoke to him?"** It seems that the Spirit of Christ was speaking as the Word from heaven and through the Angel at the same time.

Key Revelations:

1. The Spirit of Christ was the "man dressed in linen" in Daniel 10:5, the Angel WHO IS LIKE GOD, who appeared in Daniel's vision.
2. The Spirit of Christ was the "image of the invisible God" who appeared to John in Revelation 4 and 5 and to Ezekiel in Ezekiel 1.
3. The Spirit of Christ can appear as "the Lamb" and "the image of the invisible God" at the same time.

## 32.4 The Third Angel, Revelation 17–22

We'll need to assume that the Angel who showed John the "judgment of the Great Harlot" was the same Angel that showed him New Jerusalem. These were both described as "one of the seven angels who had the seven bowls of wrath (seven plagues)." In Revelation 1:1, 22:6, and 22:16, we are told that one Angel guided John throughout this story, so the assumption seems fair.

These seven Angels, with the seven plagues, all wore a "golden sash" (Revelation 15:6) as did the Angel of Yihvah in Revelation 1:13.

There is no real need to look for clues this time because this Angel will directly reveal Himself as Christ. But which of the seven Angels was it? In fact, they may all have been manifestations of the Spirit of Christ. But if we had to pick one, we would pick the seventh Angel with the seventh bowl.

In Revelation 16:17, the seventh Angel poured out His bowl on the air, and a **loud voice** came from the throne saying, "It is done." This "loud voice" is the voice of the Archangel, and the words "it is done" are the words of the invisible God in Revelation 21:6. We can assume that the expression "poured His bowl on the air" is only representational of the Angel's sounding of a loud voice.

It must be this seventh Angel, the last Angel, who appears to guide John in Revelation 21:9, after saying, "it is done," in verse 6.

The first evidence that this third Angel, "one of the Angels with the seven bowls of wrath," was the Angel of Yihvah, is found in Revelation 21:15, "the one who spoke to me had a golden measuring rod." This goes back to Ezekiel 40:3, the bronze man, who measured the temple. He was called Yihvah in Ezekiel 44:2 and 5; and also appeared in bronze in Daniel 10:6, as the Archangel "WHO IS LIKE GOD."

This third, and last Angel of the Book of Revelation, told us directly that He was the Christ.

He spoke the words of Christ in Revelation 22:6–9:

> Then he said to me, "These words are faithful and true. And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place. Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book."
>
> Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.
>
> Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

Hearing the Angel speak the words of Christ, John fell at His feet to worship Him.

John said, "I, John, saw and heard these things," to explain to us **why he worshiped this Angel**. Of course, John knows he should not worship Angels (Deuteronomy 4:4; Colossians 2:8). But this Angel spoke the words of Christ, and after hearing the Angel speak as Christ, John fell down to worship Him.

In reply, the Spirit of Christ told John that He was his fellow servant. This was the attitude of the Spirit of Christ from the beginning, "Ὃς Who emptied Himself taking on the form of a bond servant."[445] When He came into this world, He said, "I am among you as One who serves," and told us that He who wishes to be the greatest in the kingdom of heaven must be the servant of all.[446]

Then the Spirit of Christ told John that He was **his brother**. Of course, no Angel could say this.

The Spirit called Himself a prophet. (This should not surprise us. Targum Jonathan called the Angel of God "a prophet" in Judges 2:1,4; 5:23; 13:6, and 8; and I Samuel 2:27. Christ was first called a prophet by Moses, as recalled in the Book of Acts.)

---

[445] Philippians 2:7

[446] Luke 22:26–27

**Then,** the Spirit of Christ told John not to worship Him, **"worship God!"** (Revelation 22:9). When we have resurrected in the Lord's Day, we will no longer worship Christ, as He will no longer be our Lord. Rather, He will become as our brother. This was Christ's message in the final Chapter of Revelation.

After the Angel, the Spirit of Christ, warned John, He continued to speak as Christ. In verse 16, He said, "I am . . . the Bright and Morning Star."[447]

Some may believe these words of Christ were not spoken by the Angel, but in fact there is not a hint within this passage that the words in verses 12 and 16 are spoken by someone else. The Angel is speaking the words of Christ.

The expression, "Bright and Morning Star," means that He is the brightest of the Angels.

Satan was originally called "star of the morning"—meaning the brightest star. But he wanted to ascend as high as God, as we are told in Isaiah 14:13: "but you said in your heart, I will ascend to heaven, I will raise my throne above the stars (angels) of God."

Satan's desire to be raised above the angels was cut down by Christ.

Here, in the end of the story, the Spirit of Christ declares His victory over the Spirit of the Antichrist.

Key Revelation:

1. We worship Christ now, because He is our Lord. After the LORD's Day, Christ will submit to God that God may be all in all, and we will only worship God.

[447] Revelation 22:16

# 33 It is done

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In Chapter 21 of Revelation, we hear God speak the words "it is done!"

In other words, His salvation plan is complete: The plan that began in the beginning of creation.

When God's plan is complete:

- Christ shall submit to God, and we will no longer worship Him,
- we shall be like Him,
- we shall live forever, and
- The Father will be our God.

## 33.1 Christ will submit to God and we will no longer worship Him

Now when all things are made subject to Him,
then the Son Himself will also be subject to Him who put all things under Him,
that God may be all in all.[448]

Christ is only our Lord until the Lord's Day; in that Day He will submit to God, and we will be as "brothers."

[448] 1 Corinthians 15:28

It seems difficult to imagine that we will one day be as "brothers" with Christ. But, as we read in the last Chapter, this was the message of the Angel in Revelation 22:9: "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

The same message is also graphically illustrated for us in Revelation 19:10, where the Spirit of Christ told John not to worship Him, calling Himself John's brother.

"Then I fell at his feet to worship him. But he said to me, 'Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus. Worship God.'"

Revelation 19:1–10 is also after the LORD's Day and describes the marriage supper of the Lamb, the Day when Christ receives His Bride.

This passage is a bit difficult to understand, so let us go step by step:

### 33.1.1 The One on the Throne told John to "Write."

In Revelation 19 and 21, the Spirit of Christ directed John to "write" just as He did in Revelation 1:11. But there is no mention of an Angel in either of these passages, because, in both passages, the Spirit of Christ appears as "the image of the invisible God." These two passages are very similar:

In Revelation 19:9 we read: "**Write**: 'Blessed are those who are called to the marriage supper of the Lamb!' And He said to me, "These are the true sayings of God."

And in Revelation 21:5, we read, "Then He who sat on the throne said, 'Behold, I make all things new.' And He said, '**Write**, for these words are true and faithful.'"

In both cases, the speaker is the Spirit of Christ, who appears as "the image of the invisible God" sitting on the throne, asking John to "write," just as He did in Revelation 1:11.

In Revelation 19:9, it may be difficult to see that He was sitting on the throne. In Revelation 19:5, the speaker was described as "the voice from the throne." Verse 4 tells us, "the twenty-four elders and the four living creatures fell down and worshiped God who *sits on the throne."*

The expression "One (God) *who sits on the throne*" also appears in Rev 4:9–11, 5:13, and 7:10 and signifies that God is in control of all things. In Revelation 5:13, it is very clear that

the One on the throne is not Christ, "to Him who sits on the throne and to the Lamb." But the One who "appears" and "speaks" as God from the throne is the Spirit of Christ.

### 33.1.2 John fell down to worship the One from the Throne

When the One who spoke from the throne (in verse 5) spoke to John (in verse 9), John thought he should follow the actions of the twenty-four elders and the four living creatures (in verse 4) and bow down to worship Him.

In fact, what happens in verse 9? The Spirit of Christ changes His identify from the "image of the invisible God" to either the Angel or the Son of man. For when He speaks, He says, "these are the true saying of God." (This is not God speaking, but the Spirit of Christ.)

But this should not surprise us. In Revelation 1, the Spirit of Christ changed His identity from sentence to sentence! He first spoke as the Angel, saying, "write in a Book what you see" (verse 11). He then spoke for the invisible God, saying, "I am the first and the last (besides Me there is no God)" (verse 17). And finally, He spoke as the Son of Man, saying, "I was dead and behold I am alive" (verse 18).

If you have not yet understood the meaning of "manifest in the flesh" and not yet believed that the same Spirit appears in several manifestations, perhaps by now, you can believe it. The Spirit of Christ not only appears in many manifestations, **but also speaks from all of those manifestations**.

### 33.1.3 The Response of the Spirit of Christ

Did John think he was worshiping God, or Christ who he understood to be the image of the invisible God on the throne? We don't really know. But, the response of the Spirit of Christ must have been just as confusing: "Do not do that. I am your fellow servant, and of your brethren who **have the testimony of Jesus**. **Worship God!** For the testimony of Jesus is the spirit of prophecy."

We discussed why Christ called Himself a "fellow servant" in the last Chapter.

But why would Christ would say, "I am . . . of your brethren *who* ***have (hold) the testimony of Jesus***?"

The phrase *"who have* ***the testimony of Jesus***" comes from Revelation 12:17, which reads, "and the dragon went off to make war with **the rest of her offspring** who keep the commandments of God and ***have*** *(hold)* ***the testimony of Jesus***."

The same Greek words are used here:

ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· Revelation 19:10
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· Revelation 12:17

In Revelation 12, Christ became our brother. The Woman in Revelation 12 is the Kingdom of heaven. She is the "New Jerusalem" who is "clothed with the Sun and Moon," God and Christ (Rev 21:23), and surrounded by twelve stars, twelve Angels (Rev 21:12). **The first of her offspring** was Christ, "the Male Child." After the dragon saw that Christ had become "the Male Child," he "became enraged with the Woman" who gave birth to Him, and "went off to make war with **the rest of her offspring** who keep the commandments of God and have the testimony of Jesus."[449]

When we understand that Jesus Himself is the first of the Woman's offspring "who keep the commandments of God and have the testimony of Jesus," it makes sense that Jesus Himself is also "of the brethren who have the testimony of Jesus."

The meaning of "have (hold) the testimony of Jesus" is defined for us in the next sentence: "the testimony of Jesus is the spirit of prophecy." What is the spirit of prophecy? In the Targumim, the Aramaic translation of the Old Testament, the Spirit of Christ was called "the Word," and the spirit of God was called "the spirit of prophecy." Christ was the first to receive the spirit of God; He was the first to have "the testimony of Jesus."

## 33.2 The Conclusion: It is done!

In Revelation 21:6–7, we are beyond the judgment Day, when we hear God say:

**"It is done!**
I am the Alpha and the Omega,

[449] Revelation 12:17

the Beginning and the End.
I will give of the fountain of the water of life freely to him who thirsts.

"**He who overcomes will inherit these things,**
and I will be His God and **he will be My Son**."

There are three significant truths expressed here, about the conclusion of God's salvation plan.

### 33.2.1 We shall be like Him

God's plan, expressed in Genesis 1, was to make man in His image, through Christ: "**Let Us** make man in Our image."[450]

Because His plan is now fully accomplished, He said, "It is done!"

Paul wrote:

Now we see in a mirror, dimly,
but then face to face.
Now I know in part,
**but then I shall know**
just as I also am known.[451]

John promised that when we truly know Him, we shall be like Him:

**We know that when He is revealed,**
**we shall be like Him,**
for we shall see Him as He is.[452]

God is love.[453] His plan to make us perfect in love will be completed on that Great and Awesome Day,[454] when we see Christ face to face.

[450] Genesis 1:26

[451] 1 Corinthians 13:12

[452] 1 John 3:2

[453] 1 John 4:8

[454] Acts 2:20

### 33.2.2 God will give us freely the fountain of water of life

In the beginning of Revelation 22, we see the tree of life.

The water of life comes from the throne, and in the middle of this river is the tree of life.[455]

This water is of course the holy spirit that proceeds from God: "He will abide with you forever."[456] Jesus promised that we can drink of the holy spirit forever.

### 33.2.3 The Father will be our God

The debate regarding the identity of the one true God must end here. The Father tells us that He will be our God when we resurrect in Christ.

Christ, who was first as "God" to Israel, and then our "Lord," will be our brother, and fellow servant, for we shall be like Him, when we see Him.

[455] Revelation 22:1–2

[456] John 14:16

# 34 We know what we worship


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"Woman, believe Me, the hour is coming when you will neither on this mountain,
nor in Jerusalem, worship the Father. You worship what you do not know;
**we know what we worship**, for salvation is of the Jews."

John 4:21, 22

## 34.1 The meaning of: We know what we worship

"We know what we worship προσκυνοῦμεν, for salvation is of the Jews."

In John 4:22, Jesus pointed out the huge difference in the understanding of God held by the Jews and Gentiles.

Jerome, who was one of the greatest Trinitarian theologians of the fourth century, said, "The true profession of the mystery of the Trinity is to own that we do not comprehend it."[457]

[457] Jerome, *De mysterio Trinitatus recta confessio est ignoratio scientiae* — "Proem ad 1. xviii in Isai."

The prime philosopher of the Trinity concept was Gregory of Narzianzus, known as "the Trinitarian Theologian." He said, "When I think of any of the three I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me."[458]

The Gentiles created an explanation of God that was so illogical that they themselves could not even make sense of it. Why could they not understand God anymore? Because they lost the understanding of God, which was held by the Jews, the understanding of what they were worshiping.

The Gentiles fell into the belief that Jesus must also be God because the Bible records that the disciples worshiped Jesus.

Christ is our Lord now, and so we also "bow down" to Him. After Jesus endured the cross, God "highly exalted Him and gave Him the name which is above every name that at the name of Jesus every knee should bow."[459] Therefore, after Jesus was made our Lord, the disciples went to the mountain that Jesus had appointed, and "when they saw Him, they worshiped Him, but some doubted."[460] Jesus spoke to their doubts in the next verse, saying, "all authority has been given to Me in heaven and earth."

The word used for "worship" or "bow down"' in this passage of Matthew 28 is the same word that Jesus used in John's gospel. This word appears in several places, where people "bowed down" to, or "worshiped" Jesus, for example, Matthew 2:2, 2:8, 2:11, 8:2, 9:18, 14:33, 15:25,18:26, 20:20, and 28:9. Christ was already the Lord and God of Israel, whom Moses, Gideon, David, and Isaiah called "Adonai,"(Exodus 4:10; Judges 6:13; Psalms 110:1; Matthew 22:44; Isaiah 6:1).

The Greek word προσκυνέω describes our worship of both Christ and God. But "we know what we worship." The Father is the one true God.

Justin Martyr, in 150, understood that the Father was the one true God.

But the Gentiles lost the understanding that Justin Martyr had. The Trinitarian believers reportedly[461] accused Arius of polytheism, and said that since he was worshiping Jesus, he was worshiping two Gods. The Trinitarians believed that the only way to solve this problem was to

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[458] Gregory of Nazianzus, Oration 40, *On Holy Baptism*, preached at Constantinople Jan. 6, 381

[459] Philippians 2: 9, 10

[460] Matthew 28:17

[461] *Encyclopedia Britannica* and many other sources say that Arian was accused of polytheism by the supporters of the Trinity, because he said it was acceptable to worship, or "bow down," to Christ, which in their minds made Christ into a God, and therefore Arian believed in two Gods. See *Encyclopedia Britannica*: Arianism.

make Christ and the Father two persons in one God. But the real problem, as Jesus explained, was simply that they did understand who He was, and who the Father was, and what they worshiped.

## 34.2 The Confusion of Pagan Religion and Philosophy

The Samaritan woman of five husbands, whom Jesus spoke with at the well, may figuratively represent the Great Harlot of Revelation, and the corruption of the understanding of Christ and God that occurred in the fourth century.

How did believers in the fourth century exchange the worship of the Father, for the worship of a three-person God?

The substitution of Roman and Greek religious concepts and a lack of understanding of the Jewish language were largely responsible for the creation of a false god, so vividly described by U.S. President Thomas Jefferson as "the hocus-pocus phantasm of a god like another Cerberus, with one body and three heads."[462]

Jefferson's great way with words really describes the abhorrent fantasy of the three-in-one god, created by philosophers in the fourth century.

We can list at least seven main failures in the understanding of the fourth century Gentile Church, which led them "to make an image to the beast":

### 34.2.1 God is Spirit

The fourth-century Church wanted gods that could be visualized, like their Roman gods. The idea of an "invisible God" was too difficult for the pagans in the Roman Empire to understand.

### 34.2.2 The Spirit of Christ is a Spirit

Even more difficult was the idea that Christ was the Spirit of the Old Testament, who was manifest as the image of the invisible God and finally manifest in the flesh in the man Jesus Christ. They could understand the concept of incarnation, but they could not understand

[462] Letter to James Smith, December 8, 1822.

the idea of a Spirit who could be manifest as an Angel, and as the Son of Man, and as the image of the invisible God, all at the same time.

### 34.2.3 There are only two "persons" in the Bible, not three

The spirit of God poured out on the Day of Pentecost was confused to be "another person." This confusion may have come from the Greek language, which requires a masculine pronoun for the word Comforter, in John 14–16.

### 34.2.4 The invisible God and His image were not a multi-person God

The Romans and pagan religions in general were very familiar with the concept of multi-person gods, but the biblical concept of an invisible God and His image was completely foreign to them. There was no equivalent concept in pagan theology. It was much easier for them to picture a multi-headed god, than an invisible God and His image.

### 34.2.5 The Hebrew language

Of course, most confusing to the Gentiles was the expression Yihvah, as the name of God, because they had no understanding of the Hebrew language. Today, a third-grade Jewish child can easily see the connection between "I WILL BE" and Yihvah as "HE WILL BE." But the Gentiles did not see this.

The Apostles easily understood Jesus when He said, "I and the Father are one" to imitate "Yihvah our ELOHIM, Yihvah, is one." The invisible God and His image formed one unit in the Old Testament, and they shared the same name.

The idea that Jesus, or even Jesus Christ, was the name of "the Father, the Son and the holy spirit" was very logical to the Apostles, since they knew that the Father and His image always shared the same name: "My name is in Him."[463] They also knew that the Son and the Spirit of Christ were of one identity, so they must share the same name.

[463] Exodus 23:21

### 34.2.6 Christ was ELOHIM, not a demigod

The believers of the Trinity attacked Arius and his supporters, saying that they were making Christ into a "demigod."

In the Roman concept, there were only gods and demigods. This is much different than the idea of the one true God and Christ, who was the ELOHIM of Abraham and Isaac and Jacob, which we find in the Old Testament.

God communicated the idea of ELOHIM to Moses when he made Moses an ELOHIM to Pharaoh. However, there was also no such concept within pagan theology. Jesus made a point to clarify the true understanding of the Hebrew word ELOHIM to the Jews, when He said, "does it not say in your law, I said you are all ELOHIM, you are all sons of the Most high."[464]

Jesus told the Jews that we are "gods," and called the Father "the one true God." For all of us, including Christ, are made subject to His will (1 Corinthians 15:28; John 6:38; 1 John 4:8).

### 34.2.7 Confusion regarding Christ's role in creation

The Gentiles very quickly became confused about Christ's role as ELOHIM, as "the Word."

They knew that Christ was "the Word" who spoke the words of the invisible God. But they began to believe that Christ was a "co-creator" of the universe, and that the Father counselled with Christ on how it should be done. This was related to a greater idea that God was lonely and needed someone to talk things over with.

The Church "fathers" interpreted God's words "let Us make man in our image,"[465] as an agreement between Christ and God, rather than a commandment of God, spoken through Christ. This is evidenced in the *Shepherd of Hermas*, considered scripture by the early fathers. The *Shepherd of Hermas* records, "The Son of God is older than all His creation, so that He became the Father's adviser in His creation."[466]

[464] John 10:34; Psalms 82:6

[465] Genesis 1:26

[466] The Shepherd of Hermas Parable 9: 12 (2)

God is all-knowing, but nowhere in the Bible is Christ ever described as all-knowing. In fact, just the opposite is true. They are not equals. God has no need of counsel.

## 34.3 The Work of the Antichrist to Confuse our Understanding of God

The Trinity doctrine was not only responsible for the physical deaths of 50 million people. It continues to be responsible for the spiritual deaths of its worshipers.

If we believe that Jesus Christ Himself is the invisible God, we will be torn between one of two confusing theologies.

a) (Modalism) If we come to the conclusion that God and Christ are the same, then everything in the Bible will become representational. Christ's relationship with God will need to be explained as representational. It will be difficult to make sense of occasions when Christ talks to God, and God to Him. All the language of the Apostles, which presents them as two separate beings, will be very confusing.

b) (Trinitarianism or Binitarianism) If we believe in a "Being of God" composed of two or three persons, we will not be able to make sense of the many verses that tell us Christ is not God, and the many verses that tell us that only the Father is God. We will not have a clear idea of what we worship, since we consider both the Father and the Son to be God.

Besides confusing the identity of the one true God, the Beast destroyed the message of the gospel:

- He destroyed the message to the Jews of the coming Redeemer and the true meaning of the many "I AM" scriptures in the Gospel of John that beautifully reveal Christ's existence in the Old Testament as "HE WILL BE ELOHIM."
- He confused the example of Christ as the first Son of God, who began His work of salvation at baptism and became God's "only begotten Son" only when He resurrected.
- He destroyed the message that it has been God's purpose, from the beginning of creation, to make us into Christ's image.
- He destroyed the example of Christ that a real man can live a holy life through faith in God.
- He destroyed the truth about the name of the Father, the name that remits sins through baptism.
- He created a three-person God, of three personalities: An Angry Father of the Old Testament, a compassionate Son, and an ethereal Spirit. Therefore, God prophesied

against harlotrous Ephraim, saying, "I will be to them like a lion . . . a leopard . . . a bear."[467] The understanding of a loving God, who alone created us, and made a plan of redemption to save us, that was beyond what we deserve, was destroyed.

But perhaps, the greatest impact of the Beast's deception is the **separation of believers** on the truth of who God is. Jesus prayed that **we would be one**, **sanctified by the truth**, **that the world may believe that God sent Him**.

[467] Hosea 13:7–8

# 35 May they be one (ECHAD) in Us

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"I do not pray for these alone, but also for those who will believe in Me through their word; 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."[468]

## 35.1 The Seven Trumpets of Revelation 8

Anyone who keeps God's commandments and has received the holy spirit through the one baptism[469] of Jesus Christ, abides in God.[470] But while our obedience may save ourselves, if we do not preach the whole truth, including the truth of the relationship between Christ and God, we cannot save others.

The Trinity doctrine is a great blasphemy that prevents its followers, and others, from receiving salvation. It not only divides Christians, but it was also the primary catalyst behind the creation of the Muslim religion, which now has 1.6 billion followers. The understanding of a one-person God, among the Arab people, goes back to Abraham.

Our explanation of Christ and God must agree with the teachings of Christ and the Apostles, to bring God's message of salvation to the world.

The "image of the beast" and the "mark of the beast" are the two great blasphemies that survived the Reformation.

[468] John 17:20–21

[469] Ephesians 4:5

[470] 1 John 3:24

But the Book of Revelation prophesied that these two great blasphemies would be overcome by the preaching of the Sanctified Church in the end days.

Isaiah said the Lord will "prepare a mighty agent, to speak to the drunkards of Ephraim" ... "Line upon line, precept upon precept...He will speak to this people, through stammering lips and tongue."[471] This mighty agent is the end time Sanctified Church.

In Revelation Chapters 8 and 16, we read about seven trumpets, and bowls of wrath to precede Christ's return. These began with "fire poured out from the altar"[472]; the fire of the holy spirit, that was poured out in the early 20th Century.

The first of the seven trumpets and bowls of wrath is "sores on those who worship the image of the beast (the Trinity) and receive his mark (Sunday rest)." Today, the true Apostolic theology is evident to all. This significant obstacle of the Trinity has been removed, as a barrier to preaching the truth of Christ.

In Ezekiel 47:8, we learn that when the spirit of God completes the eastern region, it will enter the sea, and its waters will be healed (it will be able to bring salvation to all mankind). The sea represents the salvation of man in the Book of Ezekiel and Revelation, and the eastern region refers to the outpouring of the spirit of God in Asia, where the true Church has been nourished.

In the second trumpet, the great mountain of Christ, burning with fire (of the holy spirit) is thrown into the sea. Meaning that it brings salvation to all mankind and causes a third of the ships (false churches), to sink.[473] In the second bowl of wrath, this is the spiritual death of those baptized in the kingdom of the beast. The sea became as blood.

The third and fourth trumpets complete the cleansing of the sanctuary. When other Churches envy the holy spirit received by the True Church, they will pray for the holy spirit, but will receive the Spirit of a Demon named "Wormwood," this is the third trumpet, and bowl of wrath, the death of the rivers and springs. In the fourth trumpet, the final third of the kingdom of heaven is darkened, and all the lawless are removed from the kingdom of heaven. The fourth bowl of wrath explains this as the Day when the "righteous shine forth like the sun."[474] The sun burns the kingdom of the beast with a great heat. The fifth bowl of wrath tells us that the kingdom of the beast has been completely darkened.

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[471] Isaiah 28:1-2, 10 -11

[472] Revelation 8:5

[473] Revelation 8:8-9

[474] Matthew 13:43

Regardless, of the position anyone holds today, this is the future of God's Church. It has been prophesied in the Bible and it will come to pass, regardless of whether we resist it, or embrace it.

We have no doubt that the spirit of God will allow His Church to understand the things we have written in this Book. These are the timeless truths of the Bible. God has planted the truth in His Word, so that all mankind will be saved in these last days. This is the truth that will persuade both Christian and Muslim, Gentile and Jew. This truth will unite all believers within one true Church and fulfill Jesus' prayer.

## 35.2 The Three Angels of Revelation 14

In Matthew 13:41, Jesus said that He would send forth His Angels to gather out of His kingdom, all of the stumbling blocks.

These stumbling blocks are the corruptions to His kingdom, which were created when the Church departed from the truth of the Apostles.

In Revelation 14, we can see that three Angels are sent out to announce the hour of God's judgment.

**The First Angel** has the everlasting gospel to preach, the gospel that is accompanied by the holy spirit. This is the meaning of "springs of water" in Revelation 14:7 (compare to Rev 10:6, which excludes the springs of water).

The Angel cries out, "Fear God and give Him glory" – King Nebuchadnezzar, after recognizing the true God, gave God glory. (After he set up his image, the image of the beast). King Darius, in Daniel 6:25-27, told all men to "tremble and fear before the God of Daniel," after Daniel broke the law that cannot be changed (Daniel 6:15), (the mark of the beast).

**The Second Angel** brings the revelation that Babylon is fallen. Babylon has been judged. When men understand the meaning of Mystery Babylon, and who the beast is, Babylon will be judged.

**The Third Angel** announces that men are without excuse, who worship the beast, his image, and receive his mark. Even though men understand the truth, they continue to observe these great blasphemies, and so they drink of the cup of the wine of God's wrath. Meaning they no longer remember the cup of the Lord's death in a worthy manner, and are made guilty of the body and blood of Christ.

The third Angel announces the judgment of God, saying,

> If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.[475]

While this may seem severe to some, this is not the only passage that tells us those who do not really "know God" will not inherit eternal life.

Jesus, praying to the Father, said, "Father . . . **this is eternal life, that they may know You, the only true God**, and Jesus Christ whom You have sent."[476]

The Apostle Paul said that when the Lord returns, flaming fire would be poured out on those who do not know God: "in flaming fire taking vengeance **on those who do not know God**, and on those who do not obey the gospel of our Lord Jesus Christ."[477]

There are two conditions to receiving God's salvation: we have to know God, and we must obey the salvation teachings of our Lord Jesus Christ.

Some might find this strict warning difficult to accept. But, in fact, it is false Christian teachings that prevent the unity of believers that Christ prayed for. This unity is necessary so that the world will believe, as Christ said.

False doctrines keep people from receiving salvation; they cannot follow a false god, which was created by human imagination. The Trinity doctrine caused the Arab people to reject Christ as their Lord, because they could not believe in a man-made three-person god. As a result, there are now 1.6 billion Muslims today, who choose to follow Muhamad, rather than Christ.

## 35.3 The Rider on the White Horse

We know that Jesus' prayer for the unity will be fulfilled, because in the preceding passage, Jesus told us "if you ask the Father anything in My Name, He will give it to you."[478]

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[475] Revelation 14:9-11

[476] John 17:3

[477] 2 Thessalonians 1:7-8

[478] John 16:23

The Apostle Paul said, "we were all baptized by one Spirit into one body,"[479] and so the Rider on the White Horse in Revelation 19 represents the unity of all the saints in "one body." It represents the fulfillment of Jesus' prayer that we would all be one.

In the final verses of Revelation 14, we arrive at the "hour to reap ... the harvest,"[480] when "the fulness of the Gentiles has come in."[481] Here, many Angels all reveal themselves to be manifestations of the Spirit of Christ, just as we have all become "one body."

An Angel with a sickle gathers up the clusters of the vine of the earth and throws them into the great winepress of the wrath of God. In verse 20, the Rider on a White Horse treads the winepress outside the City, "and blood came out from the winepress, up to the horses' bridles." This completes the cleansing of the Sanctuary after 2,300 days as prophesied by Daniel, which according to his number will be completed by the year 2493.

Beginning with the year 1917, we can see the progression of the first four trumpets, and bowls of wrath, and the four Angels of Revelation 14, counting the Angel(s) who holds a sickle as the "fourth Angel."

| | Trumpet | Bowl of Wrath | Revelation 14 |
|---|---|---|---|
| 1 | hail and fire | sores on those who worship the image and receive the mark of the beast | fear God and give Him glory |
| 2 | sea | sea (baptisms/salvation of death in false churches) | Babylon is fallen |
| 3 | rivers and springs | rivers and springs (the lawless drink the spirit of a demon called Wormwood) | if anyone worships the beast and his image, he will drink of the wine of the wrath of God |
| 4 | sun, moon, and stars are darkened | scorched by the sun; "then the righteous shall shine forth as the sun"; the kingdom of the beast is darkened (5th bowl) | the Rider on the White horse treads the great winepress of God's wrath |

[479] 1 Corinthians 12:13

[480] Revelation 14:15

[481] Romans 11:25

## 35.4 Let Us be fully convinced

We need to preach the truth of the Bible in order to bring God's salvation to mankind. So let us be fully convinced of the Bible's explanation of Christ and God.

| | |
|---|---|
| The Firstborn of creation | Christ was the firstborn of creation. He is not self-existing. There is only one true God, the Father.<br><br>The Bible uses the expression "firstborn" about 130 times, and it always bears the meaning of "first to be born," in either a physical or spiritual sense. Trinitarians cite Psalms 89:27 as an exception, but this is explained in Revelation 1:5; and they cite Jeremiah 31:9, but here Ephraim is a representational expression for Israel (cf. Hosea 6:4,10; 7:1,8 etc.). Israel is God's first born (Exodus 4:22).<br><br>Those who established the Trinity did not dispute the Bible's assertion that Christ (the Spirit of Christ) was born of the Father. They only tried to argue that no time could be established when Christ was born, since the stars and seasons that measure time had not yet been created. They agreed with the Bible to say that Christ was "begotten before all ages" of human history, or "begotten before all worlds."<br><br>The issue of "when" Christ (the Spirit of Christ) was born is irrelevant in establishing whether Christ is self-existing. No can be born of their own will. The existence of a Spirit begins at birth. Jesus said, "I came out of the Father," meaning that He was not always in existence. God is the one true God and "Father of all" who created all of us in the womb, as both the Psalmist and Isaiah said. So, John called Christ "the Beginning of the Creation of God." |
| The image of the invisible God | The oneness of Christ and God is emphasized through the Bible's explanation of the Spirit of Christ as the "image of the invisible God," and as "the Word."<br><br>This oneness was communicated so strongly through the statement "Yihvah our ELOHIM (I), Yihvah (and the Father), ECHAD (are one)." |

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| | It is really the confusion about this concept that led to the creation of Tertullian's homoiousia theory, the earliest form of the Trinity doctrine.<br><br>The Spirit of Christ was God's "face" to Cain, Adam, Moses, and Abraham. This oneness of Christ with God surpasses our oneness with God, expressed by Jesus' statement, "may they be one in Us."<br><br>It was this unique relationship that led to the idea that Christ was "coessential with the Father." But, while we stand in awe of the relationship between Christ and God, we always need to remember that the invisible God is the Almighty God; He did not really need Christ's help to carry out His plan of salvation, any more than He needs our help. Christ shares in God's glory because of His submission, just as we will also share in His glory. But in fact, it is only God who has allowed us to share in His glory. He is the true creator and architect of all things.<br><br>The identification of Christ as the Spirit of ELOHIM can be confusing, but in Zechariah we learned that there are many Spirits of God, which include the seven Spirits of God before His throne. |
| The Only Begotten God | Jesus Christ told us that the word ELOHIM, or god, could even be used for the sons of God. Through this, He signified that He was not equal to the one true God.<br><br>Christ was born as a separate spiritual being. Christ and God do not form one God. Jesus Christ Himself said, "I came out of the Father." He was the ELOHIM in the Old Testament who appeared in Genesis 1: in the beginning God was the Word. The phrase "only begotten God" explains this very clearly.<br><br>Through our study, we found several instances where God called Christ ELOHIM in the Old Testament. ELOHIM was not a multi-person God, as proved through the use of singular verbs and adjectives. Christ and God are two separate beings. But Christ acts as the image of the invisible God. |

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| | As the only begotten God, He was not the one true God. The Bible clearly tells us that God counsels with no one. The Spirit of Christ simply spoke the words of God, as "the Word."<br><br>• The Spirit of Christ can only do the will of the Father. He can do **all things** by faith, according to the Father's will, just as we also can!<br>• The invisible God is "in all and through all and in you all," but the Spirit of Christ is only in the body of Christ, and wherever He may manifest Himself as the image of God, and as an Angel and the Son of Man.<br>• The Spirit of Christ is not all knowing. For example: Jesus said that only the Father knows the day of His return; and in Revelation 1:1, we read that the Revelation of John was given by God to Christ.<br>• The Spirit of Christ was called the "Son of Man" prophetically in the Psalms before He came into this world. This expression was used to explain the difference between man and God. Only God is inherently good. But Christ attained perfection through the imitation of the Father. |
| Who was manifest in the flesh | It is important to understand the difference between the Biblical concept of "manifest in the flesh" and the pagan idea of incarnation. Incarnation imagines that a spirit being becomes a person. However, the Bible teaches us that the Spirit of Christ was only revealed or "found in appearance" as a man. The Book of Revelation demonstrated how the Spirit of Christ was able to appear as the Son of man and the image of the invisible God and the Angel of God, all at the same time. |
| The only Begotten Son | The writer of Hebrews told us that Angels are only ministering spirits, sent for the purpose of our salvation. However, the Spirit of Christ became as much greater than the Angels, when Christ resurrected and became the first Son of God. |
| The Lord | Because of Christ's obedience, God highly exalted Him and made Him our Lord. Today, we worship Him as our Lord.<br><br>However, on the LORD's Day, Christ will submit to God that God will be all in all. This was dramatically illustrated for us in Revelation 19 and 22 when the Spirit of Christ, as the Angel of God, told John not to worship Him. He called Himself John's brother, being the first "of the brethren" as the Male Child. |

## 35.5 The Six Communications of God to His Image

In Chapter 3, "Let Us make man in Our image," we mentioned that God communicated His salvation plan to Christ through six statements. Knowing that God's plan would be completed on the cross, Jesus prayed, "May they be one in Us."

| The Six Statements of God to Christ | |
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| "Let Us make man in Our image."[482] | God declared His purpose to make man into His spiritual image. |
| "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever."[483] | God revealed man's sinful nature through His commandment. And separated man from the hope of eternal life. |
| "Come let Us to go down and their confuse their language, that they may not understand one another's speech."[484] | God separated world into tribes and nations, and created the chosen nation of Israel. |
| "Whom shall I send, And who will go for Us?"[485] | God spoke of the coming Messiah, and commissioned Isaiah as the Messianic prophet. |
| "You are My beloved Son; in You I am well pleased."[486] | The first Son of God was born of water and spirit.[487] |

[482] Genesis 1:26

[483] Genesis 3:22

[484] Genesis 11:7

[485] Isaiah 6:8

[486] Luke 3:22

[487] John 3:5

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| "I have both glorified it and will glorify it again."[488] | The name of the Father was glorified; and would be glorified again when Jesus was made the Lord.[489] |
| "May they be one in Us." [490] | Jesus prayed for the unity of all believers that the world would believe. |

Now to the King eternal, immortal, invisible, the only God,
be honor and glory for ever and ever. Amen.[491]

[488] John 12:28

[489] Philippians 2:9-11

[490] John 17:20–21

[491] 1 Timothy 1:17

# Appendices

## 1 The Effect of the Trinity Doctrine on the NKJV/KJV

It is a well-known fact that the translation of the Bible has been influenced by the personal theological beliefs of translators.

We first mentioned this in Chapter 7. In the famous verse of Exodus 3:14, translators, as noted by *Encyclopedia Britannica*, have translated "I AM WHO I AM" in accordance with their own religious beliefs. The original text says, "I WILL BE WHO I WILL BE." In Chinese, this has been translated into a poetic form as "Self-Existing, Forever-Existing."

There are several other examples of this kind of translation, which we will see.

In other cases, changes to the original text have occurred through the handwritten copying of the original text.

The King James Bible was based on the third edition of the Greek New Testament, of 1550, issued by the Parisian publisher Stephanus. This Greek text was based on the first printed Greek New Testament, compiled by Erasmus in 1516, and dedicated to Pope Leo X.

Erasmus, in his day, opposed Martin Luther and any challenge of Catholic Church doctrine. It is perhaps with this mindset that he favored the most recent manuscripts recognized by the Church.[492]

To compile his text, Erasmus used manuscripts: Codex Basilensis A. N. IV. 2; Minuscule 2814; Codex Basiliensis A. N. IV. 1; Codex Basilensis A. N. IV. 4; Minuscule 2816; Minuscule 7; and Minuscule 817 (Gregory-Aland). All are dated from the eleventh to fifteenth century.

These so-called "manuscripts" were of course just "copies of copies of copies" of the Bible, which had been made by hand over 1500 years, before Erasmus' compilation was used to create the first printed version of the Greek New Testament. In some cases, such as Revelation 22:16–21, Erasmus had no Greek manuscripts at all, so he created the Greek text from the Latin text, which he himself also updated.

The Stephanus edition on which the KJV was based made some improvements to Erasmus' text, based on manuscript evidence and was considered the first step in Textual Criticism. About 13 years after the KJV was published, the first version of the Elzevir edition was produced, and was self-proclaimed

[492] Bruce Metzger, *The Text of the New Testament. Its Transmission, Corruption, and Restoration*, Oxford University Press, 1992, p. 102.

as the "TR"—Textus Receptus, "the text which is received by all." It substantially followed the Erasmus and Stephanus text. The expression TR is now applied to Erasmus' editions.

Since the translation of the KJV, dozens of earlier Greek manuscripts have been found, many from the second to fourth century.

The most accurate Greek text recognized by scholars and theologians today is the NU text, the Nestle-Aland and United Bibles Societies text. The 1904 edition can be read in the interlinear version at www.biblehub.com. This is also known as the Critical Text, because it is based on a "Textual Criticism" of the oldest manuscripts. The details of the oldest and most important manuscripts currently available can be seen at http://nttranscripts.uni-muenster.de/. The manuscripts are listed in date order. We reference those manuscripts, when discussing Acts 20:28 below.

Through the study of older manuscripts, many errors have been corrected in more recent translations of the Bible.

As mentioned, many errors in translation result when translators are not faithful to the original language. In these cases, we have not provided any explanation for the differences.

To explain some of the errors, we have referred to the *Pulpit Commentary*, published in 1890. It is a well-respected conservative, public domain commentary, of more than 22,000 pages, that relied on over 100 Trinitarian believing contributors and was assembled over a 30-year period.

| (Chapter) | NKJV | Original Text |
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| 1 (7) | Exodus 3:14<br>"Thus you shall say to the children of Israel, 'I AM has sent me to you.'" | "Thus you shall say to the children of Israel, 'I WILL BE has sent me to you.'" |
| 2 (25) | Matthew 1:20<br>"An angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary your wife, for that which is conceived in her is of the Holy Spirit.'" | Correct in the KJV as "the Angel of the Lord."<br><br>Apollonius' Cannon requires the translation of Matthew 1:20, Acts 5:19, 8:26, and 12:7 as "the Angel of the Lord," just as in the Old Testament. The Spirit of Christ continued to appear as "the Angel of the Lord," after Christ became a man. |
| 3 (2) | John 1:1<br>"And the Word was God" | "And God was the Word" |
| 4 (2) | John 1:18<br>"The only begotten Son, who is in the bosom of the Father, He has declared Him." | "The only begotten God, who is in the bosom of the Father, He has declared Him." |

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| 5 (17) | John 4:26<br>Jesus said to her, "I who speak to you am *He*." | Jesus said to her, "I who speak to you AM." |
| 6 (17) | John 8:24<br>". . . for if you do not believe that I am *He*, you will die in your sins." | ". . . for if you do not believe that I AM, you will die in your sins." |
| 7 (17) | John 8:28<br>"When you lift up the Son of Man, then you will know that I am *He*" | "When you lift up the Son of Man, then you will know that I AM . . ." |
| 8 (17) | John 13:19<br>"Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*." | "Now I tell you before it comes, that when it does come to pass, you may believe that I AM." |
| 9 (22) | John 17:11<br>"keep through Your name those whom You have given Me." | "NU-Text and M-Text read, 'keep them through Your name which You have given Me.'"<br>(footnote in the NKJV Bible)<br><br>The TR is based "on the very feeble authority from the codices, simply D2,[493] 69,[494] and some versions."[495] |
| 10 (22) | John 17:12<br>"While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept." | NU-Text reads, "in Your name which You gave Me."<br>(footnote in the NKJV Bible)<br><br>NU refers to the oldest most reliable manuscripts. The manuscript evidence on this verse is balanced. The external evidence favors the NU reading. |
| 11 (17) | John 18:5 | |

[493] It is unclear what D2 is; if it is the Codex Bezae, the Greek text in this verse has been completely obscured. The oldest evidence is likely lectionary L845, dating to the 9th century, 100 of 109, 8th to 11th century lectionaries read, "Your name which You have given Me"—see "The textual tradition of the Gospel of John in Greek Gospel Lectionaries from the middle Byzantine Period, 8th to 11th century," p. 486, Jordan.

[494] 69 is a 15th century Miniscule.

[495] *Pulpit Commentary*

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| | "They answered Him, 'Jesus of Nazareth.' Jesus said to them, "I am *He*."" | "They answered Him, 'Jesus of Nazareth.' Jesus said to them, "I AM."" |
| 12 (17) | John 18:8<br>"I have told you that I am *He*." | "I have told you that I AM." |
| 13 | Acts 17:29<br>"Therefore, since we are the offspring of God, we ought not to think that the (**Godhead** – KJV) Divine Nature is like gold or silver or stone, something shaped by art and man's devising." | Corrected in the NKJV<br><br>(The phrase Godhead was invented by the translators and used for three obscure Greek words found in Acts 17:29; Romans 1:20; and Colossians 2:9.) |
| 14 | Acts 20:28<br><br>"To shepherd the Church of God, which He purchased with His own blood." | According to the Committee of the United Bible Societies, it should be "To shepherd the Church of God which He purchased with the blood of His own."<br><br>In the view of the Committee, the manuscript evidence for "Church of the Lord" and "Church of God" is balanced. They decided on "Church of God" because Paul uses only this expression in his epistles.<br><br>However, in the Book of Hebrews, where the theme is "the Firstborn" (Heb 1:6), there is little doubt that Paul is the writer and calls it "the Church of the Firstborn" (Heb 12:23). In the Book of Acts, where the theme is "I will build My Church" (Matt 16:18, Acts 2: 47), he likely calls it "the Church of the Lord." But if you believe Paul said, "Church of God," you should, as the Committee says, recognize that "blood of His own," means "His own (people)" as in John 1:11, "He came to His own." |
| 15 | Romans 1:20<br>"For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal | "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power |

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| | power and **Godhead**, so that they are without excuse." | and divine nature, so that they are without excuse" (see NIV).<br><br>(See Godhead comment under 13) |
| 16 (13) | Romans 9:5<br>"Christ came, who is over all, the eternally blessed God. Amen." | "of whom are the fathers and from whom Christ came in the flesh. God WHO IS (ὁ ὢν) over all blessed forever. Amen."<br><br>The New King James translation of: ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. relies on a comma after σάρκα. The oldest manuscripts with punctuation: the A, B, and C uncials, have a period after σάρκα.<br><br>The ending of Romans 9:5, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. "God WHO IS (ὁ ὢν) over all blessed forever." is a doxology. It is nearly identical to 2 Corinthians 11:31, ὁ Θεὸς – ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας. "God WHO IS blessed forever."<br><br>ὁ ὢν is the name of God that was given to Moses at the burning bush, as recorded in the Greek Septuagint of Exodus 3:14. This common everyday phrase "WHO IS" ὁ ὢν appears only at Exodus 3:14 in the Greek Septuaginst.<br><br>ὁ ὢν appears 14 times in the New Testament, and 7 times it refers to God, as He WHO IS. (Romans 9:5, 2 Cor 11:31, Rev 1:4, 1:8, 4:8, 11:17, and 16:5.) Only John used the phrase ὁ ὢν in a casual manner, 7 times in his gospel, where he also used the name "I AM" for Jesus, 7 times.<br><br>You may wonder why the Apostles were so careful about the phrase ὁ ὢν. The Greek Septuagint translated Leviticus 24:16 as "He that names the Name of the Lord (ὀνομάζων δὲ τὸ ὄνομα Κυρίου), let him die the death." |

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| | | In Roman 9:5, if Paul wanted to refer to Christ in the previous phrase, as "over all," he could have just ο ἐπὶ πάντων as he did in Ephesians 4:6. But the expression "over all" only describes the "one God and Father of all."<br><br>In Greek, the word position of God has no significance, because the word order does not define the subject. The topic of the sentence is defined by the nominative case for θεὸς. God is the subject of this sentence, and is equated to WHO IS, which is also in the nominative case. |
| 17 (25) | Ephesians 1:13-14<br>"... the Holy Spirit of promise, who is the guarantee of our inheritance ..." | "...the Spirit of Promise, the Holy One, who is the guarantee of our inheritance ..."<br><br>The literal reading of the Greek text. |
| 18 (28) | Colossians 1:15<br>"He is the firstborn over all creation." | "He is the firstborn of every creature (all creation)."<br><br>As appeared in the King James Version, and the 4th century Latin Vulgate.<br><br>The Greek text does not include the phrase "over all" ἐπὶ πάντων, that we find in Romans 9:5, and Ephesians 4:6. For the Apostle Paul, only the Father is "over all."<br><br>It is an unfortunate thing, that many grammatical theories have been advanced to prove the Trinity doctrine, and these are taught as the way to interpret New Testament Greek. In the past "firstborn of creation" was translated with the default meaning of the genitive case, which is the possessive. However, grammarians may more specifically refer to it as the "partitive genitive" or "belonging to a whole" which is just |

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| | | a subdivision of the possessive genitive. The idea that we must translate this verse as "firstborn over creation" came in the late 20th Century, from the advancement of a category they call a "genitive of subordination." For this new category, they provide examples like "King over Israel" which was previously understood to mean "King of Israel." Perhaps, the only passage really seems to qualify for this new category is Mark 6:7, "He gave them authority over unclean spirits." Otherwise, the default meaning of the genitive is the possessive, and this is how a writer will expect his reader to understand it.<br><br>In English, it appears there is a contradiction between this phrase, and the following phrase, "for by Him all things were created." How can He be the firstborn of the things created, and have created "all things"? In the Greek, the reader sees the word "firstborn," as "prototokos," "pro" means "before." The Greek reader can understand the text as, "begotten before all created things," which eliminates any apparent contradiction (see Barnes' Notes, Ellicott's Commentary, and Jamieson-Fausset-Brown Bible Commentary). In his Dialogue with Tryphos, Chapter LXI, Justin Matryr, in 150 wrote, "I give you another testimony from the scriptures, that God begat a beginning before all the created things." His understanding can only come from Colossians 1:15, and Revelation 3:14, which calls Christ, "the beginning of the creation of God." |
| 19 | Colossians 2:9<br>"For in Him dwells all the fullness of the **Godhead** bodily." | "For in Him dwells the fullness of the divine nature bodily" (see NIV).<br><br>(See Godhead comment under 13.) |
| 20 (19) | Philippians 2:6, 7 | |

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| | "who, being in the form of God, did not consider it robbery to be equal with God, <u>but made Himself of no reputation</u>, taking the form of a bondservant, and coming in the likeness of men." | "who, being in the form of God, did not consider it robbery to be equal with God, <u>but He emptied</u> ἐκένωσεν <u>Himself</u>, taking the form of a bondservant, and coming in the likeness of men." |
| 21 (19) | 1 Timothy 3:16<br>"God was manifest in the flesh." | "Ὃς Who (Christ) was manifested in the flesh."[496] |
| 22 | 1 John 5:7<br>"For there are three that bear witness in heaven: the Father, the Word, and the holy spirit; and these three are one." | "not found in any Greek manuscript before the fourteenth century" – footnote in the NIV version. |
| 23 (27) | John 10:20<br>"I and My Father are one." | "I and the Father are one."<br><br>(Jesus used the expression "My Father" only in respect of His role as "the Son," which began at His baptism. He used the expression "the Father" when describing His relationship with "the Father," which began in the Old Testament.) |
| 24-53 (24, and Appendix 5) | John 3:5; 7:39; Acts 1:5; Romans 7:6; 8:4,5,9; I Corinthians 2:4; 14:2; Galatians 4:29; 5:5,16,18,25; Ephesians 2:22; 4:4; 5:18; 6:18; Philippians 1:27; 2:21; Colossians 1:8; 1 Timothy 3:16; 2 Timothy 1:7; 1 Peter 3:18; 4:6; Jude 1:19; Revelation 1:10; 4:2; 17:3; 21:10 | In these 30 verses, the Greek text does not include the article that distinguishes the Spirit of Christ, "the Spirit" from the anointing of the spirit of God, "spirit."<br><br>In John 3:5 "spirit" may refer to Christ's words as "spirit." |

**1 Timothy 3:16 – Ὃς Who was manifest in the flesh**

In the nineteenth century, it was recognized that the earliest manuscripts showed "who" Ὃς and not "God," but a debate arose regarding the Alexandrine text, which was the oldest. It seemed to show

[496] *Pulpit Commentary*, He who for God, A.V. and T.R.

"Theos" or "God" in the short form. The short form of "Theos" needed a line through the middle, making it "Theos" and a line on the top, to indicate it was a short form of the word.

The Alexandrine text lacked the line in the middle making it "Theos," but it had the line on top indicating it was a short form. The whole debate climaxed when several scholars examined the text under a microscope to see that the short form line had been added later on, in order to cause us to believe that "who" was a short form of Theos.

Comments on 1 Timothy 3:16, from *The Cambridge Bible for Schools and Colleges*:

> Since the minute inspection of the Alexandrine ms. by Bps Lightfoot, Ellicott, and others, there is no doubt of its original reading being 'who,' as is also the reading of א, and all the Versions older than the seventh century, of Origen, Epiphanius, Jerome, Theodore, and Cyril.

Comments on 1 Timothy 3:16, from *Ellicott's Commentary for English Readers*:

> Possibly the difficulty in the construction is due to the fact of the whole verse being a fragment of an ancient Christian hymn, embodying a confession of faith, well known to, and perhaps often sung by, the faithful among the congregations of such cities as Ephesus, Corinth, and Rome—a confession embodying the grand facts of the Incarnation and the Resurrection, the preaching of the cross to, and its reception by, the Gentile world, and the present session of Christ in glory. In the original Greek the rhythmical, as well as the antithetical character, of the clauses is very striking. In the English translation they can hardly be reproduced:
>
> "Ὃς Who was manifested in the flesh,
> justified in spirit,
> seen of angels,
> was preached among the Gentiles,
> believed on in the world,
> taken up into glory."
>
> Fragments of similar hymns to Christ are found in 2 Timothy 2:11, and perhaps also in Ephesians 5:14.

# 2 The Word in Philo

Eusebius, in AD 324, his *Church History* 2:4, says that "In Gaius's reign (AD 37 – 41), Philo grew famed as one of the greatest scholars, a Hebrew who was the equal of any of the magnates in Alexandria." Eusebius lists Philo's writings at 2:18.

No one thought that Philo wrote by the inspiration by the Holy Spirit. He did not understand the two holy spirits in the Bible, or the kingdom of God. Nonetheless, his concepts are similar to the apostles in these six writings that describe "the Word."

## 2.1 Allegorical Interpretation

(207) ... For no man can rightly swear by himself, because he is not able to have any certain knowledge respecting his own nature, but we must be content if we are able to understand even his name, that is to say, his Word, which is the interpreter of his will. For that must be God to us imperfect beings, but the first mentioned, or true God, is so only to wise and perfect men.

## 2.2 Questions and Answers on Genesis, II

(62) Why is it that he speaks as if of some other god, saying that he made man after the image of God, and not that he made him after his own image? (Genesis 9:6). Very appropriately and without any falsehood was this oracular sentence uttered by God, for no mortal thing could have been formed on the similitude of the supreme Father of the universe, but only after the pattern of the second deity, who is the Word of the supreme Being; since it is fitting that the rational soul of man should bear it the type of the divine Word; since in his first Word God is superior to the most rational possible nature. But he who is superior to the Word holds his rank in a better and most singular pre-eminence, and how could the creature possibly exhibit a likeness of him in himself?

## 2.3 Who is the Heir of the Divine Things?

(188) ... the Word, which connects together and fastens everything, is peculiarly full itself of itself, having no need whatever of anything beyond. (cf. Colossians 1:17)

(205) And the Father who created the universe has given to his archangelic and most ancient Word a pre-eminent gift, to stand on the confines of both, and separated that which had been created from the Creator. And this same Word is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador, sent by the Ruler of all, to the subject race. (206) And the Word rejoices in the gift, and, exulting in it, announces it and boasts of it, saying, “And I stood in the midst, between the Lord and you;”

## 2.4 On the Confusion of Tongues

(62) I have also heard of one of the companions of Moses having uttered such a speech as this: “Behold, a man whose name is the East!” (Zechariah 6:12 Greek Septuagint.) A very novel appellation indeed, if you consider it as spoken of a man who is compounded of body and soul; but if you look upon it as applied to that incorporeal being who in no respect differs from the divine image, you will then agree that the name of the east has been given to him with great felicity. (63) For the Father of the universe has caused him to spring up as the eldest son, whom, in another passage, he calls the firstborn; and he who is thus born, imitating the ways of his father, has formed such and such species, looking to his archetypal patterns.

(97) For it is very suitable for those who have made an association for the purpose of learning to desire to see him; and, if they are unable to do that, at least to see his image, the most sacred Word.

(146) And even if there be not as yet any one who is worthy to be called a son of God, nevertheless let him labour earnestly to be adorned according to his first-born word, the eldest of his angels, as the great archangel of many names; for he is called, the authority, and the name of God, and the Word, and man according to image, and he who sees Israel. (147) For which reason I was induced a little while ago to praise the principles of those who said, “We are all one man’s sons.” For even if we are not yet suitable to be called the sons of God, still we may deserve to be called the children of his eternal image, of his most sacred Word; for the image of God is his most ancient Word.

## 2.5 On Flight and Finding

(112) ...for the Word of the living God being the bond of everything, as has been said before, holds all things together, and binds all the parts, and prevents them from being loosened or separated. (cf. Colossians 1:17)

## 2.6 On Dreams, that they are God-Sent

(1: 229) What then ought we to say? There is one true God only: but they who are called Gods, by an abuse of language, are numerous; on which account the holy scripture on the present occasion indicates that it is the true God that is meant by the use of the article, the expression being, "I am the God (ho Theos);" but when the word is used incorrectly, it is put without the article, the expression being, "He who was seen by thee in the place," not of the God (tou Theou), but simply "of God" (Theou); (1.230) and what he here calls God is his most ancient Word. (cf John 1:1, "God was the Word, Θεὸς ἦν ὁ Λόγος.")

# 3 Early Christian Writings

In the late second Century, the Spirit of truth departed from the Church and believers became confused about the truth. They began to observe religious days and developed a variety of theories that tried to explain the relationship of Christ and God.

There are several famous Christological statements in Christian writings, prior to 150, that demonstrate the Apostolic understanding, and its eventual corruption. We have mentioned the most credible of these throughout the Book.

Referenced below are the Epistle of Clement included in the New Testament in the Fifth Century Codex Alexandrinus; the Epistle of Barnabas and the Shepherd of Hermas included in the New Testament in the Fourth Century Codex Sinaiticus; and the Epistles of Ignatius referred to in Eusebius' Church History.

a) A.D. 90, The First Epistle of Clement to the Corinthians

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| "a full outpouring of the holy spirit was upon you all." Chapter 2 | See Chapter 24 |
| "Have we not [all] one God and one Christ? Is there not one spirit of grace poured out upon us?" Chapter 46 | See Chapter 24 |
| "lives indeed the God, and lives the Lord Jesus Christ, and the spirit of the holy, and the faith and hope of the elect." Chapter 58 | See Chapter 24 |

b) A.D. 100, The Epistle of Ignatius to Polycarp

| | |
|---|---|
| "I pray for you happiness forever, in our God, Jesus Christ" Chapter 8 | See Chapter 23 |

c) A.D. 120, The Epistle of Barnabas

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| "Behold," says the Lord, "I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them, because He was to be manifested in flesh, and to sojourn among us." Chapter 6:14 | See Chapter 8 |

d) A.D. 130, The Shepherd of Hermas

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| "The Pre-existent Holy Spirit, which created the whole creation, God made to dwell in flesh that He desired" (Parable 5: 6[5]). | See Preface and Chapter 8 |
| "The Holy Spirit which spoke with you in the form of a Church showed you, for that Spirit is the Son of God." (Parable 9: 1[1]). | See Chapter 8 |
| "He therefore took the Son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblamably." (Parable 5: 6[7]). | See Chapter 8 |

e) A.D. 135, Justin Martyr's Dialogue with Tryphos

In A.D. 135, Justin Martyr very much understood that Christ was the Word, the speaker for God in the Old Testament.

Though Justin believed in the concept of Christ as the Word in the Old Testament, he made no defense of this theology. He did not mention any of the passages of Paul and the most significant passages in the Gospel of John and the Book of Revelation that explain it.

His complete lack of theological explanation and lack of any reference to the key passages of the Apostles can only suggest his understanding of Christ as the Word, and the image of the invisible God, was the accepted understanding of his day.

Justin wrote on the subject of Christ and God because he wanted to explain to the Jews that Christ was the One they knew, from the Old Testament.

The main failures in Justin's theology were:

- He did not understand the concept of "manifest in the flesh," and,
- He did not believe that the spirit of truth was the spirit of God, but only a "prophetic Spirit."

By 135, these key concepts had been lost among the Gentiles.

Justin Martyr was born just outside of Jerusalem. Today, we have three surviving works of Justin Martyr: *Dialogue with Tryphos (the Jew)* (DWT), *First Apology* and *Second Apology*. We will see the change in Justin Martyr's opinion, and faith, especially regarding the name of God as we move from the *Dialogue with Tryphos* to the *First* and *Second Apology*. (There are some who believe that Justin Martyr wrote the Dialogue, after writing the *First* and *Second Apology*, after 150. They believe that Chapter 120 (line 5) refers to his *First Apology*. But it does not. At the beginning of the Dialogue, 1.3,

Tryphos mentions that he has just come from the war in Roman Palestine, of 132.[497] This is the probable date of Justin's writing.)

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|---|---|
| 1. The Antichrist is at the door<br><br>"he whom Daniel foretells would have dominion for a time, and times, and a half, is even already at the door, about to speak blasphemous and daring things against the Most High. But you, being ignorant of how long he will have dominion, hold another opinion. For you interpret the 'time' as being a hundred years. But if this is so, the man of sin must, at the shortest, reign three hundred and fifty years."<br><br>(DWT, Chapter 32) | |
| 2. Christ as High Priest forever<br><br>(DWT, Chapter 33) | See Chapter 4 |
| 3. Christ is the Lord of Hosts and King of Glory<br><br>(DWT, Chapter 36, 37) | See Chapter 10 |
| 4. Christ appeared to Abraham as God<br><br>"Moses, then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the supercelestial places, invisible to all men, holding personal intercourse with none, whom we believe to be Maker and Father of all things."<br><br>(DWT, Chapter 56) | See Chapters 4 and 7 |
| 5. Christ appeared to Jacob as God<br><br>(DWT, Chapter 58) | See Chapter 6 and 7 |
| 6. Christ appeared to Moses as God<br><br>"Have you perceived, sirs, that this very God whom Moses speaks of as an Angel that talked to him in the flame of fire, | See Chapter 7 |

[497] Timothy J. Horner, Listening to Trypho, Oxford University, 2000, pg. 76

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|---|---|
| declares to Moses that He is the God of Abraham, of Isaac, and of Jacob?"<br><br>(DWT, Chapter 59) | |
| 7. The Angel who appeared to Moses was the Speaker to Moses<br><br>"Then God (Elohim) said to Jacob, 'Arise, go up to Bethel and dwell there; and make an altar there to (El) God, who appeared to you when you fled from the face of Esau your brother.'"<br><br>Genesis 35:1<br><br>Here, the invisible God tells Jacob to make an altar to the God he saw.<br><br>(DWT Chapter 60) | See Chapter 6 |
| 8. Christ throughout the Old Testament<br><br>"I shall give you another testimony, my friends, from the Scriptures, that God begot before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun)."<br><br>(DWT, Chapter 61) | Various Chapters |
| 9. Let Us make man in our image<br><br>[God] conversed with someone who was numerically distinct from Himself, and also a rational Being.<br><br>(DWT Chapter 62) | See Chapter 3 |
| 10. Tryphos objects, saying God says He does not give His glory to another<br><br>(DWT Chapter 65) | See Chapter 10 |

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|---|---|
| 11. Jesus as the name of God is proved in Exodus<br><br>(DWT, Chapter 75) | See Chapter 12 |
| 12. Christ as the First-Born of Every Creature<br><br>(DWT, Chapter 85, 138) | Various Chapters |
| 13. Christ appeared to the Patriarchs<br><br>(DWT, Chapter 127) | See Chapter 4 |
| 14. Christ was a person begotten of the Father's substance and not an inanimate object<br><br>(DWT, Chapter 128, 129) | See Chapter 5 |

f) A.D. 150, Justin Martyr's First Apology

After Justin moved to Rome (about 138–161), and set up a school there, his writings became more political. The purpose of the *First* and *Second Apology* was to defend Christianity to the Roman Government. The *First Apology* was addressed to the Emperor, and the *Second Apology* was addressed to the Roman Senate. He was also greatly influenced by the practice of meeting on Sunday in Rome and wrote against the need to observe the Sabbath day.

| | |
|---|---|
| 1. We worship the Father, Son, and Prophetic Spirit<br><br>(*First Apology*, Chapter 6) | See Chapter 24 and 30 |
| 2. The spirit of prophecy (spirit of truth)<br><br>(*First Apology*, Chapter 13) | See Chapter 24 and 30 |
| 3. Christ was the Holy Spirit who came on Mary<br><br>(*First Apology*, Chapter 33) | See Preface |
| 4. The spirit of prophecy was born on the water in Genesis 1:2, as proved by Plato. The Father, Son, and Prophetic Spirit are first, second, and third place<br><br>(*First Apology*, Chapter 60) | See Chapter 8, and 30 |
| 5. Christian Baptism<br><br>(*First Apology*, Chapter 61) | See Chapter 12 |

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|---|---|
| 6. Christ was the Word who appeared to Moses at the burning bush<br><br>(*First Apology*, Chapter 63) | See Chapter 7 |

g) A.D. 155, Justin Martyr's Second Apology

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|---|---|
| 1. God not given a name<br><br>(*Second Apology*, Chapter 6) | See Chapter 12 |

# 4 New Testament Passages where God is called "the LORD"

Christ was made the Lord after He endured the cross, but only until the LORD's Day.

This truth is stated several times in the Bible. Paul said that after Christ endured the cross, God gave Him the name above every name, that at the name of Jesus every knee should bow. Therefore, when Christ rose He told the disciples, "all authority has been given to Me in heaven and on earth."[498] The Apostle Peter said, "that God has made this Jesus, whom you crucified, both Lord and Christ."[499] And Paul said, "for us there is one God, the Father . . . and one Lord Jesus Christ."[500] And again, Paul said, there is "one God and Father of all," and "one Lord."[501]

Therefore, it should not be surprising that throughout the New Testament, the Apostles only called Christ "the Lord" except when referencing Old Testament passages, or when calling God, the "Lord" of creation.

a) The Apostle Paul only called Christ the Lord, according to the *Brown–Driver–Briggs Lexicon*

[498] Matthew 28:18

[499] Acts 2:36

[500] 1 Corinthians 8:6

[501] Ephesians 4:5–6

Many have recognized that the Apostle Paul only called Christ the Lord in his writings. He never, ever, called God the LORD, except in reference to Old Testament passages. Paul uses the expression "Lord" 299 times.

The *Brown–Driver–Briggs Lexicon* of the Greek and Hebrew text in its entry of "Kurios" (d) says that this is true, but questions 1 Corinthians 3:5: "as the Lord gave each one," supposing a relation to God who gives the increase, in verse 6. However, we see no reason to question this verse, the Lord adds (Acts 2:47), and God gives the increase. Of the 299 uses of the phrase "Lord," Paul's message is entirely consistent.

b) "The Lord" in the Gospels

Of course, Christ was called "Lord" many times before His crucifixion, by His disciples and others, because Lord simply means "Master." God was also called the LORD many times before Christ's crucifixion.

c) "The Lord" in other New Testament Books

After Jesus was crucified, and before the LORD's Day, God was never called "the LORD" except in reference to Old Testament passages, or when calling God, the Lord of creation.

To prove this for yourself, you have to look through 728 instances, and 670 verses. These are easily sorted using a program like "E-Sword." E-Sword considers Hebrews to be written by Paul.

If you take out the Gospels and the letters of Paul, that leaves only 179 occurrences to consider. Most of these are in the Book of Acts.

| | Uses of "Lord" in the KJV |
|---|---|
| Acts | 110 |
| James | 15 |
| 1 Peter | 8 |
| 2 Peter | 15 |
| 2 John | 1 |
| Jude | 7 |
| Revelation | 23 |
| | 179 |

If you make the reading of these passages in a good Bible like the NASB, you should find that God is only called the LORD in quotations or references to Old Testament passages, as in the following:

Acts 2:20, 21, 25, 34; 3:19 (Hosea 6:1, 3); 3:22; 4:26; 7:30, 31, 33, 37, 49; 13:47, 15:17; 17:24
James 5:11
1 Peter 1:25; 3:12
Jude 5, 9, 14

We discussed Acts 2:39 and 47 in Chapter 23. You will find an instance, in Acts 4:22–30, where the congregation calls God "Despota," which means "Master," or "sovereign Lord," a word that is used only ten times in the New Testament. Then in verse 29, they continue their prayer and call God "Lord" (Kyrie) in the normal fashion, but as "Lord" of creation. Also in Acts 17:24, in speaking of God, Paul calls Him "master" or "Lord" of creation.

The conclusion is that of the 500 occasions in which the Apostles used the expression "Lord" after Jesus' resurrection there are no occasions where God is referred to as "the Lord" (ho Kurios) except in reference to Old Testament passages. There are only two verses, where God is called "Lord" (Kurios), as the "Lord" of creation.

d) The LORD in the Book of Revelation

This is where it gets very interesting, for we will find that the Apostle John never calls Christ the Lord in the LORD's Day, or thereafter!

| | | |
|---|---|---|
| | *Christ is the Lord* | *God is the LORD* |
| Revelation 1:7-4:1<br>"in spirit in the LORD's day" | | 1:8, 10 |
| Revelation 4:2-5<br>"Come up here and I will show you what takes place after these things" | | 4:8, 11 |
| Revelation 6<br>"Seven seals" | 6:10, uses "Despotas" to God as in Acts 4:24 | |
| Revelation 7–10 | | |
| Revelation 11:1–14 | 11:8 | |
| Revelation 11:15–19 | | 11:15, 17 |

| | | |
|---|---|---|
| “Then the seventh Angel sounded” | | |
| Revelation 12–13 | | |
| Revelation 14:1–5<br>“the Lamb with 144,000” | | |
| Revelation 14:6–20 | 14:13 | |
| Revelation 15-16<br>“seven plagues which are last, because in them the wrath of God is finished” | | 15:3, 4; 16:7 |
| Revelation 17–18 | 17:14 | 18:8 is the judgment day, “in one day” ie 1,000 years her judgment has come. |
| Revelation 19:1–10<br>“the sound of a great multitude in heaven” | | |
| Revelation 19:11–20:8 | 19:16 | |
| Revelation 20:9–22:17<br>The Judgment and thereafter | | 22:5, 6 |
| Revelation 22:18–21 | 22:20; 22:21 | |

# 5 All verses of the Spirit of Christ and God in the Old Testament

Here, we list all verses describing the spirit of ELOHIM, and spirit of Yihvah. We have excluded those that describe the breath, or wind of God, and the lying spirit of Yihvah in 1 Kings 22:24, and 2 Chronicles 18:23, which is described with masculine pronouns.

We have grouped all these verses into these categories:

1. The Spirit of Christ in the Prophets
2. The Spirit of God
    a. God as Spirit
    b. The spirit of God as the spirit of the Breath of Life
    c. The spirit of God as the spirit of Wisdom
    d. The spirit of God as the spirit of Prophecy
    e. The spirit of God as the future holy spirit
3. The Spirit of Elijah

## 5.1 The Spirit of Christ in the Prophets

<u>The Spirit on Moses is put on the Seventy Elders</u>

Num 11:17 And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. (ONK – the-**Spirit רוּחָא;** PAL – spirit of prophecy רוח נבואה; NEO – Holy Spirit, רוח קדשה )

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.

(ONK – **the-spirit רוּחָא**; **spirit of prophecy רוּחַ נְבוּאָה;** PAL – spirit of prophecy רוח נבואה; spirit of prophecy רוח נבואה; NEO – Holy Spirit, רוח קדשה' Holy Spirit, רוח קדשה)

Num 11:26 But there remained two of the men in the camp, the name of the one was Eldad, and

the name of the other Medad: and the Spirit she-rested upon them; and they were of them that were written but went not out unto the tabernacle: and they prophesied in the camp. (ONK – **spirit of prophecy;** PAL – spirit of prophecy; NEO –Holy Spirit, רוח קדשה; recension P, MS Paris 110; רוח קודשא, "Holy Spirit"; recension VNL, MSS Vatican Ebr. 440, רוחא קודש, "the Holy Spirit.")

Num 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put His Spirit upon them! (ONK – **His-spirit of prophecy; רוּחַ נְבוּאָתֵיה;** PAL – His-spirit of prophecy רוח נבותיה ; NEO – Holy Spirit, רוח קדשה)

The Spirit of Christ in Joshua

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; (ONK – **spirit of prophecy;** PAL – spirit of prophecy from before the Lord; NEO – holy spirit from before the Lord)

Recalling the Spirit God sent to Israel, but they rebelled – see Isaiah 63

Neh 9:20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. (No Targum for Nehemiah as it is written in Aramaic)

Neh 9:30 Yet many years didst thou forbear them, and testified against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. (No Targum for Nehemiah as it is written in Aramaic)

The Word in Job

Job 32:8 But there is a Spirit in man: and the inspiration of the Almighty giveth them understanding. (Targum – **"In truth, it is the spirit of inspiration in a human being, and the Word of the Almighty, (which) makes them understand.")**

The Holy Spirit in the Psalms

Psa 51:11 Cast me not away from thy presence; and take not thy Holy Spirit from me. (Targum – **holy spirit of prophecy**)

Psa 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. (Targum – **spirit of prophecy**)

Psa 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

(Targum – **"You will send out your Holy Spirit and they are created; and you will make new the surface of the earth.")**

Psa 143:10 Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness. (Targum – **"Teach me to do your will, for you are my God; your good Holy Spirit will guide me in the land correctly."**)

Called "the Word" in Targum Jonathan

Isa 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of My Spirit, that they may add sin to sin: (TJ **– "not of My Word"**)

Isa 34:16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and His Spirit it hath gathered them. (TJ – **"His Word has gathered them")**

Isa 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and His Spirit, hath sent me. (TJ – **"the Lord GOD, and His Word has sent me"**)

Isa 63:10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.
(TJ – **"the Word of His holy prophets,"** מֵימַר נְבִיֵי קֻדשֵׁיה**)**

Isa 63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? (TJ – "**the Word of His holy prophets,"** מֵימַר נְבִיֵי קוּדשֵׁיה)

They follow the Lamb wherever He goes – Rev 14 (called "the Spirit" in the Targum)

Eze 1:12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

Eze 1:20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

Taken up by spirit (called "the Spirit" in the Targum)

Eze 2:2 And the spirit she-entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Eze 3:12 Then the spirit she-took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place

Eze 3:14 So the spirit she-lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Eze 3:24 Then the spirit she-entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

Eze 8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit she-lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

Eze 10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

Eze 11:1 Moreover the spirit she-lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

Eze 11:24 Afterwards the spirit she-took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Eze 43:5 So the spirit she-took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Called "the Word" in Targum Jonathan

Hag 2:5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit she-remaineth among you: fear ye not. (TJ – **"My Word is your helper … and my prophets are teaching"** – verse 4 and 5)

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. (TJ – **"by My Word")**

Zec 7:12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. (TJ – **"sent by His Word")**

## 5.2 The Spirit of God

### 5.2.1 God as Spirit

The Spirit of Yihvah will carry Elijah away, compare with 2 Kings 2:16

1Ki 18:12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD He-shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. (TJ – **"the spirit from before the Lord."** Here, the Targum uses the determined form to describe the Spirit of Yihvah as a being. A variant reading of מִן קֳדָם יוי in Sperberg's apparatus is דיי. The expression "from before" was added by copyists, as discussed in Chapter 9.)

The Spirit of Yihvah carries Elijah away – called the Lord in verse 5

2Ki 2:16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD He-hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. (TJ – **"the spirit from before the Lord."** See comments under 1Ki 18:12.)

Psa 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? (Targum – **"Where will I go from the presence of your storm-wind? And where shall I flee from your presence?)**

Isa 40:13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? (TJ – **"Who was directed the Holy Spirit in the mouth of all the prophets, is it not the LORD?")**

### 5.2.2 The Spirit of God as the Spirit of the Breath of Life

Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. (ONK – **"and breath from before the Lord blew upon the face of the waters";** PAL – "the Spirit of mercies from before the Lord breathed upon the face of the waters"; NEO – "a spirit of mercy from before the Lord was blowing over the surface of the waters")

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. (ONK – **"This evil generation shall not stand before me forever**"; PAL – "Have I not imparted My Holy Spirit to them that they may work good works?"; NEO – "Behold, I have put my spirit in the sons of man")

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. (Targum – **"by the breath of His mouth")**

Job 27:3 All the while my breath is in me, and the spirit of God is in my nostrils; (Targum – no change)

Job 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life. (Targum – **"the spirit of God has made me, and the Word of Almighty sustains me")**

Job 34:14 If he set his heart upon man, if he gather unto himself his spirit and his breath; (Targum – no change)

Isa 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. (TJ – no change)

Isa 42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: (TJ – no change)

Isa 63:14 As a beast goes down into the valley, And the Spirit of the LORD causes him to rest, So You lead Your people, To make Yourself a glorious name (TJ – compares a beast to people and calls the Spirit of Yihvah, the Word)

### 5.2.3 The Spirit of God as the Spirit of Wisdom

Gen 41:38-39 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? ... there is no one as discerning and wise as you. (ONK – "**spirit of prophecy from before the Lord**"; PAL – "the spirit of prophecy from the Lord"; NEO – "a holy spirit from before the Lord")

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. (ONK – **"the spirit of wisdom"** PAL – "the spirit of wisdom"; NEO – "the spirit of wisdom")

Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship (ONK – **"spirit of wisdom from before the Lord"** or "spirit of prophecy from before the Lord," there are two readings of this text; PAL – "the Spirit of holiness from before the Lord, in wisdom ..."; NEO – "the Spirit of holiness from before the Lord, in wisdom ...";)

Exo 35:31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; (ONK – **"spirit of wisdom from before the Lord"** or "spirit of prophecy from before the Lord," there are two readings of this text; PAL – "the spirit of prophecy from before the Lord, in wisdom ... "; NEO – "the spirit of holiness from before the Lord, in wisdom ..." )

Deut 34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. (ONK – **the spirit of wisdom;** PAL - the spirit of wisdom; NEO - the spirit of wisdom)

<u>As the future anointing – the holy spirit on Christ</u>

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (TJ – "**the spirit of prophecy from before the Lord, the spirit of wisdom ...**" This is the reading of the authorized text of the Synagogue, First and Second Rabbinic Bibles, the Antwerp Polyglot, Reuchlinianus, and Ms. Jews' College)

### 5.2.4 The Spirit of God as the Spirit of Prophecy, or Power

The Spirit of God identified as the Hand of Yihvah

1Ki 18:46 Then the hand of the LORD came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel. (TJ – "**a spirit of power from before the Lord was with Elijah"**)

2Ki 3:15 Then it happened that when the musician played, the hand of the Lord came upon him (TJ – "**a spirit of prophecy from before the Lord dwelt on him**")

Eze 1:3 The Word of the Lord came expressly to Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans by the river Chabar, and the hand of the Lord was upon him there. (TJ – **"a spirit of prophecy from before the Lord dwelt on him")**

Eze 3:14 So the spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. (TJ – "by the strength of my spirit, and a prophecy from before the Lord overwhelmed me")

Eze 3:22 Then the hand of the LORD was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you." (TJ – "**The spirit of prophecy from before the Lord dwelt on me**")

Eze 33:22 Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute. (TJ – "a prophecy from before the Lord had been with me")

Eze 37:1 The hand of the LORD came upon me and brought me out in the spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. (TJ **– "the spirit of prophecy from before the Lord dwelt on me"**)

Eze 40:1 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was captured, on the very same day the hand of the LORD was upon me; and He took me there. (TJ **– "the spirit of prophecy from before the Lord dwelt on me"**)

The Spirit on Balaam

Num 24:2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God she-came upon him. (ONK **– "and dwelt the spirit of**

**prophecy from before the Lord";** PAL - "dwelt the spirit of prophecy from before the Lord"; NEO - "a holy spirit from before the Lord")

The Spirit of Yihvah on Othniel

Jdg 3:10 And the spirit of the LORD she-came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim. (TJ – **"and dwelt upon him the spirit of prophecy from before the Lord"**)

The Spirit of Yihvah on Gideon

Jdg 6:34 But the spirit of the LORD she-came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. (TJ – **"the spirit of power from before the Lord clothed Gideon"**)

The Spirit of Yihvah on Jephthah

Jdg 11:29 Then the spirit of the LORD she-came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. (TJ – **"a spirit of power from before the Lord"**)

The Spirit of Yihvah on Samson

Jdg 13:25 And the spirit of the LORD she-began to move him at times in the camp of Dan between Zorah and Eshtaol. (TJ – **"a spirit of power from before the Lord"**)

Jdg 14:6 And the spirit of the LORD she-came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. (TJ – **"a spirit of power from before the Lord"**)

Jdg 14:19 And the spirit of the LORD she-came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. (TJ – **"a spirit of power from before the Lord**")

Jdg 15:14 And when he came unto Lehi, the Philistines shouted against him: and the spirit of the LORD she-came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. (TJ – **"a spirit of power from before the Lord"**)

The Spirit of ELOHIM on Saul

1Sa 10:6 And the spirit of the LORD she-will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. (TJ – **"the spirit of prophecy from before the Lord"**)

1Sa 10:10 And when they came thither to the hill, behold, a company of prophets met him; and the spirit of God she-came upon him, and he prophesied among them. (TJ – **"the spirit of prophecy from before the Lord"**)

1Sa 11:6 And the spirit of God she-came upon Saul when he heard those tidings, and his anger was kindled greatly. (TJ – **"a mighty spirit from before the Lord"**)

David is anointed "and she-came the spirit of Yihvah upon Him..."

1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD she-came upon David from that day forward. So Samuel rose up, and went to Ramah. (TJ – **"a spirit of power from before the Lord"**)

The Spirit of ELOHIM on Saul and his messengers

1Sa 19:20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God she-was upon the messengers of Saul, and they also prophesied. (TJ – **"a spirit of prophecy from before the Lord"**)

1Sa 19:23 And he went thither to Naioth in Ramah: and the spirit of God she-was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. (TJ – **"that spirit of prophecy from before the Lord"**)

David's Final Speech

2Sa 23:2 The Spirit of the LORD He-spake by me, and his word was in my tongue. (TJ – "**The spirit of prophecy from before the Lord**")

The Spirit prophesies to David

1Ch 12:18 Then the spirit she-came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. (Targum **– "a powerful spirit" vs. 19**)

The Spirit of ELOHIM on Azariah

2Ch 15:1 And the spirit of God she-came upon Azariah the son of Oded: (TJ – **"the spirit of prophecy from before the Lord"**)

The Spirit of Yihvah on the congregation

2Ch 20:14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, she-came the spirit of the LORD in the midst of the congregation; (TJ – **"the spirit of prophecy from before the Lord"**)

The Spirit of ELOHIM on Zechariah

2Ch 24:20 And the spirit of God she-came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. (TJ – **"the spirit of prophecy from before the Lord"**)

The Spirit of Yihvah/ELOHIM on Ezekiel

Eze 11:5 And the spirit of the LORD she-fell upon me, and He-said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. (TJ – **"The spirit of prophecy from before the Lord"**)

Eze 11:24 Then spirit lifted me up and brought me in a vision by spirit of ELOHIM in Chaldea. (TJ – **"by the spirit of prophecy from before the Lord that dwelt on me"**)

Eze 37:1 The hand of the LORD came upon me and brought me out in spirit of the LORD. (TJ – **"by means of the spirit of prophecy from before the Lord that dwelt on me."**)

The Spirit of Yihvah in Micah

Mic 2:7 Is the Spirit of Yihvah restricted? (TJ **- "Is the word from before the Lord shortened?**)

Mic 3:7 The seers shall be ashamed ... for there is no answer from God. (TJ – **"there is no spirit of prophecy from the Lord in them"**)

Mic 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. (TJ **– "The spirit of prophecy from the Lord"**)

### 5.2.5 The Spirit of God as the future holy spirit

Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. (TJ – another meaning)

Isa 32:15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. (TJ – **"refreshing from the Face of Him"** – from Christ, Acts 2:33)

Isa 42:1 Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. (TJ – **"My holy spirit"**)

Isa 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: (TJ – **"I will give My holy spirit"**)

Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. (TJ – puts this verse in the Old Testament time, and interprets spirit of Yihvah as the Word of Yihvah)

Isa 59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, (TJ – **"My holy spirit"**)

Isa 61:1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (TJ – **"the spirit of prophecy before the Lord"**)

Eze 1:21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for spirit of the living creature was in the wheels. (TJ – puts the interpretation in the current day, calling it "a spirit like that of the living creatures")

Eze 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: (TJ – **"faithful spirit"**)

Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (TJ – **"faithful spirit"**)

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (TJ – **"My holy spirit"**)

Eze 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. (TJ - **"I will put My Spirit into you ... I have decreed it by My Memra"**)

Eze 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. (TJ – **"I have poured out My holy spirit"**)

Joe 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (TJ – **"My holy spirit"** Joel 3:1)

Joe 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. (TJ – **"My holy spirit"** Joel 3:2)

Zec 6:8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. (TJ – **"do My pleasure"**)

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:. (TJ – **"the Spirit of Mercy and Compassion"** ie, "Spirit of Grace")

## 5.3 The Spirit of Elijah

2Ki 2:15 And when the sons of the prophets which were to view at Jericho saw him, they said, The Spirit of Elijah she-doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. (TJ – **"the Spirit of Elijah"**)

# 6 The spirit of God and the Spirit of Christ in the New Testament

In this Appendix, we list all 263 references to the spirit of God and the Spirit of Christ in the New Testament:

1. God is spirit (1)
2. Πνευμα αγιον, holy spirit (86)
    a. το αγίον πνευμα (11)
    b. το πνευμα το αγίον (27)
    c. πνευμα αγιον (48)
3. "The spirit" as the anointing of God on Christ (12)
4. "The Spirit" as the Spirit of Christ (64)
    a. The Spirit (57)
    b. His Spirit, as a man (7)
5. An anointing as "spirit" without the article (38):
    a. the anointing of the spirit of Christ before Pentecost (3)
    b. the anointing of the spirit of God (35)
6. Other Identifications of the spirit of God (44)
7. Other identifications of the Spirit of Christ (14)
8. My Words are spirit (2)
9. Uncertain and Significant, John 3:5-6 (2)

## 6.1 God is spirit (1)

Joh 4:24 God is Spirit (πνεῦμα ὁ θεός): and they that worship him must worship him in spirit and in truth.

## 6.2 Πνευμα αγιον, holy spirit (86)

There are three variations of the phrase πνεῦμα ἅγιον.

The first is used exclusively for the spirit of God given on the Day of Pentecost. It occurs in the genitive as τοῦ ἁγίου πνεύματος at Mat 28:19, Acts 1:8, 2:38, 4:31, 9:31, 10:45, 13:4, 16:6 and 2 Cor 13:13; in the accusative τὸ ἅγιον πνεῦμα at Luke 12:10, and in the nominative τὸ ἅγιον πνεῦμα at Luke 12:12.

The other two phrases can only be understood in context.

The expression το πνευμα το αγίον comes from the Greek Septuagint. It appears 28 times, first in Matthew 12:32.

The most form common is "holy spirit" without the article. It appears 46 times, first in Matthew 1:18, where it refers to the Spirit of Christ.

| | Expression | Number Of Uses | Referring to the Spirit of Christ |
|---|---|---|---|
| a. | το αγίον πνευμα | 11 | |
| b. | το πνευμα το αγίον | 27 | Mark 12:36; Luke 2:26; Acts 7:51; Acts 28:25 |
| c. | πνεῦμα ἅγιον | 48 | Mat 1:18, 20; Luke 1:15; Luke 1:35; Luke 1:41; Luke 1:67; Luke 11:13; 2Pet 1:21; John 20:22 |

## 6.3 "The spirit" as the anointing of God on Christ (12)

Mat 4:1 Then was Jesus led up of the spirit (τοῦ πνεύματος) into the wilderness to be tempted of the devil.

Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the spirit (τοῦ πνεύματος) shall not be forgiven unto men.

Mar 1:10 And straightway coming up out of the water, he saw the heavens rent asunder, and the spirit (τὸ πνεῦμα) as a dove descending upon him:

Mar 1:12 And straightway the spirit (τὸ πνεῦμα) driveth him forth into the wilderness.

Luk 4:1 And Jesus, full of the holy spirit, returned from the Jordan, and was led in the Spirit (ἐν τῷ πνεύματι) in the wilderness.

Luk 4:14 And Jesus returned in the power of the spirit (τοῦ πνεύματος) into Galilee: and a fame went out concerning him through all the region round about.

Joh 1:32 And John bare witness, saying, I have beheld the spirit (τὸ πνεῦμα) descending as a dove out of heaven; and it abode upon him.

Joh 1:33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the spirit (τὸ πνεῦμα) descending, and abiding upon him, the same is he that baptizeth in the holy spirit.

Joh 3:34 For He whom God hath sent speaketh the words of God: for he giveth not the Spirit (τὸ πνεῦμα) by measure.

1Jn 5:6-8 And it is the Spirit (τὸ πνεῦμά) that beareth witness, because the spirit (τὸ πνεῦμά) is the truth. For there are three who bear witness, the spirit (τὸ πνεῦμα), and the water, and the blood: and the three agree in one. (Three that testified that Jesus is the Son of God, see 1 John 4:15, 5:5, and John 1:32-34)

When God was “the Lord” the spirit of God was called “the spirit.” Jesus was called “the Spirit” from the Old Testament.

How do we know for sure that the verses describing the Spirit of Christ as "the Spirit" before the Day of Pentecost are really describing the Spirit of Christ and not the spirit of God? Very fortunately, Paul explains all of them in his Epistles.

## 6.4 “The Spirit” as the Spirit of Christ, the Spirit of a Person

### 6.4.1 The Spirit (57)

Here, we only include those identified by the article.

Mat 5:3 Blessed are the poor in the Spirit (τῷ πνεύματι) for theirs is the kingdom of heaven.

Luk 2:27 And he came in the Spirit (ἐν τῷ πνεύματι) into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

Joh 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit (ἐκ τοῦ πνεύματος) is spirit.

Joh 3:8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit (τοῦ πνεύματος).

Joh 6:63 It is the Spirit (τὸ πνεῦμά) that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. (cf 1 Corinthians 15:45)

Joh 7:39 But this spake He of the Spirit (τοῦ πνεύματος), which they that believed on him were to receive: for spirit was not yet *given*; because Jesus was not yet glorified.

Acts 2:4 And they were all filled with the holy spirit, and began to speak with other tongues, as the Spirit (τὸ πνεῦμα) gave them utterance.

Act 6:10 And they were not able to resist the wisdom and the Spirit (τῷ πνεύματι) by which he spake.

Acts 8:18 Now when Simon saw that through the laying on of the apostles' hands the Spirit (τὸ πνεῦμα) was given, he offered them money,

Act 8:29 And the Spirit (τὸ πνεῦμα) said unto Philip, Go near, and join thyself to this chariot.

Act 10:19 And while Peter thought on the vision, the Spirit (τὸ πνεῦμα) said unto him, Behold, three men seek thee.

Act 11:12 And the Spirit (τὸ πνεῦμά) bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

Acts 11:28 And there stood up one of them named Agabus, and signified by the Spirit (τοῦ πνεύματος) that there should be a great famine over all the world: which came to pass in the days of Claudius.

Act 19:21 Now after these things were ended, Paul purposed in the Spirit (τῷ πνεύματι), when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

Act 20:22 And now, behold, I go bound in the Spirit (τῷ πνεύματι) unto Jerusalem, not knowing the things that shall befall me there:

Act 21:4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit (τοῦ πνεύματος), that he should not set foot in Jerusalem.

Rom 8:5 For they that are after the flesh mind the things of the flesh; but they that are after spirit the things of the Spirit (τοῦ πνεύματος).

Rom 8:6 For the mind of the flesh is death; but the mind of the Spirit (τοῦ πνεύματος) is life and peace: (cf Rom 8:27; 1 Cor 2:16)

Rom 8:10 And if Christ is in you, the body is dead because of sin; but the Spirit (τὸ πνεῦμα) is life because of righteousness.

Rom 8:16 The Spirit (τὸ πνεῦμα) itself beareth witness with our spirit, that we are children of God:

Rom 8:23 And not only so, but ourselves also, who have the first-fruits of the Spirit (τοῦ πνεύματος), even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Rom 8:26 And in like manner the Spirit (τὸ πνεῦμα) also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit (τὸ πνεῦμα) himself maketh intercession for us with groanings which cannot be uttered;

Rom 8:27 and he that searcheth the hearts knoweth what is the mind of the Spirit (τοῦ πνεύματος), because it makes intercession for the saints according to the will of God.

Rom 15:30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit (τοῦ πνεύματος), that ye strive together with me in your prayers to God for me;

1Cor. 2:10 But unto us God revealed them through the Spirit (τοῦ πνεύματος): for the Spirit (τὸ γὰρ πνεῦμα) searcheth all things, yea, the deep things of God.

1Co 5:3 For I verily, being absent in body but present in the Spirit (τῷ πνεύματι), have already as though I were present judged him that hath so wrought this thing,

1Cor. 12:7 But to each one is given the manifestation of the Spirit (τοῦ πνεύματος) to profit withal.

1Cor. 12:8 For to one is given through the Spirit (τοῦ πνεύματος) the word of wisdom; and to another the word of knowledge, according to the same spirit:

2Co 1:22 who also sealed us, and gave us the earnest of the Spirit (τοῦ πνεύματος) in our hearts.

2Co 3:6 who also made us sufficient as ministers of a new covenant; not of the letter, but of spirit: for the letter killeth, but the Spirit (τὸ πνεῦμα) giveth life.

2Co 3:8 how shall not rather the ministration of the Spirit (τοῦ πνεύματος) be with glory?

2Co 3:17 Now the Lord is the Spirit (τὸ πνεῦμά): and where the Spirit of the Lord is, there is liberty.

2Co 5:5 Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit (τοῦ πνεύματος).

Gal 3:2 This only would I learn from you, Received ye the Spirit (τὸ πνεῦμα) by the works of the law, or by the hearing of faith?

Gal 3:5 He therefore that supplieth to you the Spirit (τὸ πνεῦμα), and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Gal 3:14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit (τοῦ πνεύματος) through faith.

Gal 5:17 For the flesh lusteth against the Spirit (τοῦ πνεύματος), and the Spirit (τὸ πνεῦμα) against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

Gal 5:22 But the fruit of the Spirit (τοῦ πνεύματός) is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

Gal 6:8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit (τὸ πνεῦμα) shall of the Spirit (τοῦ πνεύματος) reap eternal life.

Eph 4:3 giving diligence to keep the unity of the Spirit (τοῦ πνεύματος) in the bond of peace.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, (τοῦ πνεύματος), which is the word of God:

Col 2:5 For though I am absent in the flesh, yet am I with you in the Spirit (τῷ πνεύματι), joying and beholding your order, and the stedfastness of your faith in Christ.

1Th 5:19 Quench not the Spirit (τὸ πνεῦμα)

1Ti 4:1 But the Spirit (Τὸ πνεῦμα) saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons,

Rev 2:7 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Rev 2:11 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches. He that overcometh shall not be hurt of the second death.

Rev 2:17 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

Rev 2:29 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches.

Rev 3:6 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches.

Rev 3:13 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches.

Rev 3:22 He that hath an ear, let him hear what the Spirit (τὸ πνεῦμα) saith to the churches.

Rev 14:13 And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit (τὸ πνεῦμα), that they may rest from their labors; for their works follow with them.

Rev 22:17 And the Spirit (τὸ πνεῦμα) and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

### 6.4.2 The Spirit of Him (of Christ as a Man) (7)

Mat 27:50 And Jesus cried again with a loud voice, and yielded up his spirit (τὸ πνεῦμα).

Mar 2:8 And immediately when Jesus perceived in his spirit (τῷ πνεύματι αὐτοῦ) that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mar 8:12 And he sighed deeply in his spirit (τῷ πνεύματι αὐτοῦ), and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Luke 23:46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit (τὸ πνεῦμά μου): and having said this, he died.

Joh 11:33 When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the Spirit (τῷ πνεύματι), and was troubled, (cf Romans 8:26)

Joh 13:21 When Jesus had thus said, he was troubled in the Spirit (τῷ πνεύματι), and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

Joh 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit (τὸ πνεῦμα).

## 6.5 An anointing as “spirit” without the article (38)

The verses below, from the Concordant Literal New Testament, are presented with the permission of the Concordant Publishing Concern, and are a literal translation of the word "spirit" where it appears without the article:

### 6.5.1 “Spirit” describing the anointing of the Spirit of Christ (3)

Mat 22:43 He is saying to them, "How, then, is David, in spirit (ἐν πνεύματι), calling Him Lord, saying,

Luk 1:17 And he shall be coming before in His sight in [the] Spirit and power of Elijah (ἐν πνεύματι καὶ δυνάμει Ἠλίου), to turn back the hearts of the fathers to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord." (the Greek text omits “the”)

Luk 2:25 And lo! there was a man in Jerusalem, whose name is Simeon. And this man is just and pious, anticipating the consolation of Israel, and the Holy Spirit was on him. (Literally, the man was righteous and devout ... and spirit was holy on him, καὶ πνεῦμα ἦν ἅγιον ἐπ᾽ αὐτόν)

### 6.5.2 “Spirit” describing the anointing of the spirit of God (35)

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (ἐν πνεύματι) and in truth: for the Father seeketh such to worship him.

Joh 4:24 God is spirit: and they that worship him must worship him in spirit (ἐν πνεύματι) and in truth.

Joh 7:39 Now this He said concerning the spirit which those believing in Him were about to get. For not as yet was [holy] spirit (πνεῦμα) given, for Jesus is not as yet glorified. (the earliest manuscripts omit “holy”)

Act 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of spirit (πλήρεις πνεύματος) and wisdom, whom we may appoint over this business.

Rom 7:6 Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit (ἐν καινότητι πνεύματος) and not in oldness of letter.

Rom 8:4 that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit (κατὰ πνεῦμα).

Rom 8:5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit (κατὰ πνεῦμα) to that which is of the spirit.

Rom 8:9 Yet you are not in flesh, but in spirit (ἐν πνεύματι), if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through spirit (εἰ δὲ πνεύματι) do mortify the deeds of the body, ye shall live.

1Co 2:4 and my word and my heralding were not with the persuasive words of human wisdom, but with demonstration of spirit (πνεύματος) and of power.

1Co 2:13 not with words taught by human wisdom by with those taught by [the] spirit (πνεύματος), matching spiritual blessings with spirit words. (see vs 14) ([the] is added to the original text)

1Co 14:2 For he who is speaking in a language is not speaking to men, but to God, for no one is hearing, yet in spirit (πνεύματι) he is speaking secrets.

1Co 14:16 Else when thou shalt bless with spirit ([ἐν] πνεύματι), how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Gal 3:3 Are ye so foolish? having begun in spirit (πνεύματι), are ye now made perfect by the flesh?

Gal 5:5 For we, in spirit (πνεύματι), are awaiting the expectation of righteousness by faith.

Gal 5:16 Now I am saying, Walk in spirit (πνεύματι), and you should under no circumstances be consummating the lust of the flesh.

Gal 5:18 Now, if you are led by spirit (δὲ πνεύματι), you are not still under law.

Gal 5:25 If we may be living in spirit, in spirit (εἰ ζῶμεν πνεύματι, πνεύματι..) walk.

Eph 2:22 in Whom you, also, are being built together for God's dwelling place, in spirit (ἐν πνεύματι).

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets in spirit (ἐν πνεύματι).

Eph 5:18 And be not drunk with wine, in which is profligacy, but be filled full with spirit (ἐν πνεύματι),

Eph 6:18 During every prayer and petition be praying on every occasion (in spirit (ἐν πνεύματι), being vigilant also for it with all perseverance and petition concerning all the saints,)

Php 2:1 If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit (πνεύματος), if any compassion and pity,

Col 1:8 who makes evident also to us your love in spirit (ἐν πνεύματι).

2Th 2:13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of spirit (πνεύματος) and belief of the truth

1Ti 3:16 And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit (ἐν πνεύματι), seen by messengers, heralded among the nations, believed in the world, taken up in glory.

1Pe 1:2 according to the foreknowledge of God the Father, in sanctification of spirit (πνεύματος), unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1Pe 3:18 seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit (πνεύματι),

1Pe 4:6 For this an evangel is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit (πνεύματι).

Jud 1:19 These are those who isolate themselves, soulish, not having [the] spirit (πνεῦμα).

Rev 1:10 I came to be, in spirit (ἐν πνεύματι), in the Lord's day, and I hear behind me a voice, loud as a trumpet

Rev 4:2 Now immediately I came to be in spirit (ἐν πνεύματι), and lo! a throne, located in heaven, and on the throne One sitting.

Rev 17:3 And he carries me away, in spirit (ἐν πνεύματι), into a wilderness. And I perceived a woman sitting on a scarlet wild beast replete with names of blasphemy, and having seven heads and ten horns.

Rev 21:10 And he carries me away, in spirit (ἐν πνεύματι), on a mountain, huge and high, and shows me the holy city, Jerusalem, as it is descending out of heaven from God,

## 6.6 Other References to the spirit of God (44)

The spirit of God is described with other terminology in these passages:

"spirit of God"

Mat 3:16; 12:28; Rom 8:9,14; 15:19, 1 Cor 2:11,14; 3:16; 6:11; 7:40; 12:3; Phil 3:3; 1 Pet 4:14; 1 Joh 4:2;

"spirit of the Father"

Mat 10:20

"My spirit" (OT Quote)

Mat 12:18; Acts 2:17,18

"His spirit"

Eph 3:16, 1 Thess 4:8, 1 Joh 4:13

"Same spirit"

1 Cor 12:4,8,9,11

"in the one spirit" ἐν τῷ ἑνὶ πνεύματι

1 Cor 12:9

"in one spirit" ἐν ἑνὶ πνεύματι

1 Cor 12:13; Eph 2:18, Phi 1:27

"one spirit" ἓν πνεῦμα

Eph 4:4; 1 Cor 12:13

"The spirit of the Lord" (OT Quote)

Luk 4:18

"The spirit of truth"

Joh 14:17; 15:26; 16:13; 1 Joh 4:6;

"the spirit of Holiness"

Rom 1:4

"the spirit of Him who raised Jesus ... the dwelling of His spirit in us"

Rom 8:11(2x)

"spirit of the living God"

2 Cor 3:3

"through the eternal spirit"

Heb 9:14

"spirit of grace"

Heb 10:29

"the spirit whom He has given us"

1 Joh 3:24

"spirit of prophecy"

Rev 19:10

## 6.7 Other identifications of the Spirit of Christ (14)

Act 5:9 But Peter said unto her, How is it that ye have agreed together to try **the Spirit of the Lord** (τὸ Πνεῦμα Κυρίου)? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.

Act 8:39 And when they came up out of the water, **the Spirit of the Lord** (πνεῦμα Κυρίου) caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

Act 16:7 and when they were come over against Mysia, they assayed to go into Bithynia; and the **Spirit of Jesus** (τὸ πνεῦμα Ἰησοῦ) suffered them not;

Rom 8:2 For the law of the Spirit of life (τοῦ πνεύματος τῆς ζωῆς) in Christ Jesus made me free from the law of sin and of death

Rom 8:9 But ye are not in the flesh but in spirit if so be that the Spirit of God dwelleth in you. But if any man hath not **the Spirit of Christ** (πνεῦμα Χριστοῦ), he is none of his.

Rom 8:15 For ye received not the spirit of bondage again unto fear; but ye received **the Spirit of adoption** (πνεῦμα υἱοθεσίας), whereby we cry, Abba, Father.

1Co 2:12 2But we received, not the spirit of the world, but the spirit which is from God (τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ); that we might know the things that were freely given to us of God.

1Co 15:45 So also it is written, The first man Adam became a living soul. The last Adam became **a life-giving Spirit** (πνεῦμα ζῳοποιοῦν).

2Co 3:17 Now the Lord is the Spirit: and where **the Spirit of the Lord** (τὸ πνεῦμα κυρίου) is, there is liberty.

2Co 3:18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from **the Lord the Spirit** (κυρίου πνεύματος).

Gal 4:6 And because ye are sons, God sent forth **the Spirit of his Son** (τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ) into our hearts, crying, Abba, Father.

Eph 1:13 in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with **The Spirit of Promise, the Holy One** (τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ) – (see Chapter 25)

Php 1:19 For I know that this shall turn out to my salvation, through your supplication and the supply of **the Spirit of Jesus Christ** (πνεύματος Ἰησοῦ Χριστοῦ),

1Pe 1:11 searching what time or what manner of time **the Spirit of Christ** (πνεῦμα Χριστοῦ) which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

## 6.8 My Words are "spirit" (2)

Joh 6:63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit (πνεῦμά), and they are life.

2Th 2:8 And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth (τῷ πνεύματι τοῦ στόματος αὐτοῦ), and bring to nought by the manifestation of his coming

## 6.9 Uncertain and Significant, John 3:5-6 (2)

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and spirit (πνεύματος), he cannot enter into the kingdom of God! 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (πνεῦμά).

Here, “spirit” is understood by some to mean the spirit of God, and others say that “spirit” comes by the words of Christ, “My words are spirit.”

# 7 Discerning the Spirits in the New Testament

Can we explain all uses of the word πνευμα? This is the question some will have.

In the last Appendix, we listed all the verses that describe τὸ πνεῦμα as the anointing of the spirit of God on Christ; τὸ πνεῦμα as the Spirit of Christ, and τὸ ἅγιον πνεῦμα – as the holy spirit, the spirit of truth. These are easily identified by the article itself. The expression τὸ πνεῦμα can describe the spirit of Christ or the anointing of God on Christ, but there are very few times when τὸ πνεῦμα describes the spirit of God on Christ.

When the article is absent, or when the adjectivization is simply aNaX, "a spirit that is holy," it is more challenging to determine the identity of the spirit. We must really look at the context.

## 7.1 The Grammatical Challenge

There is a grammatical challenge some may raise: that there are overriding rules of Greek grammar that might cause the article to absent, or present. Thereby, not allowing us to determine what identity is referred to, just by the presence or absence of the article.

### 7.1.1 John's Example in Revelation

In the Book of Revelation, the apostle John proved that a writer can successfully use the article to identify a referent, without being restricted by grammatical issues.

For example, the first time ἀρνίον "lamb" appears, it lacks the article (in Rev 5:6) and all subsequent references use the article for reasons of anaphora (Rev 5:8,12,13; 6:1,16; 7:9,10,14, 17; 12:11; 13:8; 14:1, 4(2X), 10; 15:3; 17:14 (2x); 19:7, 9; 21:14, 22, 23, 27; and 22:1, 3.) Of course, Lamb ἀρνίον, also appears in Revelation 13:11, but this describes the horns of the false prophet.

θηρίον "beast" also follows this pattern. When introducing the beast of ten horns, (in Rev 13:1) it lacks the article, but all subsequent references have the article, Rev 11:7; 13:2,3,4(3x),12,14(2x),15(3x),17,18; 14:9,11; 15:2; 16:2,10,13;17:3,8,11,12,13,16,17; 19:19,20(2x); 20:2,10. But when describing the second beast, it lacks the article.

θρόνος “throne” always has the article when describing God’s throne, in Revelation 4:2,3,4,5(2x),6(3x),9,10; 5:1,6,7,11,13; 6:16; 7:9,10,11(2x),15(2x),17; 8:3; 11:16; 12:5; 14:3; 16:10,17; 19:4,15; 21:3,5; 22:1,3. But it lacks the article when describing the throne of the 24 elders and the throne of Satan.

There are other uses of the article in Revelation, to describe “the Book,” “the seven seals,” and “the one who sits on the throne,” but “the lamb,” “the beast,” and “the throne” are of interest to us.

### 7.1.2 Possible Limitations

So, what are the possible limitations of Greek Grammar that might prevent the writer from using the article to identify a referent?

#### *7.1.2.1 Πνευμα in Genitive Noun Combinations*

There is a question as to whether we can differentiate the Spirit of Christ (which is articular) from the spirit of God (which is inarticular) in genitive noun combinations.

The rule of Greek grammar known as Apollonius’ Cannon tells us that if one noun, in a genitive noun combination is normally articular, like “God,” then the whole noun phrase can be articular or inarticular.

The expression spirit of God is inarticular as πνεύματι θεοῦ in Matthew 12:2, Rom 8:9,8:14,15:19, 1 Cor 7:40, 12:3, 2 Cor 3:3, and Phil 3:3, and articular as τὸ πνεῦμα τοῦ θεοῦ in 1 Cor 2:11, 2:14, 3:16 6:11, and 1 John 4:2.

In these cases, of course, in these kinds of expressions, the identity of the spirit is described, and we do not need to rely on the article to define the spirit. There are a few other genitive expressions we listed in Appendix 6 that describe the spirit of God. In Hev 10:29 we find “the spirit of grace” τὸ πνεῦμα τῆς χάριτος, from Zech 12:10; and in Rev 19:10, we have “the spirit of prophecy,” from the Targum of Jonathan Ben Uziel, where we find “the Word.” These are articular because they are “known” expressions that relate the reader back to the Old Testament. In Romans 1:4, we have “spirit of holiness” on Christ, which can only refer to the spirit of God.

Otherwise, all articular genitive combinations of "the Spirit" describe the Spirit of Christ (ie Rom 8:2, ὁ ... νόμος τοῦ πνεύματος τῆς ζωῆς, Rom 8:5, τὰ τοῦ πνεύματος, Rom 8:6, and 27 τὸ δὲ φρόνημα τοῦ πνεύματος, Rom 8:23, τὴν ἀπαρχὴν τοῦ πνεύματος, 1 Cor 12:7, ἡ φανέρωσις τοῦ πνεύματος, 2 Cor 3:8, 5:5, Gal 3:14, 5:22, Eph 4:3, 6:17, and Phil 1:19. We can verify this is the case from the context. The rule of Apollonius' Cannon is followed. The genitive noun combination can only be articular if at least one element would otherwise be articular. Because the expression "the Spirit" describes the Spirit of Christ, the whole phrase is articular.

#### *7.1.2.2 Possessive Pronouns and "Of a Person"*

The article is almost invariably used for possessive pronouns, eg ἐκτείνας τὴν χεῖρα αὐτοῦ, "stretching out His hand" (Mark 1:41). This helps clarify the meaning of the article in 1 Thessalonians 4:8, διδόντα τὸ πνεῦμα αὐτοῦ (given us His spirit) and 1 John 4:13, ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν (from His spirit, given to us). In these cases, we are referring to God's own spirit even though the article is present because of this grammatical rule. Both verses tell us that God has given us His spirit.

However, the article may be dropped in an expression that is "of a person." The phrase ἐκτείνας τὴν χεῖρα αὐτοῦ in Mark 1:41 has the same meaning as ἐκτείνας χεῖρα αὐτοῦ.

#### *7.1.2.3 Demonstratives*

If I want to say, "this Spirit" or "that Spirit" using a demonstrative pronoun, then the article must be in between. There are no such cases in the New Testament for πνευμα.

## 7.2 Passage Analysis

With these grammatical principles, we can go through the passages where the use of the phrase πνεῦμα is more complex.

### 7.2.1 Romans 8:1-27

*In Romans 8, there are a lot of uses of the phrase πνευμα but the identities are clear in the context of the passage, and in comparison, to similar passages.*

8:1 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of **the Spirit of life** in Christ Jesus ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ made me free from the law of sin and of death.

*The question here of course, is whether "the Spirit of life" describes Christ as "the life-giving Spirit" (1 Cor 15:45), see also "the Spirit gives life" (2 Cor 3:6), but this becomes clear in verse 10.*

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the **flesh** κατὰ σάρκα, but after **spirit** κατὰ πνεῦμα.

*Here, it seems that spirit simply contrasts with flesh in a general sense, such as we find in Mat 26:41, τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής, the spirit is willing, but the flesh is weak. However, when we compare to verse 14, "led by the spirit of God," and Galatians 5:16 and 5:25 "walk by spirit," we can see that Paul means the spirit of God.*

5 For they that are **after the flesh** κατὰ σάρκα mind **the things of the flesh** τὰ τῆς σαρκὸς ; but they that are **after spirit** κατὰ πνεῦμα **the things of the Spiri**t τὰ τοῦ πνεύματος.

*It seems clear that "after spirit" in this verse means the spirit of God, "walk by spirit" as mentioned in verse 4 and the things of the Spirit τὰ τοῦ πνεύματος must mean the Spirit of Christ.*

6 For **the mind of the flesh** τὸ φρόνημα τῆς σαρκὸς is death; but **the mind of the Spirit** τὸ φρόνημα τοῦ πνεύματος is life and peace:

*Here it appears that these two genitive noun combinations are articular because flesh and spirit are anaphoric to verses 4 and 5. The two genitive combinations may also be articular for reasons of contrast. But in context, especially when comparing to verse 27, we understand the Spirit is the Spirit of Christ.*

7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye

are not in the flesh but **in spirit** ἐν πνεύματι, if so be that **the spirit of God** dwelleth in you. But if any man hath not **the Spirit of Christ,** he is none of his.

*Here, as mentioned above, the expression "in spirit" ἐν πνεύματι only describes the anointing of the spirit of God after the Day of Pentecost, as the next phrase tells us. The Spirit of Christ tells us that we belong to Christ. Therefore, the kingdom of God continued after the spirit of God was taken from the Church, and "the place of God's sanctuary was cast down" (Daniel 2:44,8:11).*

10 And if Christ is in you, the body is dead because of sin; but **the Spirit** τὸ πνεῦμα is life because of righteousness.

*Of course, if Christ is in you, this means that the Spirit of Christ is in you, and the Spirit is life, from verse 2.*

11 But if **the spirit of him that raised up Jesus** τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through **a spirit of Him** αὐτοῦ πνεύματος that dwelleth in you.

*The "spirit of the breath of life" raised Christ from the dead, but this is not the spirit of God that Paul refers to when he says, "shall give life also to your mortal bodies." Of course, this is an allegory to the spiritual life we receive through God's holy spirit. In the first phrase, τὸ πνεῦμα must be articular because it is modified by an articular participle. The second phrase, αὐτοῦ πνεύματος, "a spirit of Him," describes the holy spirit and is inarticular as expected.*

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if **by spirit** εἰ πνεύματι ye put to death the deeds of the body, ye shall live.

*The discussion from verses 11 to 14 is all about the spirit of God, no article is on spirit here.*

14 For as many as are led by **the spirit of God**, these are sons of God.

15 For ye received not **a spirit of bondage** πνεῦμα δουλείας again unto fear; but ye received **a spirit of adoption** πνεῦμα υἱοθεσίας, whereby we cry, Abba, Father.

*Here, both phrases are inarticular so as to compare them with one another, but the identity of this spirit of adoption is made known in the next verse.*

16 **The Spirit itself** αὐτὸ τὸ πνεῦμα beareth witness with our spirit, that we are children of God:

*The Spirit of Christ, always with the neuter gender, is the spirit of adoption, as per Galatians 4:6, and from verse 9 above.*

17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only so, but ourselves also, who have **the first-fruits of the Spirit**, τὴν ἀπαρχὴν τοῦ πνεύματος even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

*As mentioned, this genitive phrase combination is articular because the Spirit of Christ is the articular, pointed Spirit. At least one noun in the noun phrase must be a pointed "known" noun for the genitive phrase to be articular.*

24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? 25 But if we hope for that which we see not, then do we with patience wait for it.

26 And in like manner **the Spirit** τὸ πνεῦμα also helpeth our infirmity: for we know not how to pray as we ought; but **the Spirit itself** αὐτὸ τὸ πνεῦμα maketh intercession for us with groanings which cannot be uttered;

*This is the Spirit of Christ interceding for us and is directly equated to Jesus Christ in verse 34.*

27 and he that searcheth the hearts knoweth what is **the mind of the Spirit** τὸ φρόνημα τοῦ πνεύματος, because it maketh intercession for the saints according to the will of God.

*Here, Paul again mentions "the mind of the Spirit" from verse 6.*

### 7.2.2 1 Corinthians 2:4-14

*The identity of "the Spirit" in verse 12 is difficult.*

4 And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of **spirit** πνεύματος and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God.

*This is the demonstration of the spirit of God, described as power throughout the Bible*

10 But unto us God revealed ἀπεκάλυψεν them (these things) **through the Spirit** διὰ τοῦ πνεύματος· for **the Spirit** τὸ πνεῦμα searcheth all things, yea, the deep things of God.

*This is the manifestation through the Spirit διὰ τοῦ πνεύματος· also described in 1 Corinthians 12:8, the Spirit of Christ searches the deep things of God, because Christ must search to know the heart of God.*

11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save **the spirit of God**.

12 But we received, not **the spirit of the world** τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, but **the spirit which is from God** τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ; that we might know the things that were freely given to us of God.

*The identity of the spirit "out of God" is difficult. Jesus said He came out of God ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον (John 16:27), but perhaps the more relevant passage is John 8:23, "you are from this world, I am not from this world." The verb "received" λαμβάνω is only used with πνεῦμα to describe receiving the Spirit of Christ (Galatians 3:2,and 14, and Romans 8:15), and" the anointing" τὸ χρῖσμα in 1 John 2:27.*

13 Which things also we speak, not in words which man's wisdom teacheth, but which spirit πνεύματος teacheth; combining spiritual things with spiritual words. 14 Now the natural man receiveth not the things of the **spirit of God**: for they are foolishness unto him; and he cannot know them, because they are spiritually judged.

*In verse 13, spirit is inarticular, spirit teaches but man does not receive the teaching of the spirit of God, in verse 14.*

### 7.2.3 1 Corinthians 12:3-13

*The spirit identified in these verses is only the spirit of God, except in verse 7, "the manifestation of the Spirit" which is equivalent to "the Revelation of Jesus Christ" in Revelation 1:1. Verse 8 is a bit confusing which describes the holy spirit as "the same spirit," not referring to the spirit just mentioned but "the same spirit" in verses 4, 9 and 11.*

12:3 Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but **the same spirit** τὸ αὐτὸ πνεῦμα·.

*The identification of same spirit, same Lord, same God in verses 4-6 is identical to Ephesians 4:4-5: one spirit .. one Lord ... one God, three distinct identities (but not three persons) as in Matthew 28:19. The spirit in each case is the spirit of God.*

5 And there are diversities of ministrations, and the same Lord. 6 And there are diversities of workings, but the same God, who worketh all things in all. 7 But to each one is given the manifestation of **the Spirit** ἡ φανέρωσις τοῦ πνεύματος to profit withal.

*Again, here the genitive combination is articular because the Spirit of Christ is referred to. This is the manifestation of the Spirit, ἀπεκάλυψεν ... διὰ τοῦ πνεύματος described in 1 Corinthians 2:10, see verse 8 below, διὰ τοῦ πνεύματος. · The holy spirit manifests the words of Christ, the Spirit, as per John 16:13-14. We see the first practical example of this in Acts 2:4, "it was given to each according to the utterance of the Spirit καθὼς τὸ πνεῦμα ἐδίδου."*

8 For to one is given through **the Spirit** διὰ τοῦ πνεύματος the word of wisdom; and to another the word of knowledge, according to **the same spirit,**

*Especially as the article is retained following a preposition this is certainly a reference to the Spirit of Christ, if there is any opportunity to drop the article in Greek it is after a preposition. The phrase "the same spirit" is the same phrase used in verse 4, the phrase describing the holy spirit, this is the most confusing reference because it follows "the Spirit" but the phrase "the same spirit" is repeated in verse 9 and 11, and we understand it is "the same spirit" mentioned in verse 4. The meaning of "according to the same spirit," is probably better understood as "down from" the same spirit, the primary meaning of κατὰ in the accusative. This distribution of spiritual gifts by the spirit of God is explained in Hebrews 2:4.*

9 to another faith, in **the same Spirit** τῷ αὐτῷ πνεύματι; and to another gifts of healings, in the **one spirit,** ἐν τῷ ἑνὶ πνεύματι;

*Here, we have the phrase "one spirit," the same phrase used in Ephesians 4:4. The meaning here is "in the one anointing," which is especially clear by the dative case, ἐν ... πνεύματι, the phrase that only describes the anointing of the spirit of God after the day of Pentecost.*

10 and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another diverse kinds of tongues; and to another the

interpretation of tongues: 11 but all these worketh the one and **the same spirit** τὸ αὐτὸ πνεῦμα, dividing to each one severally even as he will.

*This is the distribution of spiritual gifts by the spirit of God described in Hebrews 2:4.*

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. 13 For in **one spirit** ἐν ἑνὶ πνεύματι were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of **one spirit** ἓν πνεῦμα.

*Here we can see the "one spirit' – the one anointing in Ephesians 2:18, and 4:4, "drinking" that "one spirit." In Old Testament, the Spirit of Christ was the holy spirit that the Israelites "drank" as described in 1 Corinthians 10:4.*

### 7.2.4 1 Corinthians 14:2-16

*As mentioned, the personal pronoun is often dropped when referring to own's own spirit. The articular references to spirit in these verses all refer to the spirit of a person, as made clear in verse 14 where Paul defines it as "my spirit" and all the following articular uses of "spirit" describe the spirit of a person. The inarticular "spirit" in verses 2 and 16 contrasts prayer in spirit with prayer in understanding. But the dative of means πνεύματι in verses 2 and 16 is only used after the Day of Pentecost to describe the anointing of the spirit of God. Paul is describing praying in a tongue by the spirit of God.*

2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but **in spirit** πνεύματι he speaketh mysteries.

14 For if I pray in a tongue, **my spirit** τὸ πνεῦμά μου prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with **the spirit** τῷ πνεύματι, and I will pray with the understanding also: I will sing with **the spirit** τῷ πνεύματι, and I will sing with the understanding also. 16 Else if thou bless with **spirit** πνεύματι, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?

### 7.2.5 Galatians 3:2 – 4:6

*In this passage, the Spirit that we receive by faith (3:2,5) is clearly the Spirit of His Son (4:6). Like Romans 8:4 and Galatians 5:17, flesh and spirit are contrasted as two different ways of living, as a concept, but the meaning of the spirit of God is very clear in Chapter 5.*

3:2 This only would I learn from you, Received ye **the Spirit** τὸ πνεῦμα by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in **spirit** πνεύματι , are ye now perfected in the **flesh**? 4 Did ye suffer so many things in vain? if it be indeed in vain. 5 He therefore that supplieth to you **the Spirit** τὸ πνεῦμα, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of **the Spirit** τοῦ πνεύματος through faith.

4:6 And because ye are sons, God sent forth **the Spirit of his Son** τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ into our hearts, crying, Abba, Father.

### 7.2.6 Galatians 5:16-25

*In this passage, the theme is led by spirit and not by flesh. In this context, led by spirit is a contrast to led by flesh. But "walk by spirit" is clearly the spirit of God in verse 25, and in Romans 8:14, Paul clearly described this as being led by the spirit of God, and so there is no article used to describe this. The use of the article in verse 17 could be just a matter of contrast, but when we compare to Romans 8:5, it is clear that he means the Spirit of Christ. The use of the article in verse 22 certainly refers to the spiritual fruit that we bear when we abide in Christ, in the Spirit, as described in John 15:4.*

5:16 But I say, Walk by **spirit**, πνεύματι and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against **the Spirit** τοῦ πνεύματος, and **the Spirit** τὸ πνεῦμα against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by **spirit** πνεύματι, ye are not under the law.

22 But the fruit of **the Spirit** τοῦ πνεύματός is love, joy, peace, longsuffering, kindness, goodness, faithfulness . . .

25 If we live by **spirit** πνεύματι, by **spirit** πνεύματι let us also walk.

# 8 The Word of Yihvah will be your helper

"I will pray the Father and He will send you another helper ... and lo, I am with you always, even until the end of the age" (John 14:16, Matthew 28:20).

The phrase "I will be/He will with you," was consistently translated as "the Word of Yihvah will be your helper" in the Targumim.

HEB: Hebrew text
ONK Targum Onkelos
PAL: Targum Palestine, aka Pseudo Jonathan
JON: Targum Jonathan
CHR: Targum Chronicles

With Abraham: Gen 21:22

HEB: God is with you
ONK: The Word of Yihvah is your Helper, מֵימְרָא דַיוי בְסַעֲדָךְ
PAL: The Word of Yihvah is your Helper, מימרא דיי בסעדך

With Isaac: Gen 26:3, see also Gen 26:24, 28

HEB: I will be with you
ONK: My Word will be your helper, מֵימְרִי בְסַעֲדָךְ
PAL: My Word will be your helper, מימרי בסעדך

With Jacob: Gen 31:3, see also Gen 35:3

HEB: I will be with you
ONK: My Word will be your helper, מֵימְרִי בְסַעֲדָךְ
PAL: My Word will be your helper, מימרי בסעדך

With Joseph: Gen 39:2, see also Gen 39:3,21,23; 48:21

HEB: Yihvah was with Joseph
ONK: the Word of Yihvah was his helper, מֵימְרָא דַיוי בְסַעֲדֵיה

PAL: the Word of Yihvah was his helper, מימר דיי בסעדא

With Moses: Exod 3:12

HEB: I will be with you
ONK: My Word will be your helper, מֵימְרִי בְּסַעְדָּךְ
PAL: My Word will be your helper, מימרי בסעדך

With Joshua: Josh 1:5, see also Josh 1:9,17; 3:7; 6:27

HEB: I will be with you
JON: My Word will be your helper, מֵימְרִי בְּסַעֲדָךְ

With Caleb: Josh 14:12

HEB: If the Yihvah will be with me
JON: If the Word of Yihvah will be with me, מֵימְרָא דַיְיָ בְּסַעְדִי

With the house of Judah: Judg 1:19

HEB: Yihvah was with Judah
JON: the Word of Yihvah helped the house of Judah, מֵימְרָא דַיְיָ בְּסַעְדֵיה

With the house of Joseph: Judg 1:22

HEB: Yihvah was with them
JON: the Word of Yihvah helped them, וּמֵימְרָא דַיְיָ בְּסַעְדְהוֹן

With Gideon: Judg 6:12, see also Judg 6:16

HEB: Yihvah is with you
JON: The Word of Yihvah is your helper, מֵימְרָא דַיְיָ בְּסַעְדָּךְ

With Samuel: 1Sam 3:19

HEB: And Yihvah was with him
JON: And the Word of Yihvah was his helper, וּמֵימְרָא דַיְיָ הְוָה בְסַעְדֵיה

With Saul: 1Sam 10:7

HEB: God is with you
JON: the Word of Yihvah is your helper, מֵימְרָא דַיְיָ בְסַעְדָך

With David: 1 Sam 16:18, see also 1 Sam 17:37; 18:12,28; 20:13; 2 Sam 7:3,9; 14:17; 22:19; 1 Kings 1:37; 1 Chr 11:9, 17:2; Psa 18:18

HEB: And Yihvah is with him
JON: And the Word of Yihvah is his helper, וּמֵימְרָא דַיְיָ בְסַעְדֵיה

With Israel: 1 Kings 8:57, see also 2 Chr 19:19; 20:17; 32:8; 36:23; Isaiah 43:2, 5; Jer 42:11; Amos 5:14; Haggai 1:13; 2:4; Zech 8:23; 10:5

HEB: May Yihvah be with us
JON: May the Word of Yihvah our God be our helper, מֵימְרָא דַיוי אֱלֹהַנָא בְסַעְדַנָא

With Solomon: 1 Kings 11:38, see also 1 Chr 22:11, 16, 18; 28:20; 2 Chr 1:1

HEB: I will be with you
JON: My Word will be your helper, מֵימְרִי בְסַעְדָך

With Phineas: 1 Chr 9:20

HEB: And Yihvah was with him
CHR: And the Word of Yihvah was his helper, ומימרא דה׳ הוה בסעדיה

With Asa: 2 Chr 15:2, see also 2 Chr 15:9

HEB: Yihvah is with you
CHR: The Word of Yihvah is your helper, מימרא דיי בסעדכון

With Jehosaphat: 2 Chr 17:3

HEB: Yihvah was with Jehosaphat
CHR: the Word of Yihvah was his helper, מימרא דיי בסעדיה

With Jeremiah: Jer 1:8, see also Jer 1:19; 15:20; 20:11

HEB: I am with you
JON: My Word will be your helper, בְּסַעֲדָךְ מֵימְרִי