Shapes of Trinity

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### Introduction

One might suppose that after over 2000 years of New Testament history; plus another 1406 years of Old Testament history before that, when the Exodus took place; plus another 3000, 10000, or even more additional history involving the ancients of Genesis; over 6500 to 13500 or more years in all: that all debate about God had long since been settled. Nothing could be further from the truth. If anything, the discussion has become even more confused than ever.

Ironically, part of this growing discussion, seems to be driven by recent interactions between Catholics, Orthodox, and Protestants as efforts toward ecumenicity, among the three, have revived ancient studies: each of these three groups is rediscovering things about themselves that were long forgotten. While many of these three groups adhere to the first three or four creeds, they have begun to discover that while they each faithfully recited the same words every week, each meant something significantly different by these same words. So, we regularly talk past one another without any real exchange of ideas taking place.

While I have no clue where the center of this discussion might reside; today, much seems to hinge around the work of Dr. Dale Tuggy and his critics. To cloud the issue even more, Dr. Tuggy seems to be embroiled in other controversies: one centered around his condemnation of Ravi Zacharias, and another around his own resignation, which appears to be very critical of the institution where he once taught. While such emotional issues may have nothing to do with the accuracy of Dr. Tuggy’s reasoning, they certainly do clutter up and increase the volume of literature that must be digested. We will attempt to sidestep such issues: but, you ought to know that they exist.

The topic is sharply divided between philosophical, theological systematics, and biblical theology approaches: between understanding what the Bible says about God, and what may be gleaned from raw reason. The fact that all of our first creedal statements — Nicaea (325), Constantinople (381), Ephesus (431), Chalcedon (451) — are basically philosophical in nature makes them hard to reconcile with the Bible, their developmental reasoning has long since been forgotten by most… they are just recited unquestioningly every Sunday and assumed to be true. Worse yet, they are claimed to be dogma, a demand that they must be believed to be Christian: thus they are used as a litmus test of valid Christian orthodoxy (not to be confused with Orthodoxy). Even so, some of our best minds are claiming that they’re not Biblical at all.

If that’s not the proverbial straw on the camel’s back, this is: when we’re being honest, although we’ve confessed these ancient creeds for years, we don’t really understand a word they’re saying, neither did their authors, nor does any mere mortal man: for, from their very beginning they were and they are, admittedly, very weak attempts to say something humanly understandable about the greatest mystery of the Bible: namely, the mystery of God Himself.

Even so, there are others who “falsely” claim that every mystery has been resolved: even though the Hadron collider failed to find a single resolution, indeed it discovered at least four new things; or that black holes exist, about which we know virtually nothing; or that an event horizon is that beyond which nothing meaningful exists for us, simply because we can’t see beyond the event horizon. If these lesser mysteries remain unresolved, then surely the greatest mystery, the mystery of Deity remains unresolved.

In trying to address this topic with you, I have to begin by saying, I don’t know where to begin; nor do I really know how to arrange the topic. So, I’m just going to start in Genesis and attempt to follow the linguistic trail as I found it published. If a specific idea branches off, we will try to follow that branch to its conclusion: then, we will return to the root of the branch and begin again.

If you think that this will end in the same standard result, consider this, that the philosophers have divided the discussion between Trinitarianism and Unitarianism into differing camps and definitions, often designated only by letters: ST[[1]](#footnote-1), RIT[[2]](#footnote-2), MT[[3]](#footnote-3), NSMT/V[[4]](#footnote-4), CSMT/V[[5]](#footnote-5), WMT/V[[6]](#footnote-6), WST?, NSPT[[7]](#footnote-7), CSPT[[8]](#footnote-8), CT[[9]](#footnote-9), and more, just among the Trinitarians; still others among Unitarians. These varieties may very well show that some of our Unitarian forefathers were actually Trinitarians: because, our definitions were wrong. While some professed Trinitarians are actually Unitarians: thus according to dogmatics, they are heretics. The killer acronym in this discussion is WIG, Who is God?

To make matters worse, I don’t find any of this discussion nutritive to my human spirit at all. There comes a certain level of frustration in my struggles and studies where I have to throw all these creeds and philosophies in the waste basket and take time to read my Bible and pray until God clears my head and restores sanity. Indeed, there is so much evil political controversy and dirty dealing, even murder, in the environment surrounding the writing of all the creeds, that I’ve been compelled to throw them all out; not because they are wrong, they very well may be right, I’m not the judge of such matters: but, I cannot understand how the Son or the Spirit could ever endorse or be involved with such underhanded behavior… let alone approve its outcome. Back to the Bible.

Perhaps we’re just too judgmental. Perhaps we’re just unwilling to face the reality that all of us, humanly, make terrible mistakes on a daily basis. Perhaps that’s the solution: silence.

“Be still (stop, be empty), and know, since I am God: I will be exalted among the nations, I will be exalted in the earth.”  
“σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ θεός ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.” — Psalm 45:11 LXX (46:10)

Logic

I must confess that I’m not greatly enamored of philosophical logic: it’s not precise enough for me… it uses words. Logic may be divided into two groups:

* One: its rules, structure, or language; and
* Two: its applications, employments, or uses.

Most philosophers use the language of words to structure their logic and create rules that decree what sort of statements are in or out of bounds. Mathematics is a philosophy that uses the language of arithmetic to decree what sort of statements are in or out of bounds. Mathematics is precise and surgical. Words are indefinite and sloppy.

Take, for example, a comparison between the mathematical, equals (=) and the philosophical, is. Equals always means the same thing mathematically: a=b, means that b=a, always. Is, is quite variable: a is b, does not necessarily even imply that b is a. A cow is a quadruped, does not mean that a quadruped is necessarily a cow: for, there are many varieties of quadrupeds: mammals, rodents, amphibians, and more. We cannot say, cow = quadruped. God is creator: is creator only God? God is love: is love God? Even today, unbelievably, some philosophers can be found who still make this kind of blunder, saying, “Love is God”. Love is not God: there is far more to God than love… the way, truth, and life for starters.[[10]](#footnote-10)

The Peano Postulates[[11]](#footnote-11) lay out the basics for us of how mathematical philosophy works. There are basic ideas, such as 0 and 1, which we might call identities, which are undefined and undefinable terms. An example of a self-defined or undefined expression from systematic theology is, a se, or aseity: from self. God is God, 0 is 0, 1 is 1. Now if something as mundane and ordinary as mathematics requires undefined and undefinable concepts or aseity: surely, philosophical and theological discussion also requires such concepts and terms. Part of our task is to find such terms and concepts in the Bible: moreover, we must find the best such term… God might not be the best term to use in attempting to discover, Who is God (WIG)? Identities have the property of returning to themselves:

* 0 + 0 = 0;
* 0 \* anything = anything \* 0 = 0;
* 1 \* 1 = 1.

There are also undefined and undefinable operations, other aseities, such as plus (+).

Surely if modest things such as these exhibit the property of aseity, the aseity of God is much greater. WIG? The search is on.

In mathematics, application is called mapping. Saying 1 + 1 = 2, is a pure raw and perfect statement from the world of forms. The world of forms has a perfect triangle. To many, perhaps most ancient Greeks, the world of forms is reality: the world of flesh is at best a crude and corrupted copy. Today, we call the world of forms, concepts. Conceptually, 1 + 1 = 2 absolutely and perfectly. In application, it becomes crude and corrupted. Conceptually, 1 + 1 = 2; but what does 1 toe + 1 toe = ?: for, no two toes are alike. We still say that the answer is 2 toes: but, we all realize that this is a crude approximation, about 2 toes. We can’t add apples and oranges: yet, even two apples are not alike… neither two oranges. So, we have two groups in mathematics as well:

* Concept, or form, and
* Mapping, or application.

We must not only discover, the best undefined terms in the Bible: but, we must also find the best mapping. In dealing with the infinite: 1 + 1 +1 = 3, may turn into the least appropriate and blindly stupid mapping possible: for,

* 0 + 0 + 0 = 0;
* 1 \* 1 \* 1 = 1;
* ∞ + ∞ + ∞ = ∞; and
* ∞ \* ∞ \* ∞ = ∞.

So, what is the mapping that best fits God? G = G = G = G: whatever G describes and = might mean. There is absolutely no philosophical reason whatsoever to apply the standard meanings of any of these terms as we try to discover the answers to WIG; or how WIG maps onto a very crude, corrupt, and confused human physical understanding of WIG?

We don’t have the answers to either of these profound questions. Such answers can only be discovered if God reveals them to us in His Word (Jesus), and words (Bible).

“Be still (stop, be empty), and know, since I am God: I will be exalted among the nations, I will be exalted in the earth.”  
“σχολάσατε καὶ γνῶτε ὅτι ἐγώ εἰμι ὁ θεός ὑψωθήσομαι ἐν τοῖς ἔθνεσιν, ὑψωθήσομαι ἐν τῇ γῇ.” — Psalm 45:11 LXX (46:10)

“Yet, the Lord is in His devoted temple: let all the earth keep silence (use discretion, fear) before His face.”  
“ὁ δὲ κύριος ἐν ναῷ ἁγίῳ αὐτοῦ εὐλαβείσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.” — Habakkuk 2:20

Incidentally, if we take any logical assertion about the aseity (cataphatic) or undefinability (apophatic) of Deity seriously, we should already realize that the Mystery of Godliness can never ever be resolved, not now, not in eternity. It is simply a logical impossibility. We may find or learn attributes about God: but, every attempt to define God, will ultimately reduce to some sort of meaningless tautology. Aseity means that God is self-defined. Undefinability states the failure to find any external definition. God is always God (the tautology), else He is not god. So, before we begin, had we invested sufficient thought into the problem, we already know the answer, that there is, and can never, ever be an answer. We are silenced by the necessity of our own ignorance. Will what we discover in the Bible support that conclusion? It must: else the Bible would be false. Still, you don’t have to define the Sun to feel its heat. You don’t have to define God to encounter Him.

Our Goal

Our ultimate goal in this pursuit is to begin to replace philosophical and systematic theology with biblical theology: to replace raw rationality with the nurturing of the human spirit. We have only begun to scratch the surface. We hope to pique the curiosity and interest of hundreds and thousands of readers who will take up these methods and push them toward completion. We begin by word searches in Greek, and from these, attempt to sharpen word meanings and broader concepts by grazing on the words themselves. These are then tested in combinations to form more complex ideas and more nutritious grazing. We expect that future readers will expand on these simple concepts until a push toward a completer biblical theology becomes reality. The hoped-for outcome will nurture the human spirit more than the fleshly lust for mere knowledge. The Bible is food for the human spirit.

Our Conclusion

Because this paper it titled, *Shapes of Trinity*, we will attempt to reduce our conclusions to some form or shape; which, sadly to say, is what we usually do about God: we represent Him in all His majesty in some art form or other, hang it on the wall, and forget all about WGI. The very basic forms we considered in solving this pickle are: inverted delta, ∇, delta, Δ, and lambda, Ʌ.

### Who is God (WIG)?

Aseity?

So let us begin the search for the One Who is so marked by aseity, that He is the very definition of aseity itself: that aseity which is above all other aseity… that undefined, undefinable, Who, by His very undefinability, sets the pattern for all mathematics, philosophy, and every form of human reason possible… that One Who by His aseity and undefinability makes very life possible.

Creator?

“In the beginning, God made….”  
“ἐn ἀρχῇ ἐποίησεν ὁ θεὸς….”  
“….בְּרֵאשִׁ֖ית בָּרָ֣א אֱלֹהִ֑ים” — Genesis 1:1

LXX has, “made”. MT has, “created”. Why did the Rabbi’s translate the exciting, create, by the mundane, made? Everybody makes stuff. Still, even the word, create, according to some authorities, differs from beget or birth only by the addition of a single letter, n, in some contexts. While God’s creating the whole universe is pretty spectacular stuff, and only God creates in this special sense: maybe Creator is not the best or strongest possible expression of aseity or undefinability. While we might do better linguistically, if we had access to a critical text, such as the Cambridge and Gottingen Septuagint editions, I think the point has been made: the word, creator, raises too many questions to be a candidate for the perfect expression of aseity or undefinability.

God?

Even the term God, a plural, is not very expressible: for god is applied to all kinds of beings and even inanimate things (idols) in the Bible. God appears to be more adjectival or participial than nominal: possibly, meaning anyone who provides, a provider… this is unlikely to be enough. We are looking for words to express the inexpressible: so, even if we don’t know what we’re talking about, others will hear the clearest possible picture. We are trying to see the invisible; hear the inaudible; feel the untouchable; smell odorless purity; taste tasteless goodness. Perhaps we can find something better.

I Am?

“I am that I am (the Being). … thus you will say to the children (sons) of Israel, ‘I am (the Being) sent me to you.’ ”  
“ἐγώ εἰμι ὁ ὤν. … οὕτως ἐρεῖς τοῖς υἱοῖς ἰσραήλ ὁ ὢν ἀπέσταλκέ με πρὸς ὑμᾶς.”  
“אֶֽהְיֶ֖ה אֲשֶׁ֣ר אֶֽהְיֶ֑ה וַיֹּ֗אמֶר כֹּ֤ה תֹאמַר֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל אֶֽהְיֶ֖ה שְׁלָחַ֥נִי אֲלֵיכֶֽם׃” — Exodus 3:14

“God said again to Moses, ‘Thus you will say to the children (sons) of Israel, The Lord God of our fathers, God of Abraam, God of Isaac, and God of Jacob, sent me to you: “This is My Name for ages: My Memorial to generations of generations.”  
“καὶ εἶπεν ὁ θεὸς πάλιν πρὸς μωυσῆν οὕτως ἐρεῖς τοῖς υἱοῖς ᾿ισραήλ κύριος ὁ θεὸς τῶν πατέρων ἡμῶν, θεὸς ῾αβραὰμ καὶ θεὸς ᾿ισαὰκ καὶ θεὸς ᾿ιακὼβ ἀπέσταλκέ με πρὸς ὑμᾶς τοῦτό μού ἐστιν ὄνομα αἰώνιον καὶ μνημόσυνον γενεῶν γενεαῖς.”  
“וַיֹּאמֶר֩ ע֨וֹד אֱלֹהִ֜ים אֶל־מֹשֶׁ֗ה כֹּֽה־תֹאמַר֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ יְהוָ֞ה אֱלֹהֵ֣י אֲבֹתֵיכֶ֗ם אֱלֹהֵ֨י אַבְרָהָ֜ם אֱלֹהֵ֥י יִצְחָ֛ק וֵאלֹהֵ֥י יַעֲקֹ֖ב שְׁלָחַ֣נִי אֲלֵיכֶ֑ם זֶה־שְּׁמִ֣י לְעֹלָ֔ם וְזֶ֥ה זִכְרִ֖י לְדֹ֥ר דֹּֽר׃” — Exodus 3:15

While, once again, it would be nice to have access to critical texts, the point may very well be made without them. If we are asking the question, WIG?: this appears to be identical to Moses’ question.

The answer also appears to be a perfect aseity or undefinability. “I am that I am”. I, God, cannot describe Myself in terms of any other. You will have to walk with Me, to learn any more about Me from the way I act. In other words, you will have to observe how I define other things (and I define everything else) to get a better idea of what I’m like.

We are puzzled by the Greek expression, “ὁ ὤν, which means, the Being: it is the present active participle of εἰμι, the very word we saw in, ἐγώ εἰμι. Still, we might have been more comfortable with something like, ἐγώ εἰμι ὅτι ἐγώ εἰμι, or ἐγώ εἰμι τις ἐγώ εἰμι, or something else of that sort. What is particularly interesting to us is that God calls this His Name, this is His Memorial, this is what He wishes us to remember.

Evidently, “Hear, Israel” was more important to the Israelites than “I Am”.

Linguistics

Still, we have bigger problems than the lack of affordable access to critical texts. We do not know or possess any known manuscripts of the writings of Moses, or even in what language he wrote. If we ever discover the language of Moses’ writings, we might be embarrassed to find that we already have libraries full of that kind of literature hidden in plain sight: so great is the depth of our ignorance.

Beginning, possibly, with Samuel or David, the writings of Moses were translated into the lip of Canaan, paleo-Hebrew, sometime after 1200 BC. Yet we have precious few manuscripts of even that.

Around 516 BC, the Bible of that era was translated into Square Text Aramaic, of which we have few manuscripts: we have what’s left of the Dead Sea Scrolls, and these are utterly without provenance.

Around 200 BC, the Bible was translated into Greek.

Around 1000 AD, the Masoretes produced the Leningrad Codex, the last remaining Square Text Aramaic Bible manuscript of any substance: keeping in mind that the Dead Sea Scroll Square Text Aramaic manuscripts are without provenance, and many of these are very fragmentary.

So, we have many raging linguistic torrents to cross:

* the provenance of manuscripts, we can’t prove their origin or ownership;
* the frailty of manuscripts, they decay into dust;
* translations, we have at least four or five to deal with, and we don’t even know the identity of one;
* time transitions, language is always a moving target.

So, even though we think we have found the world’s largest diamond or a giant gold nugget in, “I Am”, we are humbled by the mountains of our own ignorance. What Moses actually wrote might look a great deal different from the “I Am” we see in 1000 AD Square Text Aramaic, or from the “I Am” we see in 200 BC Greek.

Shema?

Israel seems to be self-absorbed with the Great Shema.

“Hear, O Israel: The Lord our God is one Lord:”  
“ἂκουε, ἰσραήλ κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστι:”  
“שְׁמַ֖ע יִשְׂרָאֵ֑ל יְהוָ֥ה אֱלֹהֵ֖ינוּ יְהוָ֥ה׀ אֶחָֽד׃” — Deuteronomy 6:4

This seems to be more important to the Israelites than Exodus 3:14: but, what is, one? Does that mean one, numerically? Does that mean one, conceptually, uniquely? Is this a oneness of heart or mind, perfect agreement? Or does it mean something else?

YHVH?

What about this word, יְהוָ֥ה? According to the legend, when the Masoretes were developing the text, they thought it blasphemous to say the name of God aloud. So, they kept the tetragrammaton, the four, Square Text Aramaic letters, יהוה, which were not to be spoken out loud, and substituted the pointing (niqqud) from, אֲדֹנָ֗י, so readers would say Adonai. But, we don’t see how pathach-holam-kamatz can possibly be made into sheva-kamatz. Besides, the Greek text, translated by Rabbis, Κύριος or Lord (a title, not a name) never once leaves behind a single clue that this has anything to do with the unique name of God. We suspect that this is a subterfuge designed to detract from the fact that God’s unique name is, I Am. We think that the Masoretic legend is false: that in the texts, which all read Adonai (אֲדֹנָ֗י), Adonai was changed to read, YHVH (יהוה), and the niqqud was also changed to hide the source… the Jewish people were no wiser: for they always heard the sound, Adonai… YHVH (יהוה) was never said aloud. The secrets to this may be buried deeply within Oral Torah.

I Am!

So, we’re sticking with, I AM, as the real name of God. ἐγώ εἰμι! Here are some places we have found where the term is used in the Old Testament, other than in Exodus 3:14.

Genesis 17:1; 46:3; Exodus 3:6; 7:5; 8:18; 20:2; Leviticus 19:10, 12, 14, 16, 18, 25, 28, 30, 31, 32, 34, 36, 37 (mostly saying ἐγώ εἰμι Κύριος ὁ Θεὸς ὑμῶν); 21:23; 25:17; 26:1, 2, 13, 45; Deuteronomy 5:6, 9; 32:39 (ἴδετε, ἴδετε, ὅτι ἐγώ εἰμι, καὶ οὐκ ἔστι Θεὸς πλὴν ἐμοῦ· ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω, πατάξω κἀγὼ ἰάσομαι, καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου.); Judges 5:3, 3 (ἐγώ εἰμι τῷ Κυρίῳ, ἐγώ εἰμι, ἄσομαι, ψαλῶ τῷ Κυρίῳ τῷ Θεῷ ᾿Ισραήλ, not as translated, but rather, I Am the Lord, I Am. I will sing a psalm to the Lord, the God of Israel); 6:18 (ἐγώ εἰμι, καθήσομαι ἕως τοῦ ἐπιστρέψαι σε. I Am enthroned until you return.); 11:27 (ἐγώ εἰμι οὐχ ἥμαρτόν σοι, I Am has not sinned against you), 35 (?), 37 (?); Ruth 4:4 (?); 2 Samuel 11:5 (?); 12:7, 7; 15:28 (?); 18:12 (?); 20:17 (?); 24:12 (?), 17 (?); 1 Kings 2:2 (?); 2 Kings 4:13 (?); 10:9 (?); 22:20 (?); Job 33:31; Psalm 38:13 (ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου. Since, I am beside you, a stranger and sojourner, just like my fathers); 45:11; Isaiah 6:8 (Icon of Christ?); 28:28 (?); 45:8, 18, 19, 19, 22; 46: 4, 4, 9; 52:6; Jeremiah 1:6 (?), 7 (?), 8 (?), 17, 19 (We have to wonder if Jeremiah is really thinking of Jesus? Is Jeremiah the icon of Christ in these verses?); 9:24; 23:23; 49:11; Ezekiel 28:22, 23, 24, 26; 36:11, 23, 26; Hosea 11:9; Joel 2:27; Haggai 1:13; Malachi 1:14[[12]](#footnote-12) This amounts to well over fifty solid unquestionable occurrences in the Old Testament. We might very well find other Old Testament references to ἐγώ εἰμι: for, εἰμι has other punctuations, εἰμί, εἰμὶ. We will revisit this expression in the New Testament.

The Definer!

If this discussion holds water, then ἐγώ εἰμι, I Am, the ultimate expression of aseity or undefinability, becomes the basis for defining other words we have observed: such as, Creator, God, and Lord. I Am is the CREATOR the pattern over all other creators; GOD above all other gods; LORD above all other lords.

The Lawgiver!

Exodus 20:2 and Deuteronomy 5:6 show us another aspect of the aseity and undefinability of Deity in the Bible. I Am is the LAWGIVER above all other laws and lawgivers.

The Father!

If we search for the intersection of the words god and father in the Old Testament — for example in KJV — we will find 212 uses. This sort of search does not find places where the two terms appear in adjacent verses. The vast majority of these verses talk about the God of your father Abraham, Isaac, Jacob, Israel, David, and the like.

In Psalm 88:27-28 LXX (89:26-27 KJV) we read for the very first time, the remarkable statement that God Himself is Father.[[13]](#footnote-13)

“He [David] will call upon Me, ‘You are My Father; My God. The Helper of My salvation’. I will also seat Him, My firstborn (πρωτότοκον), higher than the kings of the earth.”  
“αὐτὸς ἐπικαλέσεταί με πατήρ μου εἶ σύ, θεός μου καὶ ἀντιλήπτωρ τῆς σωτηρίας μου. κἀγὼ πρωτότοκον θήσομαι αὐτόν, ὑψηλὸν παρὰ τοῖς βασιλεῦσι τῆς γῆς.”

This is, of course, not talking about David; but, about great David’s Greatest Son, Jesus. God already has a created first son, Adam, according to the flesh. So, this suggests a greater Adam, born by a supernatural birth, older than Adam, born of the Father without a mother. Then we remember:

“Declaring the ordinance of Lord. Lord said to Me, ‘You are My Son; today I have begotten (γεγέννηκά) You.’ ”  
“διαγγέλλων τὸ πρόσταγμα κυρίου. κύριος εἶπε πρός με υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.” — Psalm 2:7

And in Isaiah 9:6-7 the Son is bestowed with the titles of the Father.

“Since, 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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”  
“ὅτι παιδίον ἐγενήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν, οὗ ἡ ἀρχὴ ἐγεννήθη ἐπὶ τοῦ ὤμου αὐτοῦ, καὶ καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς ἄγγελoς, θαυμαστὸς σύμβουλος, θεὸς ἰσχυρός, ἐξουσιαστής, ἄρχων εἰρήνης, πατὴρ τοῦ μέλλοντος αἰῶνος: ἐγὼ γὰρ ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας, εἰρήνην καὶ ὑγίειαν αὐτῷ. μεγάλη ἡ ἀρχὴ αὐτοῦ, καὶ τῆς εἰρήνης αὐτοῦ οὐκ ἔστιν ὅριον ἐπὶ τὸν θρόνον δαυὶδ καὶ τὴν βασιλείαν αὐτοῦ κατορθῶσαι αὐτὴν καὶ ἀντιλαβέσθαι αὐτῆς ἐν κρίματι καὶ ἐν δικαιοσύνῃ ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα ὁ ζῆλος κυρίου σαβαὼθ ποιήσει ταῦτα.

And, finally, Malachi 2:10:

“Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?”  
“οὐχὶ πατὴρ εἷς πάντων ὑμῶν; οὐχὶ θεὸς εἷς ἔκτισεν ὑμᾶς; τί ὅτι ἐγκατέλιπε ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ βεβηλῶσαι τὴν διαθήκην τῶν πατέρων ὑμῶν;”

So, while God is called Father, this is not a statement of His aseity or undefinability: it does not define Him. Rather, He is the FATHER from Whom every fatherhood (πατριὰ) on heaven and earth is named (Ephesians 3:14-15). I Am, defines fatherhood: not the other way around.

Thus we have found a better term, possibly the best term, for the undefinable essence of God, His aseity: He is I Am. His energies are a different matter.

### New Testament

I Am

The New Testament use of ἐγώ εἰμι begins with Matthew 14:27 (?); 26:22 (?), 25 (?); Mark 6:50 (?); Luke 1:19 (Gabriel?); Acts 10:21 (?); 22:3 (?); 26:29 (?); 1 Timothy 1:15 (?). Other passages are very clear.

“I Am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.”  
“ἐγώ εἰμι ὁ θεὸς ἀβραὰμ καὶ ὁ θεὸς ἰσαὰκ καὶ ὁ θεὸς ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ ζώντων.” — Matthew 22:32

“For many will come in My name, saying: ‘I Am the Christ.’ They will deceive many.”  
“πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.” — Matthew 24:5  
“πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.” — Mark 13:6  
“ὁ δὲ εἶπεν βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ἐγώ εἰμι καί ὁ καιρὸς ἤγγικεν μὴ πορευθῆτε ὀπίσω αὐτῶν.” — Luke 21:8

“Yet, Jesus said, ‘I Am. You will see the Son of Man enthroned on the right hand of the Power; coming also with the clouds of heaven.’”  
“ὁ δὲ ἰησοῦς εἶπεν ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” — Mark 14:62

“Yet, they all said, ‘Are you then the Son of God?’ Yet, He said to them, ‘You say: since, I Am.’ ”  
“εἶπαν δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.” — Luke 22:70

“Look at My hands and My feet: since, I Am He. Touch Me. See: since, a spirit does not have flesh and bones, as you perceive Me having.”  
“ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.” — Luke 24:39

“Jesus said to her, ‘I Am, the One speaking to you.’ ”  
“λέγει αὐτῇ ὁ ἰησοῦς ἐγώ εἰμι, ὁ λαλῶν σοι.” — John 4:26

“Yet, He said to them, ‘I Am; do not fear.’ ”  
“ὁ δὲ λέγει αὐτοῖς ἐγώ εἰμι, μὴ φοβεῖσθε.” — John 6:20

“Jesus said to them, ‘I Am the bread of life: The one coming toward Me will never ever hunger. The one believing in Me will never ever thirst again.’ ”  
“εἶπεν αὐτοῖς ὁ ἰησοῦς ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.” — John 6:35

“Then the Jews began to grumble about Him: since, He said, ‘I Am the bread descending out of heaven.’ ”  
“ἐγόγγυζον οὖν οἱ ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,” — John 6:41

“I Am the bread of life.”  
“ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς” — John 6:48

“I Am the living bread descending out of the heaven. If anyone eats of this bread, he will live into the age. Now, the bread that I also will give for the life of the world is My flesh.”  
“ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” — John 6:51

“Then again Jesus spoke to them, saying, ‘I Am the light of the world. The one following Me will never ever walk around in the dark, but will have the light of life.’ ”  
“πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ ἰησοῦς λέγων ἐγώ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἕξει τὸ φῶς τῆς ζωῆς.” — John 8:12

“I Am the testifier about Myself. The Father sending Me also testifies about Me.”  
“ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.” — John 8:18

“Then I said to you: ‘since, you will die in your sins: for, if you would not believe: since, I Am, you will die in your sins.’ ”  
“εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.” — John 8:24

“Then Jesus said, ‘When you lift up the Son of Man, then you will know: since, I Am. From Myself I do nothing, but just as the Father taught Me these, I speak.’ ”  
“εἶπεν οὖν ὁ ἰησοῦς ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.” — John 8:28

“Others began to say: since, ‘This is He’. Others began to say, ‘No, but, He is like Him’. That One began to say: since, I Am.”  
“ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν ἄλλοι ἔλεγον οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν[[14]](#footnote-14). ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι.” — John 9:9

“Then Jesus said again to them, ‘Truly, truly, I say to you: since, I Am the door of the sheep.’”  
“εἶπεν οὖν πάλιν αὐτοῖς ὁ ἰησοῦς ἀμὴν, ἀμὴν, λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.” — John 10:7

“I Am the door, through Me, if anyone enters he will be saved. He will enter in and exit. He will find pasture.”  
“ἐγώ εἰμι ἡ θύρα δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.” — John 10:9

“I Am the good shepherd. The good shepherd lays down His life for the sheep.”  
“ἐγώ εἰμι ὁ ποιμὴν ὁ καλός ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων” — John 10:11

“I Am the good shepherd. I know Mine. Mine know Me.”  
“ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,” — John 10:14

“Jesus said to her, ‘I Am the resurrection and the life. The one[s] believing in Me will live, though they were dead.”  
“εἶπεν αὐτῇ ὁ ἰησοῦς ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,” — John 11:25

“From now on I tell you before it is to come, that you could believe when it would come: since, I Am.”  
“ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.” — John 13:19

“Jesus said to him, ‘I Am the way, the truth, and the life. No one comes to the Father except through Me.’ ”  
“λέγει αὐτῷ ὁ ἰησοῦς ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.” — John 14:6

“I Am the true vine. My Father is the Farmer.”  
“ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.” — John 15:1

“I Am the vine. You are the branches. The one remaining in Me as well as I in him: this one bears much fruit: since, without Me you do not have power to do anything.”  
“ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.” — John 15:5

“They answered Him, ‘Jesus of Nazareth’. He said to them, ‘I Am’. Yet, Judas, the betrayer, had been standing with them. Then, as He said to them, ‘I Am’, they retreated backward. They fell on the ground.”  
“ἀπεκρίθησαν αὐτῷ ἰησοῦν τὸν ναζωραῖον. λέγει αὐτοῖς ἐγώ εἰμι. εἱστήκει δὲ καὶ ἰούδας ὁ παραδιδοὺς αὐτὸν μετ’ αὐτῶν. ὡς οὖν εἶπεν αὐτοῖς ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.” — John 18:5-6

“Jesus answered, ‘I told you: since, I Am. Then, if you seek Me, release these to depart.’ ”  
“ἀπεκρίθη ἰησοῦς εἶπον ὑμῖν ὅτι ἐγώ εἰμι εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.” — John 18:8

“Yet, he said, ’Who are You, Lord?’ ‘I Am Jesus, Whom you pursue.’ ”  
“εἶπεν δέ τίς εἶ, κύριε; ὁ δέ ἐγώ εἰμι ἰησοῦς ὃν σὺ διώκεις·” — Acts 9:5

“Yet, as John was about to finish[[15]](#footnote-15) the race, he said. ‘What do you expect me to be? Not, I Am! But look, He comes with me, Whose sandals I am not worthy to loosen from the feet.’ ”  
“ὡς δὲ ἐπλήρου ἰωάννης τὸν δρόμον, ἔλεγεν τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ ἀλλ’ ἰδοὺ ἔρχεται μετ’ ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.” — Acts 13:25

“Because I Am with you, no none will assault you to hurt you, because many people are Mine in this this city.”  
“διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε, διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.” — Acts 18:10

Yet, I answered, ‘Who are you, Lord?’ Next, He said to me, ‘I Am Jesus the Nazarene, Who you pursue.’ ”  
“ἐγὼ δὲ ἀπεκρίθην τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ ἐγώ εἰμι ἰησοῦς ὁ ναζωραῖος ὃν σὺ διώκεις.” — Acts 22:8

“Yet, I said, ‘Who are you Lord?’ Yet, the Lord said, ‘I Am Jesus, Whom you pursue.’ ”  
“ἐγὼ δὲ εἶπα τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν ἐγώ εἰμι ἰησοῦς ὃν σὺ διώκεις.” — Acts 26:15

Jesus is speaking “I Am the Alpha and the Omega, says Lord, the God, the Being. The ending (was). The coming. The Almighty.”  
“ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.” — Revelation 1:8

“When I saw Him, I fell at His feet as dead. He put His right hand upon me, saying, ‘Do not fear. I Am the First and the Last.’ ”  
“καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων μὴ φοβοῦ ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,” — Revelation 1:17

“I will destroy her children in death. All the churches will know: since, I Am the Searcher of minds and hearts. I will give to each one of you according to your works.”  
“καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.” — Revelation 2:23

“I, Jesus, sent my messenger to witness to you, these things about the churches. I Am the Root. The child of David. The Star. The bright. The Dawn.”  
“ἐγὼ ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος δαυίδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωϊνός.” — Revelation 22:16

*Proof?*

Keeping in mind that we are not trying to affirm or deny our personal faiths: we are trying to find a coherent, solid logical proof from the Bible. We have translated each of these verses to place the maximum emphasis on I Am wherever possible. This will probably not hold up as a proof: for, the standard translation usually treats these instances as the ordinary, to-be, verb… thus nothing special… certainly not proofs of Deity. It all depends on whether these verses are read with the eyes of faith, or with the eye upon logic alone. What is abundantly clear is that both the Father and the Son refer to themselves as, I AM.

*Life After Death?*

Paul’s three reports of his conversion (Acts 9:5; 22:8; 26:15) all tell of Jesus relating with and speaking to Paul after His death and resurrection. This is unusual for any person to speak from the dead: but, still not certain proof of Deity. Of course, we can find several other such instances that do not contain the words, I Am.

*OT & NT Match*

Not until we reach Revelation 1:8, do we see language that echoes Exodus 3:14

“I Am the Being.… the Being sent me (Moses) to you.”  
“ἐγώ εἰμι ὁ ὤν.… ὁ ὢν ἀπέσταλκέ με πρὸς ὑμᾶς.” — Exodus 3:14

“I Am the Alpha and the Omega, says Lord, the God, the Being. The was. The coming. The Almighty.”  
“ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.” — Revelation 1:8

The identical phrase, “ἐγώ εἰμι … ὁ ὤν”, “I Am … the Being occurs in both verses, even though Revelation inserts several intervening words which seem to strengthen the point, not detract from it. The phrase, “the Alpha and the Omega”, seems to indicate eternality, never born – begotten, never ending. Eternal means without time, timeless, a being from the eschaton. Eternality is a property derived from God’s aseity or undefinability: a property unique to God Himself.

So, we think that we have found sufficient proof of identical Deity of God and Christ in essence as marked by their mutual claims of aseity or undefinability in equally close association with the words, God, and Lord, which we glean from other Old Testament verses.

Subordination?

Nevertheless, granting this preliminary conclusion of equivalent Deity, these New Testament verses paint a picture of identical essence, but subordination of the person.

This concept is not difficult to grasp: since, even mere humans share an equality of essence between father and son, right down to provably shared genetic chain molecules in every body cell. This shared essence is equally observed to be subordinate: as, at least in childhood, the son is always subordinate to the father. Nevertheless, this example is somewhat flawed in that only half of the genetic code belongs to the father, the other half of the genetic code belongs to the mother: so, while this establishes plausibility, possibility and understandability, human fatherhood alone, of and by itself, as far as we currently understand genetics, does not constitute absolute proof of subordination.

*One*

There is a kind of oneness in this, possibly satisfying the meaning of Deuteronomy 6:4, in the one shared essence of the Father and the Son, even though they are distinct persons, the Son being subordinate to the Father.

“I and the Father are one.”  
“ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.” — John 10:30

“I am no longer in the world. They are in the world; I also come toward You. Devoted Father, guard them in Your Name, whom You had given Me, that they would be one, even as We [are one].”  
“καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.” — John 17:11

*Atheism?*

John seems to strengthen this Father and Son argument when He says:

“Who is a liar except the one denying: since, is not Jesus the Christ? This is antichrist, the one denying the Father and the Son. Everyone denying the Son, neither has not[[16]](#footnote-16) the Father. The one confessing the Son has the Father also.”  
“τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.” — 1 John 2:22-23

“Every spirit that would not confess Jesus, is not from God. This is the antichrist, which you have heard: since, it comes. Now it is already in the world.”  
“καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.” — 1 John 4:3

“Since, many imposters emerged into the world, those who could not be confessing Jesus Christ coming in flesh. This is an imposter and an antichrist.”  
“ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.” — 2 John 1:7

John may not have proved that Jesus is God in these verses. However, he has proved that Jesus is the Christ of God, the Messiah of Israel. The relationship between the Father and the Son is so strong that the denial of the Son is practical atheism. You can’t have one without the other. One would have to have better understanding of the prophetic, Old Testament meaning of the word, Christ or Messiah, to determine that this word does or does not necessarily mean Deity.

Nevertheless, John uses this expression of subordination as an acid test of true faith verses atheism.

Father

Most of the New Testament’s 87 uses of the terms God and father in the same verse are unproductive for this discussion. But note also the word, Son, in Luke 1:31-33.

*Monarchy*

“Look, you will be taken in womb. You will bear a Son. You will call His name Jesus. This will be great. He will be called, Son of Highest. Lord,[[17]](#footnote-17) the God will give Him the throne of David His father. He will reign over the house of Jacob into the age.[[18]](#footnote-18) There will be no end of His kingdom.”  
“καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.” — Luke 1:31-33

Surely, υἱὸς ὑψίστου, is equivalent in meaning to, Son of God. He is the eternal King of Jacob (Israel). Since, according to Paul, in his testimony of conversion, Jesus is still alive: Jesus is still King of Jacob. While this may not prove His deity: it indubitably establishes His Eternal Monarchy.

It is this subordination seen in monarchy that has led to our preference for a distinction about patriarchy. The Monarch is subordinate to the Patriarch.

*More Exodus 3:14 Wording*

“No one has ever seen God, the Onlybegotten God (μονογενὴς θεὸς); the Being (ὁ ὢν) in the bosom of the Father, He declared (exegeted) this.”  
“θεὸν οὐδεὶς ἑώρακεν πώποτε μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.” — John 1:18

Whether the Father declared this about the Son in glowing detail; or Jesus declared this with great precision about the Father: it is extremely clear that Jesus is God the Son (μονογενὴς θεὸς); Jesus is the Being (ὁ ὢν) in the same sense stated in Exodus 3:14. This establishes beyond doubt that Jesus is God, possessing aseity or undefinability in the same sense as the Father. The Son may be subordinate to the Father: but, He is of identical essence with the Father.

It is important to remember that we are talking about the eternal subordination of the Son to the Father in Deity; not the temporal subordination of the Son to the Father in incarnation.

*Stoning?*

“Therefore, through this specifically, the Jews began seeking to kill Him: since, He not only began loosing[[19]](#footnote-19) the Sabbath, but also began calling God, His own Father: making Himself equal (ἴσον) with God.”  
“διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.” — John 5:18

While we have been hesitant to draw this conclusion from the Father-Son relationship alone, the Jews, who appear to be the subject matter experts on this topic, draw this conclusion immediately.

*Father & Son*

“You should not work for the spoiling food; but, the food enduring into a life of ages, which the Son of Man will give you: for, the Father God sealed this.”  
“ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.” — John 6:27

“It is, having been written (or standing written) in the Prophets, ‘They will all be God taught. Everyone hearing at the side of (παρὰ) the Father, learning, comes to Me. Not, since he had seen the Father, except Whom, the Being (ὁ ὢν) at the side of (παρὰ) the God, this One has seen the Father.”  
“ἔστιν γεγραμμένον ἐν τοῖς προφήταις καὶ ἔσονται πάντες διδακτοὶ θεοῦ πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.” John 6:45-46

The word, παρὰ, seems to mean much more than beside, or nexus, or proximity. It seems to indicate a kind of equality, which is the way we use the words, on par or in parity. Jesus also claims to be the Being (ὁ ὢν), just as God the Father is the Being (ὁ ὢν).

“Jesus said to them, ‘If God was your Father, you might begin to love Me: for, I emerged from God and have arrived: for, I had not come from Myself, but, that One sent Me.”  
“εἶπεν αὐτοῖς ὁ ἰησοῦς εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.” — John 8:42

“Jesus answered, If I will glorify Myself, My glory is nothing. My Father is glorifying Me, Whom. you say: since, He is our God”  
“ἀπεκρίθη ἰησοῦς ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν. ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν,” — John 8:54

“Whom The Father devoted and sent into the world, you say: since, ‘You blaspheme’: since, I said, ‘I am the Son of God.’”  
“ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς τοῦ θεοῦ εἰμι;” — John 10:36

“Knowing, since the Father gave Him everything, into the hands. Since, He came from God. He departs toward God.”  
“εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,” — John 13:3

“… for, the Father Himself loves you: since, you had loved Me. You had believed: since, I came from the side of (παρὰ) God.”  
“αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.” — John 16:27

“Jesus said to Her, ‘Do not touch Me: for, I had not yet ascended to the Father. Yet, you be carried to My brothers. Tell them, “I ascend to My Father and your Father; My God and your God.” ’ ”  
“λέγει αὐτῇ ἰησοῦς μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.” — John 20:17

“Therefore, being exalted to the right of God; having taken the promise of the devoted Spirit from the side of (παρὰ) the Father: He (the Spirit) poured out this, which you see and hear.”  
“τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.” — Acts 2:33

“The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant (παῖδα) Jesus; Whom you then handed over. You denied under the presence of Pilate, determining to let this go.”  
“ὁ θεὸς ἀβραὰμ καὶ ἰσαὰκ καὶ ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον πιλάτου, κρίναντος ἐκείνου ἀπολύειν.” — Acts 3:13

While this passage does not support the idea that Jesus is the Son: for the word used is, παῖδα, a child or young servant, not son: still the idea of servant makes the subordination of the Son to the Father clear.

“To all being in Rome, beloved of God, called devoted: Grace to you and peace from God our Father, and Lord Jesus Christ.”  
“πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου ἰησοῦ χριστοῦ.” — Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; 6:23; Philippians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1-2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; James 1:27

While these similar verses don’t show either sonship or subordination, they seem to emphasize equality: possibly because Paul already sees Jesus as exalted and at the right hand of the Father (Revelation 5:6ff).

“So, that with one mind and one mouth you would glorify the God, Father of our Lord Jesus Christ.”  
“ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ.” — Romans 15:6

“But to us One God, the Father, out of Whom all things. We [are] also in Him. One Lord Jesus Christ, as well, through Whom all things. We [are] also through Him.” [[20]](#footnote-20)  
“ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος ἰησοῦς χριστός, δι’ οὗ τὰ πάντα καὶ ἡμεῖς δι’ αὐτοῦ.” — 1 Corinthians 8:6

This verse seems to emphasize one shared act of creation by both Father and Son. However, a distinction seems to be made between, “out of”, and, “through”: for, this is the distinction between source in the Father and agency in the Son. We are not exactly sure what this distinction might mean: but, here it is. On further thought, this could indicate that the Father creates the materials of creation from nothing; while, the Son shapes these materials into stars, planets, and people. We still can’t be sure. On the other hand, “out of”, might refer to our original creation of flesh which quickly fell into sin; while, “through”, could indicate the new creation of the Second Adam, accomplished by the cross and empowered by the Spirit. I’m sure somebody will figure it out.

“Then the end, whenever [Jesus] would hand over the kingdom to the Father God; whenever He would have abolished all rule and all authority and power: for, He must reign until which He would set all the enemies under His feet.”  
“εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν, δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.” — 1 Corinthians 15:24-25

This clinches the nail about the Son’s subordination to the Father. It also shows the fulfillment of Daniel 2, and shows us the fuller meaning of Revelation 5. The subordination of the Son is not ended when He has destroyed Nebuchadnezzar’s metallic idol, being already exalted to the right hand of God. When the Spirit finishes the destruction of all of Rome in its multiple facets; when everything is under Jesus feet: He completes the eternity of His subordination by handing over everything to the Father. Thus, we see an enthroned, but subordinate Lamb in Revelation 5.

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort;”  
“εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,” — 2 Corinthians 1:3

I don’t know how to state the Divine Father-Son relationship more strongly than that.

“The God and Father of the Lord Jesus Christ, the one being blessed into the ages, had known: since, I do not lie.”  
“ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.” — 2 Corinthians 11:31

“Paul, an apostle, neither from humanity nor through humanity, but through Jesus Christ, and Father God, the One raising Him from the dead,”  
“παῦλος ἀπόστολος, οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’ ἀνθρώπου ἀλλὰ διὰ ἰησοῦ χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,” — Galatians 1:1

“Yet, since you are sons, God sent out the Spirit of His Son into our hearts, crying, Abba, the Father.”  
“ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον αββα ὁ πατήρ.” — Galatians 4:6

This verse incorporates several new ideas to our discussion. The Spirit is sent by the Father, not by the Son. The power of the Spirit enables us to cry out to our Daddy. The Spirit has some undefined close relationship with the Son: I doubt this is saying that Jesus has His own distinct Divine Spirit. Of course Jesus has a human spirit: but, we can hardly be talking about that, can we?

“Blessed, the God and Father of our Lord Jesus Christ, the One blessing us in every spiritual blessing in the heavenlies in Christ,”  
“εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν χριστῷ,” — Ephesians 1:3

“… that the God of our Lord Jesus Christ, the Father of Glory, would have given you a spirit of wisdom and revelation in His knowledge…”  
“ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,” — Ephesians 1:17

“One God and Father of all, Who is upon all, and through all, and in all.”  
“εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.” — Ephesians 4:6

This verse shows that the Father Himself indwells us. The indwelling presence of the Father, Son, and Spirit is one of the most important blessings we can ever remember.

“Always thanking for all things in the name of our Lord Jesus Christ to the God and Father.”  
“εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί,” — Ephesians 5:20

“Every tongue would confess: since, Jesus Christ is Lord, into [the] glory of Father God.”  
“καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος ἰησοῦς χριστὸς εἰς δόξαν θεοῦ πατρός.” — Philippians 2:11

“Yet, to our God and Father, [be] the glory into the ages of the ages. Amen.”  
“τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.” — Philippians 4:20

“To the devoted and faithful brothers and sisters in Christ which in Colossae: Grace to you, and peace, from God our Father. We thank God, Father of our Lord, Jesus Christ, always praying for you.”  
“τοῖς ἐν κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν. εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι.” — Colossians 1:2-3

The question that this verse raises is, are we thankful and praying for one another; or are we thankful that the Father and the Son pray for us without ceasing: I think that the weight of this verse favors the latter. We sleep: God never does.

“So that, their hearts would be accompanied[[21]](#footnote-21), having been joined together in love. As well as, into all riches of the full assurance of understanding, into acknowledgement of the mystery of God, [which is] Christ;”  
“ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, χριστοῦ,” — Colossians 2:2

This is a little off the trail we are following: namely, that God is Father, both to Jesus Christ, the Son of God, and to us as well. This passage claims that Christ is the specific mystery of God. We understand that this mystery is true. We do not claim to understand the inner workings of this mystery, as some falsely claim. It’s still a profound mystery.

“All, whatever you do in word or in work, all in the name of the Lord Jesus, thanking the Father God through Him.”  
“καὶ πᾶν ὅ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι’ αὐτοῦ.” — Colossians 3:17

“Remembering your work of faith, labor of love, and patience of hope for[[22]](#footnote-22) our Lord Jesus Christ before our Father God.”  
“μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν,” — 1 Thessalonians 1:3

“Into the [goal] to confirm your hearts blameless in devotion before our Father God, at the advent of our Lord Jesus with all His devoted.”  
“εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.” — 1 Thessalonians 3:13

“Yet, our Lord Jesus Christ himself, and our Father God, Who, loving us, giving accompaniment[[23]](#footnote-23) for ages, and good hope in grace,”  
“αὐτὸς δὲ ὁ κύριος ἡμῶν ἰησοῦς χριστὸς καὶ θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,” — 2 Thessalonians 2:16

“In this we bless the Father Lord. In this we curse people being made in the likeness of God.”  
“ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ’ ὁμοίωσιν θεοῦ γεγονότας” — James 3:9

This verse feels unusual in the uncommon joining of the words Father and Lord. We expect the words Father and God to be linked. We expect the words Jesus and Lord, or Jesus Christ and Lord to be linked.

“According to the foreknowledge of Father God, in devotion of Spirit, into obedience and sprinkling of Jesus Christ’s blood. May grace and peace, be multiplied unto you. Blessed be the Father God of our Lord Jesus Christ, Who, according to His much mercy begetting us from above into a living hope through the resurrection of Jesus Christ from the dead.”  
“κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος ἰησοῦ χριστοῦ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι’ ἀναστάσεως ἰησοῦ χριστοῦ ἐκ νεκρῶν,” — 1 Peter 1:2-3

While the presence of the three names in the same passage (Father, Jesus, Spirit) does not prove the Trinity, it certainly raises the question. Begetting from above is also discussed in John 3:3, 5, 16; Luke 11:13.

“… for, receiving from Father God honor and glory; a voice such as follows, carried to Him from the Magnificent Glory, ‘This is My Beloved Son, in Whom I am well pleased.”  
“λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα.” — 2 Peter 1:17

“Look, what manner of love the Father had given us, that we would be called children of God. We are through this: the world does not know us, since, it did not know Him.”  
“ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν.” — 1 John 3:1

“Grace, mercy, and peace, will be with us, in parity with Father God; in parity also with the Lord Jesus Christ, the Son of the Father, in truth and love.”  
“ἔσται μεθ’ ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.” — 2 John 1:3

One of the more startling facts of eternal life is that we will be brought into direct fellowship with God: in parity or on par with God. Although, we are not exactly sure of the force of this word, παρὰ, it sure seems to mean more than, beside. Does, παρὰ, mean equal to?

“All exceeding, and not remaining in the teaching of Christ do not have God. One remaining in the teaching: this One has both the Father and the Son.”

“πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ θεὸν οὐκ ἔχει ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.” — 2 John 1:9

“Jude, a servant of Jesus Christ; yet, a brother of James, to those having been loved in Father God; having been protected by Jesus Christ, called.”  
“ἰούδας ἰησοῦ χριστοῦ δοῦλος, ἀδελφὸς δὲ ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις καὶ ἰησοῦ χριστῷ τετηρημένοις κλητοῖς” — Jude 1:1

“[Jesus Christ] … made us a kingdom, priests to His Father God. To Him the glory and the might into the ages of the ages. Amen.”  
“καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.” — Revelation 1:6

We have discovered many places in the NT where the words God and Father specifically intersect in such a way that God is frequently called Father. Now we will make similar searches for the intersections of God and Son, God and Jesus, God and Christ.

Incarnation

“Look, the virgin will have in womb and bear a Son. They will call His name Emmanuel, which is, being translated, God with us”  
“ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ ἐμμανουήλ ὅ ἐστιν μεθερμηνευόμενον μεθ’ ἡμῶν ὁ θεός.” — Matthew 1:23

Here is one of the few passages which call Jesus, God, by name. Even though we found 96 New Testament verses by this method, not one of them specifically calls Jesus, God the Son. He is called Son of God 52 times: but, never directly God.

https://www.biblegateway.com/quicksearch/?qs\_version=KJV&quicksearch=%22Son+of+God%22&begin=47&end=73

https://www.biblegateway.com/quicksearch/?quicksearch=%22God+the+Son%22&version=KJV

*Son of God*

“The Tempter, having come toward Him, said, ‘If You are the Son of God, say that these stones would be made bread.’”  
“καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.” — Matthew 4:3

“[The Tempter] said to Him, ‘If You are the Son of God, throw Yourself down: for, it had been written: since, He will give His angels charge about You. Upon hands they will lift You up, lest You would strike Your foot against a stone.’ ”  
“καὶ λέγει αὐτῷ εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.” — Matthew 4:6

“Look, they shouted, saying, ‘What [business have] we and You, Son of God? Have You come here before time to examine us?’”  
“καὶ ἰδοὺ ἔκραξαν λέγοντες τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;” — Matthew 8:29

“Yet, those in the boat worshipped Him, saying, ‘Truly, You are the Son of God.’”  
“οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες ἀληθῶς θεοῦ υἱὸς εἶ.” — Matthew 14:33

“Yet, Simon Peter replied. He said, ‘You are the Christ, the Son of the Living God.’ ”  
“ἀποκριθεὶς δὲ σίμων πέτρος εἶπεν σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.” — Matthew 16:16

“Look, one coming to Him said, ‘Teacher, what good should I do, that I would have eternal life? Yet, He told him, ‘Why do you ask Me about the good? There is One Good. Yet, if you wish to enter into the Life, keep the commandments.’ He told Him, ‘Which?’ Yet, Jesus said, ‘You will not murder; you will not commit adultery; you will not steal, you will not give false witness. Honor the father and the mother. You will love your neighbor as yourself. The youth told Him, ‘All these I kept. What do I yet lack?’ Jesus advised him, ‘If you wish [to] be complete, depart, sell [that] of you possessing[[24]](#footnote-24). Give to beggars. You will have treasure in heavens. Come. Follow Me. Yet, hearing the word, the youth departed grieving: for, he was holding many possessions….  
“καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. λέγει αὐτῷ ποίας; ὁ δὲ ἰησοῦς εἶπεν τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος πάντα ταῦτα ἐφύλαξα τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ ἰησοῦς εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.” — Matthew 19:16-22

Before giving this youth the answer to the question, Jesus shows that only God can answer this question. Then Jesus answers the question showing that He is God. Finally, He urges that He be followed, not the Father. Still, there is only the indirect affirmation of His Deity.

Yet, Jesus, focusing, told them, ‘With people this is powerless; yet, with God all [is] powerful.[[25]](#footnote-25)”  
“ἐμβλέψας δὲ ὁ ἰησοῦς εἶπεν αὐτοῖς παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.” —Matthew 19:26

“Yet, Jesus remained silent. The high priest said to Him, ‘I require You under the Living God, that You would say to us if You are the Christ, the Son of God.’ ”  
“ὁ δὲ ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.” — Matthew 26:63

“Saying, O temple demolisher, [re]building in three days, save Yourself. If You are the Son of God, come down from the cross.”  
“καὶ λέγοντες ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.” — Matthew 27:40

“He had confidence upon God; let Him deliver Him now, if He wishes: for, He said, since, ‘I am Son of God.’”  
“πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.” — Matthew 27:43

“Yet, the centurion, and those with him, who were watching Jesus, saw the earthquake, and the happenings, they were frightened greatly, saying, ‘Truly, this was the Son of God.’ ”  
“ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα λέγοντες ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.” — Matthew 27:54

“The unclean spirits, when perceiving Him, fell down to Him. They shouted, saying, ‘You are the Son of God.’ ”  
“καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.” — Mark 3:11

“Shouting with a loud voice, he said, ‘What [business have] me and You, Jesus, Son of the Highest God? I require You [by] God, You should not examine me.’ ”  
“καὶ κράξας φωνῇ μεγάλῃ λέγει τί ἐμοὶ καὶ σοί, ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.” — Mark 5:7

“Yet, having seen, the centurion, who had been standing by opposite Him, since, He died (breathed out, expired) like this said, ‘Truly, this man was the Son of God.’ ”  
“ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.” — Mark 15:39

“This will be great. He will be called Highest’s Son. The Lord God will give Him the throne of David, His father.”  
“οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον δαυὶδ τοῦ πατρὸς αὐτοῦ,” — Luke 1:32

“Replying, the angel said to her, ‘Devoted Spirit will come upon you. Highest’s Power will over-shade you. Therefore also the devoted [baby] being born will be called Son of God.’”  
“καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ.” — Luke 1:35

“The [son] of Enos; the of Seth; the of Adam; the of God.”  
“τοῦ ἐνὼς τοῦ σὴθ τοῦ ἀδὰμ τοῦ θεοῦ.” — Luke 3:38

This, together with several other of these verses, seems to emphasize the Son’s humanity, rather than His Deity. We have already found sufficient verses to show that the Son is of the same essence of the Father, but subordinate to Him. So, if the incarnation shows a joining of the essence of Deity with humanity: what is the shape of that joining as revealed in the Bible?

“Yet, devil told Him, ‘If You are the Son of God, tell this stone that it should become bread.’ ”  
“εἶπεν δὲ αὐτῷ ὁ διάβολος εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.” — Luke 4:3

“He led Him into Jerusalem. He stood Him upon the pinnacle of the temple. He told Him, ‘If You are the Son of God, throw Yourself down from here:’ ”  
“ἤγαγεν δὲ αὐτὸν εἰς ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω” — Luke 4:9

“Yet also demons began coming away from many, screaming. Saying, ‘Since, You, are the Son of God’. Rebuking [them], He did not let them continue to speak: since, they had already known He was the Christ.”  
“ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.” — Luke 4:41

“Yet, seeing Jesus, shouting, he fell against Him. He said in a loud voice, ‘What [business have] me and You, Son of the Highest God? I beg You, You should not examine me.’ ”  
“ἰδὼν δὲ τὸν ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν τί ἐμοὶ καὶ σοί, ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς·” — Luke 8:28

“Yet, I tell you, everyone who would confess Me before the people, the Son of Man will also confess him before the angels of God:”  
“λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ” — Luke 12:8

“Yet, from now on the Son of Man will be sitting at the right of the power God. Yet, they all said, ‘Are you, therefore, the Son of God?’ Yet, He started to tell them, ‘You say: since, I Am.”  
“ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. εἶπαν δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.” — Luke 22:69-70

“Yet, as many as received Him, He gave them authority to become children (τέκνα) of God, to those who will believe in His Name,”  
“ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,” — John 1:12

“No one [else] had ever yet seen God. The onlybegotten God, the Being in the bosom of the Father: that One explained Him.”  
“θεὸν οὐδεὶς ἑώρακεν πώποτε μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.” — John 1:18

I don’t know where we would ever find a more clear and explicit statement of the Deity of Christ. God (θεὸς) is in the nominative, not in the accusative: so, the phrase cannot be translated, “onlybegotten of God”. The Byzantine text has Son instead of God.

“I also had seen and I had testified, since this is the Elect of God.”  
“κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτὸς τοῦ θεοῦ.” — John 1:34

The Byzantine text has Son instead of Elect.

“Nathanael answered Him, ‘Rabbi, You are the Son of God; You are the King of Israel.’”  
“ἀπεκρίθη αὐτῷ ναθαναήλ ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ ἰσραήλ.” — John 1:49

“He told him. ‘Amen. Amen. I tell you, you will see the heaven having been opened; the angels of God also ascending and descending upon the Son of Man.’ ”  
“καὶ λέγει αὐτῷ ἀμὴν, ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.” — John 1:51

“…: for, likewise God loved the world; so that, He gave His onlybegotten Son; that all believing in Him would not be destroyed; but, would have eternal life: for, God did not send the Son into the world that He would judge the world; but, that the world would be saved through Him. The believer in Him is not judged; yet, the unbeliever is already judged: since, he had not believed in the Name of the onlybegotten Son of God.”  
“οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.” — John 3:16-18

“The believer into the Son has life aeon; yet, the disobeyer in the Son will not see life: but, the wrath of God remains on him.”  
“ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ’ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ’ αὐτόν.” — John 3:36

“Amen. Amen. I tell you, since an hour comes, and now is, when the dead will hear the voice of the Son, the God. The hearers will live.”  
“ἀμὴν, ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.” — John 5:25

Our somewhat wooden translation, “the Son, the God”, with all four words in the genitive, could be interpreted to equate Son with God. However, this is not certain: for, the normal translation is “the Son of God”.

“Do not work for the perishing food; but, the lasting into a life of ages food: which the Son of Man will give you: for, this the Father sealed the God.”  
“ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.” — John 6:27

“We had believed, and we had known: since, You are the Devoted of God.”  
“καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.” — John 6:69

“Jesus heard, since, they threw him out. Finding him, He said, ‘Do you believe in the Son of Man[[26]](#footnote-26)?’ ”  
“ἤκουσεν ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;” — John 9:35

“Of Whom the Father devoted and sent into the world do you say: since, ‘You blaspheme’? Since, I said[[27]](#footnote-27), ‘I Am Son of God.’”  
“ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς τοῦ θεοῦ εἰμι;” — John 10:36

“Yet, Jesus hearing, said, ‘This infirmity[[28]](#footnote-28) is not toward death: but, on behalf of the glory of God, that the Son of God would be glorified through it.’”  
“ἀκούσας δὲ ὁ ἰησοῦς εἶπεν αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.” — John 11:4

“[Martha] said to Him, ‘Yes, Lord, I had believed, since, You are the Christ, the Son of God, the One coming into the world.’ ”  
“λέγει αὐτῷ ναί, κύριε ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.” — John 11:27

“So, when [Judas] went out, Jesus said, ‘Now the Son of Man was glorified. God was glorified in Him.’ ”  
“ὅτε οὖν ἐξῆλθεν λέγει ἰησοῦς νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.” — John 13:31

“It was answered to Him by The Jews, ‘We have a law. According to the law He is due to die: since, He made Himself, Son of God.’ ”  
“ἀπεκρίθησαν αὐτῷ οἱ ἰουδαῖοι ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν.” — John 19:7

“Yet, these had been written, that you could believe: since, Jesus is the Christ, the Son of God. That believing you would have life in His Name.”  
“ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.” — John 20:31

“It will be in the severance of Days, God says, ‘I will pour out of My Spirit upon all flesh. Your sons and your daughters will prophesy. Your youth will see visions. Your elderly will dream dreams.’”  
“καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται.” — Acts 2:17

“The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His child (παῖδα) Jesus, Whom you surrendered and denied in the presence of Pilate, this one deciding to release [Him].”  
“ὁ θεὸς ἀβραὰμ καὶ ἰσαὰκ καὶ ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον πιλάτου, κρίναντος ἐκείνου ἀπολύειν.” — Acts 3:13

“God, resurrecting[[29]](#footnote-29) His Child (παῖδα), sent Him to you first, blessing you, in the [desire] to turn away each from your wickedness.”  
“ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.” — Acts 3:26

“He said. ‘Look, I behold the heavens being opened. The Son of Man standing from[[30]](#footnote-30) God’s right.”  
“καὶ εἶπεν ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.” — Acts 7:56

“Immediately, in the synagogues, he started preaching Jesus, since, ‘This is the Son of God.’ ”  
“καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.” — Acts 9:20

“Since, God had fulfilled this to our children, raising Jesus, as also in the second psalm it had been written, ‘You are my Son; I, today, I had begotten You.’ ”  
“ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.” — Acts 13:33

It is no idle curiosity that Paul seems to equate the begetting of Jesus with His resurrection from the dead. What can Paul possibly mean?

“Being declared[[31]](#footnote-31) the Son of God in power according to the standard Spirit of Devotion out of resurrection of death of Jesus Christ our Lord.”  
“τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν,” — Romans 1:4

We pushed quite hard on, τοῦ ὁρισθέντος υἱοῦ θεοῦ, four genitives in close sequence, to arrive at, “God the Son”: literally, “the being declared Son, God”, or … Son of God, or “of the of being declared of Son of God”. Are these four genitives possessive of one another, or merely adjectival… in what sequence?

“… : for, God is my witness, Whom I serve with my spirit in the good news of His Son, as unceasingly I make mention of you.”  
“μάρτυς γάρ μού ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι” — Romans 1:9

“… : for, if, being adversaries, we were reconciled to God through the death of His Son, much more having been reconciled, we will be saved in His life.”  
“εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ” — Romans 5:10

“… : for, God, sending His Own Son, in the likeness of sinful flesh, [overcame] the powerlessness of the law, which was weak through the flesh.”  
“τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας” — Romans 8:3a

“… : for, as many as God’s Spirit leads, these are sons of God.”  
“ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί εἰσιν θεοῦ.” — Romans 8:14

“… : for, the excited anticipation of creation, the revelation of the sons of God awaits:”  
“ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται:” — Romans 8:19

The question here is how does our child relationship with the Father relate to or dilute the Father’s relationship with the Son. Exactly how do they differ.

“Faithful God, through Whom you were called into the fellowship of His Son Jesus Christ our Lord.”  
“πιστὸς ὁ θεὸς δι’ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.” — 1 Corinthians 1:9

“Yet, when all in subordination to Him, then the Son Himself will be subordinated to the One subordinating all to Him, that God would be all in all.”  
“ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς πάντα ἐν πᾶσιν.” — 1 Corinthians 15:28

“… : for, the Son of God, Jesus Christ, the one being preached among you through us, through me, Silvanus, and Timothy, did not become yes and no: but, had become yes in Him.”  
“ὁ τοῦ θεοῦ γὰρ υἱὸς ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι’ ἡμῶν κηρυχθείς, δι’ ἐμοῦ καὶ σιλουανοῦ καὶ τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὒ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.” — 2 Corinthians 1:19

“Yet, I live no longer. Yet, Christ lives in me. Yet, now, I live in the flesh, I live in faith in the Son of God, loving me, giving Himself for me.”  
“ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.” — Galatians 2:20

“Yet, when the fullness of time came. God sent forth His Son, being born of woman, being born under law,”  
“ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,” — Galatians 4:4

This verse suggests that the Son existed prior to His birth: yet, it seems to fail to declare His preexistence directly.

“Yet, since you are children, God sent forth the Spirit of His Son into our hearts, shouting, Abba, Father: so that you are no longer a slave, but a child. Yet, if a child, also an inheritor through God.”  
“ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, κρᾶζον αββα ὁ πατήρ. ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.” — Galatians 4:6-7

“Until we all would reach into the unity of the faith. The perception of the Son of God into a mature person, into a measure of stature of the fullness of the Christ.”  
“μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ,” — Ephesians 4:13

“Who, existing in [the] form of God, He did not think to be equal to God (τὸ εἶναι ἴσα θεῷ) a robbery.”  
“ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ.” — Philippians 2:6

“In order that you would become perfect and pure, blameless children of God amid a crooked and corrupting generation, among whom you blaze as lights in [the] world”  
“ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ” — Philippians 2:15

“Timothy, true child in faith, Grace, mercy, and peace, from Father God and Jesus Christ our Lord.”  
“τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ ἰησοῦ τοῦ κυρίου ἡμῶν.” — 1 Timothy 1:2

“… : for, One God; One God to human Mediator also: the human Christ Jesus.”  
“εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος χριστὸς ἰησοῦς,” — 1 timothy 2:5

“Timothy, beloved child, Grace, mercy, and peace from Father God and Jesus Christ our Lord.”  
“τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ ἰησοῦ τοῦ κυρίου ἡμῶν.” — 2 Timothy 1:2

“Titus, true child according to shared faith, Grace and peace from Father God and Christ Jesus our Savior.”

“τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ ἰησοῦ τοῦ σωτῆρος ἡμῶν.” — Titus 1:4

“Yet, toward the Son, ‘Your throne, O God, into the aeon of the aeon. The rod of equity, the rod of your kingdom”  
“πρὸς δὲ τὸν υἱόν ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.” — Hebrews 1:8; Psalm 45:6 (44:7 LXX)

Here is one of those rare verses where the Son is specifically called God. We would have easily missed Psalm 45:6 (44:7 LXX). Rod could indicate a scepter, or it could be Christ in judgment with a measuring rod measuring our spiritual stature; or the Great Shepherd with a shepherd’s crook separating His sheep from His goats.

“Therefore, having a Great High Priest coming through the heavens, Jesus, the Son of God, we should seize our confession.”  
“ἔχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανούς, ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας” — Hebrews 4:14

“Falling away, again to renew into repentance, crucifying and contemning for themselves the Son of God,”  
“καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας” — Hebrews 6:6

“Fatherless, motherless, genealogy-less, having neither beginning of days nor end of life: yet, resembling the Son of God, he remains a priest into the perpetuity.”  
“ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.” — Hebrews 7:3

This passage falls just short of calling Jesus, God, in the expression Son of God. Hebrews draws the similitude with Melchizedek in order to demonstrate the eternal priesthood of Jesus by calling it continuous, without either beginning or ending: Melchizedek seems to possess these things because he is like the Son of God. Of course, it is also possible that Melchizedek is an OT Theophany.

“How much do you think worthy [of] worse punishment [for] trampling the Son of God? Counting the blood of the covenant in which they were devoted, common? The Spirit of Grace insulting?”  
“πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.” — Hebrews 10:29

“Persevere into training, as God offered children (υἱοῖς): for, what child (υἱὸς) whom a father does not train?”  
“εἰς παιδείαν ὑπομένετε ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ” — Hebrews 12:7

This verse has taken us slightly off course in that we are the children rather than Jesus.

“… : for, receiving from Father God honor and glory, that voice was carrying to Him by the Magnificent Glory, ‘This is My beloved Son, in Whom I was well pleased.’ ”  
“λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα” — 2 Peter 1:17

“Look, how great a love the Father had given us, that we would be called children (τέκνα) of God. We are! Through this the world does not know us: since, it did not know Him. Beloved, now we are children of God. It is not yet brought to light what we will be: we see, since, He would be brought to light we will be like Him, since, we will see Him just as He is.”  
“ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν.” — 1 John 3:1-2

“The one doing sin is of the devil: since, from the beginning the Devil sins. In this the Son of God was brought to light that He would undo the works of the Devil.”  
“ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.” — 1 John 3:8

“In this the love of God was brought to light in us: since, God had sent His onlybegotten Son into the world that we will live through Him. In this is the love: not since we had loved God; but since He loved us. He sent His Son about reconciliation[[32]](#footnote-32) of our sins.”  
“ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.” — 1 John 4:9-10

“Who else would confess: since, Jesus is the Son of God, God remains in him and he in God.”  
“ὃς ἐὰν ὁμολογήσῃ ὅτι ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.” — 1 John 4:15

“Yet, who is the conqueror [of] the world except the believer: since, Jesus is the Son of God?”  
“τίς δέ ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;” — 1 John 5:5

“If we receive the testimony of people, the testimony of God[[33]](#footnote-33) is greater: since, it is the testimony of God; since He had testified about His Son. The believer in the Son of God has the testimony in him. The unbeliever in God had made himself a liar: since, he had not believed in the testimony which God had testified about His Son. This is the testimony: since, God gave us eternal life. This life is in His Son. The one having the Son has the life. The one not having the Son of God does not have the life. I wrote these things to you that you would have known: since, you have eternal life, in believing in the Name of the Son of God.”  
“εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὑτῷ ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.” — 1 John 5:9-13

“Yet, we see, since the Son of God came. He had given us understanding that we would know the True. We are in the True, in His Son Jesus Christ. This is the True God and life eternal.”  
“οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ ἰησοῦ χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.” — 1 John 5:20

“Grace, mercy, peace will be with us in the presence of Father God and in the presence of Jesus Christ the Son of the Father in truth and love.”  
“ἔσται μεθ’ ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.” — 2 John 1:3

“Everyone exceeding and not remaining in the doctrine of Christ does not have God. One remaining in the doctrine, this has both the Father and the Son.”  
“πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ θεὸν οὐκ ἔχει ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.” — 2 John 1:9

This certainly places a dark cloud over “inventive” teaching: we must be glued to the text.

“To the messenger of the church in Thyatira write: ‘Thus says the Son of God, having His eyes as blazing fire, His feet also like fine bronze….’ ”  
“καὶ τῷ ἀγγέλῳ τῆς ἐν θυατείροις ἐκκλησίας γράψον τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ” — Revelation 2:18

“They sing a new song, saying, ‘You are worthy to take the book and to open its seals, since, you were slain. You also purchased for God in your blood from every tribe, tongue, people, and nation.”  
“καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,” — Revelation 5:9

“They sing the song of Moses, the servant of God, the song of the Lamb as well, saying, ‘Great and glorious Your works, Lord, God, Almighty; righteous and true Your ways, King of the aeons.”  
“καὶ ᾄδουσιν τὴν ᾠδὴν μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε, ὁ θεός, ὁ παντοκράτωρ δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν αἰώνων·” — Revelation 15:3

“The conqueror will inherit these [things]. I will be God to him. He will be a son to Me.”  
“ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.” — Revelation 21:7

QED. In our quest for the intersections of God and Son, God and child, God and Jesus, God and Christ, we discovered that Jesus is most frequently referred to as the Son of God. We have to push on the text quite a bit to find instances that could be construed as God the Son: perhaps verses, which have four genitives in a row, permit such an idea… but, not necessarily.

### What is Procession?

The ordinary Greek word, ἐξῆλθεν, (to come or go out) is found sixty-six times in the New Testament. It is the normal term for changing location from one place to another. Out of all these verses we have this one:

[Jesus] “Knowing, since the Father gave Him everything, into the hands. Since, He came out (ἐξῆλθεν) from God. He departs toward God.”  
“εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,” — John 13:3

This lone verse indicates a transposition from heaven to earth, and back again, whatever that might mean: since, heaven is eternal and earth is in time. It tells us nothing about the connection of essence between the Father and the Son (the ousia and the hypostasis). We already know from our studies thus far that:

* The Bible says that the Father and the pre-incarnate Son have the same ousia.
* The Bible says that the pre-incarnate Son has a subordinate hypostasis to the Father; and that this subordination continues through incarnation, into eternity: it is a permanent relationship.
* The best term we have to describe the interrelationship between the Father and the Son appears to be, onlybegotten (John 1:14, 18; 3:16, 18; Hebrews 11:17; 1 John 4:9). This seems to indicate a Divine Fatherhood, without any mother; as well as, a human motherhood without any Father, other than the Spirit of God.
* The interrelationship (of both/either ousia and/or hypostasis) between the Father and the Son appears to be immediate.

Is this describing a kind of spiritual procession? We don’t know. The Bible does not clarify the point.

The more unusual Greek word, ἐκπορεύεται, occurs only seven times in the New Testament (although πορεύεται is also found seven other times, and there are other forms to consider): πορεύεται and ἐκπορεύεται always seem to suggest some sort of sense of haste or urgency… pouring, raging, running, rushing, scurrying. This word, ἐκπορεύεται, mysteriously describes the relationship of the Father to the Spirit:

“Whenever the Paraclete comes, Whom I will send unto you para the Father, the Spirit of Truth, Who proceeds out (ἐκπορεύεται) from the Father, That One will testify about Me:”  
“ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. —·”John 15:26

* Does this mean that the Spirit is subordinate to the Father also? I don’t know. Another whole paper is planned to search for everything we know about the Spirit. What seems clear, is that the Son had to receive the Father’s approval to send. Procession is only said to be from the Father.
* The interrelationship (of ousia) between the Father and the Spirit appears to be immediate.
* It is not clear, from the Bible verses examined thus far, that the Spirit possesses, “I Am the Being,” as the Father and the Son do. The Spirit appears to be an even greater mystery.
* The interrelationship (of both/either ousia and/or hypostasis) between the Son and the Spirit appears to be ***mediate***.
* The interrelationship (of energies) between Father, Son, and Spirit appears to be merely collegial.

The Church fathers of 325 were only able to say, [We believe] “And in the Holy Spirit.” By 381 the thinking of the Church had progressed enough to say:

“And in the Holy Spirit, the Lord and Giver of life, who proceeds (ἐκπορευόμενον) from the Father, who with the Father and the Son (καὶ Υἱῷ) together is worshiped and glorified, who spake by the prophets.”  
“Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζῳοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.”

It seems as if, sometime before 1000, in Latin, not in Greek, though the reports are uncertain and widely disputed, that a weary scribe might have glanced aside (parablepsis) and spotted the Latin for the words, καὶ Υἱῷ, which he wrongly inserted into the previous phrase, making the creed look like:

“And in the Holy Ghost, the Lord and Giver of life, who proceeds (ἐκπορευόμενον) from the Father and the Son, who with the Father and the Son (καὶ Υἱῷ) together is worshiped and glorified, who spake by the prophets.”  
“Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζῳοποιόν, τὸ ἐκ τοῦ Πατρὸς [***καὶ Υἱῷ***] ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν.”

This was evidently incorporated for the first time into Roman liturgical practice in 1014.[[34]](#footnote-34) According to some authorities, this is a major factor in the Great Schism of 1054. It remains an ongoing issue of controversy to this day.[[35]](#footnote-35) Adherents of “Filioque” continue to find new justifications for retaining what is necessarily an obvious error.

That being said, it tends to make the Father and the Son absolute equals; rather than the Son being subordinate to the Father: as we have previously demonstrated from the Bible.

### Tentative Conclusions

We found twelve specific instances of “God the Father”; none of God the Son; none of God the Spirit. We found nearly one hundred instances of Father God; none of Son God; none of Spirit God. We found none of Father of God; fifty-three of Son of God, including one from Daniel; twenty-nine of Spirit of God, fourteen from the OT. The term Ghost of God was not found. You have observed whatever our passage search above found.

https://www.biblegateway.com/quicksearch/?quicksearch=%22God+the+Father%22&version=KJV

https://www.biblegateway.com/quicksearch/?quicksearch=%22God+the+Son%22&version=KJV

https://www.biblegateway.com/quicksearch/?quicksearch=%22God+the+Spirit&version=KJV

https://www.biblegateway.com/quicksearch/?quicksearch=%22Son+of+God&version=KJV

https://www.biblegateway.com/quicksearch/?quicksearch=%22Spirit+of+God&version=KJV

In our search, we found nothing that would contradict Beau Branson’s paper, *One God, the Father: The Neglected Doctrine of the Monarchy of the Father, and Its Implications for the Analytic Debate about the Trinity* (see Bibliography). Indeed, it was Branson’s paper that got us started on this search: namely, what are the differences between a systematic theology of God and a biblical theology of God. We did not review the very well-known systematic theology of God: rather, we set out to build a preliminary biblical theology of God, since we know of none in existence… almost everybody approaches the subject from a philosophical perspective. While what we developed is far from being a complete biblical theology of God: what we found generally demonstrates or supports many, if not all, of Branson’s ideas.

Generally speaking, the word, God, is almost exclusively used of the Father. So, we take the word, God, to be an alternate name for the Father. We did not find instances where the word, God, is applied to the Son or the Spirit in exactly that way. What we did find are expressions like, Son of God, and Spirit of God, which speak of the Son and Spirit in relationship to God the Father: so, these expressions could very well have read, Son of the Father, and Spirit of the Father.

However, we would have preferred that Branson had said, “Doctrine of the Patriarchy of the Father”: since, the title of King is so frequently used of Christ in the Bible. So, our present construct emphasizes the Patriarchy of the Father, the Monarchy of the Son, and the Vicarage of the Spirit.

We did find a satisfactory statement of the aseity or undefinability of the Father, which seems to flow from the Father to the Son and to the Spirit in some undefined way. We did not find Bible passages that clarify this idea of flow; the deity of the Son and Spirit seem to be derivative in some way: but this flow is far from being certain or clear… we don’t really understand the full implications of procession. Nevertheless, the Son is said to possess the same Being as the Father: is this possession derivative?

Whether or not the essence of the Son and Spirit are derivative: their persons are certainly presented as subservient to the Father in every way.

∇

Thus, we reject all the inverted delta, ∇, style representations as being overly simplified. All of them seem to say that the term Godhead applies to the whole Trinitarian construct. All of them tend to express an equality between Father and Son in rank: thus, they contradict the subservience of the Son to the Father which is clearly stated in the Bible. The most offensive of these presentations claims that the Father and the Son loved each other so much, that they produced the Spirit (which is so unbelievably close to blasphemy, we have trouble understanding how a theologian could even state such an absurdity). Delta, Δ, is clearly better.

Δ

On the other hand, even Δ expresses a strong relationship between the Son and the Spirit: the biblical relationship between the Son and the Spirit seems to be that of inseparable colleagues or coworkers. In the Bible, the Godhead appears to mean the Father. There does not appear to be any immediate relationship of essence expressed in the Bible between the Son and the Spirit: they are colleagues.

Ʌ

Thus, we suggest, Ʌ, as a better symbolic representation of the Divine interrelationships. We think this, Ʌ, is much closer to the picture found in Patristics as well. This is just a start. We are still a long way from a fully developed biblical theology of God. However, without this frank discussion, it is difficult to understand how we will ever arrive at that “unity of faith” demanded by the Bible.

We look forward to accomplishing further research in a similar paper, “Pneumatology”.

### Conclusion

It would be dreadfully wrong, if, as a result of reading this paper, you made a Ʌ icon, nailed it to the wall, doing only lip service to it, basically forgetting all about it. Nor is this an intellectual exercise, to be argued to perfection, and retired as completed. The point of this paper is that cold, dead, philosophical, systematic theologies very much need to be replaced by biblical theologies. God the Father is a living person in living relationship with His Son, His Spirit; and through them, with you. Our loving Father has provided for both our physical and spiritual nourishment. Our human spirits need food: that food is the Spirit taught words of God. If we are not grazing to the full on a regular basis on the words of God left in the Bible our human spirits are starving to death, dying of malnutrition. We need to eat the words of God to live. That is the path that this paper started you on, one verse at a time. Have a living relationship with your heavenly Father. Ask for the Spirit to teach you. Graze! Graze! Graze!

“Taste and see that the Lord is good: blessed is the man that trusts in Him.” — Psalm 34:8

“Your words were found, and I did eat them; and Your word was unto me the joy and rejoicing of my heart: for I Am called by Your Name, O Lord God of hosts.” — Jeremiah 15:16

“And the voice which I heard from heaven spoke to me again, and said, ‘Go and take the little book which is open in the hand of the Angel Who stands upon the sea and upon the earth.’ And I went to the Angel, and said to him, ‘Give me the little book.’ And He said to me, ‘Take it, and eat it up; and it will make your belly sour, but it will be sweet as honey in your mouth.’ And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was sour.” — Revelation 10:8-10

Graze! Digest!

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We do not leave you with a Trinitarian Concept. Rather, we hope to have suggested a starting place. It is up to you to strive for unanimous agreement until Christ returns, and exposes our errors.

Be well!

[[36]](#footnote-36)

1. Social Trinitarianism: We deny that the interrelationships within the Trinity are defined or even named by any concept such as love. The Bible uses the term procession: but, we maintain that procession is an undefinable operation… dimensionless and timeless. Procession = procession. [↑](#footnote-ref-1)
2. Relative Identity Trinitarianism: This is the dominant approach. We reject this as well: since, the Bible simply does not speak in such terms. This construct is confusing in that it is also logically self-contradictory. [↑](#footnote-ref-2)
3. Monarchical Trinitarianism: This is not to be confused with Monarchianism or Monarchism. This sees the Father as the head of the Trinity, the Godhead: for, which we discovered much support in the Bible. However, we prefer the term Patriarchal Trinitarianism: simply because, Father, is the consistent term used in the Bible. [↑](#footnote-ref-3)
4. Necessary Strong Monarchy Trinity or NSMV, View [↑](#footnote-ref-4)
5. Contingent Strong Monarchy Trinity or View [↑](#footnote-ref-5)
6. Weak Monarchy Trinity or View [↑](#footnote-ref-6)
7. Necessary Strong Patriarchy Trinity: my invention from NSMT [↑](#footnote-ref-7)
8. Contingent Strong Patriarchy Trinity: my invention from CSMT [↑](#footnote-ref-8)
9. Constitutional Trinitarianism [↑](#footnote-ref-9)
10. The contemporary fad seems to be to make God exclusively about love. A few years ago, it was the Faith Fad. Before that, it seemed to be WWJD? NE was very pop after WW Ⅱ. Every socio-theological moral problem is resolved by the latest buzzword: older, profounder solutions are rapidly thrown overboard… thinking is marginalized and flushed… but the new mantra has spoken… and all the idolaters fly after it. What is “dope” today, may not be recognizable tomorrow. [↑](#footnote-ref-10)
11. https://en.wikipedia.org/wiki/Peano\_axioms [↑](#footnote-ref-11)
12. The ? mark shows that we did not prove a direct relationship of these uses of ἐγώ εἰμι to the name of God. However, some of these uses, especially where ἐγώ εἰμι is used immediately with another verb, may be some sort of vow that we have misconstrued: for example, “By I Am, I did what I did.” This confronts the superstition that the “name” of God is never to be spoken aloud. On the other hand, these questions seem to weaken our contention that ἐγώ εἰμι is the name of God, the best expression of God’s aseity and undefinability in the Bible. [↑](#footnote-ref-12)
13. This search misses Psalm 2: because, the word Father is not used in that Psalm. [↑](#footnote-ref-13)
14. This phrase, “ὅμοιος αὐτῷ ἐστιν”, will become a bone of contention at Nicaea. The rejection here by, “ἐγώ εἰμι”, is probably best taken as a direct self-proclamation of Jesus’ Deity. In which case, “ὅμοιος αὐτῷ ἐστιν”, becomes a slap in the face, an insult to those familiar with this verse. [↑](#footnote-ref-14)
15. imperfect action [↑](#footnote-ref-15)
16. The double negative is not forbidden in Greek: it is emphatic. [↑](#footnote-ref-16)
17. We take Lord without the article to be a personal name or address. Since this relates to Adonai in the OT: those who insist on YHVH, will have trouble denying its existence here. It cannot be both ways. [↑](#footnote-ref-17)
18. This is the Greek idiom for eternity, or eternally: if there is any uncertainty about this meaning, the next sentence ends all doubt. [↑](#footnote-ref-18)
19. Literally untying. Luke 4:18-19 shows that Jesus is bringing the Eternal Year of Jubilee: not ending the Sabbath but extending and fulfilling it. The Jews are nitpicking over a supposed Saturday violation. Jesus is bringing the freedom and rest, not only of the seventh day, but also of the seventh week, the seventh year, the seventh of the seven years (49), the fiftieth year of jubilee. These are Sabbaths that, for the most part, there is no evidence that the Jews ever kept: they wanted to keep the people enslaved. Jesus is setting people free. [↑](#footnote-ref-19)
20. This is nearly the same as the first two sentences of the Nicene Creed. [↑](#footnote-ref-20)
21. often used as a name for the Spirit [↑](#footnote-ref-21)
22. unusual genitive [↑](#footnote-ref-22)
23. often used as a name for the Spirit [↑](#footnote-ref-23)
24. This two-word phrase is worded in such a way as might suggest that such possessions own us, rather than the other way around. If we have too many possessions to follow Jesus we have too many possessions: we need to lose some unnecessary baggage. This is not about the stewardship of wealth that ultimately belongs to God: this is about the things that are holding us back from the reality and necessity of following Jesus, Who has just very subtly demonstrated that He is God. [↑](#footnote-ref-24)
25. The Law can only be kept by the grace of God, based on the work of Christ and the power of the Spirit applied through faith. [↑](#footnote-ref-25)
26. The Byzantine text has God instead of Man: so, it is very unlikely that this verse has anything to say about the God and Son relationship. [↑](#footnote-ref-26)
27. or they said [↑](#footnote-ref-27)
28. of Lazarus [↑](#footnote-ref-28)
29. literally, standing up, i.e. from the dead [↑](#footnote-ref-29)
30. out of [↑](#footnote-ref-30)
31. The word, ὁρισθέντος, finds its root in, ὁρίζω, which is our word horizon, a defining boundary. [↑](#footnote-ref-31)
32. Hilasterion is the name of the covering of the Ark of the Covenant, the ikon or trope of God’s heavenly throne, where the blood of Christ is sprinkled as the covering for sin: hence it speaks of absolution, forgiveness, love, mercy, peace, reconciliation, restoration, reunion, and every other similar idea as we are brought into the presence of God. [↑](#footnote-ref-32)
33. This testimony is largely the work of the Spirit: but, modern people in all their egocentric wisdom commonly insist that such things cannot and do not exist. Without which the existence of God cannot be proved. With which the existence of God cannot be denied. Denial is a human psychosis. [↑](#footnote-ref-33)
34. https://en.wikipedia.org/wiki/Filioque [↑](#footnote-ref-34)
35. Google search turned up too many articles to reference. [↑](#footnote-ref-35)
36. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-36)