Patrology

2019

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[1]](#footnote-1)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[2]](#footnote-2)

### Preface

The method to our madness is simple enough: nothing very profound here. If we were to read through the Bible together, none of us would give attention to the word, Father. If we wrote that the word, Father, occurs 1,511 times in KJV, that might elicit a hearty, ho hum. If we sorted all those appearances to only list the verses that refer to God the Father, few would even look them up: we’re just too busy. Our hope is that, by writing out all the verses that mention God the Father, we might read some of them together, and we would begin to feel the great weight of importance that attaches to the subject of Patrology[[3]](#footnote-3). So, this is a shared study paper, written as much for our benefit as for yours. Thus, in reading, and perchance going on to study together, we might develop together an in depth understanding of the words, God is our Father. Nevertheless, our final goal is not to understand: but rather to love the Father, Who loves us so much that He gave…. To Him be the Glory, forever and ever. Amen.

This is not to say that we did nothing more than copy and paste KJV texts onto these pages. We did do that: KJV was our usual starting place in trying to avoid copyright intrusions. Accuse us of plagiarism, if you will, everything we have was gleaned from someone who walked before us; any original contributions of our own would be few and far between, as well as difficult to find: ultimately, everything came from God, our Magnificent Creator.

Nevertheless, we labored to provide a service to you, usually beginning with KJV, side by side with the SBLBNT Greek text and NKJV, which has more recently been replace by LEB.[[4]](#footnote-4)

Imagine that, someone, LEB, claims a literal translation of the Greek text and wants to copyright it: how absurd. Nevertheless, we discovered numerous occasions to disagree with LEB, where we found it to be anything but literal; oftentimes LEB is nothing more than a modernization of archaic KJV idiom.

So, we toiled word-by-word with the Greek text: checking text variants, almost always siding with the Alexandrian text; checking every word with lexicons, until the left hand was permanently cramped from holding books. All the while our fluency in Greek was slowly increasing… so change and inconsistency are somewhat inevitable: we are still struggling to develop or find consistent methods that will produce the same translation every time. We hope for an eventual computerization of lexicography which might fix the inconsistency problem, once and for all.

So every word was checked and double checked in Greek. The resulting translation is entirely our own: of course, we did find places where it was unnecessary to fiddle with KJV. Participles, in particular are notoriously under translated; Greek idiom loves participles: so, if we would begin to think as biblical Greek writers thought, we must strive to reintroduce identifiable participles into the English language, using them exactly as the Greeks used them. Still, we never managed to get out heads completely around a monster like the perfect passive participle… maybe we cracked it once. Subjunctives are also grossly under translated; so, we struggled with them as well: and much more.

The beginning reader might be deluded into believing that lexicons, grammars, and the like, are flawless and trustworthy documents. Au contraire. We are not working with original manuscripts here. Original manuscripts generally have no markings; not even the words are separated; so, all the determination of word beginnings and endings, breathing, punctuation, and other symbolic marking depends on the opinions of expert epigraphers: there is no way to check this epigraphic work without becoming an expert epigrapher, so most of us are stuck with what we are told. Nevertheless, there were occasions that piqued our suspicions.

To pick a simple and obvious example: Ἰησοῦ, is classified three different ways (dative, genitive, and vocative). The discerning student will realize that this form is genitive and only genitive; English idiom could not seem to handle the genitive in various contexts so the translators tried to make sense of it as a dative or vocative: but, a genitive it most surely is. Still, it is context that must rule in the final analysis; so, there is no substitute for weighing the context again, and again, and again: which is exactly how the epigrapher, grammarian, and lexicographer think they cracked the puzzle the first time.

Other problems are far more complicated. Is, Ἰησοῦ, to be vocalized as E-esou or He-esou; shall we say ear or hear, elp or help, Ellen or Hellen: modern Greeks have removed the breathing marks altogether… if they ever made sense, they no longer do. Greek accent marks also float; the syllable upon which they fall rests on the epigrapher’s opinion, scansion, or something else; the form of the mark is no longer relevant… if it ever indicated a melodic symbol, that is long forgotten: modern Greeks now use only acute accents. In short, we haven’t got a clue how Greek was vocalized in the first century: it’s best to follow the modern Greek usage.

Time will fail us to complain about the infiltration and intrusion of Kabballah into Greek lexicography; or how to filter it out. The lexicographer’s personal bias is easier to detect: after a while, the reader can discern particular theological assumptions and strain them out. Hardest of all, that which is impossible to strain out, that with which we are all saddled, is our own personal bias: none of us escapes this disease. You, dear reader, can help with this problem of personal bias: for, by interacting with each other, we gain perspective, and eventually see this personal bias for what it is, if only through the eyes of others. “O wad some Pow’r the giftie gie us, To see oursels as ithers see us!”[[5]](#footnote-5)

In spite of all this toil, we have just begun the topic at hand. Looming on the immediate horizon: the extension of local contexts to see what else may be learned about the Father; the scouring of every word and verse in search of implied, yet unstated, references to the Father; the sifting of all Patristic writers to find whatever may be learned there; and much more, of which we haven’t even begun to think. All of these things are beyond our grasp and strength; outside of our wheelhouse, so to speak; they depend on you seeing the need and carrying the torch forward. We tried to begin.

### The Father

Old Testament

“God is our Father….” —

“And you shalt say to Pharaoh, ‘The Lord says this, “Israel is My firstborn son:” ’ ” — Exodus 4:22;

“You are the sons of the Lord your God: you will not pluck or shave your eyebrows or foreheads[[6]](#footnote-6) for the dead.” — Deuteronomy 14:1

“They sinned; not He; disgraced children; twisted and perverted family. Is this how you repay the Lord? In this way, foolish and unwise people? Is this not He your Father? He rescued you, made you, and formed you.” — Deuteronomy 32:5-6

“I will be to him as a Father. He will be to Me as a son. If he should be overcome by his own unrighteousness, I will reprove him with a men’s stick, and with a humans’ stripes.” — 2 Samuel 7:14[[7]](#footnote-7)

“God said to me, ‘Solomon your son will build My house and My court: because, I have chosen him to be My son. I will also be as his Father.’ ” — 1 Chronicles 28:6

“Proclaiming, the Lord’s [Father’s] ordinance: the Lord said to Me, ‘You are My Son, I have begotten You this day. … Hold onto [His] Sonship[[8]](#footnote-8), lest somehow [the] Lord could be angered, and you will be destroyed out of the path of righteousness, when His temper is quickly inflamed… blessed [are] all experiencing life[[9]](#footnote-9) with Him.” — Psalm 2:7, 12-13

“The Lord [Father] said to my Lord [the Son], ‘Sit at My right hand, until I make Your enemies Your footstool.’ ” — Psalm 110:1

“Jacob[[10]](#footnote-10) My child, I will lift him up; Israel My chosen, He himself receives My soul; I gave My Spirit on Him: He will carry out justice to the Nations.” — Isaiah 42:1

“For, You are our Father, even though Abraham did not know us, and Israel did not discover us; but, You, Lord, our Father, rescued us: from the beginning Your Name is upon us.” — Isaiah 63:16

“A son glorifies his father, and a servant his lord. If I am[[11]](#footnote-11) a Father, where is My Glory? If I am[[12]](#footnote-12) a Lord, where is My fear? The Lord Almighty says, ‘You [are] the priests, despising My Name.’ You said, ‘In what have we despised Your name?’ ” — Malachi 1:6

Matthew

“[With your candle on a candlestick] let your light shine before humans, so that they may see your good works, and glorify your Father in the heavens.” — Matthew 5:16

“[Love your enemies] so that you may be sons of your heavenly Father[[13]](#footnote-13): because, He makes His sun rise upon evil and good; He sends rain upon righteous and unrighteous.” — Matthew 5:45

“Therefore, you will be perfect, as your heavenly Father is perfect.” — Matthew 5:48

“Take pains to not parade your righteousness in public, to be admired: else you have no reward[[14]](#footnote-14) from your Father in the heavens.” — Matthew 6:1

“That your mercy could be in the inner secret aspect[[15]](#footnote-15). Your Father, Who sees in the inner secret aspect will give[[16]](#footnote-16) [to] you.” — Matthew 6:4

“When you pray, enter into your inner room, closing your door, then pray to your Father, Who is in secret. Your Father, Who sees in the inner secret aspect will give [to] you.” — Matthew 6:6

“So, do not be like them: for, your Father has known of what need you have, before you asked Him.” — Matthew 6:8

“So, you pray this way: ‘Our Father in the heavens, Your Name was consecrated[[17]](#footnote-17).’ ” — Matthew 6:9

This is in exact keeping with verse 8; our Father knows exactly what we need for freedom in life: with that in mind, the very first gift He has for us, in our neediness, is His Consecrated Name, ***I Am***… for which we should be eternally grateful… there is no greater gift of God than His Consecrated Name, ***I Am***…. All of the so-called petitions of the Lord’s prayer refer to the Father and teach us about Him.

“Our Father in the heavens,

“Your Name was consecrated; Your Kingdom came; Your Will was begotten: as in heaven, also on the earth. You gave us our bread today: the broken body and shed blood of Jesus Christ Your Son… our Savior and Lord.[[18]](#footnote-18) You forgave us our debts; as we also forgive our debtors. Even though, You would never lead us into peril; even so, You have delivered us from the evil.

“For if you have forgiven men their side-falls (stumbling), then your heavenly Father will forgive you. Yet if you have not forgiven men their side-falls, neither will your Father forgive your side-falls.” — Matthew 6: 9-15

“For if you forgive others their side-falls[[19]](#footnote-19), your heavenly Father will also forgive you.” — Matthew 6:14

Παραπτώματα or side-fall does not mean either sin or trespass. Sin includes the idea of ὀφειλήματα or debt (that which is owed to God), which is the direct violation of a stipulation of the Decalogue: a repentant Christian has no business being in debt to God, provided that he/she has truly changed direction and now walks on the right path in the right direction. Trespass suggests the violation of someone else’s property rights, going through the ditch into another’s field. Neither sin or trespass creates the right picture.

Today, millions of Christians are stumbling down either the left ditch of liberalism, like the ancient Sadducees; or the right ditch of conservativism, as did the ancient Pharisees. Most of these folks don’t even realize that they are in a ditch.

The man going down from Jerusalem to Jericho (Luke 10:30-37) ended up in the ditch through no fault of his own, except for the possibility that he could have been more diligent at avoiding thieves: the Good Samaritan alone has the skills to help him up out of the ditch. As the parable suggests, the healing of παραπτώματα is no easy task: few of us have the skills to do it… certainly not me.

Jesus, the only truly innocent person prays about His παραπτώματα, in reference to His failing body on the Cross.[[20]](#footnote-20)

“Yet if you do not forgive others their side-falls[[21]](#footnote-21), neither will your Father forgive your side-falls.” — Matthew 6:15

Forgiveness is a skill at which we must strive to develop mastery. We all fall into the ditch; we all eventually need help. Thank God for the Good Samaritans who knew what to do. No one can enter the Kingdom of the Father’s forgiveness without becoming a forgiving person. We must practice to be forgiving as our Father is forgiving; merciful as our Father is merciful; patient as our Father is patient: this is easy for us to say; equally hard for us to do. Every one of us is in desperate need of such forgiveness.

“That you appear not to others as fasting; but, to your Father, Who is in secret[[22]](#footnote-22). Your Father, Who sees in the inner secret aspect will give [to] you.” — Matthew 6:18

Not one single verse of Scripture comes to mind that commands general fasting. In ancient times fasts were proclaimed by patriarchs and kings attendant upon special prayer needs. Many modern fasting practices seem more sourced in a Judaizing hangover, than in any biblical necessity. Some of the following instances of fasting must be seen in a bad light; a few are positively evil; fasting must be approached with extreme caution.[[23]](#footnote-23)

“Look among the birds of the heaven: because, they do not sow, reap, or store in granaries[[24]](#footnote-24). Your heavenly Father feeds them. Are you not more [worth] carrying than they?” — Matthew 6:26

“… for, all these things the other nations search-after[[25]](#footnote-25): for, your heavenly Father knows that you need all of these things.” — Matthew 6:32

“So, though you, being evil, have known to give good gifts to your children, how much more your Father in the heavens will give good to those asking Him?” — Matthew 7:11

“Not all saying to Me, ‘Lord, Lord,’ will come into the kingdom of the heavens; but, [he] doing My Heavenly Father’s will.” — Matthew 7:21[[26]](#footnote-26)

Before we attempt to launch into a program of works of righteousness done in the flesh; perhaps we would benefit from some time spent inquiring into the topic of the Father’s will.

Jesus did not say, “Your will be done.” He said, “Your will was begotten.”[[27]](#footnote-27) He does not use the verb, ποιέω, to make or do, in any form. He uses the verb, γενηθήτω, to beget. While this verb may be translated as birthed or born, it almost always focuses on the seemingly minor participation of the father, rather than on the major labors of the mother. This is the opposite of what we expect from life: so, we might wonder why this focus on the father even exists.

Nevertheless, as surely as Abraham begot Isaac[[28]](#footnote-28); someone begot the Father’s will. How? Where? When? Who? Why? As with the consecration of the Name of the Father, this verb is also a simple past tense, passive voice. It is not a prayer request. It is a prayer praise or thanksgiving. It is the third[[29]](#footnote-29) of the Father’s great gifts, which He has already provided without our asking.

So, millions of Christians worrying themselves to a frazzle in prayer, seeking to learn how to do the will of the Father, are simply wrong. There is no point in asking for a gift that has already been given: that’s just ingratitude. Even if such a prayer were answered, what would we ever do with it; the Jews have strived for centuries to do the will of God[[30]](#footnote-30) by works: we have mountains of Scripture condemning such behavior. We can be relieved that we don’t need to pray for the fleshly knowledge to do the Father’s will.

There is only one satisfactory answer to all these questions: the word, begotten, gives us a clue. Everything about Jesus’ behavior is concerned with His Father’s will: “That I might do the will….”; “That the Scripture might be fulfilled….”; “Your will be done….”; and more.[[31]](#footnote-31) Since Jesus has not yet even begun the work of the Cross to accomplish His Father’s will, this cannot possibly be a reference to His Incarnation: the will of the Father was not simply accomplished at Jesus’ conception by the Holy Spirit around 6/4 BC. When, then? In the eternity past of the timeless eschaton, the Son of God was always eternally begotten of the Father, Jesus has always been the eternal personification of the will of the Father. The incarnation merely works out one of the aspects of this will in time: but, it was completely accomplished in the eschaton, long before Jesus ever said, “Τετέλεσται, It is finished!”

We do not need to look hard for further details: for, Torah specifies the will of the Father in glorious detail. The Jews continue to fail so miserably, because they keep on approaching this Torah by works, rather than by faith. Jesus by His perfect obedience has fulfilled all the righteous demands of the Law; He has completed the will of the Father for us, long before Moses first put it in writing around 1406 BC.

If we read Torah more carefully, we might understand this. The idea of single combat, common in the ancient world, should not seem strange to us: Goliath fought on behalf of the Philistines; David fought on behalf of the Israelites; everybody else stood down that day.

The Decalogue has two features, which we commonly ignore: the introduction plainly states that the purpose of the Law is the prohibition of slavery. Loving God and loving neighbor consist in no small part of a war against slavery. We call this the Decalogue, and sure enough, there are ten, NO statements, that define the Father’s war against slavery: the tenth NO, about covetousness, is repeated for emphasis.

The second feature of the Decalogue, which is commonly ignored is the center piece, which quite clearly shows that the Law is accomplished by the single combat of the Son: for, only Jesus has ever honored Father and mother perfectly. Instead, we go on our merry way, attempting and failing to wage a war which Jesus has already won in eternity past. Satan was defeated by the Cross, in eternity past, long before he was even created: he never stood a chance in his rebellion.

You have heard that the Father, Son, and Spirit indwell us; which is accomplished by the power of the Holy Spirit. What we cannot possibly do, accomplish the will of the Father; the indwelling Christ does inside of us, through the Spirit. So doing the will of the Father is the outworking of Christ’s eternal accomplishment by the power of the Spirit, by faith: by faith[[32]](#footnote-32); by faith Moses; by faith we follow Jesus and in the process of the Spirit’s making us more Christ like, we are made into living doers of the Father’s will, all as the gift of God.

Our job one is to walk behind our Leader, Jesus; the Spirit’s job one is to teach and enable that to happen: we don’t need to worry overmuch about the details. The will of the Father is a free gift to us: we are not compelled to receive it: we have a will of our own. The will of the Father is faith obedience to Torah, through the eternal victory of the Cross of Christ, by the power of the Spirit: in faith, we deny our own personal wills and submit them to the Father’s will on a daily basis walking with Christ… “not of works”.

“[When put on trial] … for, you are not speaking; but, the Spirit of your Father speaking in you.” — Matthew 10:20

“Are not two sparrows sold for an assarion? One of them will not fall on the earth without your Father.” — Matthew 10:29

“So, all who will agree with Me in the face[[33]](#footnote-33) of others, I will also agree with them in the face of My Heavenly Father.” — Matthew 10:32

“Yet, whoever would have denied Me in the face others, I will also deny them in the face of My Heavenly Father.” — Matthew 10:33

“In that occasion, being answered[[34]](#footnote-34), Jesus said, ‘I concur with You, Father, Lord of the heaven and the earth: because, You hid these [things] from wise and understanding [people]; You unveiled them to infants. Yes, Father: because, this was begotten well-glorified in your presence[[35]](#footnote-35). All things were handed over[[36]](#footnote-36) to Me of My Father. No one acknowledges the Father other than the Son; neither acknowledges what the Father [is] other than the Son… and any to whom the Son might desire to unveil[[37]](#footnote-37).” — Matthew 11:25-27

“… for, whoever could have done[[38]](#footnote-38) the will of My Heavenly Father, is My brother, sister, and mother.” — Matthew 12:50

“Then [when the tares are exposed] the righteous will shine out as the sun in the kingdom of their[[39]](#footnote-39) Father. Let any having ears hear.” — Matthew 13:43

“[Promising the future destruction of the Pharisees], being answered[[40]](#footnote-40), He said, ‘Every plant, which My Heavenly Father did not plant will be rooted out[[41]](#footnote-41).” — Matthew 15:13

“Being answered[[42]](#footnote-42), Jesus said to him, ‘Simon Bariona, you are Blessed: because, flesh and blood did not reveal [it] to you, but My Heavenly Father.” — Matthew 16:17

“… for, the Son of Man intends to come in the Glory of His Father with His angels; and then He will give away to each person according to their practices.” — Matthew 16:27[[43]](#footnote-43)

“See[[44]](#footnote-44) that you should not despise one of these little things[[45]](#footnote-45): for, I tell you that their[[46]](#footnote-46) heavenly angels incessantly[[47]](#footnote-47) observe My Heavenly Father’s face[[48]](#footnote-48).” — Matthew 18:10

The Father is consistently, equally, and generally concerned about all His children: all “the sons of Adam and the daughters of Eve”.[[49]](#footnote-49) Angels are bothered by offenses and quickly come to the aid of the offended; angels are also the ones who harvest, root out, and cast into the lake of fire. However, in the broader context, the offense is that of hurting children; broader still is the context of forgiveness. Even so, it is difficult to grammatically make a direct connection between παιδίον / παιδία (verses 2 and 3) and μικρῶν τούτων (verses 6 and 10), when Jesus is squelching the power lust among His own apostles. It does not help our conclusion that both παιδίον and μικρῶν τούτων may be neuter. As with the tares, offense causes infant mortality. Perhaps verse 14 finally alerts us to the harsh reality of μικρῶν τούτων and the dangers of unforgiveness.

So, does this verse support the theology of guardian angels, or not? Perhaps it is a question of both/and rather than either/or. The nearest antecedent is offenses; but the offended children are seen subliminally behind these offenses: so, yes, very likely, this verse supports the theology of guardian angels.

The least offence: gesture of hand or foot, glance of eye…. The least offence can endanger a child’s delicate faith. How much more the power lust among people in places of prominence? Yes, angels keep a watchful eye on such evil and are swift to vengeance and defense: because, our Father desires it to be so. The question for the apostles is, what are you teaching this child by your selfish behavior? The answer is, go lose a hand, foot, or eye… you’ll be better off….

Jesus compares and contrasts the unfatherly behavior of the apostle’s power lust, and its concomitant harm to innocent children, bystanders who are young in faith; with the unforgiving steward, who cares not whomever he may hurt; in distinction with the absolute necessity of forgiveness.[[50]](#footnote-50)

“Thus, it is not the personal[[51]](#footnote-51) desire of your Heavenly Father that one of these little ones would be destroyed.” — Matthew 18:14[[52]](#footnote-52)

“Again, truly I say to you that if two of you on earth reach harmony[[53]](#footnote-53) about anything pragmatic, which they would ask, it will be begotten for them by My Heavenly Father.” — Matthew 18:19

“Thus, My Heavenly Father will also do to you, if you would not forgive, each, his brother from your hearts.” — Matthew 18:35[[54]](#footnote-54)

“He said to them, ‘You will certainly drink My cup; to sit at My right or at My left is not mine to give: but, it has been prepared for them[[55]](#footnote-55) by My Father.’ ” — Matthew 20:23[[56]](#footnote-56)

“You should not call [anyone] on the earth your father: for, one is your Heavenly Father.” — Matthew 23:9[[57]](#footnote-57)

“Now, no one knows of that day and hour, neither the heavenly angels [nor the Son][[58]](#footnote-58), except the Father alone.” — Matthew 24:36

“Then the King will say to those on His right, ‘Come[[59]](#footnote-59), having been blessed by My Father, inherit the kingdom having been prepared for you from the conception of the world.’ ” — Matthew 25:34

“Now, I say to you, ‘I could never ever have drunk of this the fruit of the vine, from now until that day when I drink it with you afresh in My Father’s kingdom.’ ” — Matthew 26:29

“Having gone forward a little, He fell on his face, praying… saying, ‘My Father, if it is possible, let this cup pass from Me. Anyway, not as I desire, but as You….’ ” — Matthew 26:39

“Again, having gone for a second time, He prayed, saying, ‘My Father, if it is not possible for this to pass away from Me unless I would drink it… Your will was begotten[[60]](#footnote-60).’ ” — Matthew 26:42

“Or do you think that I am not able to call to My Father. He will stand beside Me, now, more than twelve legions of angels?” — Matthew 26:53

“While you are scurrying about, make disciples of all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost….” — Matthew 28:19

Mark[[61]](#footnote-61)

“… for, whoever would have been shamed by Me and My words in this adulteress[[62]](#footnote-62) and sinful generation…. The Son of Man will be shamed by him also, when He would have come in the glory of His Father with the holy angels.” — Mark 8:38[[63]](#footnote-63)

“When you stand praying; forgive[[64]](#footnote-64), if you have anything against anyone: so that your Heavenly Father would also have forgiven you your side-falls.”[[65]](#footnote-65) — Mark 11:25-26[[66]](#footnote-66)

“Now, no one knows of that day or the hour, neither the angels in heaven, nor the Son[[67]](#footnote-67), except the Father.” — Mark 13:32

“He said, Abba, Father, all things are possible to You; take this cup away from Me: but, not what I desire; but, what You….” — Mark 14:36[[68]](#footnote-68)

Luke

“He told them, ‘Why did you continue to search for Me? Had you not known[[69]](#footnote-69) that it is necessary for Me to be in this [place] of My Father?’ ” — Luke 2:49

“Become[[70]](#footnote-70) merciful, exactly as your Father is merciful.” — Luke 6:36

“… for, whoever would have been shamed by Me and My words, the Son of Man will be shamed when He would have come[[71]](#footnote-71) in His glory, of the Father, and of the holy angels.” — Luke 9:26

“In that hour [Jesus] exalted in the Holy Spirit, and said, ‘I concur[[72]](#footnote-72) with You, Father, Lord of the heaven and the earth: because, You hid these [things] away from wise and understanding [people]; You unveiled them to infants. Yes, Father: because, this was begotten[[73]](#footnote-73) well-glorified[[74]](#footnote-74) in Your presence[[75]](#footnote-75).’ ” — Luke 10:21

“All things were handed over[[76]](#footnote-76) to Me of My Father. No one knows what the Son is other than the Father. Or, what the Father is other than the Son… and any to whom the Son might desire to unveil[[77]](#footnote-77).” — Luke 10:22

“He said to them, When you should pray, say, ‘Father, Your Name was consecrated[[78]](#footnote-78); Your kingdom came[[79]](#footnote-79).’ ” — Luke 11:2

“Thus, though you are evil, have known to give good gifts to your children, how much more the Father from heaven will give [the] Holy Spirit to those asking Him?” — Luke 11:13[[80]](#footnote-80)

Are you an atheist because there is no evidence for the existence of God? Here is the acid test, the litmus test for the existence of God. If you can summon up any honesty in your heart, any sincerity: then with all due sincerity, ask. Put God to the test. If God answers your prayer, then you will have all the evidence you will ever need for the existence of God. If God does not answer your prayer, there are only two possibilities: One is that God wants nothing to do with you, which is unlikely in light of the present verse; The other is that God does not really exist and you are free to continue, confident of your atheism. Let’s put that another way: if you don’t have all the necessary and sufficient evidence for the existence of God; either you never asked at all, or your request was as phony as a three-dollar bill[[81]](#footnote-81).

Do you want evidence that the Bible is true? Here is all the evidence you will ever need for the truth of Scripture; together with the only faithful teacher Who is able to lead you every step of the way and explain each answer to your questions, one step at a time: as He shows you all about Jesus and how to walk with Jesus in life. Thus, with all the authority of Jesus and all the power of the Spirit, you can begin walking with them on the road to the Father.

“… for, these things all the other nations of the world search-after[[82]](#footnote-82); your Father knows that you need these things.” — Luke 12:30[[83]](#footnote-83)

“Be of no fear[[84]](#footnote-84), little flocklet[[85]](#footnote-85): because, your Father was well-glorified to give you the kingdom.” — Luke 12:32

“I also delegate-through you, exactly as My Father had delegate-through Me a kingdom….” — Luke 22:29

“… saying, ‘Father, if You desire, let this cup be turned aside from Me. Anyway, not My will, but Yours, be begotten.’ ” — Luke 22:42

“Jesus said, ‘Father, forgive them: for, they have not known what they are doing; then distributing His outer robe, they threw [for] portions.” — Luke 23:34[[86]](#footnote-86)

“Jesus, shouting with a loud shout, said, ‘Father, I deliver My spirit into Your hands’; having said thus, He breathed out[[87]](#footnote-87) [the spirit]. — Luke 23:46

In the creation of man, we recall that God breathed into man the spirit of life.[[88]](#footnote-88) From that, we developed the whole idea that man has both a material and immaterial aspect, the latter called the human spirit: a material body plus an immaterial human spirit makes a human soul or whole. This is the opposite process: at death, the immaterial human spirit temporarily vacates the material body.

It makes no sense for Jesus to shout, “Father, I deliver My breath into Your hands”, … ho-hum! What would have been the point; everyone knows that He is about to breathe His last breath. Such a point would be so trivial as to be too worthless to even mention. Jesus is driving at something beyond common human knowledge: namely, that He has an immaterial human spirit; that this spirit will go to the Father at the death of His body; and that the Father will treasure this spirit in His hands.

From this, we will go on to learn that mere human death is the temporary separation of the human body and spirit; that the human spirit neither dies nor sleeps; that the human spirit returns to the Father;[[89]](#footnote-89) that the Father treasures this spirit in His hands.

If this analysis could possibly be in error, and it can’t. It would be ludicrous to suppose that any disembodied breath, could retain consciousness, let alone speak.[[90]](#footnote-90) Human breath is naturally able to produce indistinct crying; only, after years of education are the voluntary muscles known as vocal folds able to coordinate in intelligible speech: an accomplishment, seemingly unique to humans. The fact that Lazarus and “Dives” carry on intelligible conversation with Abraham, proves that much more is involved than any disembodied breath, or that this spirit is asleep until Christ returns.[[91]](#footnote-91)

However, there is a second death, not spoken of here: some human spirits will experience the second death.[[92]](#footnote-92)

“See, I send out the promise of My Father upon you; stay seated in the city until you should be clothed from on high with power.” — Luke 24:49

Jesus does not say that He sends the Spirit; rather, He sends the promise: in other words, He made the request to the Father. The Father alone does the sending.[[93]](#footnote-93) Between the Resurrection of Jesus and the coming of the Spirit at Pentecost 33 AD, the apostles are naked and powerless. This calls to mind, the teaching of the unclothed wedding guest.[[94]](#footnote-94) Since it was the responsibility of the wedding host to provide a wedding garment to every guest; the unclothed wedding guest was left without excuse: he was certainly offered a garment, but refused to accept it. The failure to accept the Father’s wedding garment gift of the Holy Spirit, so freely offered, is a fatal error: there is no excuse for such nakedness. The apostles are on the brink of being the first to receive this wedding garment, the robe of Christ’s righteousness.[[95]](#footnote-95) The Holy Spirit is repeatedly said to bring power to believers.

John

“The Word was begotten flesh. He camped among us. We saw His Glory, Glory as Only-begotten in parity with [the] Father[[96]](#footnote-96), full of grace and truth.” — John 1:14

“No one[[97]](#footnote-97) has ever seen God, Only-begotten God[[98]](#footnote-98), being into the chest[[99]](#footnote-99) of the Father… that [One] has explicated [Him].[[100]](#footnote-100)” — John 1:18

“He said to those selling doves, ‘Remove these [things] from here; do not make My Father’s house a market house.” — John 2:16

Before 33 AD, the Temple was still a living trope of heavenly realities. Sacred space was, and in some ways still is, an important spiritual concept. Solomon had consecrated this space as a place of prayer for all nations; it makes no difference that Solomon’s Temple was destroyed and replaced by this third or later Temple of Herod[[101]](#footnote-101): the principle of Solomon’s Temple attaches to Herod’s Temple, even though the Herodians were generally wicked people. The necessary sale of animals belonged outside of the Temple, outside of the courtyard; so, people would be able to pray without all the noisy disruption: prayer places still need to be quiet places.[[102]](#footnote-102)

“… for thus God[[103]](#footnote-103) loved the world, so that he gave His Only-Begotten[[104]](#footnote-104) Son, that all believing in Him would not perish, but could have[[105]](#footnote-105) eternal life.” — John 3:16

There is some question or probability here; the condition of believing must be met: some will believe and some will not. Believing is more than simple faith; it involves walking with Jesus for the rest of life: some never begin; some begin and later quit, when the going gets tough; some get distracted by worldly worries; some begin and finish the course.[[106]](#footnote-106) Believing opens the door of possibility for not perishing, but finding eternal life: only finishers are guaranteed to receive this gift. We have no right to presume upon the grace of God: life commitment is required of us.

“The Father loves the Son. He has given everything in His hand.” — John 3:35

“Jesus tells her, ‘Woman, believe Me that an hour comes when neither in this mountain nor in Jerusalem, you will worship the Father.’ ”[[107]](#footnote-107) — John 4:21

“But, an hour comes, and now is, when the true worshipers will worship the Father in Spirit and truth: for, the Father also seeks such worshiping Him.” — John 4:23

This is not new information or theology. Moses was told from square one that the objects he would build are mere tropes of the heavenly reality. David also realized this, as is evident from his prayers in the Psalms. Solomon acknowledged the mystery of the Temple as a universal world prayer center. Unfortunately, it is possible for some people to become more enamored of the trope than with the reality: this too is a form of idolatry. Jesus will smash that idol in 70 AD; yet, it persists: millions seek to rebuild this trope, not cognizant of the fact that the Church has moved on; others have made idols out of their sacred spaces, without attending to the lessons these spaces teach.

“God is Spirit. It is necessary that those worshipping Him, to worship in Spirit and in truth.” — John 4:24[[108]](#footnote-108)

“He answered them, ‘My Father works until presently. I also work.’ Through this, therefore, the Jews were seeking[[109]](#footnote-109) all the more to kill Him: because, not only was He breaking[[110]](#footnote-110) the Sabbath; but also, He was calling[[111]](#footnote-111) God His Own Father, making Himself equal to God.

“Jesus answered thus. He was telling[[112]](#footnote-112) them, ‘Amen, amen, I tell you, The Son is not empowered to do anything[[113]](#footnote-113) from Himself, except what He sees the Father doing: for, what That [One] would do, these [things] also the Son does similarly[[114]](#footnote-114): for, the Father loves[[115]](#footnote-115) the Son, and shows Him everything that He Himself does[[116]](#footnote-116). He will show Him greater works, so that you will be amazed: for, even as the Father wakes the dead, and makes alive; likewise, the Son also makes alive whom He desires: for, neither does the Father judge anyone[[117]](#footnote-117), but has given all the judgment to the Son: so that, all would honor the Son, even as they honor the Father. The [person] not honoring the Son, does not honor the Father sending Him.’ ” — John 5:17-23

“… for, even as the Father has life in Himself; thus also He gave to the Son to have life in Himself.” — John 5:26

We do not inherently have life; because, we are mere creatures: one day, we will all die. Both the Father and the Son have life inherently; they will never die: the Son added to Himself a human aspect, which will die; but, He Himself will never die. Since, the Father’s gift of inherent life to the Son is not of a created aspect; only one option remains: the Son receives the gift of inherent life from the Father through a common shared essence. Thus, the Son is also God, as the Father is God.

“I am not empowered to do anything[[118]](#footnote-118) from Myself: even as I hear, I judge. My judgment is righteous: because, I do not seek My desire, but the desire of the One sending Me[[119]](#footnote-119).” — John 5:30

“I have the greater evidence than John’s: for, the works which the Father has given Me in order that I would finish them; these the works which I do, it gives-evidence about Me, that the Father has sent Me.” — John 5:36

“The Father sending Me, that [One], He has given-evidence about Me. You neither have ever heard His voice, nor have you seen His form.” — John 5:37[[120]](#footnote-120)

“I have come in My Father’s name. You do not receive Me. If another would come in his own name, you will receive that.” — John 5:43[[121]](#footnote-121)

“You must not suppose that I will prosecute you before the Father. The one prosecuting you is Moses, in whom you have hoped.” — John 5:45

“Do not work for the perishing feast[[122]](#footnote-122); but, for the lasting feast into unending life, which the Son of Man will give you: for, God the Father has sealed it.” — John 6:27

The Word is one of the names or titles of the eternal Son of God; in His incarnation, He is presented as a sealed letter or package from the Father: the seal certifies that the contents are guaranteed by God, the Great King, the Father Himself. Jesus presents that sealed Word in the form of a feast; not a forefeast of the feast to come: rather, a feast that begins today, and every day, a “lasting feast into unending life”.

“Then Jesus told them, ‘Amen, amen, I tell you, Moses has not given you the bread out of heaven: but, My Father gives you the True Bread out of heaven.” — John 6:32

“Everyone whom the Father gives Me will come to Me. The one coming to Me, I would never ever throw out.” — John 6:37

“This is the desire of the One[[123]](#footnote-123) having sent Me, that everyone whom he has given Me, I would not (destroy or) lose[[124]](#footnote-124) [any] out of them: but, I would resurrect[[125]](#footnote-125) him in the last[[126]](#footnote-126) day.” — John 6:39

“No one is empowered to come to Me, unless the Father sending Me would drag him. I would also resurrect him in the last day. It stands in writing in the prophets, ‘They will all be taught by God’.[[127]](#footnote-127) Everyone having heard and having learned from the Father comes to Me. Not that anyone has seen the Father except the One being from God, this [One] has seen the Father.” — John 6:44-46

“Even as the living Father sent Me, I also live through the Father. The one eating Me, that one will also live through Me.” — John 6:57

“He was saying[[128]](#footnote-128), ‘Through this I have spoken to you that no one is empowered to come to Me, except it could be, having been given to him from[[129]](#footnote-129) My Father.’ ” — John 6:65

“If I judge, yet I; My judgment is true; since, I am not alone: but, I as well as the Father Who sent Me.” — John 8:16

“***I Am***[[130]](#footnote-130) one giving evidence about Myself. [The] Father sending Me also gives evidence about Me.” — John 8:18

“Thus, they were saying[[131]](#footnote-131) to Him, ‘Where is Your Father?’ [To be] answered by Jesus, ‘You have neither remembered Me, nor My Father. If you would have remembered Me, you would have known[[132]](#footnote-132) My Father also.’ ” — John 8:19

“They did not know that he was talking[[133]](#footnote-133) to them about the Father. Then Jesus said, ‘Whenever you would have exalted the Son of Man, then you will know that ***I Am***[[134]](#footnote-134). I do nothing from Myself; but, even as the Father taught Me, I say these [things]. The One sending Me is with Me. He has not left Me alone: because, I always do the [things] pleasing to Him.’ ” — John 8:27-29

“What I have seen in parity with the Father, I say. So, you also, what you heard in parity with[[135]](#footnote-135) the Father, do.” — John 8:38

“You, do the works of your father. They told Him, ‘We have not been begotten of fornication. We have one Father, God.’ ” — John 8:41

“Jesus told them, ‘If God were your Father, you would love Me[[136]](#footnote-136): for, I proceeded and I come out of God: for, not from Myself have I come; but, that [One] He sent Me.’ ” — John 8:42

“[To be] answered by Jesus, ‘I do not have a demon; but, I honor My Father. You dishonor Me.’ ” — John 8:49

“[To be] answered by Jesus, ‘If I would have glorified Myself, My glory is nothing. It is My Father glorifying Me; Whom you say that He is your God.’ ” — John 8:54

“Even as the Father knows Me, I also know the Father. I lay down My soul[[137]](#footnote-137) for the sheep.” — John 10:15

“Through this My Father loves Me; because, I lay down My soul; so that, I would take it again.” — John 10:17

“No one takes it from Me; but, I lay it down from Myself. I have authority to lay it down. I have authority to take it again. This command I received in parity with[[138]](#footnote-138) My Father.” — John 10:18

“Jesus, was answered[[139]](#footnote-139) in them, ‘I told you, and you do not believe. The works that I do in My Father’s name, these give evidence about Me.’ ” — John 10:25

“My Father, Who has given [them][[140]](#footnote-140) to Me, is greater than everything [else]. No one is empowered to seize [them] out of the Father’s hand.” — John 10:29

“I and the Father are One.” — John 10:30

“Jesus, was answered in them[[141]](#footnote-141), ‘I showed you many good works out of the Father. Through which work of these do you stone Me?’ ” — John 10:32

“Whom the Father consecrated and sent into the world, you say that, you blaspheme; because, I said, ‘I am Son of God?’ If I do not the works of My Father, you should not believe in Me. If I do, even though you do not believe in Me, believe the works, that you could have known, and would know that the Father in Me, I also in the Father.” — John 10:36-38

“Then they moved the stone. Jesus moved His eyes upwardly. He said, ‘Father, I thank You that You heard Me.’ ” — John 11:41

“If anyone would serve Me, he must follow Me. Where I am[[142]](#footnote-142), there also My servant will be. If anyone would serve Me, the Father will honor him. Now My soul has been troubled. What should I have said? ‘Father, save[[143]](#footnote-143) Me out of this hour?’ But, through this I came into this hour. Father, glorify[[144]](#footnote-144) Your Name. Then a voice came out of the heaven, ‘I glorified it. I will glorify again.’ ” — John 12:26-28

“Thus, I did not speak out of Myself; but, the Father sending Me, he has given Me a command, what I would say, and what I would speak.” — John 12:49

“I know that His command is life everlasting. Thus, what I would tell, [is] even as the Father has spoken to Me, so I talk.” — John 12:50

“Before the feast of the Pascha, Jesus, knowing His hour came, since He would depart out of this world to the Father, having loved [His] own in the world, He loved them into the end.” — “John 13:1

“[Jesus] knowing that the Father gave everything into the hands; that He came from God, and goes to the God,” — John 13:3

“In My Father’s house are many rooms: if I did not tell you [before] that I go to prepare a place for you.” — John 14:2

“Jesus told him, ‘***I Am*** the road[[145]](#footnote-145), the truth, and the life: no one comes to the Father, unless through Me. If you had known Me [before], you would have known My Father also. From now on you know Him, and have seen Him.’

“Philip answered Him, ‘Lord, show us the Father. It satisfies us.

“Jesus told him, ‘I am with you a long time and you have not known Me, Philip? One seeing Me has seen the Father. How can you say, “Show us the Father”? Don’t you believe that I in the Father and the Father is in Me? I do not speak from Myself, the sayings that I told you; the Father remaining in Me does His works. Believe Me that I in the Father, and the Father in Me; or else believe through the works themselves. Amen, amen, I tell you, one believing in Me, the works that I do, he will also do. He will also do greater than these, because I go to the Father. Whatever you will ask[[146]](#footnote-146) in My name, that I will do, that the Father would be glorified[[147]](#footnote-147) in the Son.” — John 14:6-13

Jesus is repetitious in this argument to the point of tedium; His audience must have been extremely hard of hearing. There can be no question that the Son’ evidence claims that He is God, equal to the Father, two persons in One God. Thus, it only remains that the Son, ask the Father to send the Spirit in His place, to prove that there are three distinct, although undivided, persons in One God. The evidence strongly shows the Trinity in Scripture. One has to shut one’s eyes, to be deliberately and exceedingly obtuse, to claim that Trinitarianism was invented by Constantine at Nicaea in 325. Believe whatever you wish; but, the evidence is clearly and repeatedly stated here, before 33 AD.

“I will also ask the Father. He will give you another Companion[[148]](#footnote-148), that He could be with you forever.” — John 14:16[[149]](#footnote-149)

“In that day, you will know that I in My Father, and you in Me, I also in you.” — John 14:20[[150]](#footnote-150)

“One having My commands, and guarding[[151]](#footnote-151) them, that is one loving Me; one loving Me will be loved by My Father. I will also love Him. I will enlighten[[152]](#footnote-152) Myself in him.” — John 14:21

“Jesus, was answered. He told him, ‘If anyone loves Me, he will guard My word. My Father will love him. We will come to him. We will make a dwelling in parity with him.” — John 14:23

“One not loving Me does not guard My words. The word that you hear is not mine: but, of the Father sending Me.” — John 14:24

“The Companion, the Holy Spirit[[153]](#footnote-153), Whom the Father will send in My name, that [One] will teach you everything. He will remind you everything that I told you.” — John 14:26

“You heard what I told you. I leave. I also come to you. If you were loving[[154]](#footnote-154) Me, you would have rejoiced that I go to the Father: because, the Father is greater than I.” — John 14:28

“But, so that the world could know that I love the Father. Even as the Father commanded Me, even so I do. Wake up, we should leave here.” — John 14:31

“***I Am*** the true vine[[155]](#footnote-155), and My Father is the farmer.” — John 15:1

“In this My Father was glorified, that you would bear much fruit; you would also be My students. Even as the Father loved Me, I also loved you: you will abide in My love. If you would guard[[156]](#footnote-156) My commands, you will abide in My love; even as I have guarded My Father’s commands, and abide in His love.” — John 15:8-10

“I no longer call you servants[[157]](#footnote-157): because, the servant has not known what his lord does; I have called you friends[[158]](#footnote-158): because, all things that I heard from My Father I made known to you.” — John 15:15

“You did not pick Me out; but, I picked you out. I placed you so that you could go, and you could bear fruit, and your fruit could remain: so that whatever you would ask the Father in My Name, He would give you.” — John 15:16

“One hating Me, hates My Father as well.” — John 15:23

“If I did not do the works among them which no one else did, they had not have sin; now they have both seen and hated, both Me and My Father.” — John 15:24

“But when the Companion should come, Whom I will send you in parity with the Father, the Spirit of Truth, Who in parity proceeds from the Father, that [One] will give evidence about Me.” — John 15:26

“They will do these things[[159]](#footnote-159): because, they do not know the Father or Me.” — John 16:3

“[The Companion will reprove the world] about righteousness: because, I go to the Father. You see Me no longer….” — John 16:10

“Everything that the Father has is Mine. Through this I said that He takes out of Mine. He will report to you. A little also, you no longer see Me. Again, a little also, you will see Me. Then some out of his disciples said toward one another, ‘What is this that He tells us, “A little also, you will not see Me. Again, a little also, you will see Me. Because I go to the Father?”[[160]](#footnote-160) — John 16:15-17

“Ιn that day you will not ask Me any [question]. Amen, amen, I tell you, whatever you would request, the Father will give you, in My name.” — John 16:23

“I have told you these [things] in proverbs; an hour comes when I will no longer tell you in proverbs; but, I will report openly about the Father to you. In that day, you will request in My name. I do not tell you that I will ask the Father about you: for, the Father Himself befriends you: because, you have befriended Me. You believed that I came in parity with God. I came out from the Father. I have come into the world. I depart the world again. I journey to the Father.” — John 16:25-28

“Look, an hour comes. It has also come, that you could be scattered, each into his own. Me, you would also desert[[161]](#footnote-161). I am not alone: because, the Father is with Me.” — John 16:32

“Jesus spoke these… lifting up his eyes to heaven, He said, ‘Father, the hour has come. You glorified your Son, so that the Son would glorify You….’ ” — John 17:1

“Now, Father, you glorified Me in parity with Yourself with the glory that I used to have in parity with You before the world was.” — John 17:5[[162]](#footnote-162)

“I am no longer in the world. They are in the world. I also come to You. Holy Father, You guarded them in Your Name, whom You have given Me, so that they would be one, even as we.” — John 17:11

“So that they would be one; even as You, Father, in Me; I also in You; so that they also would be in Us: so that the world could believe that You sent Me.” — John 17:21

“Father, whom You have given Me, I desire that where I am[[163]](#footnote-163) they also would be with Me; that they could see My glory which You have given Me: because You loved Me before [the] world’s foundation.” — John 17:24

“Righteous Father, The world did not know You. I knew You. These knew that You sent Me.” — John 17:25

“Then Jesus told Peter, ‘throw the sword into the sheath. The cup which My Father has given Me… could I never ever drink it?’ ” — John 18:11

“Jesus tells her, ‘Don’t cling to Me: for, I have not yet ascended to the Father; go to My brothers. Tell them, I ascend to My Father and your Father; My God and your God.’ ” — John 20:17

“Then Jesus told them again, ‘Peace to you. Even as the Father has sent Me, I also send you.’ ” — John 20:21

Acts

“Gathering, He commanded them not to leave from Jerusalem; but, to await the promise of the Father[[164]](#footnote-164), which, you heard of Me.” — Acts 1:4

“He told them, ‘It is not for you to know the times or occasions, which the Father placed in His own authority.’ ” — Acts 1:7[[165]](#footnote-165)

“Thus, being lifted up to the right hand of God, having received promise of the Holy Spirit from the Father, He poured this out, Which[[166]](#footnote-166) you see and hear.” — Acts 2:33

Epistles

“To all the beloved of God, called consecrated, being in Rome, Grace to you and peace from God our Father, and [our] Lord Jesus Christ.” — Romans 1:7

“Thus, being buried with Him through the baptism into the death: that even as Christ was awakened out of [the] dead through the glory of the Father, even so we should also walk in newness of life.” — Romans 6:4

“… for you did not received the spirit of slavery again into fear; but, you have received the Spirit of sonship[[167]](#footnote-167), in which we shout, ‘Abba. Father.’ ” Romans 8:15

“That with one mind in one mouth you would glorify God, the Father of our Lord Jesus Christ.” — Romans 15:6[[168]](#footnote-168)

“Grace to you, and peace from God our Father, and [our] Lord Jesus Christ.” — 1 Corinthians 1:3

“But, to us One God, the Father, out of Whom everything; we also in Him; as well as One Lord Jesus Christ, through Whom everything, we also through Him.” — 1 Corinthians 8:6

This complicated sentence structure is among the rare places where καὶ cannot be dispensed with as a full stop. We did manage to contrive a way to avoid the repetitious, and; with its obnoxious strung-on sentence; by using either, also, or, as well as, in place of and. However, we were unable to make sense of the structure as four separated phrases, which is why we made the connection with semicolons. Please note also that the first two segments of Nicaea begin as an almost exact, though slightly embellished quote, of this verse: Nicaea could not have been written without this verse in mind.

Once we face the fact that these four phrases are inseparable, we see its very powerful extended parallelism, not unlike that of Psalms. “One God, the Father”, closely parallels, “One Lord Jesus Christ”. “out of Whom everything”, is almost word for word, except for the subtle change in preposition, “through Whom everything”. “we also in Him”, is echoed by, “we also through Him”. Father and Son are, everywhere, exact equals. The phrase, “we also in Him”, seems confusing and unnecessary until it dawns on us that, “we also through Him”, is the causative element. As we are made Christ-like by the authority of the Son, and the power of the Spirit; the Father, recognizing our true childlikeness in the New Adam, picks us up as His very own child.

Here in 1 Corinthians 8:6 is, yet another, strong piece of evidence that exposes the foolishness of the hypothesis that Constantine forced this down the Church’s throat; thus, introducing an age of spiritual and mental oppression and slavery: an Old Testament Jehovian Terror if you will. This is not to deny that such an Old Testament Jehovian Terror exists; it does exist; however, the adversaries of Constantine erringly attribute the Jehovian Terror to the wrong source. That being said, Constantine and the Nicaean fathers, in attempting to pen a theologically accurate constitutional document for the Church, succeeded in making the theologically accurate statement; while, at the same time, inadvertently opening the door that would make it into a political football. After Chalcedon the Ominous, Alexandrians are being murdered. By the Fourth Crusade, Byzantines are being murdered. The Terror of Tyranny did surely come: and it has only gotten worse.

The true source of this Jehovian Terror is found in Judaizing, Kabbalah, Luria, Spinoza, Marx, Trotsky, and the like. The Judaizers, replaced the freedom of the Spirit with an ever-increasing set of rules; they replaced the Gospel of Christ with the mythology of enlightened human independence; they replaced God, the loving Father of the Old Testament, the Father of us all, with the cold-dead Ein Sof. As an outcome, the wheat began to envy the tares; then the wheat attempted to become like tares: the world was overrun by usurious economic doctrine, and the corrupt morals of sexual freedom. There was no fear or love of the Living God to be found; except in remote feudal patches; Christians became increasingly introverted; Christendom broke down into waring, we versus they, particles of siege mentality. In short, this Judaizing influence of Kabbalah has thoroughly infiltrated Christianity and now controls large (the major) sections of it; Christendom is, for the most part, indistinguishable from the greed and usury centered world view of Judaizers.

“Then the end: when He would deliver the kingdom to the God, even the Father; when He would [have] eliminated all rule, all authority and power.” — 1 Corinthians 15:24[[169]](#footnote-169)

“Grace to you, and peace from God our Father, and [our] Lord Jesus Christ.” — 2 Corinthians 1:2

“Blessed [be] the God, Father of our Lord Jesus Christ, the Father of mercies, the God of all companionship[[170]](#footnote-170)….” — 2 Corinthians 1:3

“I will be as Father to you. You will be as My sons and daughters, says Lord Almighty.” — 2 Corinthians 6:18

“The God and Father of the Lord Jesus Christ has known, Who, being blessed into the ages, that I do not lie.” — 2 Corinthians 11:31

“Envoy Paul, not from men, neither through a man; but, through Jesus Christ, and Father God, waking Him out of [the] dead….” — Galatians 1:1

“Grace to you and peace from Father God, and our Lord Jesus Christ….” — Galatians 1:3

“Giving Himself on behalf of our sins, so that He might take us out of this age of impending evil, according to the desire of our Father God….” — Galatians 1:4

“Because you are sons, God sent out the Spirit of His Son into our hearts, shouting, ‘Abba. Father.’ ” — Galatians 4:6

“Grace to you and peace from our Father God, and Lord Jesus Christ.” — Ephesians 1:2

“Blessed, the God and Father of our Lord Jesus Christ, blessing us in every spiritual blessing in the heavenlies in Christ….” — Ephesians 1:3

“That the God of our Lord Jesus Christ, the Father of glory, would give you a Spirit of wisdom and unveiling in knowledge of Him….” Ephesians 1:17[[171]](#footnote-171)

“Because, through [Jesus Christ][[172]](#footnote-172) we have the access, the both in one Spirit to the Father.” — Ephesians 2:18

“For this grace, I bend my knees to the Father….” — Ephesians 3:14

“One God and Father of all, above all, through all, and in all.” — Ephesians 4:6

“Always giving thanks for all in the name of our Lord Jesus Christ to the Father God….” — Ephesians 5:20

“Peace to the brothers and sisters, love as well with faith, from Father God and Lord Jesus Christ.” — Ephesians 6:23

“Grace to you and peace from our Father God, and Lord Jesus Christ.” — Philippians 1:2

“Every tongue would confess; that, Lord [is] Jesus Christ[[173]](#footnote-173) in glory of Father God.” — Philippians 2:11

“To our Father God, glory into the ages of ages. Amen.” — Philippians 4:20

“To the Colossian[[174]](#footnote-174) consecrated, faithful brothers and sisters in Christ. Grace to you and peace from our Father God.” — Colossians 1:2

“We thank the Father God of our Lord Jesus Christ, always praying for you….” — Colossians 1:3

“thanking the Father, qualifying you for the part of the lot of the consecrated in the light….” — Colossians 1:12

“Who has rescued us from the authority of darkness, and has translated us into the kingdom of His beloved Son: in Whom we have the redemption, the forgiveness of sins: Who is the Image of the Invisible God, the Firstborn of all creation: because, all things were created by Him, in the heavens, and on the earth, the visible and the invisible, whether thrones, or lordships, or archons, or authorities: all were created through Him, and for Him. He is before all, and the all consist in Him. He is the head of the body, the church: Who is Archon, Firstborn out of the dead; so that, He would be begotten in all things first: because, all fullness[[175]](#footnote-175) was well-glorified to dwell in Him….” — Colossians 1:13-19

“Set your mind on things[[176]](#footnote-176) above, not the things on the earth.” — Colossians 3:2

“All that you could do in word or in works, [do] all in [the] name of [the] Lord Jesus, thanking the Father God through Him.” — Colossians 3:17

“Paul, Silvanus, and Timothy, to the Thessalonikian’s congregation in Father God and Lord Jesus Christ. Grace to you and peace.” — 1 Thessalonians 1:1

“Remembering your faith’s work, love’s rigor, and hope’s endurance with[[177]](#footnote-177) our Lord Jesus Christ, in the face of our Father God….” — 1 Thessalonians 1:3

“Our Father God Himself, and our Lord Jesus Christ, make straight our path to you.” — 1 Thessalonians 3:11

“To fix your hearts blameless in consecration in the face[[178]](#footnote-178) of our Father God, in the coming of our Lord Jesus with all His consecrated.” — 1 Thessalonians 3:13

“Paul, Silvanus, and Timothy, to the Thessalonikian’s congregation in our Father God and Lord Jesus Christ.” — 2 Thessalonians 1:1

“Grace to you and peace from Father God and Lord Jesus Christ.” — 2 Thessalonians 1:2

“Our Lord Jesus Christ Himself, and God our Father, loving us, giving everlasting companionship[[179]](#footnote-179) too, as well as good hope in grace….” — 2 Thessalonians 2:16

“Timothy, born [again] son in faith. Grace, mercy, and peace, from Father God and Christ Jesus our Lord.” — 1 Timothy 1:2

“Timothy, beloved son. Grace, mercy, and peace, from Father God and Christ Jesus our Lord.” — 2 Timothy 1:2

“Titus, born [again] son according to common faith. Grace and peace, from Father God and Christ Jesus our Savior.” — Titus 1:4

“Grace to you and peace from our Father God and Lord Jesus Christ.” — Philemon 1:3

“For which of the angels did He ever tell? ‘You are My Son, I, today, have begotten You.’ Again, ‘I will be to him as Father. He will be to Me as Son.” — Hebrews 1:5

“Next, we have had fathers of our flesh, tutors. We used to be shamed. Will we not much more be subject to the Father of spirits[[180]](#footnote-180)? We will live.” — Hebrews 12:9

“All good giving and every complete gift is heavenly[[181]](#footnote-181), descending from the Father of Lights, in parity with Whom is not any variation or shadow of change.” — James 1:17

“Clean and untainted rite[[182]](#footnote-182) beside the Father God is this: to nourish orphans and widows in their distress, to guard yourself[[183]](#footnote-183) unstained[[184]](#footnote-184) from the world.” — James 1:27

“In [the tongue][[185]](#footnote-185) we bless the Father Lord. In her we curse people, having been begotten according to God’s likeness.” — James 3:9

“[Chosen] according to the foreknowledge of Father God in consecration of the Spirit, into obedience and sprinkling of [the] blood of Jesus Christ. Grace to you and peace might be multiplied.” — 1 Peter 1:2

“Blessed [is] Father God of our Lord Jesus Christ, Who according to His multifaceted mercy, begetting us again into living hope through resurrection of Jesus Christ out of [the] dead….” — 1 Peter 1:3

“If you call upon [the] Father, Who, impartially judges according to each’s work, spend the time of your [brief] visit in fear….” — 1 Peter 1:17

“… for receiving from Father God honor and glory, such a sound carrying to him by the Transcendent Glory, ‘This is My Beloved Son, in Whom I was well-glorified.’ ” — 2 Peter 1:17

“The Life was illuminated. We have seen. We give evidence. We report to you the Eternal Life, which was with the Father. It was illuminated to us….” — 1 John 1:2

“What we have seen; we have also heard; we report to you as well; so that, you also could have fellowship with us. Yet, our fellowship [is] with the Father, and with His Son Jesus Christ.” — 1 John 1:3

“My little children, I write these [things] to you, that you would not sin. If anyone should sin, we have a Companion to the Father, Righteous Jesus Christ….” — 1 John 2:1

“I write to you, fathers; because, you have known The Chief[[186]](#footnote-186). I write to you, youths[[187]](#footnote-187); because, you have conquered the evil[[188]](#footnote-188).” — 1 John 2:13

“Do not love the world, nor the in the world [things]. If anyone loves the world, the love of the Father is not in him.” — 1 John 2:15

“For everything in the world: the desire of the flesh, the desire of the eyes, and the ostentation of lifestyle; is not out of the Father; but, is out of the world.” — 1 John 2:16

It is unlikely that John is referring to creation or nature here; we are commanded elsewhere to love, nurture, and serve God’s creation: this is among our major purposes for being here on earth. Even so, it is wrong to twist the love of God’s creation into Baal worship or any other such magical fantasy: these things are not real and do not exist except as representations of demons, demonic religions, and demon worship, which are real enough. Outside of the demonic, these things are largely human inventions; we are not to fall in love with or worship our own human inventions: when such things become more that the mere tools they are, they are out of bounds. Nor may we turn tropes into objects of worship; we have sufficient illustrations of Old Testament tropes that became idols; the heavenly reality behind the trope is properly worshipped or respected, not the trope itself: the trope teaches us something about God… He, exclusively is whom we worship.

“Who is the liar other than denying, [claiming] that Jesus is not the Christ? This is the antichrist, denying the Father and the Son.[[189]](#footnote-189) Anyone denying the Son, neither does he have the Father. One agreeing [about] the Son has the Father as well. What you heard from The Beginning[[190]](#footnote-190) remains in you! If what you heard from The Beginning also should[[191]](#footnote-191) have remained in you, you will also remain in the Son as well as in the Father.” — 1 John 2:22-24

“You saw! How great a love the Father has given to us? That we could be called children of God. And we are. Through this the world does not know us; because, it did not know Him.” — 1 John 3:1

“We have watched. We give evidence that the Father has sent the Son, Savior of the world.” — 1 John 4:14[[192]](#footnote-192)

“Grace mercy, and peace from Father God will be with us; as well as from Jesus Christ, the Father’s Son, in truth and love.” — 2 John 1:3

“I was made to rejoice greatly; because, I have discovered [some] from among[[193]](#footnote-193) your children walking in truth: even as we received a command[[194]](#footnote-194) from the Father.” — 2 John 1:4

“Everyone going on, not also remaining in the teaching of Christ, does not have God. [Anyone] remaining in the teaching, has both the Father and the Son.” — 2 John 1:9

“Jude, Jesus Christ’s slave, James’ brother also, to [those] in Father God having been beloved[[195]](#footnote-195); also having been guarded [and] summoned by Jesus Christ.” — Jude 1:1

Revelation

“He made us a kingdom, priests to His Father God: to Him the glory and the might into the ages of ages. Amen.” — Revelation 1:6

“He will rule [the nations[[196]](#footnote-196)] with an iron rod; as ceramic vessels… it is smashed: as I also have received from My Father. I will give him the dawn[[197]](#footnote-197) star.” — Revelation 2:27-28[[198]](#footnote-198)

This is not talking about the shepherding of the beloved sheep. This is talking about the treatment of Father God betraying, denying, fighting, hating, kings and kingdoms. Psalms 1 and 2 provide a broader, more complete context: these two Psalms lay out the basic conditions of war against Father God and how to avoid such war. Don’t be deceived by flattering smooth speech; all nations hate Father God at a very fundamental level: it’s their rule versus the Father’s rule… there is no middle ground. The wolves found among the sheep will be destroyed.

“One conquering thus will be cloaked in a white robe. I will never ever wipe away his name out of the book of life. I will agree with his name in the face of My Father, in the face of His angels.” — Revelation 3:5

“One conquering, I will give him to sit with Me in My throne; as I too conquered and sat with My Father in His throne.” — Revelation 3:21

“I saw. See the Lamb was standing on the mountain Sion, and with Him one hundred forty-four thousand, having His Name and His Father’s Name, [which] had been put in writing on their foreheads.” — Revelation 14:1

### Divine Sexuality

This it too hot a topic to avoid.

Rules

Some ground rules:

Sexuality is a property of created living beings. Gender is a property of words. Sexuality and gender are fundamentally unrelated: after all, ships which have neither sexuality, nor gender are commonly called her.

Classical languages frequently use the masculine gender to name or describe the shaft or axis which is turned: the inanimate lathe, if you will. The feminine gender defines or describes the shape of the thing moved. The neuter gender is commonly attached to the outcome. The prime mover, regardless of his or her sex, is often left undiscussed. Who, in God’s case, has no sex whatsoever; yet, is invariably He, mostly Father: never Ein Sof in Scripture.

Thus, the Potter spins the male foot pad, shaft, and table with the feet; while the selfsame Potter gives the female shape to the spinning clay; finally this Potter consecrates or dedicates the neuter finished-product to its life function as a pot or vessel of honor or dishonor.

Thus, the manufacturing process is he, the design of manufacture is her, while the product is it. Noah’s wife, a co-manufacturer of the ark is he in this context; the ark’s design or form is she as God specified her, the material ark is it: but, God, the Father Who determined them all is not discussed as a sexual being.

Confounding sexuality and gender causes many unresolvable logical absurdities.

Realities

It is commonly agreed that God, as an uncreated Spirit being, has no sexuality: at least not in any form that we might understand. Thus, it is impossible for God to be sexist. Human females and males are equally created in the Image of God, without discrimination. Nor may we take the classical uses of gender to state, suggest, or imply that males are prime movers, females are moved, while whatever outcome could be formed by such a kludge of a dance is neuter.

On the other hand, the fact that God has no humanly understandable sexuality, does not warrant calling Him, her or mother. Her or mother would refer to the design of creation, not to the Creator; neither to the axis about which creation turns; such language is never found in Scripture, no, not one single time: those insisting upon the use of such language are on dangerous ground.

The Bible is not sexist either; the Bible is the principal historic document defending women’s equality and rights. The Decalogue forbids the slavery of females just as much as it forbids the slavery of males.

Results

##### Matriarchy

We hope to say much more about this topic under the heading of Anthropology; still we need to consider all the implications of:

“Because of this[[199]](#footnote-199) a man will abandon his father and mother, and will be glued to his wife. The two will become one flesh.” — Genesis 2:24; Matthew 19:5; Mark 10:7; 1 Corinthians 6:16; Ephesians 5:30-32

This is not completely unilateral: for,

Hear, daughter, see, incline your ear; forget your people, and your father’s house.” — Psalm 44:11 LXX (45:10 KJV)[[200]](#footnote-200)

So, fundamentally, as a cultural foundation, the first order of society is matriarchal.[[201]](#footnote-201) Margaret Mead was widely lampooned for drawing similar conclusions: but, she was probably right.[[202]](#footnote-202) Among the Jews, one must have a Jewish mother to be considered an ethnic Jew. The common proverb is that, “the hand that rocks the cradle, rules the world.” A too frequent movie scenario is built around the idea that the right cleavage or mammary shape can boss anyone around. The animal kingdom is filled with examples of female dominance. Especially in domestic herds, the male is just a useless extra mouth to feed, except for sperm provision: thus, males in the flock are kept to a minimum. Among bees, the drones all die shortly after mating. The black widow spider is so named, because she is said to devour her mate, once her eggs are fertilized. Not that these examples prove much of anything: Genesis 2:24 is able to stand on its own.

##### Patriarchy

It is fair to ask, what happens to males in such a matriarchal society? Obviously, unless there are balancing factors, males are absorbed and disappear. The balancing factor appears to be that a man may be given “place of pride” in his wife’s house.[[203]](#footnote-203) Yet, even in Proverbs 31, we must not miss the fact that it is the wife that runs the family business.

This “place of pride” is a place of honor and respect, not a place of dominance.[[204]](#footnote-204) In God’s case, this means that as Father He carries the whole protection, provision, and weight of the Universe on His shoulders: there is nothing we have that He did not provide. We have nothing of our own to give Him, except our rebellion and sins: what He desires from us is a little honor, love, and respect. Without God, we are dust and nothing. Without this place of honor, love, and respect, a man has no standing in society. With such honor, we may conclude that the superficial, super-structural second order of society is patriarchal.

“A son glorifies his father, and a servant his lord. If I am[[205]](#footnote-205) a Father, where is My Glory? If I am[[206]](#footnote-206) a Lord, where is My fear? The Lord Almighty says, ‘You [are] the priests, despising My Name.’ You said, ‘In what have we despised Your name?’ ” — Malachi 1:6

Even then, if males fail to accept such office; females must do the work: as with Deborah and Barak, where Barak lacked sufficient wisdom and courage to protect the tribe.[[207]](#footnote-207) If enemies penetrate the boundaries of protection; females may need to defend themselves: as in the case of Jael and Sisera.[[208]](#footnote-208) Where no males exist at all; females must take the family headship: as Mahlah, Noah, Hoglah, Milcah, and Tirzah did.[[209]](#footnote-209) There is no concept in Scripture of a tribe or clan without the existence of females.[[210]](#footnote-210)

##### Ancestral

Together, this matriarchal-patriarchal cooperation forms the ancestral based government of God on earth. Any form of government that violates this ancestral leadership is wrong.

“Honor your father and your mother: that your days may be long upon the land which the Lord thy God gives you.” — Exodus 20:12; Deuteronomy 5:16; Sirach 3:1-16; 7:27-28; 23:14; Matthew 15:4, 6; 19:19; Mark 7:10; 10:19; Luke 18:20; John 5:23; 8:49; Ephesians 6:2

Here the cooperative reign of father and mother as ancestral leadership is written into the command. We must not miss the fact that only Jesus obeys this command perfectly; or that Father ultimately refers to God, and mother to the church. Nevertheless, the church is not a hierarchy; rather, she is an ancestry.

It is common and faddishly popular to claim that the best form of government is a benevolent dictatorship. This is utter foolishness; if this could possibly be true, God would not have come to us as loving, providing Father: He would have come to us as cold-dead Ein Sof.

##### Roles

The role of the female in Ancestral government is obvious: she gives birth, nurtures, and generally runs things. The role of the male is subliminal. Here is the best description of the male role in its limiting female interrelationship that I have ever found:

“The third wrote, Women are strongest: but, above all things the Truth is Victor.” — 1 Esdras 3:12

“Then the third, who had spoken of women, and of the Truth, (this was Zorobabel) began to speak. Men, it is not the great king, nor the multitude of men, neither is it wine, that excels; who is it then that rules them, or has the lordship over them? Are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: they nourished them up that planted the vineyards, from whence the wine comes. These also make garments for men; these bring glory unto men; without women, men cannot be. Yes, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favor and beauty? Letting all those things go, do they not gape, even with open mouth fix their eyes fast on her; have not all men more desire for her than for silver or gold, or any goodly thing whatsoever? A man leaves his own father that brought him up, and his own country, and cleaves unto his wife. With his wife, he forgets his soul. He remembers neither father, nor mother, nor hometown. By this also you must know that women have dominion over you: do you not labor and toil, and give and bring all to the woman? Yes, a man takes his sword, and goes his way to rob and to steal, to sail upon the sea and upon rivers; he looks upon a lion, and goes in the darkness; yet, when he has stolen, spoiled, and robbed, he brings it to his love. Wherefore a man loves his wife better than father or mother. Yes, many there be that have run out of their wits for women, and become servants for their sakes. Many also have perished, have erred, and sinned, for women. Now do you not believe me? Is not the king great in his power? Do not all regions fear to touch him? Yet did I see him and Apame the king’s concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, taking the crown from the king’s head, setting it upon her own head; she also struck the king with her left hand. Yet, for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. Men, how can it be but women should be strong, seeing they do thus? Then the king and the princes looked one upon another: so he began to speak of the Truth. Men, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course, for he circles the heavens round about, and returns his course again to his own place in one day. Is he not great that makes these things? Therefore, great is the Truth, and stronger than all things. All the earth cries upon the Truth, and the heaven blesses it: all works shake and tremble at it, and with it is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no Truth in them; in their unrighteousness, they shall also perish. As for the Truth, it endures, and is always strong; it lives and conquers for evermore. With her there is no accepting of persons or rewards; but she does the things that are just, and refrains from all unjust and wicked things; and all men do well like her works. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of Truth.” — 1 Esdras 4: 13-40

Yet, greater still is Paul’s brief summary of all these details:

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it;” — Ephesians 5:25

… for, the role of the male is to love his wife and sacrifice his life for her; the role of the Lord Jesus Christ is to make Himself a sacrifice on behalf of us all; just as the role, which the Father, Who so loved the world that He gave His Son, the role, which the Father has taken for Himself is to create and sustain the whole universe.

Roots

Since, the Father has no sexuality; nor has His Bible; neither is any sexism or prejudice to be found in either of them: where does this evil of sexism stem from? What are its roots?

It is not hard to discover that sexism, with many other oppressive cultural prejudices finds its origins in a thing called Social Darwinism: not that Darwin had much of anything to do with it.[[211]](#footnote-211) In the perverted view of social Darwinism, those who are superior, or delude themselves into thinking themselves to be superior, are morally obliged to dominate all others beneath them. This wickedness was then read into our Christian theologies, used to falsely interpret the Bible, and generally applied to society. Thus, the strong were falsely said to be morally obliged to dominate the weak; the rich … the poor; the big … the small; the crafty … the gullible; the wise … the foolish; the educated … the ignorant; the intelligent … the mentally deficient; the well … the sick; the whole … the physically challenged. Naturally, they claimed that men, being stronger, were morally obligated to dominate women. Moreover, since under this stupid view, all but those coming from the Caucasus Mountains were considered sub-human, all other ethnic groups were supposed to be oppressed as well. I do not know how this developed in other nations and among other peoples: but, in the Unites States this moronic anti-logic was executed with merciless precision. This false doctrine may be found written into the very highest of Unites States government documents, and carried out to the least breath. It includes the oppression of women; and brutal atrocities carried out against, blacks, Hispanics, native Americans, and all sorts of Asians and others. Its exercise was barbaric enough to make even Hitler cringe; and causes the Jewish Holocaust to look like a Sunday School picnic. It might even dwarf the murders of Christians under communism.

We conclude without any fear of contradiction that, as all sexism stems from Social Darwinism, so it also finds its roots in Antichrist. It is the root and branch denial of the Father and the Son that fosters and succors all such wickedness in the world.

[[212]](#footnote-212)

1. God, be merciful to me the sinner. [↑](#footnote-ref-1)
2. Jesus, remember me when you come in your kingdom. [↑](#footnote-ref-2)
3. The study of God the Father, not to be confused with Patristics which is the study of the writings of our early Church Ancestors. [↑](#footnote-ref-3)
4. <https://www.biblegateway.com/passage/?search=John%201%3A1&version=KJV;SBLGNT;LEB> [↑](#footnote-ref-4)
5. Burns, Robert, Poem “To a Louse”, which I was forced to memorize in high school… praise God.  
   <https://en.wikipedia.org/wiki/To_a_Louse> [↑](#footnote-ref-5)
6. Literally, “place any baldness above the middle of your eyes”. We still have no idea whatever this ancient custom might have been; yet, we believe our humble paraphrasis makes it easier to cope. [↑](#footnote-ref-6)
7. The “into Father, into son” idiom (“ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν”) seems strange to us. The, “men’s (or warriors’) stick, and with humans’ stripes”, are a stick composed of warriors, with stripes caused by humans: in other words, war is used as an instrument of national, regal, or royal punishment. [↑](#footnote-ref-7)
8. Παιδείας is the training or tutelage of a son, at the completion of which he gains status as an adult male. This word could refer to the process: but, we believe it refers to the person who is the result of the process (Hebrews 5:8-9; 12:2-3). [↑](#footnote-ref-8)
9. Πεποιθότες, to persuade is closely related to pathos or experience and faith in its root meaning. Thus, trust of God is never simply believing; rather, it is the confidence gained from commitment to agreeing or walking with Him, the Son: experiencing life with the Son. [↑](#footnote-ref-9)
10. Jacob is long since dead; Isaiah refers to great Jacob’s greater Son, the Christ of God. [↑](#footnote-ref-10)
11. Εἰμι Ἐγώ means the same thing as Ἐγώ Εἰμι, ***I Am***. [↑](#footnote-ref-11)
12. Εἰμι Ἐγώ means the same thing as Ἐγώ Εἰμι, ***I Am***. [↑](#footnote-ref-12)
13. Literally, “the Father of you, the in heavens”, in the second attributive position. In English, it makes more sense to us to treat it adverbially. [↑](#footnote-ref-13)
14. Μισθὸν: pay, recompense, reward, salary, wages. If you toot your own horn, you deserve nothing from your Father. [↑](#footnote-ref-14)
15. We avoid the word, nature, since it reflects over-much of the physical. [↑](#footnote-ref-15)
16. Literally, the apodosis: the passing of the baton in a relay race; the good tradition of the Church; the consequence or result of a preceding condition. Ἀποδώσει is often mistranslated as a reward earned; rather, it is a privilege extended, freedom to carry the message for a brief interval: the disqualified runner is not permitted to carry the torch. Contrast ἀποδώσει with μισθὸν in Matthew 6:1 to see the difference. [↑](#footnote-ref-16)
17. Ἁγιασθήτω is commonly understood to mean hallowed or sanctified; which is to say, set apart or devoted to special function or use… in modern English, consecrated. It does not mean pious, or imply piety. It is also a simple past tense, passive voice: so, it is not a prayer request for something to take place; rather, it is a gratitude, praise, or thanksgiving for something God has already given or provided. The misnamed and much maligned imperative might be better thought of as exclamatory. [↑](#footnote-ref-17)
18. This entire meaning of, “the broken body and shed blood of Jesus Christ Your Son… our Savior and Lord”, is packed into the pregnancy of one Greek word, ἐπιούσιον, which most certainly does not mean daily. Rather, ἐπιούσιον, is, ἐπι + ούσιον, upon + essence: ούσιον is a form of the verb, to be, and calls to our thinking, ***I Am***, as well as everything Jesus emphasized about His role as the True Heavenly Manna. John 6 [↑](#footnote-ref-18)
19. Παραπτώματα, παρα + πτώματα: παρα is beside; πτώματα is a fall. The implication is that even though people are already walking in the right direction, repentantly; they still stumble and fall in the ditch. Our brotherly or sisterly duty of love is to help lift them up out of the ditch with complete and perfect forgiveness, with full restoration of fellowship. [↑](#footnote-ref-19)
20. Matthew 27:46; Mark 15:34; quoting Psalm 21:2 LXX (22:1 KJV), “παραπτωμάτων μου”: which, very obviously, does not refer to any personal transgressions on Jesus part. [↑](#footnote-ref-20)
21. The flip side of forgiveness of παραπτώματα is that it is not optional. [↑](#footnote-ref-21)
22. It appears that κρυφαίῳ only appears these two times in this one verse in the NT; other locations have κρυπτῷ. As far as we can discern κρυφαίῳ is just an alternate spelling of κρυπτῷ: if it has other emphasis or nuance, we do not know it. Of course, there is always the outside chance that here, it is a text error. Oepke, et al, TDNT, Volume Ⅲ, “κρύπτω”, pages 957-1000. [↑](#footnote-ref-22)
23. Judges 20:26; 1 Samuel 7:6; 31:13; 2 Samuel 1:12; 12:16, 21, 22, 23; 1 Kings 21:9, 12, 27; 1 Chronicles 10:12; 2 Chronicles 20:3; Ezra 8:21, 23; Nehemiah 1:4; 9:1; Esther 4:3, 16; 9:31; Psalm 35:13; 69:10; 109:24; Isaiah 58:3, 3, 4, 4, 5, 6 (all of Isaiah negative); Jeremiah 14:12; 36:6, 9; Daniel 6:18; 9:3; Joel 1:14; 2:12, 15; Jonah 3:5; Zechariah 7:5, 5; 8:19, 19, 19, 19; Matthew 4:2; 6:16, 17, 18; 9:14 (Pharisees fast often), 14 (disciples fast not), 15; 15:32; 17:21; Mark 2:18, (John’s and Pharisees’), 18 (John’s and Pharisees’), 18 (not Jesus’ disciples), 19, 20; 8:3; 9:29; Luke 2:37; 5:33, 34, 35; 18:12 (pride); Acts 10:30; 13:2, 3; 14:23; 27:9, 33; 1 Corinthians 7:5; 2 Corinthians 6:5; 11:27 [↑](#footnote-ref-23)
24. The idea of barns comes from northern thinking, where barns were a more common storage mechanism. The oriental granary was, as often as not, a simple sealed clay pot. The granary might be kept in the house, stored in a cave, or left outside. [↑](#footnote-ref-24)
25. Correct English would seem to dictate, “after all these things the other nations search”: but ἐπιζητοῦσιν is a single word… hence, the hyphenation. [↑](#footnote-ref-25)
26. Only One has ever “begotten” this will: namely Jesus. The only way we can even begin to participate in this will is to become members of the Body of Christ. In our faith walk with Jesus the outworking of this gift of the will of the Father grows within us. How do we “do” it? By faith, not by works: biblical faith produces good works. [↑](#footnote-ref-26)
27. Matthew 6:10 [↑](#footnote-ref-27)
28. Matthew 1:2 [↑](#footnote-ref-28)
29. The second of the Father’s great gifts is the gift of the Kingdom which comes in and of itself, wherever the King Himself is found. [↑](#footnote-ref-29)
30. For many of the Jews, God is no longer the loving Father; He has become the cold dead philosophical, Ein Sof… the One. One what, we dare to ask? [↑](#footnote-ref-30)
31. Matthew 7:21; 26:42, 56; Luke 22:42; John 4:34; 17:12; 19:24, 28 for example [↑](#footnote-ref-31)
32. By faith Moses…. Hebrews 11:23 and more. [↑](#footnote-ref-32)
33. Publicly: the picture is confrontational. When Jesus is called to account publicly, we must stand with Him; when the Father calls us to publicly account for our sins, Jesus stands with us, cleansing us in confession. [↑](#footnote-ref-33)
34. Ἀποκριθεὶς is a participle of attendant circumstance in the past tense, passive voice: it indicates that a previous conversation is concluded. [↑](#footnote-ref-34)
35. The Father’s face again, often indicating publicly, as at the baptism of Jesus, where the Father was well-glorified. [↑](#footnote-ref-35)
36. Παρεδόθη, is the receiving end of the baton pass in a relay race. [↑](#footnote-ref-36)
37. In Torah, whenever the Ark was moved, it, with the angels, was covered with the Oracle’s inner veil, lest any ordinary Levite should glance and be killed by the brightness of the fading Glory of the Shəkinah, even though that Shəkinah had moved in pillar of cloud and fire to lead the march. Here, with unveiled faces, we are invited to stare openly, unabashedly, unashamedly at the Father’s Glory, which can now be seen publicly in the Son. Amazing! [↑](#footnote-ref-37)
38. Subjunctive past tense; it’s a statement of hypothetical impossibility: only Jesus has the power to, “ποιήσῃ τὸ θέλημα τοῦ πατρός μου”. We must be baptized by the Spirit into Jesus, through faith, to become doers of this will of Jesus’ Heavenly Father. [↑](#footnote-ref-38)
39. Jesus’ Father is now said to be their Father, our Father… Oh, blessed hope. [↑](#footnote-ref-39)
40. Ἀποκριθεὶς is a participle of attendant circumstance in the past tense, passive voice: it indicates that a previous conversation is concluded. [↑](#footnote-ref-40)
41. Ἐκριζωθήσεται: not simply rooted up: but, rooted out. This firmly extinguishes any false theology that the wicked simply perish in a “River of Fire”, which is the internal rottenness of their own self-willed animus toward God: ἐκριζωθήσεται requires the application of predetermined external force. [↑](#footnote-ref-41)
42. Ἀποκριθεὶς is a participle of attendant circumstance in the past tense, passive voice: it indicates that a previous conversation is concluded. [↑](#footnote-ref-42)
43. While the idea of works righteousness is patent foolishness; so also, is any idea of faith without works: the Father will smile on all our faith-born efforts, as this verse notes. [↑](#footnote-ref-43)
44. The imperative and indicative are identical, ὁρᾶτε: this is the imperative. [↑](#footnote-ref-44)
45. The offenses discussed in the previous verse. [↑](#footnote-ref-45)
46. Αὐτῶν is either feminine, masculine, or neuter plural: not helpful…. [↑](#footnote-ref-46)
47. διὰ παντὸς [↑](#footnote-ref-47)
48. Hence, they instantly sense the Father’s displeasure or wrath, being quick to act at His command. [↑](#footnote-ref-48)
49. His fatherly concern for Cain equals that for the victim: Abel. His fatherly concern for Jonah is matched by His fatherly concern for the Ninevites. When the Syrians are miraculously captured in battle; they are feasted sumptuously: then sent home rejoicing. Hence, we are compelled to reevaluate Noah as an emergency situation; if the wicked are not arrested in their madness, the faithful will be overwhelmed with temptation: but, this restraint of the wicked in death is also a mercy to them…. [↑](#footnote-ref-49)
50. verse 35 [↑](#footnote-ref-50)
51. ἔμπροσθεν: in the face [↑](#footnote-ref-51)
52. Now it becomes clearer that the unforgiving power lust among the apostles is a life threat to childlike faith. This power struggle will reach its full potential in the fourth and fifth centuries, when, after Chalcedon, “Christians” are murdering other Christians. See Chalcedon the Ominous, Cyril of Alexandria, and, “πνεῦμα ὁ θεός” (John 4:24). [↑](#footnote-ref-52)
53. People reach agreements through compromise and other means, even though much remains unsettled: what we have in this verse is not a simple, if grudgingly rendered, agreement, hatched out by shrewd political manipulation. This, in contrast, is συμφωνήσωσιν, symphony, real heavenly harmony… the real deal: not a phony treaty that will be abandoned within hours. More specifically, the apostles must harmonize in abandoning their personal power lust. [↑](#footnote-ref-53)
54. In close context, this has to do with ὀφειλέτης (debt), holding another accountable under the Decalogue; more specifically, with a trivial debt of money which is contrasted to a national budget in magnitude. We are not permitted to hold anyone bound to us for the most important of reasons. Forgiveness is the heavenly order of the day. The apostles are not to use their exalted positions to gratify their own power lusts. Yet, here we are, internationally ruled by usury: “he who has the most gold wins”. [↑](#footnote-ref-54)
55. Οἷς: them, anyone, whoever, not the sons of Zebedee in particular. Traditionally, this is understood to refer to the Virgin Mary on the right and to John the Baptist on the left. [↑](#footnote-ref-55)
56. Two chapters later, we’re still caught up in the apostle’s power lust; this time, hiding behind their mother’s skirt. The apostles imitate Pharisee behavior here. [↑](#footnote-ref-56)
57. Strong words for earthly parents; stronger still for ecclesiastical hierarchs…. The government of God is clearly ancestral. [↑](#footnote-ref-57)
58. This phrase is absent from Byzantine manuscripts; but present in much older Alexandrian manuscripts א and B: so, we believe that it belongs in the best legitimate archetype; that the Byzantines removed it to simplify pulpit reading. This phrase is important in that it refutes so much millennial superstitious nonsense. Simply put, it insists that this is none of our earthly human business. [↑](#footnote-ref-58)
59. Δεῦτε is ostensibly an exclamatory adverb [↑](#footnote-ref-59)
60. Same exact wording as Matthew 6:10 [↑](#footnote-ref-60)
61. We note in passing that the argument of Matthew is highly dependent on this Father / Son relationship; whereas, Mark barely mentions it with only four scant instances. [↑](#footnote-ref-61)
62. Feminine noun, rather than an adjective: this generation is bluntly called a slut. [↑](#footnote-ref-62)
63. This verse looks at judgment from the hypothetical perspective that it has already taken place; however, this unusual viewpoint makes the conclusion all the more certain: there is nothing hypothetical about the outcome. Christ will be shamed by those who were shamed by Him on earth. This appears to reverse our common idiom; but, it is our idiom that is reversed: when we are ashamed of something, we are shamed by it, and hide from it…. [↑](#footnote-ref-63)
64. Imperative, the imperative and indicative are identical. [↑](#footnote-ref-64)
65. From the perspective of the eschaton, the Heavenly Father sees everything as accomplished, in the past tense. In actuality our forgiveness is already accomplished; which, is all the greater reason that we should be forgiving: lest, through the hardness of our own hearts we should obliterate our own forgiveness.

    This sort of idiomatic use of the past tense is, of course, a Hebraism: but, it is a Hebraism specifically because the Torah mindset tends to see life from the heavenly perspective; the way Moses saw life as God revealed the patterns in the mount to him. [↑](#footnote-ref-65)
66. Verse 26, “If you do not forgive, neither will (future) your Heavenly Father forgive your side-falls,” is not in the older manuscripts. The subtle change of tenses indicates that what was already granted, will now be taken away. Yes, God’s forgiveness is unconditional: but, if we are found naked and unclothed, we will still be cast out. [↑](#footnote-ref-66)
67. We believe that the Byzantines removed this phrase from Matthew to simplify pulpit reading. Since Mark is nearly identical to Matthew 24:36: it would be useful to know the frequency and pattern of Byzantine pulpit reading in order to sustain or deny this hypothesis. If Mark was unread publicly, or only rarely read, or only read in sparsely attended services; the explanatory hypothesis most likely stands; but, if Mark was read frequently in the main Sunday Liturgy, the hypothesis probably fails… another explanation must be sought.

    The phrase is important in that it refutes so much millennial superstitious nonsense. Simply put, it insists that this is none of our earthly human business. [↑](#footnote-ref-67)
68. Where Matthew uses the gentle comparative adverb, ὡς, Mark has the far more emphatic adversative conjunction coupled with the indefinite pronoun, ἀλλὰ … τί: what You wish, Father, I will support. [↑](#footnote-ref-68)
69. The very rare pluperfect, ᾔδειτε, is used. The question is innocent enough; Jesus parents knew; whether they dropped Him off, or He found the Temple Himself; that He would be there for His bar mitzvah examination. As soon as He was not found in the returning caravan; they should have realized that He must be in the Temple. Even so, having barely reached adolescence, Jesus’ answer indicates a profound understanding of Who He is: no wonder the διδασκάλων (doctors or teachers) were perplexed. [↑](#footnote-ref-69)
70. A begetting or birth, γίνεσθε, is required: people are not naturally merciful. [↑](#footnote-ref-70)
71. This is yet another instance of the under-translated aorist subjunctive, ἔλθῃ. [↑](#footnote-ref-71)
72. Ἐξομολογοῦμαί means neither thank you nor praise you; it indicates the outward expression of agreement: ἐξ + ομο + λογοῦμαί; ἐξ means from the source of which; ομο is from the word for same or identical; λογοῦμαί is of the verb form for word, or speech… which we immediately recognize as the Name of Jesus. [↑](#footnote-ref-72)
73. Born, conceived, came into being, became in the presence of God. [↑](#footnote-ref-73)
74. Εὐδοκία does not mean good or pleasing. [↑](#footnote-ref-74)
75. Ἔμπροσθέν: in or before the face: the plan to reveal to infants “originates” in the eternal eschaton of the mind of God, which is to say that it always existed… it is part and parcel of the unchanging eternal. [↑](#footnote-ref-75)
76. Παρεδόθη, is the receiving end of the baton pass in a relay race. [↑](#footnote-ref-76)
77. In Torah, whenever the Ark was moved, it, with the angels, was covered with the Oracle’s inner veil, lest any ordinary Levite should glance and be killed by the brightness of the fading Glory of the Shəkinah, even though that Shəkinah had moved in pillar of cloud and fire to lead the march. Here, with unveiled faces, we are invited to stare openly, unabashedly, unashamedly at the Father’s Glory, which can now be seen publicly in the Son. Amazing! [↑](#footnote-ref-77)
78. Ἁγιασθήτω is a simple past tense, passive voice: it is a gratitude, praise, or thanksgiving for something God has already given or provided, not a request. [↑](#footnote-ref-78)
79. Ἐλθέτω is a simple past tense, active voice: the kingdom is, was, and always will be where the omnipresent or ubiquitous King is, was, and always will be. This is the second of the great pillar gifts of God for His people; namely that, they have, from eternity past, always been present in His kingdom: in life or in death, His people have never been alone. [↑](#footnote-ref-79)
80. This is one of the key guarantees of Scripture. The Holy Spirit is available as a gift to all who ask; there are no conditions or qualifications other than ask: the sincerity of the request is vital, but assumed. [↑](#footnote-ref-80)
81. The standard joke is, can I have change for a twelve-dollar bill? Sure; would you prefer two sixes, three fours, or four threes? The sincerity of the request, and the genuineness of the requestor makes all the difference. If you can spot a fake, so can God. Come with a broken, desperate heart, or don’t come at all. [↑](#footnote-ref-81)
82. Correct English would seem to dictate, “after these things all the other nations of the world search”: but ἐπιζητοῦσιν is a single word… hence, the hyphenation. [↑](#footnote-ref-82)
83. Luke 12:30 forms a strange and unanticipated chiasm with Matthew 6:32: we haven’t the foggiest notion what the significance of this suspected chiasm might be, if any significance is to be attached to it at all. [↑](#footnote-ref-83)
84. Φοβοῦ is a noun in the genitive, not a verb. Μὴ indicates that said fear is of the realm of mind or spirit, not physical. [↑](#footnote-ref-84)
85. Ποίμνιον is the diminutive form of ποίμνη; hence, together with μικρὸν, the double emphasis on the smallness of the apostolic band: a very small flock, indeed. [↑](#footnote-ref-85)
86. The first verb is imperfect; the second, simple past: we have yet to conceive of a way to correctly construe their tenses in English. Scripture often sees things from the perspective of the eschaton, where that which is present tense on earth is already accomplished. [↑](#footnote-ref-86)
87. Ἐξέπνευσεν might simply mean He breathed out, He exhaled; in this context, it must mean that He expired or died: that being said, the opposite of creation must be in view here. [↑](#footnote-ref-87)
88. Genesis 2:7 [↑](#footnote-ref-88)
89. Ecclesiastes 12:7 [↑](#footnote-ref-89)
90. Luke 16:20-25 [↑](#footnote-ref-90)
91. Luke 24:5 [↑](#footnote-ref-91)
92. Revelation 2:11; 20:6, 14; 21:8 [↑](#footnote-ref-92)
93. The procession of the Holy Spirit is from the Father only: not from the Father and the Son. [↑](#footnote-ref-93)
94. Matthew 22:11-12 [↑](#footnote-ref-94)
95. Job 29:14; Psalm 132:9; Isaiah 11:5; 59:17; 61:10; 2 Corinthians 5:7; Ephesians 6:4; 2 Timothy 4:8; Revelation 3:4; 19:8 [↑](#footnote-ref-95)
96. He is, Μονογενοῦς Παρὰ Πατρός, Only-begotten on par, or equal with the Father, not merely begotten of the Father… both are true, on par, and, of. [↑](#footnote-ref-96)
97. The obvious, but unstated, reference, is to human beings. We all understand that the persons of God see each other. Angels also see God: yet, they cover their faces with their wings (Isaiah 6:2). [↑](#footnote-ref-97)
98. Here He is called God directly, Μονογενὴς Θεὸς, rather than obliquely. This reading is supported by the Alexandrian manuscripts. [↑](#footnote-ref-98)
99. Εἰς τὸν κόλπον is a metaphor or trope indicating the best of friends: as inseparable as if they had been Siamese brothers. [↑](#footnote-ref-99)
100. Ἐξηγήσατο: exegeted, made a complete and detailed analysis and explanation; the object of which is unstated: however, the only possible intention in the sentence is, Θεὸν Ἑώρακεν,·The Unseen God. [↑](#footnote-ref-100)
101. Solomon’s temple was destroyed around 586 BC; replaced by the Second Temple after 516 BC; however, several other desecrations or destructions took place in the times of the Maccabees: hence, Herod’s Temple cannon be less that the third temple, and for all we know might be the ninth or ninetieth temple… it matters not. [↑](#footnote-ref-101)
102. Psalm 46:10 [↑](#footnote-ref-102)
103. The Father is clearly intended: else, He could not have given His Son. [↑](#footnote-ref-103)
104. Μονογενῆ: Only-Begotten is a single word: it refers to the Father-Son relationship from the eternity past of the eschaton. The Son was Μονογενῆ before the Father gave Him, according to the sequential logic of this verse: the μονογενῆ was the gift given. We have capitalized Μονογενῆ and Only-Begotten because they are names or titles of the Christ. [↑](#footnote-ref-104)
105. Both verbs, perish and have, are in the subjunctive mood, the mood of possibility. [↑](#footnote-ref-105)
106. For the perseverance of the consecrated, the consecrated must persevere: there is no easy road. Matthew 13:3-9, 18-23 [↑](#footnote-ref-106)
107. These Samarians will be among the first converts to Christianity, being filled with the Holy Spirit they will be among the first to worship the Father in His heavenly Temple: not at any earthly location. [↑](#footnote-ref-107)
108. This verse is the death knell for Dyophysitism and idolatries of trope. [↑](#footnote-ref-108)
109. Imperfect, they persisted at doing this. [↑](#footnote-ref-109)
110. Imperfect, He persisted at doing this. [↑](#footnote-ref-110)
111. Imperfect, He persisted at doing this. [↑](#footnote-ref-111)
112. Imperfect, He persisted at doing this. [↑](#footnote-ref-112)
113. Οὐδὲν: nothing, the double negative is intolerable in English idiom. [↑](#footnote-ref-113)
114. Their actions are alike; but, distinct. [↑](#footnote-ref-114)
115. φιλεῖ: to love on an equal and reciprocal basis [↑](#footnote-ref-115)
116. The Son sees all the miraculous works of the Father: seeing a small part of which was a rare occasion, even for many prophets (Numbers 22:31; 24:3, 4, 15, 16; 2 Kings 6:17). [↑](#footnote-ref-116)
117. Οὐδένα: no one is another double negative. [↑](#footnote-ref-117)
118. Οὐδὲν: nothing, the double negative is intolerable in English idiom. [↑](#footnote-ref-118)
119. Πέμψαντός με, which, as a participle, may also be rendered, My Sender. [↑](#footnote-ref-119)
120. Jesus is claiming to have heard what Moses heard: namely, the voice of God; as well as, to have seen what even Moses was not allowed to see. [↑](#footnote-ref-120)
121. And they did receive Barabbas, among others, including Sabbatai Zevi. [↑](#footnote-ref-121)
122. This is βρῶσιν, the process of setting a table, where food is served and consumed: banquet, breakfast, dinner, feast, lunch, meal, repast, supper. Βρῶμα is food. [↑](#footnote-ref-122)
123. The Father is obviously intended, if not stated. [↑](#footnote-ref-123)
124. Ἀπολέσω: from apollumi (apo + llumi), literally means, loose away or lose. We generally translate this as destruction or destroyer; because, to be cut loose from God is destruction. However, in the case of the given and coming ones, this is more passive, in the sense that none are lost; in the case of the wicked ones, this is more active, in the sense that all are cast into the Lake of Fire. [↑](#footnote-ref-124)
125. literally, stand him up [↑](#footnote-ref-125)
126. Ἐσχάτῃ is used here temporally. Eschaton is the word by which we refer to the Kingdom of God, where time has no meaning; the eschaton extends just as far into the past as it does into the future: it has no time limit. However, this is no justification for a cyclical view of history or time: there is no karma, either bad or good; there is only future judgement. [↑](#footnote-ref-126)
127. The reference is to the coming of the Holy Spirit (Acts 2), which fulfills, among other things, the prophecy of Moses (Numbers 11:29). Isaiah 54:13; Jeremiah 31:33-34; Hebrews 8:10-11

     <https://bible.knowing-jesus.com/topics/God-Teaching> [↑](#footnote-ref-127)
128. Imperfect, He persisted at doing this. [↑](#footnote-ref-128)
129. ἐκ: out of, sourced in [↑](#footnote-ref-129)
130. Ἐγώ Εἰμι [↑](#footnote-ref-130)
131. Imperfect, they persisted at doing this. [↑](#footnote-ref-131)
132. The Robinson-House *Lexicon* lists, ᾔδειτε, as a pluperfect active indicative, second person plural: this interpretation goes back at least as far as the old Bagster *Lexicon*. We disagree: ᾖ is a common indication of the subjunctive; here we are dependent on the epigrapher who assigned the identification marks: for, such identification marks are not part of the original manuscripts. Moreover, the second occurrence has, ἂν ᾔδειτε, where the untranslatable, ἂν, is commonly found with the subjunctive. Even KJV can’t resist translating, ἂν ᾔδειτε, as a subjunctive. [↑](#footnote-ref-132)
133. Imperfect, He persisted at doing this. [↑](#footnote-ref-133)
134. Ἐγώ Εἰμι [↑](#footnote-ref-134)
135. The Apostles heard on par with the Son as perfect Man; we hear on par with the Spirit and His indwelling presence. There are only two kinds of parallel behavior, or parity: one moving in the same direction, or absolute equality; and one moving in the opposite direction, or absolute adversity. [↑](#footnote-ref-135)
136. We believe that, ἂν, in the expression, ἠγαπᾶτε ἂν ἐμέ, shows that, ἠγαπᾶτε, should have subjunctive markings. [↑](#footnote-ref-136)
137. The word is, ψυχήν. We protest the watering down of its deep spiritual significance as mere life, or breath. In Genesis 2:7, dust (χοῦν) + spirit of life (πνοὴν ζωῆς) = living soul (ψυχὴν ζῶσαν): that which is from the physical realm (dust) is brought to life by a perfect gift from the spiritual realm (the human spirit of life). Humans have two aspects; material and immaterial: both are required for life. The presence of the human spirit empowers the possibility of breath and all other life functions. The human shaped dust and the spirit together, make a whole, or a soul, ψυχήν, to use the biblical word. Jesus body will begin the process of returning to dust, which will be arrested within three days. Jesus will deliver His human spirit to God for nearly three days. Psalm 30:6 (31:5 KJV); Luke 23:46 [↑](#footnote-ref-137)
138. Παρὰ, is used here, which is most unusual: we expected ἀπό or ἐκ, with a preference for ἐκ [↑](#footnote-ref-138)
139. Ἀπεκρίθη: we have been somewhat persistent in our wooden interpretation of the passive voice, where the active voice, ἀπεκρίνε, is not found. Of course, one answer is that folks found, -ίθη, easier to say than, -ίνε: so, the active lapsed from use. On the other hand, how would we speak or write if the passive voice was intended; this could be a parallel construction to the participle of attendant circumstance. In any case, we are trying to develop our own feel for Greek idiom, so until we know better, we will stick with passives as passives as much as possible. [↑](#footnote-ref-139)
140. the sheep referred to in verse 27 [↑](#footnote-ref-140)
141. by their lack of character [↑](#footnote-ref-141)
142. εἰμὶ ἐγὼ [↑](#footnote-ref-142)
143. past tense in Greek [↑](#footnote-ref-143)
144. past tense in Greek [↑](#footnote-ref-144)
145. Psalm 1 [↑](#footnote-ref-145)
146. We believe that the authorities err when they classify αἰτήσητε as an aorist active subjunctive. Note that the aorist active subjunctive, ποιήσω, and the future active indicative, ποιήσω, are identical in form. We believe that John intended the future active indicative in αἰτήσητε as well as in ποιήσω. [↑](#footnote-ref-146)
147. A future active indicative may be intended here, as well. [↑](#footnote-ref-147)
148. Παράκλητον is from παράκλητος: παρά + κλητος, beside + called. Someone Who stays at your side maintaining the necessary companionship and conversation to keep on course. [↑](#footnote-ref-148)
149. The proof of the Trinity is nearly complete. We need to show that this person is more than a guardian angel. [↑](#footnote-ref-149)
150. The mutual indwelling relationship between the Father, Son, and Spirit and all the members of Christ’s Church is among the most beautiful teachings of Scripture. [↑](#footnote-ref-150)
151. Τηρῶν indicates a loving watch-care, a treasuring, a kind of obedience born out of affection. The principal difference being the acceptance of the gift of the single combat victory of Christ by the Cross, by grace through faith, in which case Law and Gospel become the same thing; as opposed to the futile attempt to obey the Law by corrupted, dead, and vain works. Because we are sinners, it is impossible for us to keep the Law perfectly: complete and perfect obedience requires a perfectly sinless man. Psalm 1:2; 119:97, 113, 163, 165 [↑](#footnote-ref-151)
152. Ἐμφανίσω means to light a candle or light. Christ lights up the blazing brightness of His glory within the darkness of the human heart, by the power of the Spirit. [↑](#footnote-ref-152)
153. Now we have the proof we need for Trinitarianism, from these few chapters of John. This Companion, a person, is specifically called the Holy Spirit: now we know that He is not an angle. He takes Christ’s place for the duration of the age; He is at Christ’s level; He is not an angle; for us, only one conclusion remains: He is God, the third person of the Trinity. [↑](#footnote-ref-153)
154. imperfect [↑](#footnote-ref-154)
155. When Jesus claims, “***Ἐγώ Εἰμι*** ἡ ἄμπελος ἡ ἀληθινή”, He does not refer to the extended horizontal vines where the grapes grow, which would most likely be simply, ἄμπελος. He refers to Himself as, ἡ ἄμπελος ἡ ἀληθινή, the true vine which is the foundational base stock from which all else must grow: the true vine which proceeds directly from the root stock. Thus, as ἡ ἄμπελος ἡ ἀληθινή, He is claiming again, a direct unbroken relationship with God, represented by the roots. When the Greeks wish you well in a new location, they may remark, good roots. Much of the ἄμπελος, if not all, is cut away each season, to allow for new grape bearing vines to develop: the old vines do not produce grapes, or at best, only stunted fruit. A true grape can only come from ἡ ἄμπελος ἡ ἀληθινή: thus, the vine dresser is faced with a lot of annual pruning. This pruning is fatal to Judaism, though not to individual Jews, when Paul remarks that its branches are cut off and new wild stock is grafted in. Romans 11:16-17, 20-21. [↑](#footnote-ref-155)
156. So much for the bogus claim of a radical distinction between Law and Gospel or Law and grace. God expects a particular kind of obedience to His Law: lawlessness in the Name of Christ is pure foolishness. [↑](#footnote-ref-156)
157. The word, δούλους, or slaves, takes on an unintended pejorative tone because of the barbarous cruelty of American slavery. We create a broader perspective by finding that Moses and all the prophets were the slaves of God; Paul calls himself a slave of Jesus Christ. There are only two kinds of humans in this world: slaves of God; or slaves of Satan and sin. In the great ironies of life, the slaves of God are set free, I mean really free… free to fly. Some of God’s slaves are listed in Romans 1:1; Philippians 1:1; Titus 1:1; James 1:1 (James as well); 2 Peter 1:1 (Peter); Jude 1:1 (Jude); Revelation 1:1 (John himself). God’s free people are evidenced in John 8:36, and other places. It is a singular honor to be the slave of God. [↑](#footnote-ref-157)
158. beloved equals, companions [↑](#footnote-ref-158)
159. excommunicate and murder [↑](#footnote-ref-159)
160. Riddle me this. The disciples have not yet received the Spirit: thus they are incapable of understanding how they will see Him, since He is leaving. The only way we see the Son of the Father today is by the power of the Spirit. [↑](#footnote-ref-160)
161. depart alone [↑](#footnote-ref-161)
162. This should dispel every doubt about the eternal preexistence of the Son. [↑](#footnote-ref-162)
163. εἰμὶ ἐγὼ [↑](#footnote-ref-163)
164. The Spirit is the Father’s promise. [↑](#footnote-ref-164)
165. Hence, it is sinful to keep on asking, to pry, or to pervert with endless millennial speculations: but it is not sinful to hope. [↑](#footnote-ref-165)
166. It is offensive to some that there could be any manifestation of the Holy Spirit: yet, that is the explicit promise of the New Testament. It is absurd to others that any doctrine be derived from Acts: but, here we are. Alas, too many have been overcome by drinking the poison of the enlightenment. [↑](#footnote-ref-166)
167. Including daughter-ship; still a much stronger word than adoption. The ancients set newborn babies before their fathers for recognition; if the father picked the child up, it had family status: otherwise, the child was left to die, or taken by slaves. Here, the Father has picked us up and recognized us as His own child. We apologize for our inability to find a suitable unisex word that expresses the full power of the concept. [↑](#footnote-ref-167)
168. The Father expects unanimity and unison from us; not merely in words and votes: but, sincerity of complete agreement from the depths of our hearts… no reservations. We are failing, miserably, to deliver. [↑](#footnote-ref-168)
169. All of the manmade power of mythological Rome, of every human institution, even of the man-centered oligarchies of the churches: all will come crashing to the ground as the houses of cards that they are. Gone: the USA, with its FRB… and more. Love the Father; hate idols. [↑](#footnote-ref-169)
170. Παρακλήσεως is the genitive of the feminine noun; the masculine indicates the One Who calls beside, the constant companion of Christians, the Spirit; the feminine discusses the form or shape of that calling beside, the companionship: of which, comfort is only one of its many aspects. The conclusion that the Spirit is also God seems unavoidable. [↑](#footnote-ref-170)
171. Not the Scriptures themselves; rather a direct communication with the Spirit teaching and applying the Scripture; as well as unveiling new truth, the progress of doctrine. Emphasis is not on the Book; emphasis is on the cutting or engraving of the heart by the Spirit with the Word. [↑](#footnote-ref-171)
172. Ephesians 2:13 [↑](#footnote-ref-172)
173. Normal English idiom is, “Jesus Christ [is] Lord”. [↑](#footnote-ref-173)
174. Literally, the in Colossae, which is unnecessarily awkward in English. [↑](#footnote-ref-174)
175. It is dangerous to claim or even suggest that all fullness dwells in any church; or that all fullness dwells anywhere other than in Christ and in the Spirit. [↑](#footnote-ref-175)
176. the Father [↑](#footnote-ref-176)
177. We are hard put to pin down the force of the genitive in this context. We believe that the genitive, ὑμῶν, and the genitive phrase introduced by, τοῦ, share their genitive relationship with, “faith’s work, love’s rigor, and hope’s endurance”; thus, all of these things are the result of Christ’s indwelling: they are, at one and the same time, both Christ’s and yours (ours), because of this indwelling grace. [↑](#footnote-ref-177)
178. This curious idiom, “in the face”, brings with it the hope that one day we might be privileged to see Father God face-to-face: which is a possibility, not a certainty, at least not in this verse. [↑](#footnote-ref-178)
179. The Holy Spirit [↑](#footnote-ref-179)
180. The human spirit, which is created by God and brings individual life. [↑](#footnote-ref-180)
181. abovely, from above [↑](#footnote-ref-181)
182. No particular or specific liturgical set qualifies as an untainted rite: only mercy mixed with faith’s obedience to the Law qualifies according to James. [↑](#footnote-ref-182)
183. literally himself [↑](#footnote-ref-183)
184. The stain of the world is greed and selfishness in refusing to help others, particularly the unfortunate. [↑](#footnote-ref-184)
185. her [↑](#footnote-ref-185)
186. Ἀπ’ ἀρχῆς means from the beginning one, chief one, first one, head one; here, the words indicate the Creator: in the Beginning, at the First, when the Chief. John 8:25 becomes less of a mystery if we take similar words at face value: not, what “I said … from the beginning”; rather, “Who are You? Jesus told them, ‘The Chief One’, this [is] what I tell you.” [↑](#footnote-ref-186)
187. Νεανίσκοι are the newly baptized: it is the Spirit’s baptism that begins the conquest of evil in individual personal life. ΙΣ ΧΣ ΝΙΚΑ: Jesus conquered evil in single combat by the Crucifixion and Resurrection. [↑](#footnote-ref-187)
188. There is a hasty tendency to attribute all evil to Satan: The Devil made me do it. The internal context of the Lord’s prayer shows that the evil is that in which we just ensnared ourselves by our own foolishness; God regularly and repeatedly extricates His children from all manner of evil: “the evil”, thus indicates the human condition with all its particular events. It was not Satan’s free will that opened this door; rather, Adam is the first cause. We fall into evil when we exercise our free wills in opposition to God’s will. [↑](#footnote-ref-188)
189. John makes a head-on attack on Judaism. [↑](#footnote-ref-189)
190. Double or triple entendre; The Beginning: from Creation; from Christ’s first message or miracle, that is from when they first heard; or from The Chief Himself (e.g. at Jesus baptism, the transfiguration, with the visitors at Jerusalem when the Father spoke from heaven). [↑](#footnote-ref-190)
191. Even though God indwells them now, because they are able to hear, that is not to be taken for granted as their future condition. It is possible for them to walk away. The aorist subjunctive seems to assume the function of a future perfect. [↑](#footnote-ref-191)
192. Not simply Savior of the elect; election appears to refer to the offices we are chosen to fill: which is to say, election refers to the spiritual gifts with which each of us has been entrusted. [↑](#footnote-ref-192)
193. literally, out of [↑](#footnote-ref-193)
194. Once again, we are confronted with the ugly fact that there is Law in grace and faith; the difference is not between the absence or presence of the Law; the difference is not between Law and Gospel, or Law and grace: the difference is between the obedience to the Law based on the single combat of Jesus Christ, in the power of the Spirit, through grace, faith, and works; and between any simplistic attempt to approach the Law on the basis of works of the flesh, which are all doomed to failure. In this true approach in faith and love: Law, Gospel, and grace are all the same thing: in other words, Law, Gospel, and grace are all expressions of the life and work of Christ applied by the power of the Spirit. [↑](#footnote-ref-194)
195. The Alexandrian text supports, ἠγαπημένοις, having been beloved; the Byzantine text supports, ἠγίασμένοις, having been sanctified or consecrated. The Alexandrian reading is in better agreement with John 3:16. [↑](#footnote-ref-195)
196. ἐθνῶν from verse 26 [↑](#footnote-ref-196)
197. This appears to reference Jesus’ Resurrection early on the first day of the week: making Jesus the Dawn Star. Mark 16:2, 9; Luke 24:1 [↑](#footnote-ref-197)
198. Old Testament Law provides for the washing of cloth, leather, metal, or wood vessels; but, a defiled clay vessel could not be cleaned… it had to be destroyed. Thus, all the kingdoms and hierarchies of mankind must be destroyed: there is no hope for their redemption. The phrase concerning the Father is sometimes placed in verse 28. [↑](#footnote-ref-198)
199. The fact that Eve was created from a part of Adam’s body. [↑](#footnote-ref-199)
200. However, this refers to the wife whose husband is made king; this is exceptional, not the ordinary state of life as God designed marriage. Nevertheless, it shows us that Genesis 2:24 is not an inviolable, hard and fast rule; rather, Genesis 2:24 lays out a fundamental life principle. [↑](#footnote-ref-200)
201. An extensive bibliography is listed at:

     <https://en.wikipedia.org/wiki/Matriarchy> [↑](#footnote-ref-201)
202. <https://en.wikipedia.org/wiki/Margaret_Mead> [↑](#footnote-ref-202)
203. Proverbs 31:10-31, especially verse 23 [↑](#footnote-ref-203)
204. Malachi 1:6 [↑](#footnote-ref-204)
205. Εἰμι Ἐγώ means the same thing as Ἐγώ Εἰμι, ***I Am***. [↑](#footnote-ref-205)
206. Εἰμι Ἐγώ means the same thing as Ἐγώ Εἰμι, ***I Am***. [↑](#footnote-ref-206)
207. Judges 4 and 5 [↑](#footnote-ref-207)
208. Judges 4 [↑](#footnote-ref-208)
209. Numbers 26:33; 27:1, 7; 36:2, 6, 10, 11; Joshua 17:3; 1 Chronicles 7:15 [↑](#footnote-ref-209)
210. Judges 20 and 21 [↑](#footnote-ref-210)
211. Herbert Spencer seems to have invented it.

     <https://en.wikipedia.org/wiki/Social_Darwinism> [↑](#footnote-ref-211)
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