

DO THE NEW TESTAMENT WRITERS REFER TO JESUS AS GOD?

A SUMMARY OF THE NEW TESTAMENT'S USE OF THE GREEK WORD θεός – “theos”.

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NOTE: - The compiler has supplied all emphasis throughout this Study Document. All English Bible texts are taken from the King James Version. All references to the Greek New Testament, are taken from the “Received Text”, from which the King James New Testament was translated from.

Any New Testament Greek Lexicon references will be taken from the following Greek-English New Testament Lexicon, which is acknowledged to be the “*rolls-royce*” of Greek New Testament Lexicons: -

“Greek-English Lexicon of the New Testament and Other Early Christian Literature.” By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur

Gingrich and Frederick W. Danker. Second Edition, 1979. It shall from henceforth be referred to by the initials **"BAGD"**.

All English translated texts that are taken from the Jewish made, Greek translation of the Old Testament Scriptures, that is known as the Septuagint [it shall be referred to from now on as the **LXX**], have been taken from Sir Lancelot Charles Lee Brenton's 1851 English translation.

As there will be a number of places within this Study Document, where I will be referring to the Greek text of certain New Testament verses, I should point out to the reader, that the compiler has been a keen and is a continuing student of New Testament Greek for more than 15 years now. So I do have some understanding of the grammatical issues involved in referring to the Greek text, that lies behind some of the New Testament passages that testify to Jesus Christ's Deity.

THE ISSUE TO BE EXAMINED: -

It is often claimed with a great deal of confidence and boldness by many professed Christians who deny the Deity of our Lord and Saviour Jesus Christ, that a careful reading of the Greek New Testament reveals that only God the Father is referred to as "GOD". It is also proclaimed by these persons that the New Testament writers exclusively used the Greek word for "GOD" - **θεός** – "**theos**" only with reference to the Father, and not to Jesus Christ. This belief sees God the Father as being the one true God, and Jesus Christ is viewed as not possessing Deity, or at best, he is considered to be a lesser "God", than the Father. This belief is becoming more and more popular within the ranks of Protestant Christians, particularly over the last 25 years approximately. It is called "*the One True God Movement*". The Internet has many, many Websites dedicated to proclaim and defend these assertions and teachings.

So in examining these bold assertions I want to pose three simple but related questions for the reader, which will form the basis of this Study Document: -

1.] Do the New Testament writers refer to Jesus as "God"?

2.] How is the Greek word for "God" - **θεός – "**theos**" used in the New Testament scriptures? And,**

3.] Do the New Testament writers use it in reference to our Lord Jesus Christ?

I have just spent considerable time in examining every occurrence of **θεός** – "**theos**" in the Greek "Received Text". There are over 1, 300 occurrences of this vital word in the Greek New Testament, and I have examined every one of them to find a sound Scriptural answer to these vital questions.

Right at the start of this Study Document, I have to acknowledge the following truth: - ***the usual pattern for the New Testament writers is to use the Greek word for "God" - **θεός** – "**theos**" with reference to God the Father.*** This is indeed the standard use of this Greek word by the inspired writers.

But, this Greek word is **NOT** used exclusively of the Father as is boldly claimed by those professed Christians who deny the Deity of Christ. There are a number of passages where this Greek word is applied to Jesus Christ. Why do we have to assume that a writer is not able to depart from their standard form of expression in any particular, and use another one, in this case, use the Greek word for "**God**" - **θεός** – "**theos**" with reference to Jesus Christ?

After having undertaken this painstaking examination, I believe the answer to **Questions 1 and 3** is an emphatic **YES!** The New Testament writers do indeed refer to Jesus Christ as "GOD". They have used the Greek word for "**God**" - **θεός** – "**theos**" in at least 10 passages, with reference to our Lord Jesus Christ.

In relation to **Question 2**, the only way to give an answer for the reader is to produce a detailed SUMMARY of how **θεός** – "**theos**" is used in the New Testament. By doing this, I will be able to provide the reader with the documentary evidence to support my positive answers to **Questions 1 and 3**.

While I will not list every occurrence of all the various forms of expressions used in the New Testament where **θεός** – "**theos**" is used, the list will be very comprehensive and thorough, and will give sufficient evidence to reveal the truth on this issue.

I should also point out for the reader, that this Study Document is **not** dealing with the Biblical evidence that clearly reveals Jesus Christ as being "GOD" from a functional point of view. That is, I am not examining all

the proof that the Sacred writers have given us, where Jesus fulfils and performs all the functions, prerogatives and powers which are exclusively applied to God in the New Testament. I am only examining the use of the Greek word for “God” - θεός – “theos” as it appears in the New Testament.

As an “APPENDIX”, I will examine the issue of “*The Hebrew Shema and 1st Corinthians 8:6*”. The reason for this is because these two texts [that is, Deuteronomy 6:4 – the Hebrew Shema & 1st Corinthians 8:6] form the basis of “the one true God movement’s” beliefs. However, rightly understood, these two verses not only uphold the Deity of God the Father, but also the Deity of our Lord Jesus Christ.

I pray that the Holy Spirit will guide all those who read this Study Document, to rightly exalt our Great God and Saviour, the Lord Jesus Christ. May they be led to glorify and worship Jesus as God, which is his intrinsic right. Let us not forget the words of Jesus concerning his Father’s will that all humanity should honour the Son as they honour the Father.

“For the Father judgeth no man, but hath committed all judgment unto the Son: **That all *men* should honour the Son, even as they honour the Father.** He that honoureth not the Son honoureth not the Father which hath sent him.” – John 5:22 & 23.

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A DETAILED SUMMARY OF HOW θεός – “theos” IS USED IN THE NEW TESTAMENT: -

In the Greek “Received Text”, the word θεός – “theos” [Strong’s, Greek Number, 2316] appears 1,343 times. In the King James Version it is translated as follows: - “God” – 1, 320x; “god” – 13x; “godly” – 3x; “God-ward” – 2x; miscellaneous 5x.

The Greek word θεός – “theos” is defined as “God, god. 1. of divine beings generally: ... 2. some writings in our literature use the word θεός with reference to Christ ... 3. quite predominantly of the true God, sometimes with, sometimes without the article. ... 4. figuratively, of that which is worthy of reverence or respect. ... 5. of the devil.”¹

θεός – “theos” is used with explicit reference to the Father: -

- **“God the Father” – 13x.** John 6:27; 1st Corinthians 8:6; Galatians 1:1 & 3; Ephesians 6:23; Philippians 2:11; 1st Thessalonians 1:1; 2nd Timothy 1:2; Titus 1:4; 1st Peter 1:2; 2nd Peter 1:17; 2nd John vs. 3; Jude vs. 1.
- **“God our Father” – 11x.** Romans 1:7; 1st Corinthians 1:3; 2nd Corinthians 1:2; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1st Thessalonians 1:1; 2nd Thessalonians 1:1, 2; 1st Timothy 1:1; Philemon vs. 3.
- **“God and Father” – 4x.** 2nd Corinthians 11:31; Ephesians 1:3; 4:6; 1st Peter 1:3.
- **“God and our Father” – 3x.** Galatians 1:4; Philippians 4:20; 1st Thessalonians 1:3.
- **“God, even the Father” – 4x.** Romans 15:6; 1st Corinthians 15:24; 2nd Corinthians 1:3; James 3:9.
- **“God our Father and the Lord Jesus Christ” – 6x.** Romans 1:7; Colossians 1:2; 1st Thessalonians 1:1; 2nd Thessalonians 1:1, 2; Philemon vs. 3.
- **“God the Father and the Lord Jesus Christ” – twice.** Ephesians 6:23; Titus 1:4.
- **“God and the Father of our Lord Jesus Christ” – once.** Colossians 1:3.
- **“God even the Father of our Lord Jesus Christ” – twice.** Romans 15:6; 2nd Corinthians 1:3.
- **“My God” – 9x [used by Jesus when referring to “the Father”].** Matthew 27:46 – 2x; Mark 15:34 – 2x; John 20:17; Revelation 3:12 – 4x.
- **“The God of our Lord Jesus Christ” – once.** Ephesians 1:17.

θεός – “theos is used without specific reference either to the Father or to Jesus Christ: -

- **“None other God but one” – once.** 1st Corinthians 8:4.

¹ BAGD., pp. 356 – 358.

- “The God of heaven” – twice. Revelation 11:13; 16:11.
- “The Lord our God” – 3x. Mark 12:29; Acts 2:39; Revelation 19:1.
- “The Lord thy God” – 7x. Matthew 4:7,10; 22:37; Mark 12:30; Luke 4:8, 12; 10:27.
- “The God of our fathers” – 3x. Acts 3:13; 5:30; 22:14.
- “The God of thy fathers” – once. Acts 7:32.
- “The God of Abraham, and the God of Isaac and the God of Jacob” – 4x. Matthew 22:32; Mark 12:26; Luke 20:37; Acts 7:32.
- “The God of Israel” – once. Matthew 15:31.
- “The God of this people of Israel” – once. Acts 13:17.
- “God my Saviour” – once. Luke 1:47.
- “God our Saviour” – 6x. 1st Timothy 1:1; 2:3; Titus 1:3; 2:10; 3:4; Jude vs. 25.
- “Thy God” – 8x. Matthew 4:7,10; 22:37; Mark 12:30; Luke 4:8, 12; 10:27; Hebrews 1:9 - in this verse, the expression “thy God”, is referring to the Father.

θεός – “theos” used with an adjective or noun that describes a characteristic of God: -

- “The everlasting God” – once. Romans 16:26.
- “God is one” – twice. Mark 12:29; Galatians 3:20.
- “God of all comfort” – once. 2nd Corinthians 1:3.
- “God of all grace” – once. 1st Peter 5:10.
- “God of glory” – once. Acts 7:2.
- “God of hope” – once. Romans 15:13.
- “God of love” – once. 2nd Corinthians 13:11.
- “God of patience” – once. Romans 15:5.
- “God of peace” – 5x. Romans 15:33; 16:20; Philippians 4:9; 1st Thessalonians 5:23; Hebrews 13:20.
- “Living God” – 15x. Matthew 16:16; 26:63; John 6:69; Acts 14:15; Romans 9:26; 2nd Corinthians 3:3; 6:16; 1st Timothy 3:15; 4:10; 6:17; Hebrews 3:12; 9:14; 10:31; 12:22; Revelation 7:2.
- “Most high God” – 3x. Mark 5:7; Acts 16:17; Hebrews 7:1.
- “True God” – 3x. John 17:3; 1st Thessalonians 1:9; 1st John 5:20.
- “One God” – 6x. Mark 12:32; Romans 3:30; 1st Corinthians 8:6; Ephesians 4:6; 1st Timothy 2:5; James 2:19.

- “Only Lord God” – once. Jude vs. 4.
- “Only true God” – once. John 17:3.
- “Only wise God” – twice. 1st Timothy 1:17; Jude vs. 25.
- “God only wise” – once. Romans 16:27. [NOTE: - This translation that is found in the KJV is based upon the exact same Greek text as is found in 1st Timothy 1:17; Jude vs. 25 in the previous listing - μόνῳ σοφῷ θεῷ - “monō sophō theō”. There is no grammatical reason why it should have been translated in this form as it appears in this verse in Romans 16. It should have been translated as “**only wise God**” as in the previous two verses.]
- “Unknown God” – once. Acts 17:23.

θεός – “theos” used which specific reference to the Deity of Jesus: -

- There are 10 specific references in the Greek “Received Text” that apply the word θεός – “theos” to our Lord Jesus Christ. As this is a vital truth to establish, I shall list all of these specific texts for the reader.

1.] Matthew 1:22 & 23: - “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, **and they shall call his name Emmanuel, which being interpreted is, God [θεός – “theos”] with us.**”

NOTE: - Matthew is quoting from the prophecy of Isaiah 7:14.

2.] John 1:1: - “In the beginning was the Word, and **the Word was with God [θεός – “theos”]**, and **the Word was God [θεός – “theos”].**”

3.] John 20:28: - “And Thomas answered and said unto him, **My Lord and my God [θεός – “theos”].**”

4.] Acts 20:28: - “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God [θεός – “theos”]**, **which he hath purchased with his own blood.**”

The following New Testament passages clearly establish the Deity of our Saviour, the Lord Jesus Christ, who is identified as the One who shed his blood, to purchase or ransom the church.

Colossians 1:13 & 14: - “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of **his dear Son: In whom we have redemption through his blood, even the forgiveness of sins.**”

1st Peter 1:18 & 19: - “Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; **But with the precious blood of Christ**, as of a lamb without blemish and without spot.”

Revelation 5:8 & 9: - “And when he had taken the book, the four beasts and four *and* twenty elders fell down before **the Lamb**, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **for**

thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

5.] The apostle Paul acknowledged Christ to be “over all”, and “God blessed for ever”.

Romans 9:5: - “Whose *are* the fathers, and of whom as concerning the flesh **Christ** [ὁ Χριστός - “ho Christos”] *came*, **who is over all, God blessed for ever** [ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας – “ho ὄn epī pantōn, theos eulogētos eis tous aiōnas”]. Amen.”

NOTE: - It needs to be stated, that the whole surrounding context of VS. 3 – 5, is focussing upon the spiritual blessings that have been bestowed upon the Hebrew people, and Paul’s desire that they should accept Christ.

6.] The apostle Paul informed the Philippians, that Christ Jesus was [or existed] in the form of God, before he took on the form of a servant, when he was made in the likeness of humanity.

Philippians 2:5 - 7: - “Let this mind be in you, which was also in **Christ Jesus: Who, being in the form of God** [ὃς ἐν μορφῇ Θεοῦ ὑπάρχων – “hos en morphē theou huparchōn”], thought it not robbery to be equal with **God [θεός – “theos”]**: But made himself of no reputation, and took upon him the form of a servant, **and was made in the likeness of men.**”

7.] 1st Timothy 3:16: - “And without controversy great is the mystery of godliness: **2God was manifest in the flesh** [θεὸς ἐφανερώθη ἐν σαρκί - “theos ephanerōthē en sarki”], justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

There is a perfect harmony in this verse when compared with the first chapter of John’s gospel, which is a clear reference to our Lord Jesus Christ becoming flesh.

John 1:1 & 14: - “In the beginning was the Word, and the Word was with **God [θεός – “theos”]**, and the **Word was God [θεός – “theos”]**. ... And **the Word was made flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

² The Greek word for “God” - Θεός - “theos” is disputed in some New Testament manuscripts. A small number of manuscripts have the Greek pronoun ὃς - “hos” - “who” instead. The following quotation gives a simple summary concerning the textual authenticity for **Θεός - “theos”** in this verse.

“To come to the point, - Θεός is the reading of *all the uncial copies extant but two* (viz. κ which exhibits ὃς, and D which exhibits ὁ), and of all the cursives *but one* (viz. 17). The universal consent of the Lectionaries proves that Θεός has been read in all the assemblies of the faithful from the IVth or Vth century of our era. ... We enquire next for the testimony of the Fathers; and we discover that - (1) Gregory of Nyssa quotes Θεός *twenty-two times*: - that Θεός is also recognized by (2) his namesake of Nazianzus in two places; - as well as by (3) Didymus of Alexandria; - (4) by ps. - Dionysius Alex.; - and (5) by Diodorus of Tarsus. - (6) Chrysostom quotes 1 Tim. iii. 16 in conformity with the received text at least three times; - and (7) Cyril Al. as often: - (8) Theodoret, four times: - (9) an unknown author of the age of Nestorius (A. D. 430), once: - (10) Severus, Bp. of Antioch (A. D. 512), once. - (11) Macedonius (A. D. 506) patriarch of CP., of whom it has been absurdly related that he *invented* the reading, is a witness for Θεός perforce; so is - (12) Euthalius, and - (13) John Damascene on two occasions. - (14) An unknown writer who has been mistaken for Athanasius, - (15) besides not a few ancient scholiasts, close the list: for we pass by the testimony of - (16) Epiphanius at the 7th Nicene Council (A. D. 787), - of (17) Æcumenius, - of (18) Theophylact.” - “The Revision Revised”; by John William Burgon; 1883; pp. 101 & 102.

8.] Hebrews 1:8 & 9: - “**But unto the Son *he saith*, Thy throne, O God** [ὁ θρόνος σου, ὁ Θεός - “ho thronos sou, ho theos”], ***is for ever and ever***: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore **God** [θεός – “theos”], *even* thy **God** [θεός – “theos”], hath anointed thee with the oil of gladness above thy fellows.”

NOTE: - I notice that the Greek article ὁ - “ho” accompanies the word Θεός - “theos” in VS. 8 which is referring to the Son.

9.] Titus 2:13: - “Looking for that blessed hope, and the glorious appearing **of the great God** [θεός – “theos”] **and our Saviour Jesus Christ.**”

10.] 2nd Peter 1:1: - “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness ***of God** [θεός – “theos”] **and our Saviour Jesus Christ.**”

NOTE: - * The margin has for “**of God and our Saviour**” the following reading, “**Gr. of our God and Saviour**”.

☞ Granville Sharp, a diligent English Bible student discovered in the 18th century, that the Greek New Testament had a clearly established principle of Greek grammar which has a direct bearing on certain passages relating to the deity of our Saviour, the Lord Jesus Christ. Among the several New Testament passages that he found which established his grammatical rule, are Titus 2:13 and 2nd Peter 1:1 which clearly teach the Deity of Christ.

Here is his most well known Greek Grammatical rule which has a direct bearing on these two New Testament verses.

“When the copulative *kai* connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity, or connexion, and attributes, properties, or qualities, good or ill], if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i. e. it denotes a farther description of the first-named person; ...”³

NOTE: - Sharp did qualify his rule with three exceptions. The rule does **NOT** apply *in all cases* to nouns that are impersonal, plural, or proper names.

“EXCEPT the nouns be *proper names*, or *in the plural number*; in which cases there are many exceptions; though there are not wanting examples, even of plural nouns, which are expressed exactly agreeable to this rule.”⁴

³ “Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version.” by Granville Sharp; 3rd edition, 1803; p. 3.

⁴ Ibid., p. 6.

While there are a number of passages in the New Testament, which Sharp identified that this grammatical rule applied to, and which clearly testified to the Deity of our Saviour, the Lord Jesus Christ. I shall share with the reader only two of the clearest verses.⁵

The way that they have been translated in the KJV, we have two distinct individuals being referred to – God [that would be the Father], and our Lord Jesus Christ. In reality, we shall see that in actual fact, these passages are referring to only one individual – our God and Saviour Jesus Christ.

I shall list below these two verses as they have been translated in the KJV. I shall then directly underneath list the Greek text where Sharp's rule applies, with an English transliteration. Then, underneath that, I shall give a simple English translation which reveals that one individual is the focus of the inspired penman, and that is our Saviour, the Lord Jesus Christ, who is described as being God.

- I. Titus 2:13: - "Looking for that blessed hope, and the glorious appearing **of the great God and our Saviour Jesus Christ.**"

τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - "tou megalou theou kai sōtēros hēmōn Iēsou Christou".

"of our great God and Saviour Jesus Christ".⁶

- II. 2nd Peter 1:1: - "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness **of God and our Saviour Jesus Christ.**"

⁵ In all, Sharp identified nine verses that follow this grammatical principle, that relate to the Deity of Christ. They are: - Acts 20:28; Ephesians 5:5; Philippians 3:3; 2nd Thessalonians 1:12; 1st Timothy 5:21; 2nd Timothy 4:1; Titus 2:13; 2nd Peter 1:1 & Jude 4.

⁶ Within the Book of Titus, the expression "**God our Saviour**" appears three times - Titus 1:3; 2:10 & 3:4. Three times within the book, Jesus Christ is specifically identified as being "**our Saviour**" – Titus 1:4; 2:13 & 3:6.

In the above six occurrences of the word "**Saviour**", we find that there is another distinct grammatical pattern revealed within the Book of Titus, concerning the apostle Paul's use of the word "**Saviour**". And this gives us more evidence that establishes the truth, that our Lord Jesus Christ is the great God and Saviour being referred to in Titus 2:13.

Three times the apostle pairs the words "**our Saviour**", with his first reference to "*God our Saviour*", being a reference to the Father; and then in his **second** use of the word "*Saviour*" within a verse or two, he specifically refers to Jesus Christ as being "*our Saviour*". Three times this pattern occurs, and in every occurrence the apostle does not depart from this pattern. Below is the evidence that establishes this grammatical pattern: -

Titus 1:3 – "God our Saviour"; VS. 4 – "the Lord Jesus Christ our Saviour".

Titus 2:10 – "God our Saviour"; VS. 13 – "our Saviour Jesus Christ".

Titus 3:4 – "God our Saviour"; VS. 6 – "Jesus Christ our Saviour".

Therefore as Titus 2:13 gives the second mention of the reference to "**our Saviour**" in the pairing of expressions in the second chapter, it is clearly referring to Jesus Christ, and not to the Father.

τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ - “*tu theou hēmōn kai sōtēros hēmōn Iēsou Christou*”.

“of our God and Saviour Jesus Christ”.⁷

11.] The apostle Paul asserts that the fullness of the Godhead [that is, of the Deity] dwells bodily in Christ.


Colossians 2:9: - “For in him* **dwelleth all the fulness of the Godhead bodily** [κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς – “*katoikei pan to plērōma tēs theotētos sōmatikōs*”].”

NOTE: - *The expression “*in him*” is referring to Christ, who is the antecedent being referred to at the end of VS. 8.

The Greek word that has been translated as “Godhead” is the word **θεότης** – “**theotēs**” – Strong’s, Greek Number, 2320. It should be noted, that this Greek word is directly derived from **θεός** – “**theos**”. This is its only occurrence in the New Testament. It is defined as “*deity, divinity, used as abstract noun for Θεός: τὸ πλήρωμα τῆς θ. the fullness of deity Col 2:9.*”⁸

- “**The Son of God**” – **42x**. Matthew 4:3, 6:14:33; 26:63; 27:40, 43, 54; Mark 1:1; 3:11; 15:39; Luke 1:35; 4:3, 9,41; 22:70; John 1:34, 49; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20:31; Acts 8:37; 9:20; Romans 1:4; 2nd Corinthians 1:19; Galatians 2:20; Ephesians 4:13; Hebrews 4:14; 6:6; 7:3; 10:29; 1st John 3:8; 4:15; 5:5, 10, 12, 13 – 2x, 20; Revelation 2:18.

NOTE: - All these references refer to our Lord Jesus Christ as being the Son of God.

 I think it may be helpful to share with the reader the following points concerning the term “the Son of God”, which give added evidence to the Deity of the Son of God, the Lord Jesus Christ.

- I should point out for the reader, that the term “the Son of God” was understood by the Hebrew people in the days of Christ, as being an expression of equality with God.

John 5:17 & 18: - “**But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God [θεός – “theos”] was his Father, making himself equal with God [θεός – “theos”].**”

John 10:30 - 36: - “**I and my Father are one.** Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; **and because that thou, being a man, makest thyself God [θεός – “theos”]**. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of **God [θεός – “theos”]** came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God [θεός – “theos”]?**”

⁷ Within the Book of 2nd Peter, the word “**Saviour**” appears five times, with every occurrence applying to our Lord Jesus Christ – 2nd Peter 1:1, 11; 2:20; 3:2 & 18. This gives us even more evidence that the word “God” is referring to our Saviour, the Lord Jesus Christ in chapter 1:1.

⁸ BAGD., p. 358.

- The Son of God received worship from individuals. Never once did Jesus refuse to accept this worship, or rebuke those who worshipped him.

Matthew 14:33: - “Then they that were in the ship came and **worshipped him, saying, Of a truth thou art the Son of God** [θεός – “theos”].”

- The voice of the Son of God raises the dead from their graves.

John 5:25: - “Verily, verily, I say unto you, The hour is coming, and now is, **when the dead shall hear the voice of the Son of God** [θεός – “theos”]: **and they that hear shall live.**”

θεός – “theos” is linked with some frequently recurring nouns in a genitive⁹ relationship: -

- “**Angel of God**” – **3x**. Acts 10:3; 27:23; Galatians 4:14.
- “**Angels of God**” – **6x**. Matthew 22:30; Luke 12:8, 9; 15:10; John 1:51; Hebrews 1:6.
- “**The commandment of God**” – **6x**. Matthew 15:3, 6; Mark 7:8, 9; 1st Timothy 1:1; Titus 1:3.
- “**The commandments of God**” – **3x**. 1st Corinthians 7:19; Revelation 12:17; 14:12.
- “**The church of God**” – **8x**. Acts 20:28; 1st Corinthians 1:2; 10:32; 11:22; 15:9; 2nd Corinthians 1:1; Galatians 1:13; 1st Timothy 3:5.
- “**The churches of God**” – **3x**. 1st Corinthians 11:16; 1st Thessalonians 2:14; 2nd Thessalonians 1:4.
- “**The church of the living God**” – **once**. 1st Timothy 3:15.
- “**The grace of God**” – **20x**. Luke 2:40; Acts 11:23; 13:43; 14:26; 15:40; 20:24; Romans 5:15; 1st Corinthians 1:4; 3:10; 15:10 – 2x; 2nd Corinthians 1:12; 6:1; 8:1; Galatians 2:21; Ephesians 3:2, 7; Colossians 1:6; Titus 2:11; Hebrews 2:9; 12:15.
- “**The grace of our God**” – **twice**. 2nd Thessalonians 1:12; Jude vs. 4.
- “**The gospel of God**” – **7x**. Romans 1:1; 15:16; 2nd Corinthians 11:7; 1st Thessalonians 2:2, 8, 9; 1st Peter 4:17.
- “**The house of God**” – **6x**. Matthew 12:4; Mark 2:26; Luke 6:4; 1st Timothy 3:15; Hebrews 10:21; 1st Peter 4:17.
- “**Judgment of God**” – **5x**. Romans 1:32; 2:2, 3, 5; 2nd Thessalonians 1:5.
- “**The love of God**” – **11x**. Luke 11:42; John 5:42; Romans 5:5; 8:39; 2nd Corinthians 13:14; 2nd Thessalonians 3:5; 1st John 2:5; 3:17; 4:9; 5:3; Jude vs. 21.
- “**The kingdom of God**” – **68x**. Matthew 6:33; 12:28; 19:24; 21:31, 43; Mark 1:14, 15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43; Luke 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9,

⁹ “Genitive” – “Relating to or denoting a case of nouns and pronouns (and words in grammatical agreement with them) indicating possession or close association.” - <https://www.lexico.com/en/definition/genitive> - Accessed 29/09/2019.

11; 11:20; 12:31; 13:18, 20, 28, 29; 14:15; 16:16; 17:20 – 2x, 21; 18:16,17, 24, 25; 19:11; 21:31; 22:16, 18; 23:51; John 3:3, 5; Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Romans 14:17; 1st Corinthians 4:20; 6:9, 10; 15:50; Galatians 5:21; Colossians 4:11; 2nd Thessalonians 1:5.

- **“The power of God” – 11x.** Matthew 22:29; Mark 12:24; Luke 22:69; Romans 1:16; 1st Corinthians 1:18, 24; 2:5; 2nd Corinthians 6:7; 13:4; 2nd Timothy 1:8; 1st Peter 1:5.
- **“The Spirit of God” – 11x.** Matthew 3:16; 12:28; Romans 8:9, 14; 15:19; 1st Corinthians 2:11, 14; 3:16; 7:40; 12:3; 1st John 4:2.
- **“The temple of God” – 8x.** Matthew 21:12; 26:61; 1st Corinthians 3:16, 17 – 2x; 2nd Corinthians 6:16; 2nd Thessalonians 2:2; Revelation 11:1, 19.
- **“The word of God” – 42x.** Mark 7:13; Luke 3:2; 5:1; 8:11, 21; 11:28; John 10:35; Acts 4:31; 6:2, 7; 8:14; 11:1; 12:24; 13:5, 7, 44, 46; 17:13; 18:11; 19:20; Romans 9:6; 10:17; 1st Corinthians 14:36; 2nd Corinthians 2:17; 4:2; Ephesians 6:17; Colossians 1:25; 1st Thessalonians 2:13 – 2x; 1st Timothy 4:5; 2nd Timothy 2:9; Titus 2:5; Hebrews 4:12; 11:3; 13:7; 1st Peter 1:23; 2nd Peter 3:5; 1st John 2:14; Revelation 1:2, 9; 6:9; 19:13; 20:4.

θεός – “theos” is used in some significant miscellaneous expressions: -

- **“The Christ of God” – once.** Luke 9:20.
- **“Christ, the chosen of God” – once.** Luke 23:35.
- **“The Holy One of God” – twice.** Mark 1:24; Luke 4:34.

θεός – “theos” is often applied to the Father, with the mention of the Lord Jesus Christ, or the Son of God within the same text: -

- Matthew 16:16; 27:43, 46; Mark 1:24; 5:7; 15:34; Luke 1:31 & 32; 4:34; 8:28; 9:20; 22:69; 23:35; John 1:18, 29, 36; 3:16, 17; 6:69; 11:27; 17:3; 20:17; Acts 2:22, 32 & 33, 36; 3:15, 26; 4:10; 5:30 & 31; 7:55, 56; 10:38 – 2x, 40; 20:21; Romans 1:7, 8; 2:16; 3:24 & 25; 5:1, 8, 11, 15; 6:11, 23; 7:25; 8:3, 39; 10:9; 15:5, 6, 7, 8, 17, 30; 16:20, 27; 1st Corinthians 1:3, 4, 9, 24, 30; 3:23; 6:14; 9:21; 11:3; 15:15, 28, 57; 2nd Corinthians 1:2, 3; 2:14, 17; 3:4; 4:4, 6; 5:18, 19, 20; 10:5; 11:31; 12:19; Galatians 1:1, 3, 10; 3:17, 26; 4:4, 6, 7; Ephesians 1:1 & 2, 3, 17; 2:10; 3:9, 19; 4:32; 5:2, 20; 6:6, 23; Philippians 1:2, 8, 11; 2:5 & 6, 11; 3:3, 9, 14; Colossians 1:1, 2, 3, 27; 2:2; 3:1, 3, 17; 4:3; 1st Thessalonians 1:1 – 2x, 3, 9 & 10; 2:14, 15; 3:11, 13; 4:1, 14; 5:9, 18, 23; 2nd Thessalonians 1:1, 2, 8, 12; 2:16; 3:5; 1st Timothy 1:1, 2; 2:5; 5:21; 6:13; 2nd Timothy 1:1, 2; 4:1; Titus 1:1, 4; Philemon vs. 3; Hebrews 1:1 & 2; 2:9; 6:1; 9:14, 24; 12:2; 13:20; James 1:1; 1st Peter 1:3, 21; 2:5; 3:18, 21, 22; 4:11, 14; 5:10; 2nd Peter 1:2, 17; 1st John 4:9; 5:9, 10, 11, 20; 2nd John vs. 3, 10; Jude vs. 1; Revelation 1:1, 5 & 6, 9; 7:10, 17; 14:4, 10, 12; 15:3; 19:10; 20:6; 21:22, 23; 22:1, 3.

I shall give the reader an example from every one of the New Testament writers of this use of θεός – “theos”, which makes this distinction between the Father and Jesus Christ very clear.

Matthew 16:16: - “And Simon Peter answered and said, **Thou art the Christ, the Son of the living God [θεός – “theos”]**.”

Mark 5:7: - “And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God [θεός – “theos”]**? I adjure thee by **God [θεός – “theos”]**, that thou torment me not.”

Luke 1:31 & 32: - “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. He shall be great, and **shall be called the Son of the Highest: and the Lord God [θεός – “theos”]** shall give unto him the throne of his father David.”

John 3:16: - “For **God [θεός – “theos”]** so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.”

2nd Thessalonians 1:7 & 8: - “And to you who are troubled rest with us, when **the Lord Jesus** shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that **know not God [θεός – “theos”]**, and that **obey not the gospel of our Lord Jesus Christ**.”

James 1:1: - “James, **a servant of God [θεός – “theos”] and of the Lord Jesus Christ**, to the twelve tribes which are scattered abroad, greeting.”

1st Peter 3:18: - “For **Christ** also hath once suffered for sins, the just for the unjust, that **he might bring us to God [θεός – “theos”]**, being put to death in the flesh, but quickened by the Spirit.”

Jude verse 1: - “Jude, the servant of **Jesus Christ**, and brother of James, to them that are sanctified by **God [θεός – “theos”] the Father**, and preserved in **Jesus Christ**, and called.”

- “**The right hand of God**” – 8x. Mark 16:19; Acts 2:32 & 33; 7:55 & 56; Romans 8:34; Colossians 3:1; Hebrews 10:12; 1st Peter 3:22.

NOTE: - All of these references are referring to the Lord Jesus Christ as sitting at or on God’s right hand. I shall give the reader one example which clearly illustrates this truth. The word “GOD” in these verses is clearly referring to God the Father.

Mark 16:19: - “So then after **the Lord** had spoken unto them, he was received up into heaven, and **sat on the right hand of God [θεός – “theos”]**.”


θεός – “theos” used in reference to entities other than the Biblical Godhead: -

- **θεός – “theos”** is used **10x** with reference to false “god/gods” – idols. Acts 7:40, 43; 14:11; 19:26; 1st Corinthians 8:5 – 2x; 2nd Corinthians 4:4; Galatians 4:8; 2nd Thessalonians 2:4 – 2x.
- **θεός – “theos”** is used **4x** when referring to human beings. John 10:34 & 35 [Jesus is quoting from Psalm 82:6 in these verses]; Acts 12:22; 28:6.
- **θεός – “theos”** is used **once** when referring to the belly [that is, the appetite] as the god of certain individuals – Philippians 3:19.

CONCLUSION: -

Having produced this detailed and thorough summary of the New Testament writer's use of the Greek word for **"GOD" - θεός – "theos"**, I can make a number of conclusions concerning its use as it relates to our Lord Jesus Christ.

1. The standard use of **θεός – "theos"** is to apply this word to God the Father.
2. There are many occurrences where this standard use of **θεός – "theos"** also clearly distinguishes between **God the Father and our Lord Jesus Christ, the Son of God within the same verse.**
3. There are ten [10] clear New Testament texts which clearly apply **θεός – "theos"** to our Lord Jesus Christ.
4. There is one [1] clear New Testament reference where the Greek word **θεότης – "theotēs"** [which is directly derived from the word **θεός – "theos"**], teaches us that the fullness of the Godhead [that is, the Deity} dwells in Christ bodily.
5. There are many uses of **θεός – "theos"** which refer to a characteristic or quality of God, which do not specifically identify the Father or our Lord Jesus Christ.

 Having undertaken a thorough examination of this issue, I can conclude that while the Greek word for **"GOD" - θεός – "theos"** repeatedly refers to God the Father, and establishes his Deity beyond any doubt, it is also used of our Lord and Saviour Jesus Christ, and also establishes his Deity beyond any doubt.

I would also ask the reader to reconsider what I stated at the start of this Study Document: -

"I should also point out for the reader, that this Study Document is **not** dealing with the Biblical evidence that clearly reveals Jesus Christ as being "GOD" from a functional point of view. That is, I am not examining all the proof that the Sacred writers have given us, where Jesus fulfils and performs all the functions, prerogatives and powers which are exclusively applied to God in the New Testament."

I believe the following quotation summarizes this last point very clearly, and is a good place to bring this Study Document to a close.

"Even if the early church had never applied the title θεός to Jesus, his deity would still be apparent in his being the object of human and angelic worship and of saving faith; the exerciser of exclusively divine functions such as creatorial agency, the forgiveness of sins, and the final judgment; the addressee in petitionary prayer; the possessor of all divine attributes; the bearer of numerous titles used of Yahweh in the OT; and the co-author of divine blessing. Faith in the deity of Jesus does not rest on the existence or validity of a series of "proof-texts" in which Jesus may receive the title θεός but on general testimony of the NT corroborated at the bar of personal experience."¹⁰

¹⁰ "Pauline Studies – Essays Presented to Professor F. F. Bruce on his 70th Birthday"; 1980. "Chapter 16 – Titus 2:13 and the Deity of Christ." – By Murray J. Harris; p. 271.

APPENDIX: -

THE HEBREW SHEMA AND 1ST CORINTHIANS 8:6

EXAMINED:-

The Hebrew faith is founded upon the following well-known verse in Moses' writings, which is referred to as "the Shema"¹¹. The Lord God of Israel is one Lord. It is the one of the key foundational texts of Biblical Monotheism. [That is, the belief that there is only one true God revealed within the pages of the Bible.]

I shall list it first as it is translated in the KJV; then I shall list it as it appears in the Hebrew Bible with an English transliteration underneath; and then I shall list how it appears in the LXX Greek text with an English transliteration underneath.

Deuteronomy 6:4: - "Hear, O Israel: The LORD our God *is* one¹² LORD."

Hebrew Text: - שְׁמַע, יִשְׂרָאֵל : יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד

11 It is referred to as "*the Shema*", because the first word of the verse - "Hear" is translated from the Hebrew verb שְׁמַע - "shāma" Strong's, Hebrew Number, 8085.

¹² The Hebrew word that is translated as "**one**" in Deuteronomy 6:4, is the word אֶחָד - "echad" – See Strong's, Hebrew Number, 259. When we examine how this word is used throughout the Old Testament Scriptures, we find that it consistently has **as one** of its meanings *two or more persons being united in purpose as one*. I shall give the reader three Bible witnesses to this truth.

In the God ordained institution of marriage between *two people – a man and a wife, marriage unites the two people into one flesh*.

Genesis 2:24: - "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: **and they shall be one** [אֶחָד - "echad"] flesh."

The following verse that relates directly to the issue of the Godhead proves that **more than one** Divine Person makes up the Godhead. The Godhead is speaking in this verse concerning the fall of man, who had become "**as one - echad**" "of us" to know good and evil.

Genesis 3:22: - "**And the LORD God said**, Behold, the man is become **as one** [אֶחָד - "echad"] **of us**, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."

The whole congregation of the children of Israel (which numbered hundreds of thousands of adults), spoke with **one** אֶחָד - "echad" voice in the following verse.

Exodus 24:3: - "And Moses came and told the people all the words of the LORD, and all the judgments: **and all the people answered with one** [אֶחָד - "echad"] voice, and said, All the words which the LORD hath said will we do."

For further study see also: - Judges 20:1, 8 & 11; 1 Samuel 11:7 – marginal reading; 1 Kings 22:13; 1st Chronicles 12:38; 2nd Chronicles 30:12; Ezra 3:1 & 9 – marginal reading & Nehemiah 8:1.

“Sh’ma` Yis’ra’El Yahúwah ‘Eloheynu Yahúwah ‘echad.”

LXX Greek Text: - Ακουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι.

“Akoue, Israēl; Kurios ho Theos hēmōn Kurios heis esti”.

NOTE: - The Greek word that was chosen by the Jewish translators of the **LXX** to translate the Hebrew יהוה – “Y^ehōvâh” – “LORD”, was **Κύριος** – “**kurios**”. The Greek word that was chosen to translate the Hebrew אלהים – “ēlôhîym” - “God” was **θεός** – “**theos**”. I will bring out the significance of these facts shortly.

In this next verse which I am going to examine, the apostle Paul has given us an inspired Christian commentary upon the Shema.

1st Corinthians 8:6: - “But to us *there is but one God, the Father*, of whom *are* all things, and we in him; and **one Lord Jesus Christ**, by whom *are* all things, and we by him.”

Greek Received Text: - ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι’ οὗ τὰ πάντα καὶ ἡμεῖς δι’ αὐτοῦ.

“all hēmin heis Theos ho Patēr, ex hou ta panta kai hēmeis eis auton, kai heis Kurios Iēsous Christos, di hou ta panta kai hēmeis di autou.”

I believe that the apostle Paul is commenting on the Shema of Deuteronomy 6:4 in this verse, as he is giving a Christian confession of faith here, just as the Shema gave a Hebrew confession of faith in Deuteronomy 6:4. Also, there are at least four parallels between the two passages, which I shall highlight in the following TABLE.

<u>DEUTERONOMY 6:4:</u> -	<u>1ST CORINTHIANS 8:6:</u> -
1. “our”	“to us”.
2. “Lord”	“Lord”.
3. “God”	“God”.
4. “one”	“one”.

In this verse to the Corinthian church, the great apostle to the Gentiles, has given the Christian response to pagan idolatry and Polytheism which surrounded the Corinthian church of his day. This truth becomes clear, when we read the surrounding context of this verse. Paul deals with the issue of pagan idolatry and Polytheism, by asserting the truth of monotheism, and that to the Christian believer [that is “**to us**” in VS. 6], there is only one God and one Lord, **NOT** the many gods and many lords of pagan idolatry.

1st Corinthians 8:4 – 6: - “As concerning therefore the eating of those things that are offered in sacrifice unto **idols**, we know that **an idol** is nothing in the world, and that *there is none other God* [θεός – “theos”] **but one**. For though there **be that are called gods** [θεός – “theos”], **whether in heaven or in earth, (as there be gods** [θεός – “theos”] **many, and lords** [Κύριος – “kurios”] **many,)** But to us *there is but one God* [θεός – “theos”], the Father, of whom *are* all things, and we in him; and one **Lord** [Κύριος – “kurios”] Jesus Christ, by whom *are* all things, and we by him.”



Paul’s inspired answer to pagan idolatry and Polytheism is to reaffirm monotheism in VS. 4 – “*there is none other God but one*”¹³, and then he has reformulated the language of the Shema, to affirm the inclusion of both the Father and the Son, Jesus Christ, as the one LORD of which the Shema affirms.

- **There is one God – the Father, of whom are all things, and we in him; and,**
- **There is one Lord – Jesus Christ, by whom are all things, and we by him.**

Within the theology of the apostle Paul, his clear affirmation of monotheism does not conflict with his identification of the Father as θεός – “theos”, and with the Son as Κύριος – “kurios”, which are the LXX’s Greek translations of the tetragrammaton, as found in Deuteronomy 6:4.

The following verse from Moses’ pen shines more light upon Paul’s statement to the Corinthian believers.

Deuteronomy 10:17: - “**For the LORD your God is God of gods, and Lord of lords**, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.”

NOTE: - The portion that I have highlighted above, I have reproduced below from the Hebrew Bible with an English transliteration underneath.

Hebrew Text: - כִּי, יְהוָה אֱלֹהֵיכֶם--הוּא אֱלֹהֵי הָאֱלֹהִים, וְאֲדֹנָי הָאֲדֹנָיִם

“ki Yahúwah ‘Eloheykem hu’ ‘Elohey ha’elohim wa’Adoney ha’adonaim.”

NOTE: - Moses is teaching in this verse, that the LORD – יְהוָה – “Y^eh^ovâh” is **God of gods and Lord of lords**. He is far above all the **so called** gods and lords of pagan Polytheism. When we compare this statement with the apostle Paul’s teaching to the Corinthians, Paul is not adding to the one God of the Hebrew Shema, a “**LORD**” that the Shema does not recognize. Rather, he is specifically including Jesus Christ as the “**LORD**” to whom the Shema asserted to be One.

¹³ This expression parallels the following statement from Moses’ pen: -

Deuteronomy 4:35: - “Unto thee it was showed, that thou mightest know that **the LORD he is God; there is none else beside him.**”

NOTE: - The Hebrew text with an English transliteration from the highlighted portion of this verse is listed below: -

יְהוָה הוּא הָאֱלֹהִים : אֵין עוֹד, מִלְבָּדוֹ — “Yahúwah hu’ ha’Elohim ‘eyn `od mil’bado”.

I wish to pose four final questions as I bring this “APPENDIX” to a close: -

1. Why do “the One True God Movement” believers assume that in considering the titles “**God**” and “**Lord**” used by the apostle Paul in 1st Corinthians 8:6, that the title “**Lord**” is somehow inferior or carries less dignity and reverence than does the title “**God**”?
2. Where in the Scriptures is such a distinction plainly taught?
3. If we insist that the expression “**one God – the Father**”, excludes Jesus Christ from being “God”, then does not the parallel expression “one Lord – Jesus Christ”, exclude the Father from being “Lord” as well?¹⁴. And,
4. How do “the One True God Movement” adherents explain away the apostle Thomas’ confession of faith to the resurrected Christ, where he applies both titles “God” and “Lord” to Jesus Christ?

John 20:28: - “And Thomas answered and said unto him, **My Lord [Κύριος – “kurios”] and my God [θεός – “theos”]**.”

¹⁴ No well-informed Bible student would countenance such a claim for a moment, because of some plain texts which inform us that the Father is indeed also referred to as “Lord”. For example, the following texts make it clear that the Father is also called “Lord”.

Matthew 11:25: - “At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Matthew 22:41 – 45: - “While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*. He saith unto them, How then doth David in spirit call him Lord, saying, **The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?** If David then call him Lord, how is he his son?”

NOTE: - Jesus is quoting from the following well known prophecy.

Psalms 110:1: - “**The LORD said unto my Lord**, Sit thou at my right hand, until I make thine enemies thy footstool.”