

THE JEWISH TRINITY SOURCEBOOK



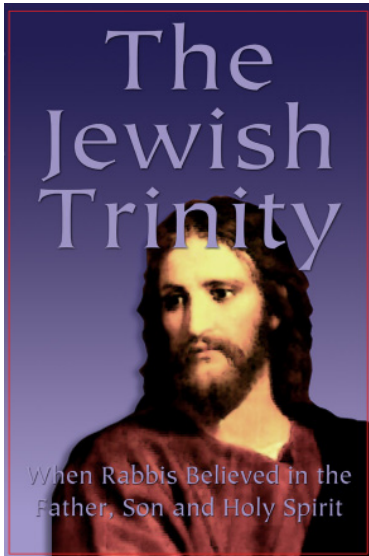
*TRINITARIAN READINGS
FROM THE OLD TESTAMENT
WITH COLOR TEXT*

YOEL NATAN

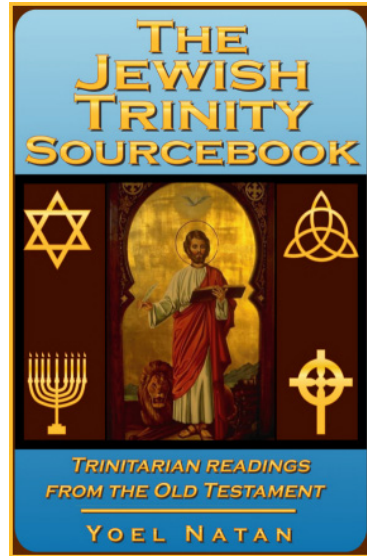
The Jewish Trinity Sourcebook: Trinitarian Readings from the Old Testament

By
Yoel Natan

The *Sourcebook* is a companion book to:



(First published in 2003)



(First published in 2003)

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Dependencies

The **Sourcebook** text occasionally refers the reader to chapters and appendices of the companion book, *The Jewish Trinity*. Its chapters are:

- ☆ **Chapter 01: The Syntax War Between Trinitarians and Unitarians**
(Chapter 01 is sometimes referred to as “the chapter on Hebrew collective nouns.”)
- ☆ **Chapter 02: Proto-Sinaitic Trinitarianism**
- ☆ **Chapter 03: The Presences of *Elyon***
- ☆ **Chapter 04: The *Shema***
- ☆ **Chapter 05: The Trinity in Daniel 01-05**
- ☆ **Chapter 06: The Prophet Behind the Prophets**
- ☆ **Chapter 07: Various OT Presentations of the Trinity**
- ☆ **Chapter 08: The NT Use of OT *Yahveh* Texts**
- ☆ **Chapter 09: The “I AM” Statements**
- ☆ **Chapter 10: The Song of Moses (Deu 32)**
- ☆ **Appendix A: MT Plurals Referring to *Yahveh***
- ☆ **Appendix B: OT Texts That Suggest or Speak of the Deity of the Messiah**
- ☆ **Appendix C: Trinitarian Proofs**
- ☆ **Appendix D: A Sampling of the NT Use of OT *Yahveh* Texts**

Abbreviations

Old Testament

1. **Gen**: Genesis; 2. **Exo**: Exodus; 3. **Lev**: Leviticus; 4. **Num**: Numbers; 5. **Deu**: Deuteronomy; 6. **Jos**: Joshua; 7. **Jdg**: Judges; 8. **Rut**: Ruth; 9. **1Sa**: 1 Samuel; 10. **2Sa**: 2 Samuel; 11. **1Ki**: 1 Kings; 12. **2Ki**: 2 Kings; 13. **1Ch**: 1 Chronicles; 14. **2Ch**: 2 Chronicles; 15. **Ezr**: Ezra; 16. **Neh**: Nehemiah; 17. **Est**: Esther; 18. **Job**: Job; 19. **Psa**: Psalms; 20. **Pro**: Proverbs; 21. **Ecc**: Ecclesiastes; 22. **Sol**: Song of Solomon; 23. **Isa**: Isaiah; 24. **Jer**: Jeremiah; 25. **Lam**: Lamentations; 26. **Eze**: Ezekiel; 27. **Dan**: Daniel; 28. **Hos**: Hosea; 29. **Joe**: Joel; 30. **Amo**: Amos; 31. **Oba**: Obadiah; 32. **Jon**: Jonah; 33. **Mic**: Micah; 34. **Nah**: Nahum; 35. **Hab**: Habakkuk; 36. **Zep**: Zephaniah; 37. **Hag**: Haggai; 38. **Zec**: Zechariah; 39. **Mal**: Malachi.

New Testament

40. **Mat**: Matthew; 41. **Mar**: Mark; 42. **Luk**: Luke; 43. **Joh**: John; 44. **Act**: Acts; 45. **Rom**: Romans; 46. **1Co**: 1 Corinthians; 47. **2Co**: 2 Corinthians; 48. **Gal**: Galatians; 49. **Eph**: Ephesians; 50. **Phi**: Philippians; 51. **Col**: Colossians; 52. **1Th**: 1 Thessalonians; 53. **2Th**: 2 Thessalonians; 54. **1Ti**: 1 Timothy; 55. **2Ti**: 2 Timothy; 56. **Tit**: Titus; 57. **Phm**: Philemon; 58. **Heb**: Hebrews; 59. **Jam**: James; 60. **1Pe**: 1 Peter; 61. **2Pe**: 2 Peter; 62. **1Jo**: 1 John; 63. **2Jo**: 2 John; 64. **3Jo**: 3 John; 65. **Jud**: Jude; 66. **Rev**: Revelation.



Other References

- ✧ **BHS**: *Biblia Hebraica Stuttgartensia* (an annotated MT recension)
- ✧ **KJV**: *King James Version of the Bible* (English)
- ✧ **LXX**: The Septuagint
- ✧ **MT**: The Masoretic Text (OT Hebrew and Aramaic)
- ✧ **NIV**: *New International Version*, 1984 (US English Bible)
- ✧ **RSV**: *Revised Standard Version*, 1952 (English Bible)
- ✧ **Sourcebook**: *The Jewish Trinity Sourcebook*, 2003, by Yoel Natan
- ✧ **TJT**: *The Jewish Trinity*, 2003, by Yoel Natan
- ✧ **YLT**: *The English Young's Literal Translation of the Holy Bible*, 1862/1887/1898, by J. N. Young

Note: See the [TJT](#) for a lengthier list of abbreviations.

Legend

✧ The [Sourcebook](#) Author's Inter-textual and Interlinear Notes

† Text: [Book Antiqua font in square brackets with dot-dash underlining]

† Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu
Vv Ww Xx Yy Zz 0 1 2 3 4 5 6 7 8 9

✧ The Bible Narrator (the Prophets)

† Text: Times New Roman bold font

† Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu
Vv Ww Xx Yy Zz 0 1 2 3 4 5 6 7 8 9

✧ [The Trinity \[T\]](#) ([Two or the Three Persons of The Trinity](#))

† Text: Century Gothic font with word-only underlining

† [Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu](#)
[Vv Ww Xx Yy Zz 0 1 2 3 4 5 6 7 8 9](#)

✧ THE FATHER [F] (OFTEN CALLED *ELYON*)

† TEXT: ARIAL NARROW IN SMALL CAPS FONT

† AA BB CC DD EE FF GG HH II JJ KK LL MM NN OO PP QQ RR SS TT UU VV WW XX
YY ZZ 0 1 2 3 4 5 6 7 8 9

✧ The Son [s] (often called *El [s]* [Shaddai \[T\]](#))

† Text: Bradley Hand ITC font

† Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu Vv
Ww Xx Yy Zz 0 1 2 3 4 5 6 7 8 9

☆ The Spirit [HS] (*Ruach*)

† Text: Palatino Linotype font with double underlining

† Aa Bb Cc Dd Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu
Vv Ww Xx Yy Zz 0 1 2 3 4 5 6 7 8 9

Quick Guide:

☆ The Trinity † THE FATHER ☆ The Son † The Spirit ☆ Narrator † Author ☆

Legend Examples:

☆ **1Ki 22:19** Micaiah said, “So hear you The Word [s] of YAHVEH [F]: ‘I [s] saw YAHVEH [F] sitting on HIS [F] throne’” [Here the prophet Micaiah reported that Yahveh The Son said that he saw YAHVEH THE FATHER sitting on THE FATHER’S throne.], and

☆ **Psa 033:06** By The Word [s] of YAHVEH [F] the heavens have been made, and by the breath [HS] [LXX Greek: *pneuma*] of HIS [F] mouth all their [the heavens]’ host [BHS 032:06]. [In Psa 033:06 the psalmist said that Yahveh The Son made the heavens, and Yahveh The Spirit made the creatures under the heavens].

How to Read the OT as Trinitarian

Using the general criterion listed in *TJT*, the reader may identify the persons of The Trinity in many OT passages. In the appendices of this **Sourcebook**, special indicators of the persons of The Trinity that are specific to certain texts are mentioned in the intertextual (as opposed to interlinear) notes.

Often in sections where there is a mix of singular and plural words referring to Yahveh, the singular words do refer to The Trinity. Frequently there is more than one type of Trinitarian indicator in a Trinitarian passage, and this confirms that many singulars do indeed refer to The Trinity. The mix of singular and plural words referring to Yahveh shows that the Bible writers knew The Trinity to be three persons, yet one God.

Doctrinal Note

The author is a conservative *Christian* who subscribes to the so-called Ecumenical or Universal Creeds: the Apostles’, Nicene, and Athanasian



Creeds.¹ The Athanasian Creed speaks against the heresy of Tritheism, and warns against speaking of The Trinity as “Gods” or “Lords.”

The Athanasian Creed was written in the Western church in the sixth century by an unknown author.² The unknown author of the Athanasian Creed probably had no familiarity with the Bible in the original languages, but only with the Latin Vulgate. Jerome translated the Hebrew and Greek plurals referring to Yahveh as Latin singulars.

So, the Athanasian Creed forbids using plurals to refer to The Trinity. One can speculate that this may be a reason why the Greek Orthodox Church does not recognize this creed, despite its pseudonymous attribution to Athanasius (circa 296–373 AD).

The Athanasian Creed concerns doctrine, and should not necessarily be interpreted as an exegetical gag rule. Exegetes can discuss the fact that the literal translations of plural forms referring to Yahveh are plural without subscribing to polytheism. Where the Athanasian Creed becomes helpful is in the drafting of creedal statements. This book is intended to be an exegetical discussion, not a creedal formulation.



¹ The three Creeds are only ecumenical or universal to a point, since the Greek Orthodox Church does not recognize the Athanasian Creed. Also, the Western Church’s version of the Nicene Creed has an additional *Filioque* clause.

² *The Columbia Electronic Encyclopedia*, Columbia University Press, 1999, “Athanasian Creed.”

Appendix E: NT Use of OT Yahveh Texts—Sorted by OT Citation

The Legend:

☆ **OT Yahveh Text—Extract**

- † List Location(s)—Usage (Surer allusions and quotations are those listed in the TJT)
- † Main Divine OT Subject(s)—Main Divine Subject(s) in Extract
- † Summary

The List:

☆ **Gen 01:26—Joh 01:03**

- † TJT + Sourcebook—Allusion
- † FATHER and Son—FATHER and Son
- † GOD THE FATHER said to God The Son, “Let us make ...” (Gen 01:26). THE FATHER’s creating through the agency of The Son is shown clearly by John’s writing that everything was made “through” and “with” The Son (Joh 01:03).

☆ **Gen 01:26—Heb 01:03**

- † TJT + Sourcebook—Allusion
- † FATHER and Son—FATHER and Son
- † yeshua is the exact image of ELYON (Heb 01:03). This is why THE FATHER could say “our [singular] image,” rather than “your image,” or “my image” or “our images” (Gen 01:26).

☆ **Gen 02:02-03—Joh 05:16-18**

- † Sourcebook—Allusion
- † Spirit—FATHER and Son
- † The Spirit rested on the sixth day of creation week, but THE FATHER and Son continued working (Joh 05:17-19; 14:02-03; 2Co 13:04; Eph 01:19; 02:10; Phi 03:10, 21; this is discussed at Psa 095 and Heb 03—04 in this appendix).

☆ **Gen 13:13; 19:06-09—Mat 10:14-15, 20**

- † TJT + Sourcebook—Allusion
- † YAHVEH—Spirit
- † The disciples evangelized and performed miracles (Mat 10:08, 14-15, 20; 11:23), but some towns rejected (Yahveh) The Spirit (Mat 10:20). Similarly, the Sodomites sinned against YAHVEH (THE FATHER) (Gen 13:13), but the Sodomites saw no miracles.

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☆ Gen 16:13-14—Joh 04:26, 29, 39

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† *The Malek* who met Hagar at the well was “*The God* who sees,” as well as “*Yahveh*,” according to the narrator (Gen 16:13). *Yeshua* said, “*I AM*,” and the woman at the well said *he* was *one* “*who* told me all I did” (Joh 04; see *The “I AM”* and *Song of Moses* chapters).

☆ Gen 18:10, 14—Gal 04:29

† *TJT* + *Sourcebook*—Allusion

† *Spirit*—*Spirit*

† Isaac was born by *Yahveh*’s power (Gen 18:10, 14), which was *The Spirit*’s power (Gal 04:29). Sarah’s prior infertility suggests that *The Spirit*, along with *THE FATHER* and *Son*, willed both Isaac’s conception and spiritual regeneration.

☆ Gen 32:30; 35:11, 14—Hos 12:03-05

† *TJT* + *Sourcebook*—Allusion

† *Son* (*Peniel* = “*Face of God*”)—*Son*

† Hosea said that Jacob wrestled with *God* (Hos 12:03), and met *God* again at *Bethel* (Hos 12:04). This *God* (Gen 32:30), *El Shaddai* (Gen 35:11), is a member of *The Trinity*—*The “us”* of Hos 12:04 (see the *MT plurals* appendix).

☆ Exo 03:02-07—Act 07:30-38

† *TJT* + *Sourcebook*—Quotation

† *Son*—*Son*

† Stephen said *The Malek* (Act 07:30, 35, 38) at the burning bush was both *Lord* and *God* (Act 07:32-33). The narrator located both *The Malek Yahveh* and *Yahveh* in the same bush (Exo 03:02, 04; see the *Trinitarian proofs* appendix).

☆ Exo 03:12—Mat 28:20

† *Sourcebook*—Allusion

† *Son*—*Son*

† *Yahveh* said that *he* would be with Moses (Exo 03:12, as is discussed in the *Proto-Sinaitic Trinitarianism* chapter), and *Yeshua* said that *he* would be with *his* disciples (Mat 28:20).

☆ Exo 03:14 LXX—Rev 01:04, 08; 04:08; 11:17; 16:05

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† *Yahveh* said that *he* is “*I AM WHO IS*” [*egw eimi ho wn*] (LXX Exo 03:14). *Yeshua* is *God*, *Lord*, “*I AM [egw eimi]*” and “*WHO IS [ho wn]*” (Rev 01:08). See *The “I AM”* chapter to find more OT and NT “*I AM*”

and “WHO IS” statements.

☆ **Exo 03:14 LXX; 06:03—Joh 08:58; 18:06**

† TJT + Sourcebook—Allusion

† Son—Son

† *Yahveh* said, “I AM’ [Greek: “*egw eimi*”] (LXX Exo 03:14). *Yeshua* told of his preexistence by saying, “I AM’ [*egw eimi*] before Abraham was” (Joh 08:58). See The “I AM” chapter to find more OT and NT “I AM” statements.

☆ **Exo 17:06—1Co 10:04**

† TJT + Sourcebook—Allusion

† Son—Son

† *Yahveh* The Son was the “spiritual rock” that gave Israel living water (Exo 17:06; 1Co 10:04; see The Presences of ELYON chapter). Similarly, The Son offered water to Hagar (Gen 16) and living water to the Samaritan (Joh 04).

☆ **Exo 19:05—1Pe 02:09**

† Sourcebook—Allusion

† FATHER—FATHER

† *Yeshua* is The “Lord” in 1Pe 02:04-08, but THE “GOD” in 1Pe 02:09 likely is THE FATHER since believers are HIS possession. The Son possesses believers, too, but believers are usually called *his* inheritance (see The Song of Moses chapter).

☆ **Exo 23:20-21—Joh 08:19, 24, 58**

† TJT + Sourcebook—Allusion

† FATHER and Son—FATHER and Son

† THE FATHER commanded obedience to The Malek with HIS Name (“I AM”) in *him*, for The Malek would not forgive rebellion (Exo 23:20-21). *Yeshua* said people ought to believe *he* is the “I AM,” lest they die unforgiven (Joh 08:24).

☆ **Exo 23:20-21; 33:14—Mat 28:19; Joh 14:26; 15:26**

† Sourcebook—Parallel

† Trinity—Trinity

† The Malek with YAHVEH’s Name (Exo 23:20) and The Spirit (Exo 33:14) conquered with Israel (see The Presences of ELYON chapter). *Yeshua* (Mat 28:19-20) and The Spirit (Joh 14:26) are with Christians who evangelize and baptize.

☆ **Exo 31:18—Luk 11:20**

† TJT + Sourcebook—Allusion

† Spirit—Spirit

† Moses and *Yeshua* were the only prophets to work miracles by The

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Finger of God (Exo 08:19; Luk 11:20), who is The Spirit (Luk 11:20; Mat 12:28). This shows that *yeshua* was the prophet like Moses (Deu 18:15; Act 03:22; 07:37).

✧ **Exo 34:33-35—2Co 03:12-18**

† *Sourcebook*—Allusion

† *Son* and The Spirit—*Son* and The Spirit

† Moses' veil hid the residual glory of *The Son* and Spirit (Exo 34:05; Mat 17:05). Those relying solely on Moses for religion do not see the glory of *The Son*, but *The Son's* glory transforms *Christians* (2Co 03:18; 04:06; Phi 03:21).

✧ **Lev 26:12; 1Ch 22:10; Isa 52:11; Eze 37:27—2Co 06:16-18**

† *TJT* + *Sourcebook*—Quotation

† FATHER—FATHER

† The mention of THE FATHER in 2Co 06:18 indicates that Paul knew THE FATHER spoke the four OT passages (Lev 26:12; 1Ch 22:10; Isa 52:11; Eze 37:27) that Paul quoted in 2Ch 06:16-18.

✧ **Num 06:22-27—Mat 28:19**

† *TJT* + *Sourcebook*—Allusion

† Trinity—Trinity

† *yeshua* commanded baptism in the singular Name of three persons: FATHER, *Son* and Holy Spirit (Mat 28:19). In the Aaronic Blessing, priests put the singular Name on the people by saying Yahveh thrice (see Num 06:22-27 in the Trinitarian proofs appendix).

✧ **Num 21:05-09—1Co 10:09**

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† The narrator said that the Israelites spoke against *God* (Num 21:25), and the people said they spoke against *Yahveh* (Num 21:07). Paul said the Israelites tested *Christ* (KJV, YLT 1Co 10:09), so Paul knew *yeshua* as *Yahveh The Son*.

✧ **Deu 06:04—Joh 10:30-33**

† *TJT* + *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† The Jews understood *yeshua* to mean that THE FATHER and *Son* were two subjects of the *Shema*, and that *yeshua* and THE FATHER were equal (Joh 10:30-33) (see the *Shema* chapter and Psa 082:06-08 in the Trinitarian proofs appendix).

✧ **Deu 06:04-05—Mat 22:37; Mar 12:29-30**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† To show that the *Shema* (Deu 06:04; Mat 22:36-40) is Trinitarian,

Yeshua said that The Spirit inspired David when David said THE FATHER and Son were his Lord (Psa 110:01, 05; Mat 22:43-45; Mar 12:36-37; Luk 20:42, 44).

✨ **Deu 10:17—Rev 17:14; 19:16**

† *Sourcebook*—Allusion

† Trinity—Trinity

† Yahveh is called “God of [All] The Gods [haElohim]” and “Lord of [All] The Lords [haAdonai],” and *Yeshua* is called “Lord of Lords” and “King of Kings,” because each member of The Trinity is God, Lord and King.

✨ **Deu 30:10-18—Rom 10:05-09, 17**

† *TJT* + *Sourcebook*—Quotation

† FATHER and Son (*Word* and *voice*)—FATHER and Son

† Moses said *The Word* was in mouths and hearts (Deu 30:14). Paul equated *The Word* (Deu 30:14) and *The voice* (Deu 30:02, 08, 10, 20) of THE FATHER with the “word of *Christ*” (NIV, RSV Rom 10:17, but the KJV reads “word of God”).

✨ **Deu 32:43 LXX + DSS 4QDT; Psa 097:07 LXX + Syriac—Heb 01:06**

† *TJT* + *Sourcebook*—Quotation

† FATHER and Son—FATHER and Son

† Heb 01:06 quoted the DSS and LXX of Deu 32:43, and the Syriac and LXX of Psa 097:07, where THE FATHER tells the angels to worship *The Son*. The MT of Deu 32:43 has *The Son* instructing Hebrews and gentiles to praise THE FATHER.

✨ **Deu 32:43; Psa 018:49; 117:01—Rom 15:08-11**

† *TJT* + *Sourcebook*—Quotation

† FATHER—FATHER

† Paul’s messianic reading of MT Deu 32:43, Psa 018:49 and 117:01 (Rom 15:08-11) means the person mentioned as being YAHVEH and GOD is THE FATHER, and *The Son* is *The God-man who* instructs Jews and gentiles to praise THE FATHER.

✨ **Deu 34:05-06—2Pe 02:11**

† *Sourcebook*—Allusion

† FATHER—FATHER

† THE LORD YAHVEH is mentioned in regard to Moses’ death (Deu 03:18), and THE FATHER is the person of The Trinity most often called LORD YAHVEH. So Peter and Jude likely view the person of YAHVEH in Deu 34:05 to be THE FATHER.

✨ **Jdg 06:21; 13:20—Joh 06:62**

† *TJT* + *Sourcebook*—Allusion

† Son (*The Malek Yahveh*)—Son

† Proof of *Yeshua*’s metaphysical presence in bread (Joh 06) was the

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ascension after the crucifixion (Joh 06:62), an allusion to *The Malek Yahveh*'s ascending at Gideon and Manoah's offerings (see The Presences of *ELYON* chapter).

☆ 2Sa 07:11-13, 27; Psa 069:09; Zec 06:12—Joh 02:16-21

† *TJT* + *Sourcebook*—Allusion

† *FATHER* and *Son*—*FATHER* and *Son*

† *YAHVEH* said *yahveh* would extend David's dynasty and build a temple (2Sa 07:11). *The Son* raised *his* body to both extend David's line and build a temple (Joh 02:19-21), so *yeshua* is the person of *YAHVEH* spoken of by *THE FATHER*.

☆ 2Sa 22:03; Psa 018:02—Luk 01:69

† *TJT* + *Sourcebook*—Allusion

† *Yahveh*—*Son*

† John the Baptist's father, Zechariah, referred to *The Messiah* as "a horn of salvation" (Luk 01:69), a phrase used to refer to *Yahveh* (2Sa 22:03; Psa 018:02; see Luk 01:69 in the Trinitarian proofs appendix under Isa 40:03).

☆ 2Sa 24:16—Mat 26:51-53

† *TJT* + *Sourcebook*—Allusion

† *yahveh*—*Son*

† *yahveh* told an angel outside Jerusalem, "Enough! Withdraw your sword" (1Ch 21:15). The disciples said, "Here are two swords." *yeshua* said, "That is enough" (Luk 22:38). Outside Jerusalem *yeshua* told Peter put away his sword.

☆ 1Ki 19:[LXX 12], 14—Rom 11:03-04

† *Sourcebook*—Quotation

† Trinity—*FATHER*

† *The Malek Yahveh* (1Ki 19:05, 07) was *The Word* (1Ki 19:09) and *yahveh* (1Ki 19:11). *THE FATHER* spoke to Elijah (1Ki 19:14) in a whisper of a gentle breeze that was The Spirit (LXX 1Ki 19:12; see The Presences of *ELYON* chapter).

☆ 2Ch 30:18-20—Mat 12:06; 19:21; Mar 10:21; Luk 18:22

† *TJT* + *Sourcebook*—Allusion

† *Yahveh*—*Son*

† *Yahveh* pardoned seekers who failed to comply with purity laws (2Ch 30:18-20). *The Son* is greater than the Sabbath and the temple, and *he* pardoned *his* disciples who broke man-made rules regarding the Mosaic Sabbath (Mat 12:01-08).

☆ Neh 09:20—Joh 06:41, 51; 15:26

† *Sourcebook*—Parallel

† *Son* and The Spirit—*Son* and The Spirit

- † *Yeshua* said, “‘I AM’ the bread” (Joh 06:41, 51), and *Yeshua* sent The Spirit (Joh 15:26), so Neh 09:20 likely has *The Son* in view, especially since Neh 09 has MT plurals referring to Yahveh (see the MT plurals appendix).
- ☆ **Job 36:22—Joh 13:13**
 - † *Sourcebook*—Parallel
 - † *God (Elohim)*—*Son*
 - † The Proto-Sinaitic Trinitarianism chapter relates that in Job, the name [E] Shaddai (often translated “Almighty”) refers to *The Son*, and the name YAHVEH refers to THE FATHER. Job 36 is surrounded by [E] Shaddai chapters (Job 35:13; 37:23), so Job 36:22 may refer specifically to *The Son*.
- ☆ **Psa 002:01-02—Act 04:26**
 - † *TJT + Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
 - † Psa 002:12 spoke of *The Messiah* as *The God-man* (see the Trinitarian proofs appendix). *Yeshua*’s saying that rulers committed sin (Joh 19:11) justified Peter’s application of Psa 002:01-02 to *Yeshua*’s mock trials (Act 04:26-08).
- ☆ **Psa 002:07—Mat 03:17**
 - † *TJT + Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
 - † The Spirit was sent to *Yeshua* at *his* baptism in fulfillment of Isa 42:01, 48:16; 61:01 and other prophecies. Then THE FATHER alluded to Psa 002:07, 2Sa 07:14 and other texts when HE said, “*This* is *MY* beloved *Son*” (Mat 03:17).
- ☆ **Psa 002:12—Luk 22:48**
 - † *TJT + Sourcebook*—Allusion
 - † *Son*—*Son*
 - † Psa 002 spoke of *The Messiah* as *The God-man* (see the Trinitarian proofs appendix). *Yeshua* alluded to Psa 002:12 (Luk 22:48) at *his* betrayal when *he* said *he* is “‘I AM’” (Joh 18:05-08; see *The “I AM”* and *Song of Moses* chapters).
- ☆ **Psa 014:03; 053:03 [BHS 053:04]—Mat 19:17; Mar 10:18; Luk 18:19**
 - † *TJT + Sourcebook*—Allusion
 - † Yahveh—*Son*
 - † *Yeshua* alluded to Psa 014:03 (Mat 19:17), and nearby is penned: “God is present in the company of the righteous” (Psa 014:05). *Yeshua* meant that *he* is *Immanuel* (“*God* with us”), and *he* imputes righteousness to his company of followers (see the *Shema* chapter).



☆ **Psa 016:08—Act 02:25-31**

† *TJT* + *Sourcebook*—Quotation

† FATHER—FATHER

† Peter read Psa 016 messianically (Act 02:25-31) where THE FATHER is called GOD (Psa 016:01), LORD (Psa 016:02) and *YAHVEH* (Psa 016:02, 05, 07, 08). *The Son* trusted THE FATHER to resurrect *him* before putrefaction (Psa 016:10).

☆ **Psa 022:01, 08, 16 [BHS 022:01, 09, 16; LXX 021:01, 09, 17]—Mat 27:43, 46; Mar 15:34**

† *Sourcebook*—Quotation

† FATHER and The Spirit—FATHER and The Spirit

† The crowd quoted Psa 022:08 (Mat 27:43), and *Yeshua* quoted Psa 022:01: “*My* GOD [THE FATHER], *my* God [The Spirit], why have *you* [God] forsaken *me*?” (Mat 27:46). So Psa 022 is messianic, including the controversial verse Psa 022:16.

☆ **Psa 028:04—2Ti 04:01, 08, 14**

† *TJT* + *Sourcebook*—Allusion

† *Yahveh*—*Son*

† *The Lord* is identified as *Yeshua*, who will appear at The Last Day (2Ti 04:01, 08). If Paul meant the person called *Lord* to be *Yeshua* throughout this section, then Paul applied a *Yahveh* text to *Yeshua* (Psa 028:04; 2Ti 04:14).

☆ **Psa 031:05 [BHS 031:06]—Luk 23:46**

† *TJT* + *Sourcebook*—Quotation

† FATHER—FATHER

† *Yeshua* read Psa 031 messianically, meaning that David prophetically penned the words that would be *apropos* for *The Messiah* to say to THE FATHER while on the cross (Psa 031:05; Luk 23:46). The person of *YAHVEH* in view in Psa 031 is THE FATHER.

☆ **Psa 032:01-02—Rom 04:07-08**

† *Sourcebook*—Quotation

† FATHER—FATHER

† Paul noted that GOD credited Abram with righteousness when THE FATHER met Abram in Gen 15, even before *The Son* gave the rite of circumcision (Gen 17). So perhaps Paul quoted Psa 032:01 with THE FATHER in mind (Rom 04:07-08).

☆ **Psa 033:06 (LXX 032:06)—2Th 02:08**

† *Sourcebook*—Quotation

† Trinity—*Son* and Spirit

† “Breath of HIS mouth” (LXX Psa 032:06) is quoted in 2Th 02:08. 2Th 02:01, 14, 16 show that “*Lord Yeshua*” (NIV, RSV) rather than “Lord”

(KJV) reflects the original of 2Th 02:08. *Yeshua* elsewhere breathed

The Spirit (Joh 20:22).

☆ **Psa 034:08a [BHS 034:09]—1Pe 02:03**

† *TJT* + *Sourcebook*—Quotation

† Yahveh—*Son*

† That *Yeshua* is “Lord” in 1Pe 02:04-08 suggests Peter applied Psa 034:08 to *The Son* (1Pe 02:03). “GOD” in 1Pe 02:09 is THE FATHER WHO possesses, but by definition cannot inherit, believers (see The Song of Moses chapter on the last point).

☆ **Psa 034:15-16 [BHS 034:16-17]—1Pe 03:12**

† *Sourcebook*—Quotation

† Trinity—Trinity

† That God’s look is both beneficial and lethal suggests that *The Son* and Spirit’s look imparts a blessing, while THE FATHER’s glare is lethal to the unforgiven (Exo 33:20; 1Pe 03:12) (see The Presences of *ELYON* chapter).

☆ **Psa 039:07 [BHS 039:08]—Col 01:27**

† *TJT* + *Sourcebook*—Allusion

† Lord—*Son*

† David said that *The Lord* is a believer’s “hope” (Psa 039:07), and Paul said that *Yeshua* is a believer’s “hope of glory” (Col 01:27).

☆ **Psa 045:06-07 [BHS 045:07-08]—Heb 01:08-09**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† The writer of Hebrews noted that THE FATHER called *The Son* “God” (Psa 045:06-07; Heb 01:08-09). Psalms ascribing divinity may have been applied to kings only in anticipation of *The God-man who* would rule from David’s throne.

☆ **Psa 050:21—Act 08:32**

† *TJT* + *Sourcebook*—Allusion

† Yahveh—*Son*

† “I [Yahveh] kept silent. You thought the ‘I AM’ was like you, but I will rebuke you” (Psa 050:21). *Yeshua* kept silent, but said all would know him as *The “I AM”* and *Son of Man* on The Last Day (see The Song of Moses chapter).

☆ **Psa 062:12 [BHS 062:13]—Mat 16:27; Rev 22:12**

† *TJT* + *Sourcebook*—Quotation

† Yahveh (Adonai)—*Son*

† David said that Yahveh rewards “every man according to his work” (Psa 062:12). *Yeshua* said that *he* “will render to everyone according what he has done” (Mat 16:27; Rev 22:12).



☆ **Psa 066:16—Mar 05:19-20**

† *TJT* + *Sourcebook*—Allusion

† God (*Elohim*)—*Son*

† *Yeshua* said, “Tell what great things *The Lord* has done for you” (Mar 05:19). The man took “*Lord*” to mean “*Yeshua*” (Mar 05:20), just as *Yeshua* intended. So *Yeshua* seems to have applied a *Yahveh* text (Psa 066:16) to *himself*.

☆ **Psa 068:18 [*BHS* 068:19]—Eph 04:07-08**

† *TJT* + *Sourcebook*—Quotation

† *Son*—*Son*

† Paul applied a *Yahveh* text to *Christ* (Psa 068:18; Eph 04:07) to say that *Yeshua* was with *his* disciples to the end of time as they free sin’s captives through evangelism (Mat 28:18-20). *Yeshua* leads these believers heavenward.

☆ **Psa 069:25 [*BHS* 069:26]; 109:08—Act 01:20a**

† *TJT* + *Sourcebook*—Quotation

† *FATHER* and *Son*—*FATHER* and *Son*

† Peter read Psa 069 and Psa 109 as messianic Psalms (compare Psa 069:09 and Joh 02:17). *The Messiah* asked that *THE FATHER* ensure the position vacated by *The Messiah*’s betrayer would be filled by another disciple (Act 01:20).

☆ **Psa 082:08—Joh 10:36**

† *Sourcebook*—Allusion

† *FATHER* and *Son* (*Elohim*)—*FATHER* and *Son*

† The phrase “sent into the world” (Joh 10:36a) is *Yeshua*’s allusion to *THE FATHER*’s saying, “Rise up, O *God* [*The Son*], judge the earth, for all the nations are *your* inheritance” (Psa 082:08; see the Trinitarian proofs appendix).

☆ **Psa 091:04—Mat 23:37**

† *Sourcebook*—Allusion

† *Son*—*Son*

† Psa 091 predicted that believers would take refuge in *Yahveh The Son* (Psa 091:04). The imagery in both passages is a bird protecting its chicks. Unfortunately, Jerusalemites tended to flock to false messiahs (Mat 23:37) like the insurrectionist Barabbas (Joh 18:40).

☆ **Psa 091:11-12—Mat 04:06; Luk 04:10-11**

† *TJT* + *Sourcebook*—Quotation

† *FATHER* and *Son* (*ELYON* and *El Shaddai*)—*FATHER* and *Son*

† The Devil’s temptation of *Yeshua* is consistent with the messianic reading of Psa 091, and with the Psalmist’s belief that *The Messiah* would be *El Shaddai* and *Yahveh The Son*, and that *THE FATHER* was

ELYON (Psa 091:01, 09).

☆ **Psa 094:01—1Th 04:06**

† *TJT + Sourcebook*—Allusion

† *Yahveh*—*Son*

† The “Lord” in 1Th 04:01, 02, 15, 16, and 17 is *Yeshua*, so The “Lord” in 1Th 04:06 likely is *Yeshua*. Paul quoted a *Yahveh* text (Psa 094:01) when referring to *Yeshua* (1Th 04:06), so vengeance also belongs to *Yahveh The Son*.

☆ **Psa 095:07b-11—Heb 03:07-11, 15; 04:03-04, 07**

† *TJT + Sourcebook*—Quotation

† TRINITY—TRINITY

† The writer of Hebrews quoted The Spirit who spoke of himself in the first person (for example, “I,” “me,” “my”). Using third-person speech, The Spirit also spoke of THE FATHER by saying, “...hear HIS [THE FATHER’S] Voice [The Son]” (Psa 095:07b-11; Heb 03:07-11; 04:07).

☆ **Psa 102:[25 LXX] 26-27 [BHS 102:26-27]—Heb 01:10-12**

† *TJT + Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† Heb 01 contains several quotations of THE FATHER speaking both to *The Son* and about *The Son*. Heb 01:10 says LXX Psa 102:25-27 is THE FATHER assuring *The Son* that since *he (The Son)* created the earth, *he* will outlast the earth.

☆ **Psa 102:27 [BHS 102:28]—Heb 13:08**

† *TJT + Sourcebook*—Allusion

† *Yahveh*—*Son*

† Psa 102:25-27 is quoted in Heb 01:10-12 in reference to *The Son* (see this appendix). Thus, the second quotation of Psa 102:27 (Heb 13:08) shows that the author of Hebrews believed the Psalmist ascribed changelessness to *The Son*.

☆ **Psa 103:19-21—Act 10:36**

† *TJT + Sourcebook*—Allusion

† *Yahveh*—*Son*

† Peter applied a *Yahveh* text (Psa 103:19; Act 10:36) to *Yeshua* to say that *he* was *Yahveh* “over all,” since *Yeshua* became Most High along with THE FATHER in fulfillment of the Dan 07 *Son of Man* Vision (see The Song of Moses chapter).

☆ **Psa 110:01—Mat 22:43-46; Mar 12:35-37; Act 02:34**

† *TJT + Sourcebook*—Quotation

† Trinity—Trinity

† Psa 110 describes David’s *God-man* descendant (2Sa 07). David was privy to conversations between The Father and Son through the

-18- Appendix E: NT Use of OT *Yahveh* Texts—Sorted by OT



courtesy of The Spirit. The Spirit informed David that THE FATHER and *Son* were David's Lord (Psa 110:01; Mar 12:36). See the discussion on other verses of Psa 110 in this appendix.

☆ Psa 110:04—Heb 07:21

† *TJT* + *Sourcebook*—Quotation

† Trinity—Trinity

† *Yeshua* said that The Spirit told David that THE FATHER spoke to David's *master*, *The Son* (Psa 110:01; Mar 12:36), *who* is a priest forever (Psa 110:04).

It is nonsensical to say that Psa 110 refers to David, except to the extent that David is a type of *Christ* (Act 02:29-31). David was a prophet, but he was not a priest. David was not even allowed to build the temple (1Ch 22:08). See the discussion on other verses of Psa 110 in this appendix.

☆ Psa 110:05—Act 02:33

† *TJT* + *Sourcebook*—Allusion

† Trinity—Trinity

† The Spirit said THE FATHER spoke to David's *master* (Psa 110:01). THE FATHER said that The Lord (The Spirit) was at *The Son*'s right hand, and that The Spirit would help conquer (evangelize) the earth with *The Son* (Psa 110:05). See the discussion on other verses of Psa 110 in this appendix.

☆ Psa 118:06—Heb 13:06, 08

† *TJT* + *Sourcebook*—Quotation

† Yahveh—*Son*

† The nearby text noting *Yeshua*'s eternity (Heb 13:08) suggests that the Yahveh text (Psa 118:06) quoted in Heb 13:06 refers to *Yeshua*. *Kurios*, Greek for "Lord," is the standard LXX translation of Yahveh. The NT calls *Yeshua* "*Kurios*" often.

☆ Psa 118:22-23; Isa 28:16—Mat 21:42; Mar 12:10-11; Luk 20:17-18; 1Pe 02:06

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† THE FATHER HIMSELF is a stumbling stone (Isa 08:14; Rom 09:32; 1Co 01:23; 1Pe 02:08). THE FATHER also makes *The Son* a stumbling stone (Psa 118:22-23; Isa 28:16; Mat 21:33-46; Mar 12:01-12; Luk 20:09-19; Rom 09:33; 1Pe 02:06).

☆ Psa 118:26—Luk 19:38-39, 44

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† THE FATHER said, "Israel, prepare to meet your *God* [*The Son*]...Yahveh,

The God of Angelic Armies is his Name” (Amo 04:12-13). The crowd was prepared and sang Psa 118:26 at God’s visit, but the leaders wanted them rebuked (Luk 19:39).

☆ **Psa 130:07-08; also Deu 10:17; Ezz 05:08; Neh 08:06; Psa 095:03; Dan 02:45—Tit 02:13-14**

† TJT + Sourcebook—Allusion

† Yahveh—Son

† By saying, “we wait” on *yeshua* (Tit 02:13-14), Paul alluded to Psa 130:07 and thus applied a Yahveh text to *yeshua*. The OT calls Yahveh “Great God,” so Paul applied these several Yahveh texts to *yeshua* by saying he is a “Great God.”

☆ **Psa 139:02—Joh 21:17b**

† Sourcebook—Parallel

† Yahveh—Son

† *yeshua* knows all things just as Yahveh does (Psa 139:02; Joh 21:17b). No mere angel could know everything to the extent that Peter said *yeshua* knows everything.

☆ **Pro 03:11-12—Heb 12:02, 05-06**

† TJT + Sourcebook—Quotation

† Yahveh—Son

† Heb 12:02 says *yeshua* is the “the Author and Perfector of our faith.” A text saying Yahveh is a *Reprover* (Pro 03:11-12) is quoted nearby (Heb 12:05-06), and is applied to *yeshua*. A *Perfector* would naturally be a *Reprover*, too.

☆ **Pro 09:10; 30:03; Hos 11:12 [BHS 12:01]—Mar 01:24; Luk 01:35; 04:34; Joh 06:69; Rev 16:05**

† TJT + Sourcebook—Allusion

† FATHER and Son—FATHER and Son

† THE FATHER and Son are The Holy Ones (Jos 24:19; Pro 09:10; 30:03; Dan 04:17 [BHS 04:14]; 05:11; Hos 11:12 [BHS 12:01] (see the MT plurals appendix)). THE FATHER and Son are Holy Ones (Pro 30:03-04), and The Son is a *Holy One* (Rev 16:05).

☆ **Pro 30:03-04—Joh 06:62; 10:30-38**

† Sourcebook—Allusion

† FATHER and Son—FATHER and Son

† Agur said THE FATHER and Son were Holy Ones (Pro 30:03). *yeshua* said that he and THE FATHER were One (Joh 10:30). Agur said THE FATHER came from and returned to heaven (Pro 30:04). *yeshua* did the same (Joh 06:42, 62; 10:36).



☆ **Isa 01:09—Rom 09:29**

† *Sourcebook*—Quotation

† FATHER—FATHER

† Israel was not destroyed entirely (1Ki 19:18; Rom 11:04), but THE FATHER preserves the elect (Isa 01:09; Rom 09:29). The OT elect were the seeds from which Jewish and gentile *Christianity* sprung.

☆ **Isa 02:10-11—2Th 01:09-10**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† 2Th 01:07 says that *yeshua* will be revealed as THE FATHER's *Presence* and *Glory* (Isa 02:10-11; 2Th 01:09-10). *The Son* is the *Fear* (Gen 31:42, 53; Isa 02:10). Isa 02 and 2Th 01 are discussed in [The Presences](#) of *ELYON* chapter.

☆ **Isa 06:05—Joh 12:41**

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† Isaiah SAW and SPOKE “about” the glory of *The Son* when he recorded the Isa 06 vision in the temple (Joh 12:41). Note that Isaiah TALKED to [The Spirit](#) (Act 28:25-26; Isa 06:08-13). Isa 06:05 applies specifically to *The Son*.

☆ **Isa 06:09-10—Joh 12:40; Act 28:25-26**

† *TJT* + *Sourcebook*—Quotation

† [Spirit](#)—[Spirit](#)

† Isaiah saw and spoke “about” the glory of *The Son* when he recorded the Isa 06 vision in the temple (Joh 12:41), but Isaiah actually talked to [The Spirit](#) (Act 28:25-26; Isa 06:08-13).

☆ **Isa 07:14—Mat 01:22-23**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son* (*Immanuel*)—FATHER and *Son* (*Immanuel*)

† *The Messiah* would be “*Immanuel*,” meaning “*God* with us.” That the Name “*Immanuel*” is meant to be taken literally can be seen from prophecies that suggest or speak of *The Messiah*'s deity, especially the nearby prophecy in Isa 09:06 (see the Trinitarian proofs appendix).

☆ **Isa 08:12b-13—1Pe 03:14-15**

† *Sourcebook*—Quotation

† FATHER—FATHER

† Nearby in Isa 08:14 THE FATHER is called a stumbling stone, thus the person of *YAHVEH* in Isa 08:12-13 likely is THE FATHER. To avoid confusion between these several similar-sounding passages, it is important to remember that a capstone and stumbling stone are different items.

☆ **Isa 08:14—Rom 09:33a; 1Pe 02:08**

† *Sourcebook*—Quotation

† FATHER—FATHER

† THE FATHER HIMSELF is a stumbling stone (Isa 08:14; Rom 09:32; 1Co 01:23; 1Pe 02:08). THE FATHER also makes *The Son* a stumbling stone (Psa 118:22-23; Isa 28:16; Mat 21:33-46; Mar 12:01-12; Luk 20:09-19; Rom 09:33; 1Pe 02:06).

☆ **Isa 09:06 [BHS 09:05]—Rev 01:08**

† *TJT + Sourcebook*—Allusion

† *Son (Mighty God)*—*Son*

† *The Son* is called “the Almighty” (Rev 01:08) and “Mighty God” (*El Gibbor*) (Isa 09:06). That *El Gibbor* speaks of *The Messiah* and *Yahveh’s* deity (Isa 10:21) is consistent with *The Son’s* being the *Author of Eternity* (Isa 09:06).

☆ **Isa 09:06 [BHS 09:05]—Joh 14:16, 26**

† *Sourcebook*—Allusion

† *Son (Wonderful, Counselor)*—Trinity

† *Yeshua* said The Spirit was “another Counselor” (Joh 14:16-17, 26). The Greek *allos* means “another like,” whereas the word *heteros* would have meant “another different.” So The Spirit is a divine Counselor like *The Son* (Isa 09:06).

☆ **Isa 10:22-23—Rom 09:27-28**

† *Sourcebook*—Quotation

† FATHER—FATHER

† THE FATHER pruned Israel of unbelievers, but in HIS mercy HE was careful to leave a remnant of believers, as is discussed in the note on Isa 01:09 in this appendix.

☆ **Isa 25:07-08—2Ti 01:10**

† *Sourcebook*—Parallel

† FATHER—*Son*

† *Yahveh The Son* spoke of THE FATHER destroying death in the OT (Isa 25:07-08). Paul spoke of *The Son* abolishing death in the NT (2Ti 01:10).

☆ **Isa 28:11-12—1Co 14:21**

† *Sourcebook*—Quotation

† FATHER—FATHER

† THE FATHER said HE would evangelize Israel through gentile *Christians*, who naturally speak languages foreign to Hebrew speakers (Isa 28:11; 1Co 14:21). So THE FATHER wants gentiles and Messianic Jews to evangelize the Jews.



☆ **Isa 28:16b—Rom 10:11**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son* (*Capstone*)—FATHER and *Son*

† THE FATHER HIMSELF is a stumbling stone (Isa 08:14; Rom 09:32; 1Co 01:23; 1Pe 02:08). THE FATHER also makes *The Son* a stumbling stone (Psa 118:22-23; Isa 28:16; Mat 21:33-46; Mar 12:01-12; Luk 20:09-19; Rom 09:33; 1Pe 02:06).

☆ **Isa 34:04—Mar 13:24-28; Luk 21:26-29; Rev 06:04, 08, 13-17**

† *TJT* + *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† Isa 34:04, Mar 13:24-26, Luk 21:26-27 and Rev 06:13-14 note a fig tree. Isa 34:05-07 and Rev 06 note a sword and scroll. Both Rev 06:16-17 and the first-person (Isa 34:05) and third-person speech in Isa 34 denote FATHER and *Son*.

☆ **Isa 35:02-05—Mat 11:03-06**

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† *Yeshua* alluded to “the blind see ... the deaf hear” (Isa 35:05; Mat 11:05). Isaiah said *The Messiah* would be *God* nearby: “they shall see *The glory* of *YAHVEH*, the *Excellency* of our *God*” (Isa 35:02; compare Isa 09:02; Mat 04:16).

☆ **Isa 40:03, 09—Mat 03:03; Mar 01:03; Luk 03:04; Joh 01:23**

† *TJT* + *Sourcebook*—Quotation

† *Son*—*Son*

† The “voice” is the Baptist’s (Isa 40:03,06, 09; Mat 03:03, and elsewhere). John’s message about the coming “*Yahveh*” and “*God*” (Isa 40:03, 10) was tantamount to introducing *Yeshua* by the words: “Here is your *God*!” (Isa 40:09).

☆ **Isa 40:08—Mar 13:31**

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† *Yeshua* alluded to a verse (Isa 40:08) of the prophecy about John the Baptist’s heralding *The Messiah* (Isa 40:06b-11). *Yeshua* applied a *Yahveh* text (Isa 40:08) to himself to say he is “*God*,” proving his words are eternal.

☆ **Isa 40:10—Rev 22:07, 12**

† *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† Rev 22:07-11 is about THE FATHER’s return at the end of the world, and Rev 22:07 alludes to Isa 40:10a. Rev 22:12-21 concerns *The Son*’s (*Arm* of *YAHVEH*’s) return at the end of the world, and Rev 22:12

alludes to Isa 40:10b.

☆ **Isa 40:13—Joh 03:08, 11**

† *Sourcebook*—Allusion

† Trinity—*Son* and The Spirit

† *Yeshua* alluded to the mention of “The Ruach” in Isa 40:13 (Joh 03:08). Ruach can mean The Spirit, spirit, mind, or wind. *Yeshua* alluded to *his* being the “*Counselor*” of Isa 40:13 when *he* referred to The Spirit and *himself* as “we” and “our” (Joh 03:11).

☆ **Isa 40:13—Rom 11:34; 1Co 02:16**

† *Sourcebook*—Quotation

† Trinity—Trinity

† “The Spirit of *YAHVEH*” (Isa 40:13a) and “the Mind of *THE LORD*” (Rom 11:34a; 1Co 02:16a) refer to The Spirit, while “*HIS Counselor*” (Isa 40:13b; Rom 11:34b) and “mind of *Christ*” (1Co 02:16b) refer to *The Son*.

☆ **Isa 41:04—Joh 01:01-03**

† *Sourcebook*—Parallel

† Trinity—Trinity

† *The Son* “was first, and is with The Lasts [*FATHER* and Spirit]” (see Isa 41:04 in the MT plurals appendix). As John wrote: “In the beginning *The Word* was with God [*FATHER* and Spirit], and *The Word* was *God* [*The Son*]” (Joh 01:01).

☆ **Isa 41:04; 44:24—Joh 01:01-03**

† *Sourcebook*—Parallel

† Trinity—Trinity

† A biblical pattern is that ultimate agency is attributed to *THE FATHER*, intermediate agency is credited to *The Son*, and means is ascribed to The Spirit. So *THE FATHER* did create alone in the sense that *HE* is the sole *ULTIMATE AGENT* (Isa 44:24).

☆ **Isa 41:04; 48:12—Joh 08:58; Rev 01:17; 02:08; 22:13**

† *Sourcebook*—Allusion

† Trinity—*Son*

† *The Son* said that *he* “was first, and is with The Lasts [*FATHER* and Spirit], *I AM* *he* [*The Son*]” (Isa 41:04). *Yeshua* said, “Before Abraham was, ‘*I AM*’” (Joh 08:58), and “‘*I AM*’ the first and the last” (Rev 01:17; 02:08; 22:13).

☆ **Isa 42:04 LXX—Mat 12:21; Luk 24:45**

† *TJT* + *Sourcebook*—Quotation

† *Son* (*YAHVEH*'s servant)—*Son*

† Matthew quoted, “... in *his* Name shall the gentiles trust” (LXX Isa

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42:04; Mat 12:21). Here THE FATHER spoke of The Servant of YAHVEH, The Messiah. Christ confirms that the nations trust in Christ's Name (Luk 24:45-47).

☆ Isa 43:10—Joh 13:19-20

† TJT + Sourcebook—Quotation

† FATHER and Son (YAHVEH's Servant)—FATHER and Son

† Words common to both Isa 43:10 and Joh 13:19 are: “hina [that] pisteusete [you may believe]...hoti [that] egw eimi [I AM].” Yeshua applied Isa 43:10 to himself to prove by his prophesying future events that he is “I AM” and God.

☆ Isa 45:23 LXX—Rom 14:11

† TJT + Sourcebook—Quotation

† Son—Son

† Paul quoted a *Yahveh* text (Isa 45:23) where *Yahveh* The Son said that eventually everyone will bow down to him. That Yeshua is The Lord in view in Rom 14:11 can be seen from Rom 14:09, 14, so Paul applied a *Yahveh* text to Yeshua.

☆ Isa 45:23 LXX—Phi 02:09-11

† TJT + Sourcebook—Allusion

† Son—Son

† Paul alluded to a *Yahveh* text (Isa 45:23; Phi 02:09-11) to say that Yeshua received the title ELYON, and so was Most High along with THE FATHER in fulfillment of the Dan 07 Son of Man prophecy (see The Song of Moses chapter).

☆ Isa 48:16—Mat 03:16-17; Joh 03:08, 11, 34

† TJT + Sourcebook—Allusion

† Trinity—Trinity

† Isa 48:16 was fulfilled when THE FATHER sent The Spirit without limit at Yeshua's baptism (Joh 03:34). Then Yeshua spoke of The Spirit and himself saying, “we speak ... we testify” (Joh 03:11; see Isa 40:13 in this appendix).

☆ Isa 49:06—Act 13:47

† Sourcebook—Quotation

† FATHER and Son (YAHVEH's Servant)—Son

† THE FATHER said The Messiah would be a light to the gentiles (Isa 49:06). Yeshua made the apostles lights to the gentiles (Act 13:47), while he is with Christians everywhere to the end—surely a God-sized task (Mat 28:20).

☆ Isa 52:06 LXX—Joh 13:19

† TJT + Sourcebook—Allusion

† Son—Son

- † Words common to both Isa 52:06 and Joh 13:19 are: “*hoti* [that] *egw eimi* [I AM].” *yeshua* alluded to this *yahveh* text to prove that by his prophesying future events, he is both The “I AM” and *yahveh* The Son who spoke in Isa 52:06.
- ✧ **Isa 52:06 LXX—Joh 04:26**
- † **TJT + Sourcebook**—Allusion
- † Son—Son
- † *yahveh* The Son said, “I AM [the Hebrew is “*anee hu*,” and the LXX Greek is “*egw eimi*”] myself who speaks” (LXX Isa 52:06). *yeshua* applied this *yahveh* text to himself by saying, “I AM [*egw eimi*] who am speaking” (Joh 04:26).
- ✧ **Isa 52:06 LXX—Luk 24:39**
- † **TJT + Sourcebook**—Allusion
- † Son—Son
- † *yeshua* said, “that ‘I AM’ myself [*hoti egw eimi autos*]” (Luk 24:39). This is an exact quotation of a phrase in LXX Isa 52:06 spoken by The Son. See Isa 53:05 in this appendix about *yeshua* being touched after the resurrection.
- ✧ **Isa 53:01 LXX—Joh 12:38; Rom 10:16-17**
- † **TJT + Sourcebook**—Quotation
- † FATHER and Son—FATHER and Son
- † The quotations of LXX Isa 53:01 in Joh 12:38 and Rom 10:16-17 say The Messiah spoke to THE FATHER. Greek NT manuscript finds attest that the phrase in Rom 10:17 is “word of *christ*” (NIV, RSV) rather than “word of God” (KJV).
- ✧ **Isa 53:05; 55:03, 07—Joh 20:17**
- † **TJT + Sourcebook**—Allusion
- † FATHER and Son—FATHER and Son
- † *yeshua* alluded to Isa 55:07 in Joh 20:17 to say that none should touch him until he was pardoned for others’ sins (Isa 53:05), and had received “the sure mercies of David” (Isa 55:03; Act 13:34).
- ✧ **Isa 54:01—Luk 23:29; Gal 04:27**
- † **Sourcebook**—Quotation
- † FATHER—FATHER
- † Paul quoted (Gal 04:27), and *yeshua* alluded (Luk 23:29) to, the verse where THE FATHER said the barren would have children (Isa 54:01). This means that after The Servant suffered (Isa 53), Jewish Christians would convert mainly gentiles.
- ✧ **Isa 58:13—Mat 12:08; Mar 02:28; Luk 06:05; Rev 01:10**
- † **Sourcebook**—Parallel
- † FATHER—Son

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- † That *YAHVEH*'s Day (Isa 58:13) on the seventh day was switched to *The Lord's Day* (Rev 01:10) on the first day of the week (Luk 24:21, 33-35; Joh 20:19, 26; Act 20:07; 1Co 16:02; Rev 01:10) shows that *Yeshua* is *Yahveh The Son*.
- ☆ **Isa 61:01, 08—Mat 03:16-17**
 - † *TJT + Sourcebook*—Allusion
 - † *Trinity—Trinity*
 - † *The Spirit* alighted on *Yeshua* at his baptism (Mat 03:16-17) in fulfillment of Isa 42:01; 48:16 and 61:01. *Yeshua* is *The Servant of YAHVEH*, who is preexistent (Isa 48:16; 61:01), and he is *Yahveh The Son* (Isa 61:08).
- ☆ **Isa 61:01-02a—Luk 04:18-19**
 - † *TJT + Sourcebook*—Quotation
 - † *Trinity—Trinity*
 - † *Yeshua* quoted *The Servant of YAHVEH* who said that *THE FATHER* sent him with *The Spirit* (Isa 61:01-02; Luk 04:18). *The Servant* identified himself as *Yahveh* (Isa 61:08). *The Servant* and *The Spirit* are also *the* “sent” *Yahvehs* of Isa 48:16.
- ☆ **Isa 62:11—Rev 22:12, 16**
 - † *Sourcebook*—Quotation
 - † *FATHER* and *Son—Son*
 - † *Yeshua* quoted Isa 62:11 where *YAHVEH THE FATHER* spoke of *The Son's* return (Rev 22:12). Note that the reader can infer from Rev 22:16 that in Rev 22:08-09, an angel, not *Yeshua*, referred to himself as an angel.
- ☆ **Isa 65:01—Rom 10:20**
 - † *TJT + Sourcebook*—Quotation
 - † *Son—Son*
 - † Paul quoted Isa 65:01 (Rom 10:20). That Paul knew *Christ* spoke Isa 65:01 can be inferred from Rom 10:17. Study of Greek manuscript finds attest that the last word of Rom 10:17 is “*Christ*” (*NIV, RSV*) rather than “*God*” (*KJV*).
- ☆ **Isa 65:15—Act 15:26; 1Co 01:02, 10; 06:11; Eph 05:20; 2Th 01:12; 03:06**
 - † *Sourcebook*—Allusion
 - † *FATHER* and *Son—FATHER* and *Son*
 - † Paul's quotation of Isa 65:01 (see this appendix) suggests *The Son* spoke Isa 65:15—a prophecy that *Christians* would not commonly be known as *Yahvists*, nor by compound names alleged to abbreviate *Yahveh* such as *Je-*, *Ya-*, *Ye-*, *Yo-*, or *Yu-*.

☆ **Isa 66:01-02a—Act 07:48-50**

† TJT + *Sourcebook*—Quotation

† FATHER—FATHER

† Stephen spoke of THE “MOST HIGH” (Act 07:48) before quoting Isaiah (Isa 66:01-02a; Act 07:49-50). This shows that Stephen understood that *The Son* was quoting THE FATHER, WHO is elsewhere called ELYON, meaning THE MOST HIGH.

☆ **Isa 66:05-08—Act 05:41-42**

† *Sourcebook*—Parallel

† *Son*—*Son*

† OT believers suffered for *Yahveh's* Name (Isa 66:05), and NT believers suffer for *Yeshua's* Name (Act 05:41). *Yeshua* was YAHVEH's *voice*, and *Yeshua* was the “*man-child*” (Isa 66:06-07). *Christians* are the nation born in a day (at Pentecost) (Isa 66:08).

☆ **Isa 66:15 LXX—2Th 01:07b-08a**

† TJT + *Sourcebook*—Quotation

† *Son*—*Son*

† Paul quoted Isaiah where THE FATHER said *The Son* will return at the end in flaming fire (LXX Isa 66:15; 2Th 01:07). Paul applied this quotation to *Yeshua* by writing, “*The Lord Yeshua* is revealed ... in flaming fire” (LXX Isa 66:15).

☆ **Jer 07:11-15, 34; Zec 05:04—Luk 13:35; 19:44-46**

† *Sourcebook*—Allusion

† Trinity—*Son*

† That *Yeshua* could say Yahveh's temple was desolate since *he* left it (Jer 07:34; Luk 13:35) shows that *he* is *Yahveh The Son*. *The Son* and Spirit are The Presences, who had inhabited the temple (see The Presences of ELYON chapter). When *Christ* spoke of him who dwells in the temple (Mat 23:21-22), he was speaking rhetorically. The temple was vacated by God and had become spiritually obsolete early in Christ's ministry, or even earlier (Joh 04:21, 23).

☆ **Jer 09:24—1Co 01:30-31; 2Co 10:17**

† TJT + *Sourcebook*—Quotation

† FATHER—FATHER

† Paul wrote, “Because of HIM [THE FATHER] you are in *Christ Yeshua* ... as it is written, ‘Let him who boasts boast in THE LORD [THE FATHER]’” (Jer 09:24; 1Co 01:31). Much credit for one's salvation goes to THE FATHER (Joh 03:16).

☆ **Jer 16:16a—Mat 04:19**

† *Sourcebook*—Allusion

† FATHER—*Son*

† YAHVEH THE FATHER said HE would send fishermen to catch Jews who

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had wandered from their homeland (Jer 16:16a). *Yeshua* commissioned *his* disciples as fishers of men (Mat 04:19) to evangelize the Jews first (Act 01:08).

✧ Jer 17:10—Rev 02:23

† *TJT* + *Sourcebook*—Quotation

† *Son*—*Son*

† *Yeshua* quoted *his own* words, “i, *Yahveh* search the mind and try the heart” and reward according to deeds (Jer 17:10; Rev 02:23). That *The Son* is the speaker of Rev 02:23 can be ascertained from Rev 02:18 and 27.

✧ Jer 17:13b—Joh 08:06-09

† *Sourcebook*—Allusion

† *Son*—*Son*

† *Yahveh* said, “Departers from *me* will be written in the earth” (Jer 17:13). *Yeshua* asked if any were without sin, and then *he* wrote (their names, perhaps) in the dust (Joh 08:06-09). The stoners then left for fear of having their secret sins exposed (Joh 03:20).

✧ Jer 23:05-06; 33:15-16—Joh 08:24

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

† *The Messiah* is a *Branch* or *Scepter*. Believers will associate the city where *The Branch* died for our sins with *The Son* who is “I AM” and “*Yahveh* our Righteousness” (see Jer 23:06 and 33:16 in the Trinitarian proofs appendix).

✧ Jer 31:31-34—Rom 11:27; Heb 08:08-12; 10:15-17

† *Sourcebook*—Quotation

† *Trinity*—*Trinity*

† *The Son* at times gave a message to a prophet by The Spirit or an angel (Rev 01:01; Joh 16:12-15). So the writer of Hebrews could say The Spirit testified by quoting *The Son* who quoted THE FATHER in Jer 31:31-34 (Heb 10:15-17).

✧ Lam 02:19—Luk 18:15-17

† *Sourcebook*—Parallel

† *Trinity*—*Son*

† Jeremiah said parents should bring children to The Presences of *YAHVEH*, who are *The Son* and Spirit, and who are members of The Trinity (the “him”) (Lam 02:19). Parents brought infants for *Yeshua* to bless and save (Luk 18:15-17).

✧ Eze 01:26-28—Rev 01:13-16

† *TJT* + *Sourcebook*—Allusion

† *Son*—*Son*

- † Ezekiel depicted a preincarnate appearance of *The Son* who is “The glory of **YAHVEH**” (Eze 01:26-28). Daniel saw the same *Son of Man* (Dan 07:13-14), and John described the same *Son of Man* in Revelation (Rev 01:13-16).
- ☆ **Eze 20:12—Mat 12:08; Mar 02:28; Luk 06:05**
 - † **Sourcebook**—Parallel
 - † FATHER—*Son*
 - † **THE FATHER** gave the Sabbaths (Eze 20:12), and *The Son of Man* is Lord of the Sabbath (Mar 02:28; Luk 06:05). That *Yeshua* often called himself *The Son of Man* means that he is the Dan 07 *Son of Man*, who is *Yahveh The Son*, too.
- ☆ **Dan 04:13—Rev 16:05**
 - † **Sourcebook**—Allusion
 - † *Son (Holy One)*—*Son*
 - † *Yeshua* is the “WHO IS” and “The Holy One” (see Rev 16:05 and elsewhere). *Holy One* alludes to the OT where “Holy One(s)” refer(s) to (a) person(s) of *Yahveh* (Jos 24:19; Dan 04:17; 05:11, and elsewhere; see the MT plurals appendix).
- ☆ **Dan 07:09-10—Rev 01:12-16**
 - † **Sourcebook**—Allusion
 - † FATHER—*Son*
 - † That **THE FATHER** (Dan 07:09) and *Son’s* hair (Rev 01:14) are both as white as wool is meant to suggest they are equally ancient and eternal. That Dan 07:09 is **THE FATHER** is known since *The Son of Man* approaches **HIM** in Dan 07:13-28.
- ☆ **Dan 07:13; Zec 12:10—Mat 26:64; Rev 01:07**
 - † **TJT + Sourcebook**—Allusion
 - † FATHER and *Son (One of The Most High)*—FATHER and *Son*
 - † The vision of Dan 07 relates that *The Son of Man* became Most High with **THE FATHER** (see The Song of Moses chapter). Rev 01:07 alludes to Dan 07:13 and Zec 12:10 when it says those responsible for *Yeshua’s* death would see *his* return.
- ☆ **Dan 07:14—Mat 28:18**
 - † **TJT + Sourcebook**—Allusion
 - † *Son (One of The Most High)*—*Son*
 - † Dan 07 depicted *The Son of Man* becoming Most High with **THE FATHER** (see The Song of Moses chapter). Dan 07 was fulfilled before the ascension, allowing *Yeshua* to say that he had all authority to evangelize the earth (Mat 28:18).



☆ **Dan 09:19—Mat 28:19**

† *Sourcebook*—Allusion

† Trinity—Trinity

† Daniel prayed, “LORD [FATHER], hear! *Lord* [Son], forgive! Lord [Spirit], listen!” Daniel said believers are called by God’s singular Name (Dan 09:19). *Yeshua* said to baptize in the singular Name of three persons (Mat 28:19).

☆ **Hos 01:10—Joh 01:11; Rom 09:26**

† *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† *Yeshua* gives believers on *his* Name “*Yeshua*” (or “Jesus,” or the like) the right to be THE FATHER’s children (Joh 01:12; compare Act 15:11; 16:31; Rom 10:09). THE FATHER’s children are also *The Son*’s people (Hos 01:10; Rom 09:26).

☆ **Hos 11:01; Num 24:08—Mat 02:15**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† Hos 11:01, a verse similar to Num 24:08, is applied to *Yeshua* (Mat 02:15). Num 24:16-17 says *The Messiah* would be [*El*] *Shaddai*, meaning “[*One* of] The Mighty Ones” (see the section on Num 22-24 in the Proto-Sinaitic Trinitarianism chapter).

☆ **Joe 02:28-32 [BHS 03:01-05]—Act 02:16-21, 33**

† *TJT* + *Sourcebook*—Quotation

† Trinity—Trinity

† Peter said (Act 02:33) that *Yahveh The Son* spoke the OT quotation (Joe 02:28-32) found in Act 02:16-21. *The Son* said *he* would send The Spirit (Joe 02:28-32; Joh 16:07), and Peter said *Yeshua* sent The Spirit (Act 02:33).

☆ **Joe 02:32 [BHS 03:05]—Rom 10:09, 13**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† Paul quoted (Rom 10:09,13) a *Yahveh* text (Joe 02:32) spoken by *The Son* (Act 02:33). The NT and “the Elect” often call *Yeshua*, “Lord,” (Act 08:16; 09:27; 15:26; 19:05, 13, 17; 21:13; 1Co 01:02; 2Co 04:05 and many like texts).

☆ **Amo 04:11-13—Luk 19:44-46**

† *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† THE FATHER said *The Son* overthrew Sodom: “I [THE FATHER] have overturned you [Israel] as *God* [*The Son*] overturned Sodom [see Gen 18—19]...,” says *YAHVEH* [THE FATHER]” (Amo 04:11). *YAHVEH* says *The*

Messiah is God and Yahveh (Amo 04:13).

☆ **Amo 09:11-12 LXX—Act 15:16-17**

† TJT + Sourcebook—Quotation

† FATHER—FATHER

† THE FATHER would raise David's fallen tent (LXX Amo 09:11-12; Act 15:16-17). This means that after the specter of The Scepter departing Judah (Gen 49:10), The Messiah would conquer the earth through evangelism (Mat 28:18-20).

☆ **Mic 05:02 [BHS 05:01]—Mat 02:06**

† TJT + Sourcebook—Quotation

† Son—Son

† Micah said The Messiah preexisted and that his origin is from eternity (Mic 05:02b). Matthew applied Mic 05:02a to The Messiah (Mat 02:06), and Matthew expected the reader to know the Mic 05:02 prophecy to appreciate the implication.

☆ **Zec 03:09; 04:10—1Co 10:04; Rev 05:06**

† Sourcebook—Allusion

† Trinity—Son and The Spirit

† The Messiah is a rock (Zec 03:09; 1Co 10:04). Yahveh's seven eyes (Zec 04:10) refer to the seven traits of The Spirit sent with The Messiah (Isa 11:02-03; 48:16; 61:01). The Spirit was sent by The Son (Joh 15:26; Rev 05:06).

☆ **Zec 09:09—Mat 21:05; Joh 12:12-16**

† TJT + Sourcebook—Quotation

† Son—Son

† In Zec 09, Yahveh The Son prophesied what he would do as The coming Messiah. Yahveh The Son is the prophesied King Messiah who came to Jerusalem riding on a donkey (Zec 09:09; Mat 21:05; Joh 12:12-16).

☆ **Zec 11:12-13—Mat 27:09-10**

† TJT + Sourcebook—Quotation

† FATHER and Son—FATHER and Son

† Judas realized that yeshua was "I AM" when his saying, "I AM," knocked down soldiers (Joh 18:05-08). So the Zec 11:12-13 prophecy was fulfilled at the prompting of The Shepherd (Zec 13:07; Mar 14:24; see The "I AM" and Song of Moses chapters).

☆ **Zec 12:10—Joh 19:37; Act 02:33b, 36-37; Rev 01:07**

† TJT + Sourcebook—Allusion

† Son and The Spirit—Son and The Spirit

† The Son would pour out The Spirit so many would mourn how their representative institutions killed The Son (the "me" in Zec 12:10). The

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Spirit came at Pentecost, many “were cut to the heart,” and then repented (Act 02:33-37).

☆ **Zec 13:07—Mar 14:27**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† *Yeshua* said *he* was *The Shepherd* of Zec 13:07 (Mar 14:27). That *The Shepherd* is *YAHVEH's Fellow* (Zec 13:07) suggests the deity of *The Messiah*, and this in turn is a proof for The Trinity (see the Trinitarian proofs chapter).

☆ **Zec 14:04-05—Act 01:11; 1Th 03:13**

† *TJT* + *Sourcebook*—Allusion

† FATHER and *Son*—FATHER and *Son*

† THE FATHER said *The Son* will return with *his* holy ones—the saints and angels (Zec 14:04-05). Both the angels and Paul alluded to Zec 14:05 to say that *The Son* will return in the clouds with *his* holy ones—the saints and angels (Act 01:11; 1Th 03:13).

☆ **Mal 03:01; 04:05-06—Mat 11:10; Mar 01:02-03; Luk 01:16-17**

† *TJT* + *Sourcebook*—Quotation

† FATHER and *Son*—FATHER and *Son*

† THE FATHER sent the Baptist ahead of HIS *Presence*, *The Son*, who was “*The Malek of the Covenant*” and the person of *Yahveh* who would come to *his* temple (see Mal 03:01 in The Presences of *ELYON* chapter and the Trinitarian proofs appendix).

Total Extracts Studied: 146

Appendix F: The NT Use of OT *Yahveh* Texts—Sorted by Extract

The Legend:

☆ **Extract(s)—OT *Yahveh* Text**

† List Location(s)—Usage (Surer allusions and quotations are those listed in the *TJT*)

† Main Divine OT Subject(s)—Main Divine Subject(s) in Extract

The List:

☆ **Hos 12:03-05—Gen 32:30; 35:11, 14**

† Note: Hosea is not in the NT, but it does allude to the OT.

† *TJT* + *Sourcebook*—Allusion

† *Son* (*Peniel* = “Face of God”)—*Son*

- ☆ **Mat 01:22-23—Isa 07:14**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son* (*Immanuel*)—FATHER and *Son* (*Immanuel*)
- ☆ **Mat 02:06—Mic 05:02 [BHS 05:01]**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ☆ **Mat 02:15—Hos 11:01; Num 24:08**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Mat 03:03; Mar 01:03; Luk 03:04; Joh 01:23—Isa 40:03, 09**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ☆ **Mat 03:16-17—Isa 61:01, 08**
 - † *TJT* + *Sourcebook*—Allusion
 - † Trinity—Trinity
- ☆ **Mat 03:16-17; Joh 03:08, 11, 34—Isa 48:16**
 - † *TJT* + *Sourcebook*—Allusion
 - † Trinity—Trinity
- ☆ **Mat 03:17—Psa 002:07**
 - † *TJT* + *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Mat 04:06; Luk 04:10-11—Psa 091:11-12**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son* (*ELYON* and *El Shaddai*)—FATHER and *Son*
- ☆ **Mat 04:19—Jer 16:16a**
 - † *Sourcebook*—Allusion
 - † FATHER—*Son*
- ☆ **Mat 10:14-15, 20—Gen 13:13; 19:06-09**
 - † *TJT* + *Sourcebook*—Allusion
 - † *YAHVEH*—Spirit
- ☆ **Mat 11:03-06—Isa 35:02-05**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ☆ **Mat 11:10; Mar 01:02-03; Luk 01:16-17—Mal 03:01; 04:05-06**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Mat 12:06; 19:21; Mar 10:21; Luk 18:22—2Ch 30:18-20**
 - † *TJT* + *Sourcebook*—Allusion
 - † Yahveh—*Son*



- ✧ **Mat 12:08; Mar 02:28; Luk 06:05—Eze 20:12**
 - † *Sourcebook*—Parallel
 - † FATHER—*Son*
- ✧ **Mat 12:08; Mar 02:28; Luk 06:05; Rev 01:10—Isa 58:13**
 - † *Sourcebook*—Parallel
 - † FATHER—*Son*
- ✧ **Mat 12:21; Luk 24:45—Isa 42:04 LXX**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son* (*YAHVEH's servant*)—*Son*
- ✧ **Mat 16:27; Rev 22:12—Psa 062:12 [*BHS* 062:13]**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Yahveh* (*Adonai*)—*Son*
- ✧ **Mat 19:17; Mar 10:18; Luk 18:19—Psa 014:03; 053:03 [*BHS* 053:04]**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **Mat 21:05; Joh 12:12-16—Zec 09:09**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **Mat 21:42; Mar 12:10-11; Luk 20:17-18; 1Pe 02:06—Psa 118:22-23; Isa 28:16**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Mat 22:37; Mar 12:29-30—Deu 06:04-05**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Mat 22:43-46; Mar 12:35-37; Act 02:34—Psa 110:01**
 - † *TJT* + *Sourcebook*—Quotation
 - † Trinity—Trinity
- ✧ **Mat 23:37—Psa 091:04**
 - † *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **Mat 26:51-53—2Sa 24:16**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **Mat 26:64; Rev 01:07—Dan 07:13; Zec 12:10**
 - † *TJT* + *Sourcebook*—Allusion
 - † FATHER and *Son* (*One of The Most High*)—FATHER and *Son*
- ✧ **Mat 27:09-10—Zec 11:12-13**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*

- ☆ **Mat 27:43, 46; Mar 15:34—Psa 022:01, 08, 16 [BHS 022:01, 09, 16; LXX 021:01, 09, 17]**
 - † *Sourcebook*—Quotation
 - † FATHER and The Spirit—FATHER and The Spirit
- ☆ **Mat 28:18—Dan 07:14**
 - † *TJT + Sourcebook*—Allusion
 - † *Son* (One of The Most High)—*Son*
- ☆ **Mat 28:19—Num 06:22-27**
 - † *TJT + Sourcebook*—Allusion
 - † Trinity—Trinity
- ☆ **Mat 28:19—Dan 09:19**
 - † *Sourcebook*—Allusion
 - † Trinity—Trinity
- ☆ **Mat 28:19; Joh 14:26; 15:26—Exo 23:20-21; 33:14**
 - † *Sourcebook*—Parallel
 - † Trinity—Trinity
- ☆ **Mat 28:20—Exo 03:12**
 - † *Sourcebook*—Allusion
 - † *Son*—*Son*
- ☆ **Mar 01:24; Luk 01:35; 04:34; Joh 06:69; Rev 16:05—Pro 09:10; 30:03; Hos 11:12 [BHS 12:01]**
 - † *TJT + Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Mar 05:19-20—Psa 066:16**
 - † *TJT + Sourcebook*—Allusion
 - † God (*Elohim*)—*Son*
- ☆ **Mar 13:24-28; Luk 21:26-29; Rev 06:04, 08, 13-17—Isa 34:04**
 - † *TJT + Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Mar 13:31—Isa 40:08**
 - † *TJT + Sourcebook*—Allusion
 - † *Son*—*Son*
- ☆ **Mar 14:27—Zec 13:07**
 - † *TJT + Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ☆ **Rev 16:05—Dan 04:13**
 - † *Sourcebook*—Allusion
 - † *Son* (*Holy One*)—*Son*



- ✧ **Luk 01:69—2Sa 22:03; Psa 018:02**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **Luk 04:18-19—Isa 61:01-02a**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Trinity—Trinity*
- ✧ **Luk 11:20—Exo 31:18**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Spirit—Spirit*
- ✧ **Luk 13:35; 19:44-46—Jer 07:11-15, 34; Zec 05:04**
 - † *Sourcebook*—Allusion
 - † *Trinity—Son*
- ✧ **Luk 18:15-17—Lam 02:19**
 - † *Sourcebook*—Parallel
 - † *Trinity—Son*
- ✧ **Luk 19:38-39, 44—Psa 118:26**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Luk 19:44-46—Amo 04:11-13**
 - † *Sourcebook*—Allusion
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Luk 22:48—Psa 002:12**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son—Son*
- ✧ **Luk 23:29; Gal 04:27—Isa 54:01**
 - † *Sourcebook*—Quotation
 - † *FATHER—FATHER*
- ✧ **Luk 23:46—Psa 031:05 [*BHS* 031:06]**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER—FATHER*
- ✧ **Luk 24:39—Isa 52:06 LXX**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son—Son*
- ✧ **Joh 01:01-03—Isa 41:04**
 - † *Sourcebook*—Parallel
 - † *Trinity—Trinity*
- ✧ **Joh 01:01-03—Isa 41:04; 44:24**
 - † *Sourcebook*—Parallel
 - † *Trinity—Trinity*

- ✨ **Joh 01:03—Gen 01:26**
 - † TJT + *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✨ **Joh 01:11; Rom 09:26—Hos 01:10**
 - † *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✨ **Joh 02:16-21—2Sa 07:11-13, 27; Psa 069:09; Zec 06:12**
 - † TJT + *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✨ **Joh 03:08, 11—Isa 40:13**
 - † *Sourcebook*—Allusion
 - † Trinity—*Son* and The Spirit
- ✨ **Joh 04:26—Isa 52:06 LXX**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✨ **Joh 04:26, 29, 39—Gen 16:13-14**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✨ **Joh 05:16-18—Gen 02:02-03**
 - † *Sourcebook*—Allusion
 - † Spirit—FATHER and *Son*
- ✨ **Joh 06:41, 51; 15:26—Neh 09:20**
 - † *Sourcebook*—Parallel
 - † *Son* and The Spirit—*Son* and The Spirit
- ✨ **Joh 06:62—Jdg 06:21; 13:20**
 - † TJT + *Sourcebook*—Allusion
 - † *Son* (*Malek Yahveh*)—*Son*
- ✨ **Joh 06:62; 10:30-38—Pro 30:03-04**
 - † *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✨ **Joh 08:06-09—Jer 17:13b**
 - † *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✨ **Joh 08:19, 24, 58—Exo 23:20-21**
 - † TJT + *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✨ **Joh 08:24—Jer 23:05-06; 33:15-16**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*



- ✧ **Joh 08:58; 18:06—Exo 03:14 LXX; 06:03**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **Joh 08:58; Rev 01:17; 02:08; 22:13—Isa 41:04; 48:12**
 - † *Sourcebook*—Allusion
 - † *Trinity*—*Son*
- ✧ **Joh 10:30-33—Deu 06:04**
 - † *TJT* + *Sourcebook*—Allusion
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Joh 10:36—Psa 082:08**
 - † *Sourcebook*—Allusion
 - † *FATHER* and *Son* (*Elohim*)—*FATHER* and *Son*
- ✧ **Joh 12:38; Rom 10:16-17—Isa 53:01 LXX**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Joh 12:40; Act 28:25-26—Isa 06:09-10**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Spirit*—*Spirit*
- ✧ **Joh 12:41—Isa 06:05**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **Joh 13:13—Job 36:22**
 - † *Sourcebook*—Parallel
 - † *God* (*Elohim*)—*Son*
- ✧ **Joh 13:19—Isa 52:06 LXX**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **Joh 13:19-20—Isa 43:10**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son* (*YAHVEH's servant*)—*FATHER* and *Son*
- ✧ **Joh 14:16, 26—Isa 09:06 [BHS 09:05]**
 - † *Sourcebook*—Allusion
 - † *Son* (*Wonderful, Counselor*)—*Trinity*
- ✧ **Joh 19:37; Act 02:33b, 36-37; Rev 01:07—Zec 12:10**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son* and *The Spirit*—*Son* and *The Spirit*
- ✧ **Joh 20:17—Isa 53:05; 55:03, 07**
 - † *TJT* + *Sourcebook*—Allusion
 - † *FATHER* and *Son*—*FATHER* and *Son*

- ✧ **Joh 21:17b—Psa 139:02**
 - † *Sourcebook*—Parallel
 - † Yahveh—*Son*
- ✧ **Act 01:11; 1Th 03:13—Zec 14:04-05**
 - † *TJT* + *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Act 01:20a—Psa 069:25 [BHS 069:26]; 109:08**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Act 02:16-21, 33—Joe 02:28-32 [BHS 03:01-05]**
 - † *TJT* + *Sourcebook*—Quotation
 - † Trinity—Trinity
- ✧ **Act 02:25-31—Psa 016:08**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Act 02:33—Psa 110:05**
 - † *TJT* + *Sourcebook*—Allusion
 - † Trinity—Trinity
- ✧ **Act 04:26—Psa 002:01-02**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Act 05:41-42—Isa 66:05-08**
 - † *Sourcebook*—Parallel
 - † *Son*—*Son*
- ✧ **Act 07:30-38—Exo 03:02-07**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **Act 07:48-50—Isa 66:01-02a**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Act 08:32—Psa 050:21**
 - † *TJT* + *Sourcebook*—Allusion
 - † Yahveh—*Son*
- ✧ **Act 10:36—Psa 103:19-21**
 - † *TJT* + *Sourcebook*—Allusion
 - † Yahveh—*Son*
- ✧ **Act 13:47—Isa 49:06**
 - † *Sourcebook*—Quotation
 - † FATHER and *Son* (*YAHVEH's servant*)—*Son*



- ✧ **Act 15:16-17—Amo 09:11-12 LXX**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Act 15:26; 1Co 01:02, 10; 06:11; Eph 05:20; 2Th 01:12; 03:06—Isa 65:15**
 - † *Sourcebook*—Allusion
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Rom 04:07-08—Psa 032:01-02**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Rom 09:27-28—Isa 10:22-23**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Rom 09:29—Isa 01:09**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Rom 09:33a; 1Pe 02:08—Isa 08:14**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Rom 10:05-09, 17—Deu 30:10-18**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son* (*Word and voice*)—FATHER and *Son*
- ✧ **Rom 10:09, 13—Joe 02:32 [BHS 03:05]**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son*—FATHER and *Son*
- ✧ **Rom 10:11—Isa 28:16b**
 - † *TJT* + *Sourcebook*—Quotation
 - † FATHER and *Son* (*Capstone*)—FATHER and *Son*
- ✧ **Rom 10:20—Isa 65:01**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **Rom 11:03-04—1Ki 19:[LXX 12], 14**
 - † *Sourcebook*—Quotation
 - † Trinity—FATHER
- ✧ **Rom 11:27; Heb 08:08-12; 10:15-17—Jer 31:31-34**
 - † *Sourcebook*—Quotation
 - † Trinity—Trinity
- ✧ **Rom 11:34; 1Co 02:16—Isa 40:13**
 - † *Sourcebook*—Quotation
 - † Trinity—Trinity

- ✧ **Rom 14:11—Isa 45:23 LXX**
 - † TJT + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **Rom 15:08-11—Deu 32:43; Psa 018:49; 117:01**
 - † TJT + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **1Co 01:30-31; 2Co 10:17—Jer 09:24**
 - † TJT + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **1Co 10:04—Exo 17:06**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **1Co 10:04; Rev 05:06—Zec 03:09; 04:10**
 - † *Sourcebook*—Allusion
 - † Trinity—*Son* and The Spirit
- ✧ **1Co 10:09—Num 21:05-09**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **1Co 14:21—Isa 28:11-12**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **2Co 03:12-18—Exo 34:33-35**
 - † *Sourcebook*—Allusion
 - † *Son* and The Spirit—*Son* and The Spirit
- ✧ **2Co 06:16-18—Lev 26:12; 1Ch 22:10; Isa 52:11; Eze 37:27**
 - † TJT + *Sourcebook*—Quotation
 - † FATHER—FATHER
- ✧ **Gal 04:29—Gen 18:10, 14**
 - † TJT + *Sourcebook*—Allusion
 - † Spirit—Spirit
- ✧ **Eph 04:07-08—Psa 068:18 [BHS 068:19]**
 - † TJT + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **Phi 02:09-11—Isa 45:23 LXX**
 - † TJT + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ✧ **Col 01:27—Psa 039:07 [BHS 039:08]**
 - † TJT + *Sourcebook*—Allusion
 - † Lord—*Son*



- ✧ **1Th 04:06—Psa 094:01**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **2Th 01:07b-08a—Isa 66:15 LXX**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*
- ✧ **2Th 01:09-10—Isa 02:10-11**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **2Th 02:08—Psa 033:06 (LXX 032:06)**
 - † *Sourcebook*—Quotation
 - † *Trinity*—*Son* and *Spirit*
- ✧ **2Ti 01:10—Isa 25:07-08**
 - † *Sourcebook*—Parallel
 - † *FATHER*—*Son*
- ✧ **2Ti 04:01, 08, 14—Psa 028:04**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **Tit 02:13-14—Psa 130:07-08; also Deu 10:17; Ezr 05:08; Neh 08:06; Psa 095:03; Dan 02:45**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Yahveh*—*Son*
- ✧ **Heb 01:03—Gen 01:26**
 - † *TJT* + *Sourcebook*—Allusion
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Heb 01:06—Deu 32:43 LXX + DSS 4QDT; Psa 097:07 LXX + Syriac**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Heb 01:08-09—Psa 045:06-07 [BHS 045:07-08]**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Heb 01:10-12—Psa 102:[25 LXX] 26-27 [BHS 102:26-27]**
 - † *TJT* + *Sourcebook*—Quotation
 - † *FATHER* and *Son*—*FATHER* and *Son*
- ✧ **Heb 03:07-11, 15; 04:03-04, 07—Psa 095:07b-11**
 - † *TJT* + *Sourcebook*—Quotation
 - † *TRINITY*—*TRINITY*
- ✧ **Heb 07:21—Psa 110:04**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Trinity*—*Trinity*

- ☆ **Heb 12:02, 05-06—Pro 03:11-12**
 - † *TJT* + *Sourcebook*—Quotation
 - † Yahveh—*Son*
- ☆ **Heb 13:06, 08—Psa 118:06**
 - † *TJT* + *Sourcebook*—Quotation
 - † Yahveh—*Son*
- ☆ **Heb 13:08—Psa 102:27 [BHS 102:28]**
 - † *TJT* + *Sourcebook*—Allusion
 - † Yahveh—*Son*
- ☆ **1Pe 02:03—Psa 034:08a [BHS 034:09]**
 - † *TJT* + *Sourcebook*—Quotation
 - † Yahveh—*Son*
- ☆ **1Pe 02:09—Exo 19:05**
 - † *Sourcebook*—Allusion
 - † FATHER—FATHER
- ☆ **1Pe 03:12—Psa 034:15-16 [BHS 034:16-17]**
 - † *Sourcebook*—Quotation
 - † Trinity—Trinity
- ☆ **1Pe 03:14-15—Isa 08:12b-13**
 - † *Sourcebook*—Quotation
 - † FATHER—FATHER
- ☆ **2Pe 02:11—Deu 34:05-06**
 - † *Sourcebook*—Allusion
 - † FATHER—FATHER
- ☆ **Rev 01:04, 08; 04:08; 11:17; 16:05—Exo 03:14 LXX**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ☆ **Rev 01:08—Isa 09:06 [BHS 09:05]**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son (Mighty God)*—*Son*
- ☆ **Rev 01:12-16—Dan 07:09-10**
 - † *Sourcebook*—Allusion
 - † FATHER—*Son*
- ☆ **Rev 01:13-16—Eze 01:26-28**
 - † *TJT* + *Sourcebook*—Allusion
 - † *Son*—*Son*
- ☆ **Rev 02:23—Jer 17:10**
 - † *TJT* + *Sourcebook*—Quotation
 - † *Son*—*Son*



☆ Rev 17:14; 19:16—Deu 10:17

† *Sourcebook*—Allusion

† *Trinity—Trinity*

☆ Rev 22:07, 12—Isa 40:10

† *Sourcebook*—Allusion

† FATHER and *son*—FATHER and *son*

☆ Rev 22:12, 16—Isa 62:11

† *Sourcebook*—Quotation

† FATHER and *son*—*son*

Total Extracts Studied: 146

Appendix G: The Meaning and Origin of the Names of the Twelve Disciples

Introduction

The NT Use of OT *Yahveh* Texts chapter in *TJT* discusses how Greek influence can be seen from the names and nicknames of *Yeshua*'s disciples. This list was compiled from the NT (Mat 10:02-04; Mar 03:16-19; Luk 06:14-16 and Act 01:13).

The Two Brothers from Bethsaida in Galilee

Andrew is Greek and means “valorous, manly.” Andrew likely was the younger brother. Surely, Andrew was less extroverted than his brother Peter. Andrew and John were former disciples of John the Baptist (Joh 01:37-42). Other disciples may also have been former disciples of John the Baptist (Act 01:21-26).

Simon is from the Aramaic *Shimon* or *Simon*, and means “hearing.” Simon was known by his nickname (or hypocorism) *Cephas*, which is Aramaic for “rock.” The Greek equivalent of *Cephas* is Peter. Peter was also known by the name *Barjona*, which is Hebrew for “son (*bar*) of Jonah.” Additionally, Simon was known as the “son of John” (Joh 01:42; 21:15-17).

Yeshua christened Peter with the name *Cephas* because the Aramaic name was appropriate while the disciples were in Aramaic-speaking Judea (Joh 01:42-43). *Cephas*, however, was commonly known by the Greek equivalent, namely, Peter (Mat 04:18; 10:02; 16:18; Joh 01:42; Act 10:05-06, 18, 32; 11:13). The name *Cephas* is found only four times in the NT (Joh 01:42; 1Co 01:12; 03:22; 09:05).

Paul wrote that there were partisan followers in the Corinthian congregation who said that they followed *Cephas*. Others said that they followed Apollos, *Christ* or Paul (1Co 01:12). Paul found fault with these partisan statements because they implied that Apollos, *Cephas*, and Paul did not all follow the same *Christ* (Rom 15:05; 1Co 03:22). It was as though the Corinthians were saying that Apollos, *Cephas*, Paul and *Christ* promoted different brands of *Christianity* (2Co 11:04; Gal 01:06).

The partisan use of the Aramaic equivalent (*Cephas*) of Simon Peter's name was meant to suggest that Simon was an apostle to the Jews, while Paul was an apostle to the gentiles (Gal 02:08-09). The partisans following *Cephas* may have been trying to follow Mosaic customs (Act 21:20-15).

Matthew indicated that Peter had a wife by reporting that Peter had a mother-in-law (Mat 08:14). Peter's wife accompanied him on his missionary trips, according to Paul. Paul said that Paul and Barnabas did not take wives along with them, but the "other apostles" did. The "other apostles" included Peter and *The Lord's* "brothers," meaning the kinsmen James, Judas and Matthew (1Co 09:05-06).

Notice that Paul said only that Barnabas and Paul did not take wives along on missionary journeys (1Co 09:05-06). Paul did not deny having a wife, and Paul did not deny that Barnabas had a wife. Neither Paul and Barnabas seem to have been married, but if they were, each lived apart from his wife by mutual consent during the arduous and dangerous missionary journeys (1Co 07:05).

The Two Brothers That *Yeshua* Nicknamed *Boanerges*

Boanerges is Aramaic meaning "Sons of Thunder." They were **James** and **John**, the sons of Zebedee and Salome. *Yeshua* gave these two disciples an Aramaic nickname because the disciples happened to be traveling through Samaria where the inhabitants commonly used Aramaic. Samaria may have been like Judea where the long-established population meant that the would-be Greek immigrants avoided Judea in favor of Galilee.

James and John were the Galilean fishing partners of Peter (Luk 05:09-10). Peter, James and John were the only disciples at the Transfiguration (Mat 17:01), at the raising of the daughter of Jairus the synagogue ruler (Mar 05:37-43), and at the garden of Gethsemane where *Yeshua* prayed (Mar 14:33). James and John, along with Peter and his brother, Andrew, asked *Yeshua* privately while on the Mount of Olives about the destruction of the temple (Mar 13:03).

James is the Grecized form of the Hebrew name "Jacob," meaning "supplanter." The title "the Greater" is not found in the NT, but *Christians* refer to James as "the Greater" to distinguish him from him from James the Less. "The Greater" also indicates that James was older than his brother John. In 44 AD James was martyred by Herod Agrippa I, grandson of Herod the Great (Act 12:02).

John is Hebrew meaning, "*Yahveh* is a gracious giver." John was the younger brother of James. John and Andrew were former disciples of John the Baptist (Joh 01:37-42). Other disciples may have been former disciples of John the Baptist, too (Act 01:21-26). John wrote the gospel of John, three epistles, and Revelation, otherwise known as, "The Apocalypse of *Yeshua Christ*" (Rev 01:01).



Three Other Brothers Among *Yeshua's* Disciples

James, Judas and Matthew are the sons of *Alphaeus* and his wife, Mary, who was “sister” to Mary, the mother of *Yeshua* (Joh 19:25). Since it is unlikely that two full-sisters would both be named Mary, the Marys must have been half-sisters or cousins.

James is the Grecized form of the Hebrew name “Jacob,” meaning “supplanter.” James is called “the Less,” but literally “the little.” This could indicate his small stature, but more likely, it was to distinguish him from James, the older brother of John. James was one of three pillars of the Jerusalem Church along with Peter and John (Gal 02:09). James wrote the epistle James.

Judas is Hebrew meaning, “He shall be praised.” Judas likely was the baby of the family since he was also called *Thaddaeus*. *Thaddaeus* is Hebrew meaning “heart child.” Judas was also called *Lebbaeus*, which is Hebrew for “breast child.” Judas was called “Judas, not Iscariot,” for obvious reasons.

Judas likely wrote the epistle Jude, since the author of Jude said he was the brother of James (Jud 01:01). Judas may have also been called *Barsabbas* (Act 15:22).

Matthew is Hebrew meaning “Gift of *Yahveh*.” Matthew was also called Levi, Hebrew meaning, “joined.” The name Levi suggests that Matthew was from the tribe of Levi (Gen 29:34). Matthew was the son of *Alphaeus* (Mar 02:14), and Matthew wrote the gospel of Matthew.

James, Joseph, Simon and Judas are called “brothers” of *Yeshua* (Mat 13:55-56; Mar 06:03; Gal 01:19). However, because the “brothers” are the sons of Mary, wife of *Alphaeus*, who is a half-sister or cousin to *Yeshua's* mother Mary, these “brothers” must be just cousins or kinsmen. Since the Greek word commonly translated “brother” (*adelphos*) can mean “cousin,” “kinsman” or even “comrade,” James, Joseph, Simon and Judas must be only cousins or kinsmen of *Yeshua's*.

Alpheus was alive and well and likely in Jerusalem with his wife during the crucifixion, as will be discussed in a moment. *Yeshua*, however, entrusted his mother to John’s care at the crucifixion (Joh 19:26), and not to any son of Zebedee. This indicates that mainstream tradition is correct in that the sons of Zebedee were merely cousins or kinsmen of *Yeshua's*.

Comparison of Mat 27:56 and Joh 19:25 shows that *Clopas* was the husband of Mary (Joh 19:25), the same Mary who was the mother of the sons of Zebedee (Mat 27:56). So it seems *Clopas* was also called *Alphaeus*, and was the father of the sons of Zebedee (Mat 10:03).

Since *Clopas* is the Aramaic form of the Latin *Cleopas* (an abbreviation for *Cleopatros*), the same man was likely one of the Emmaus disciples, and was in Jerusalem during the crucifixion for the Passover (Luk 24:18).

Note that the designation “Emmaus disciples” is a label not found in the NT. It seems that the “Emmaus disciples” merely visited relatives, or were hostel guests, at Emmaus (Luk 24:13, 28). It is not as though *Clopas* had a home in Emmaus in addition to his home in Galilee.

Five Disciples Who Seem to Have Had No Brothers Among the Twelve Disciples

Bartholomew is Aramaic meaning “son of Tolmai.” He was also called Nathaniel, which in Hebrew means “God has given.” Bartholomew was from Cana in Galilee.

Judas is Hebrew meaning, “He shall be praised.” Judas was “the son of Simon Iscariot” (Joh 06:71; 13:26). The title Iscariot is Hebrew meaning “men of Kerioth.” This indicates that Judas was from southern Judea.

Philip is Greek meaning “Lover of Horses.” Philip was from Bethsaida in Galilee.

Simon is Aramaic (*Shimon/Simon*) meaning, “hearing.” Simon had the title *Zelotes*, which was Greek meaning “Zealot.” The Aramaic equivalent of *Zelotes* was “the *Cananaean*,” an Aramaic word meaning “Zealot.” Note that the word “*cananaean*” is not related to the place name “Canaan.”

Thomas is an Aramaic nickname meaning “twin.” Thomas was commonly known by the Greek equivalent, *Didymus*.

Many *Christians* in India credit Thomas for evangelizing India. Currently the gospel is making great advances in India, particularly among certain peoples and castes such as “the Untouchables.”

Though not much is written about Thomas in the NT, *Yeshua* may have chosen Thomas so that many doubters and critical thinkers would be saved. The Song of Moses chapter has a section on how Thomas came to know *Yeshua* as the “I AM.”

Since Thomas’ Greek and Aramaic names both mean “twin,” it is likely that his names were descriptive nicknames, not given names or surnames. His names suggest that Thomas most likely had an identical twin brother. This in turn would explain why Thomas insisted on touching the wounds of *Yeshua* with his fingers rather than just seeing them.³

In his youth Thomas may have played identity pranks with his identical twin. The possibility of a deception by a *Yeshua* look-alike or twin loomed large in Thomas’ mind. The idea also might loom large in the minds of those familiar with the twentieth century AD Anastasia Romanov identity theft. Franziska Schanzkowska in fact was a Polish factory worker later known as Anna Anderson.

Thomas had to be certain that this “*Yeshua*” was not a twin of *Yeshua*, for the people who saw *Yeshua* at first did not recognize him (Luk 24:16; Joh 20:16). In Thomas’ mind this might have suggested that the person only resembled *Yeshua*.

Keeping people from recognizing him served at least two purposes. *Yeshua* could have an intelligent conversation with those to whom he appeared. Secondly, the length of contact meant people would not so easily assume that the witnesses saw an illusion or a ghost. Grieving people often jump to the conclusion that a mental phantom is their deceased loved one.

³ An insight provided by Professor Roswell T. Bonovitz.



Thomas had to know that this was *Yeshua* and not someone else, for every Hebrew since Genesis has heard how Jacob posed as his twin brother Esau to get Esau's blessing (Gen 25:24; 27:36; 38:27).

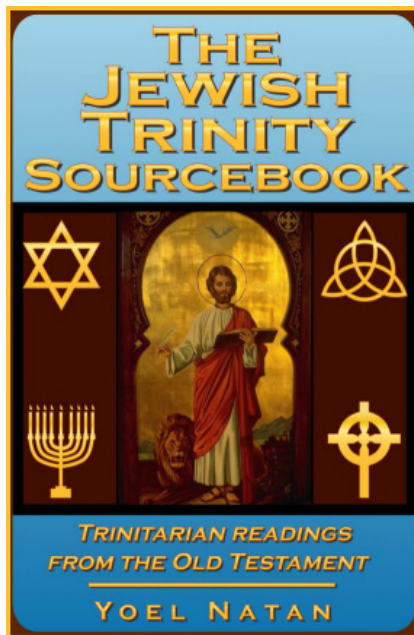
Thomas had to be certain this "*Yeshua*" was not:

- ✧ A *Yeshua* look-alike pretender (Mat 24:05; Mar 13:06; Luk 21:08),
- ✧ A ghost (Mat 14:26; Luk 24:37, 39),
- ✧ A demon (1Sa 28:03, 13; 1Ti 04:01), or
- ✧ A bodiless vision of *The Son of Man* (Dan 07:13; Act 07:55), whose preincarnate appearance was similar to some bodiless visions of angels (Luk 24:23; Act 10:03; 12:09).

Over the three years of ministry, the disciples probably had encountered men who looked like *Yeshua*. Perhaps one of them had learned to talk like *Yeshua*, and bought *Yeshua*'s seamless robe from a Roman soldier. With the liquid courage provided by a skin of wine, the imposter could have used a knife to give himself stigmata flesh wounds.⁴ These would imitate the marks where the nails and spear pierced *Yeshua*.

Notice that Thomas did not assert that his eyes were better witnesses than the other disciples' ten pairs of eyes. Thomas knew that his two eyes AND his ten fingers were better witnesses than their eyes alone.

So Thomas, the skeptic, did *Christianity* a service by disproving the possibility of impersonation by an unscrupulous person. This person would have been glad to accept the worship, adulation, and offerings of a gullible public.



⁴ Modern stigmata are bodily marks, sores, or sensations of pain corresponding in location to the crucifixion wounds of *Yeshua*, usually occurring during states of religious ecstasy or hysteria.

Appendix H: Trinitarian Readings from the Old Testament

#01. Genesis Read Trinitarian

Summary of Who Spoke What Where in Genesis					
Person(s)—Passage		Person(s)—Passage		Person(s)—Passage	
T	01:01—2:04a	S	16:07— 17:23	F	24:01—26:22
F + S	02:04b—03:24	F	16:11	F + S	24:07b, 40
F	04:01-26	T	17:18	S	26:24
T	04:14, 16	T	18:01-09	F	26:25—27:20
F + S	05:01-02	HS	18:10-15	T	27:27-28
T	05:21-24	F	18:14	S	28:03-04
F	05:29	S + HS	18:16	T	28:12-22
T	06:02	S	18:17-21	F	29:31—31:03
F + HS	06:03	F	18:19	S	31:04-16
T	06:04	S + HS	18:22a	T	31:11
F	06:05-08	F	18:22b-33	T	31:24— 32:09
T	06:09-11	S + HS	19:01-19	S	32:24-32
S	06:12-22	T	19:13, 16	F	33:05
F	07:01-05	F	19:14	S	33:10
S	07:09	S	19:21-22	F	33:11, 20
F	07:16	T	19:24	F + S	35:01
S	08:01, 15-17	F	19:25-26, 29	S	35:03-15
F	08:20—09:07	T	19:27	T	35:07
S	09:06	T	20:03-18	S	35:02— 50:25
S	09:08-17	T	21:01-06	T	41:25-39
F	09:26	S	21:11-13	T	42:18; 44:16
S	09:27	F	21:17A	T	45:05-09
F	10:09—14:22	S	21:17b-20	T	48:15-16
T	11:07	F	21:22, 33	T	49:24-25
S	12:07	T	22:01-14	HS	41:38
F + S	15:01-20	F + S	22:15-18	F	49:18
S	16:01, 05				

Gen 01:01 In the beginning Elohim [s] created [The Hebrew is *barah*, which is mentioned four times (Gen 01:01, 27 (twice), 02:03) in the creation account (Gen 01:01—02:04a). The Son is the subject of three of those instances, and THE FATHER is the subject of *barah* only after HE said, "Let us make" (Gen 01:27). Also, see the note on Zec 12:10 about the *Aleph Tav* grammatical marker also



found in Gen 01:01 after "God" (Elohim).] **the heavens and the earth** [Here the author of Genesis provided a summary statement of the account similar to the long titles and subtitles that were in vogue through the 1800's in English-speaking countries. There are summary statements in Gen 01:01, 02:04a, 04b, 05:01; 06:09; 10:01; 11:10, 27; 25:12, 19; 36:01, 09; 37:02, etc. Only later was the title "In the beginning, God created the heavens and the earth" trimmed down to one word, "Genesis" (or Hebrew, *Bereshith*, meaning "in the beginning")]. **Gen 01:02** **Now the earth appeared formless against the void** [of space] **because darkness extended to the surface of the deep** [See notes on Gen 01:31]. ELOHIMS [F] Ruach [HIS] **was hovering over the surface of the waters.**

The Trinitarian Pattern of Creation

During the six days of creation, it was left to The Ruach to take what was created and position it so it would look correct from the surface of the earth. The Spirit was hovering over the waters of the deep because the continents were not formed until Day Three. Since The Ruach had this perspective, it was left to The Ruach to divide the light and darkness, and name the day, sky, etc., as well as bless the birds, fish and humans. The Ruach was said to carry on a similar activity later (Isa 34:16-17).

Psa 104:30 and Isa 34:16 are similar to Gen 01 since YAHVEH (ELYON) gives the command, The Son may be understood to be The Word and transmitter of the command, and The Ruach gathers according the command of YAHVEH. The creating role of The Son and the helping role of The Spirit are indicated in this passage:

By The Word [S] **of** YAHVEH [F] **the heavens have been made, and by** the breath [HIS] [LXX Greek: *pneuma*] **of** HIS [F] **mouth all their host** (Psa 033:06 [BHS 032:06]).

The same phrase "the breath of his mouth" (Psa 033:06) is found in 2Th 02:08 where the mouth is identified as belonging to Yeshua. John wrote:

With that he [Yeshua] breathed on them and said, 'Receive The Holy Spirit [Greek: *pneuma*]' (Joh 20:22).

Paul also showed that the creation is from The Trinity when he said:

"... because of HIM [THE FATHER], through him [The Son], and by means of him [The Spirit] are all things (Rom 11:36; see Rom 11:34, 36 in the Trinitarian proofs appendix).

The narrative of the creation week follows this formula:

1. Announcement (for example, "GOD said"),
2. Order (for example "Let there be"),
3. Fulfillment (for example, "It was so"),
4. Execution (for example, "God made"),
5. Approval (for example, "God saw that it was good"),
6. Naming or blessing, and
7. Mention of Days.

The persons involved in each step of the creation formula are:

- ☆ The narrator, Moses, inserts the:
 - † 1. Announcement,
 - † 3. Fulfillment, and
 - † 7. Mention of Days.
- ☆ THE FATHER (ELYON) gives the 2. Order, and
- ☆ The Son (El Shaddai) handles the:
 - † 4. Execution (creating), and
 - † 5. Approval.
- ☆ The Spirit (Ruach):
 - † Completes the non-creating part of the 4. Execution step (dividing, setting), if necessary, and
 - † Does the 6. Naming or Blessing.

Legend: In the commentary below, the reader will see a number like “D3—F5a” in square brackets []. The first digit stands for the day of creation, and the digit after the hyphen stands for the Formula element. The small letter appended on the end appears when a formula element occurs more than once in any one day of creation. Then the first instance is labeled “a,” the second “b,” and so forth.

This Trinitarian division of labor is reflected in NT theology. For example, John wrote:

In the beginning was The Word, and The Word was with God [FATHER and Spirit], and The Word was God [The Son]. He was with God [FATHER and Spirit] in the beginning, and through him all things were made (Joh 01:01-03).

This division of labor also is reflected in NT grammar. Daniel B. Wallace wrote about the phrase: “Through him all things were made” (Joh 01:03):

The Logos [The Word] is represented as the Creator in a ‘hands-on’ sort way, with the implication that GOD is the ultimate agent. This is the typical (though not the exclusive) pattern seen in the NT: Ultimate agency is ascribed to GOD THE FATHER (with [the preposition] hupo), intermediate agency is ascribed to Christ (with [the preposition] dia), and ... means is ascribed to the Holy Spirit (with [the preposition] en or the simple dative).⁵

So NT grammar mirrors the plan of salvation where:

- ☆ THE FATHER elected, foreknew, predestined and adopted believers through The Son,
- ☆ The Son sees what THE FATHER is doing (Joh 05:19-26), and then The Son handles the “hands-on” part of salvation, and

⁵ *Greek Grammar: Beyond the Basics, An Exegetical Syntax of the New Testament*, Zondervan Publishing House, Grand Rapids, Michigan, 1996, p. 434. (Color-coding in the quote is Yoel Nathan’s).



✧ Then *The Son* sends The Spirit who works behind the scenes to sanctify and seal believers, and to guarantee their salvation (Luk 10:21; Joh 14:12; Gal 04:04-06; Eph 01:03-07, 11, 13-14; 2Th 02:13-14; 1Pe 01:02). Ultimate Agency is how Wisdom, a quality incarnate in the person of *Yeshua*, could ascribe creation to THE FATHER when it was *The Son* and Spirit who carried out the “hands-on” activity of creation (Job 26:10; Pro 08:27; Joh 01:01-03; 1Co 08:06).

OT grammar has this same division of labor, and explains why *Elohim* is plural but most verbs and other parts of speech referring to God are in the singular. If there were more than the already generous sprinkling of MT plural verbs referring to God, a reader might think there were two ultimate agents or two intermediate agents.

Because of a Hebrew literary style called Dissymmetric Symmetry, sometimes certain formula elements are omitted. Omissions are noted in the commentary below, as well as where the LXX added formula elements where they were only implied in the Hebrew. What was implicit in the Hebrew was made explicit in the Greek since the Dissymmetric Symmetry technique is not used in Greek.

Formula elements are omitted so that the elements appear in the creation account only seven or ten times each. The reader is supposed to fill in the gaps. Dissymmetric Symmetry is detailed in the *Word Biblical Commentary* on Genesis 01—15.⁶ For example, Dissymmetric Symmetry is why for Day One there is no Order element “Let there be the heavens and the earth,” and also no Execution element, “God made light” in the formula.

NT writers saw that the omission of the execution statement in Gen 01:03, 09, 12 was meant to closely associate the command of THE FATHER with the action of *The Son*. This, and other statements about *The Word* in the OT, such as *The Word* of YAHVEH saying that *he* created the vegetation in Eden (Eze 31:01, 09), is how John could say that *The Word* was with God [FATHER and Spirit], and *The Word* was *God* (Joh 01:01-02).

The omissions regarding *The Son* occur on Day One and Three to suggest the unity of the three persons who are one God (Gen 01:03, 09, 12). John wanted to fend off the wrong interpretation of these omissions, for instance, the notion that *The Son* was not involved in creating on Day One and Three. So John wrote:

Through *him* [*The Word*] all things were made; without *him* [*The Word*] nothing was made that has been made (Joh 01:03).

Similarly, omissions concerning The Spirit’s work are meant to closely associate the activity of The Spirit with *The Son*.]

Gen 01:03 *ELOHIM* [F] **said** [D1 – F1: Announcement (God said)], “LET THERE BE LIGHT” [D1 – F2: Order (Let there be)], **and there was light** [D1 – F3: Fulfillment (It

⁶ *Word Biblical Commentary*. Genesis 01—15, Word Books, Waco, Texas, USA, 1987.

was so). [Omitted: D1–F4: Execution (God made).] [Paul said that [THE FATHER made the statement in Gen 01:03 (2Co 04:06).] Gen 01:04 Elohīm [s] saw the light, and saw that it was good [D1–F5: Approval (God saw that it was good)]. Elohīm [HS] divided the light from the darkness. Gen 01:05 Elohīm [HS] called the light “day,” and the darkness he [HS] called “night” [D1–F6: Naming or blessing]. [The reason that The Spirit was hovering at sea level is that everything that was created was made for humans. The majority of humans live at, or near, sea level. What was made in Day One to Six was made for humans just as much as what was not made in Day Seven, namely, the “rest” (Mar 02:27). The Spirit’s inspection of the creation naturally took place, not from outer space, but at a level where most humans would see it. At sea level The Spirit could experience and name the day, night, sky, land and the seas. The Spirit named parts of the creation just as the man would later]. There was evening and there was morning, one day [D1–F7: Mention of Days]. Gen 01:06 ELOHIM [F] said [D2–F1: Announcement (GOD said)], “LET THERE BE AN EXPANSE IN THE MIDST OF THE WATERS, AND LET IT DIVIDE THE WATERS FROM THE WATERS” [D2–F2: Order (Let there be)] [The LXX has “It was so” here (Gen 01:06), rather than in the next verse (Gen 01:07)]. Gen 01:07 Elohīm [s] made the expanse, and [God] [HS] [The MT does not mention Elohīm here, but the LXX has God (ho theos).] divided the waters that were under the expanse from the waters that were above the expanse [D2–F4: Execution (God made)], and it was so [D2–F3: Fulfillment (It was so)] [Omitted D2–F5: Approval (God saw that it was good)] [The reason is that this is a two-part command spanning two days. The overarching goal for both days was to make terra firma and a sky, oceans and continents, and that was completed on Day Three]. Gen 01:08 Elohīm [HS] called the expanse “sky” [D2–F6: Naming or blessing]. [The LXX has “God saw that it was good.”] There was evening and there was morning, a second day [D2–F7: Mention of Days]. Gen 01:09 ELOHIM [F] said [D3–F1a: Announcement (GOD said)], “LET THE WATERS UNDER THE SKY BE GATHERED TOGETHER TO ONE PLACE, AND LET THE DRY LAND APPEAR” [D3–F2a: Order (Let there be)], and it was so [D3–F3a: Fulfillment (It was so)]. [Omitted in the MT: D3–F4: Execution (God made)]. [The LXX has “The water which was below the heaven gathered to their places and the dry land appeared”]. Gen 01:10 Elohīm [HS] called the dry land “earth,” and the gathering together of the waters he called “seas” [D3–F6: Naming or blessing]. Elohīm [s] saw that it was good [D3–F5a: Approval (God saw that it was good)]. Gen 01:11 ELOHIM [F] said [D3–F1b: Announcement (GOD said)], “LET THE EARTH PUT FORTH GRASS, HERBS YIELDING SEED, AND FRUIT TREES BEARING FRUIT AFTER THEIR KIND, WITH ITS SEED IN IT, ON THE EARTH” [D3–F2b: Order (Let there be)], and it was so [D3–F3b: Fulfillment (It was so)]. Gen 01:12 The earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, with its seed in it, after their kind [D3–F3c: Fulfillment (It was so)]. [Omitted: D3–F4: Execution (God made). The seedlings grew by the primordial light rather than by the sun.], and Elohīm [s] saw that it was



good [D3–F5b: Approval (*God* saw that it was good)]. **Gen 01:13** There was evening and there was morning, a third day [D3–F7: Mention of Days]. **Gen 01:14** ELOHIM [F] said [D4–F1: Announcement (*GOD* said)], “LET THERE BE LIGHTS IN THE EXPANSE OF THE SKY TO DIVIDE THE DAY FROM THE NIGHT [D4–F2a: Order (Let there be)], AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS [D4–F2b: Order (Let there be)]; **Gen 01:15** AND LET THEM BE FOR LIGHTS IN THE EXPANSE OF SKY TO GIVE LIGHT ON THE EARTH” [D4–F2c: Order (Let there be)], and it was so [D4–F3: Fulfillment (It was so)]. **Gen 01:16** Elohim [s] made the two great lights—the greater light to rule the day, and the lesser light to rule the night [D4–F4a: Execution (*God* made)]. He also made the stars [D4–F4b: Execution (*God* made)]. [THE FATHER talked about the creation week and seems to indicate that the angels were created before the stars were created (Job 38:07)]. **Gen 01:17** Elohim [HS] set them in the expanse of sky to give light to the earth [D4–F4c: Execution (*God* made)], **Gen 01:18** and to rule over the day and over the night, and to divide the light from the darkness [D4–F4a: (Restated from Gen 01:16) Execution (*God* made)]. Elohim [s] saw that it was good [D4–F5: Approval (*God* saw that it was good)] [Omitted: D4–F6: Naming or blessing]. [Note: Isa 40:26 does not speak of the creation week, but speaks of an ordinary evening dusk]. **Gen 01:19** There was evening and there was morning, a fourth day [D4–F7: Mention of Days] [The argument that *GOD* created out of order, that light was created after the plants that needed light, is invalid. Before there was light from the sun and moon (Gen 01:18), there was primordial light (Gen 01:03). Secondly, plants can survive awhile without light, and perhaps many sprouted for the first time after the entire creation week was over (Gen 02:05)]. **Gen 01:20** ELOHIM [F] said [D5–F1: Announcement (*GOD* said)], “LET THE WATERS SWARM WITH SWARMS OF LIVING CREATURES, AND LET BIRDS FLY ABOVE THE EARTH IN THE OPEN EXPANSE OF SKY” [D5–F2: Order (Let there be)] [Omitted: D5–F3: Fulfillment (It was so)] [The LXX has “and it was so”]. **Gen 01:21** So Elohim [s] created the large sea creatures, and every living creature that moves, with that the waters swarmed, after their kind, and every winged bird after its kind [D5–F4: Execution (*God* made)]. Elohim [s] saw that it was good [D5–F5: Approval (*God* saw that it was good)]. **Gen 01:22** Elohim [HS] blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth” [D5–F6: Naming or blessing]. **Gen 01:23** There was evening and there was morning, a fifth day [D5–F7: Mention of Days]. **Gen 01:24** ELOHIM [F] said [D6–F1a: Announcement (*GOD* said)], “LET THE EARTH BRING FORTH LIVING CREATURES AFTER THEIR KIND, CATTLE, CREEPING THINGS, AND ANIMALS OF THE EARTH AFTER THEIR KIND” [D6–F2a: Order (Let there be)], and it was so [D6–F3: Fulfillment (It was so)]. **Gen 01:25** Elohim [s] made [The Word “made” in Gen 01 and 02 may suggest a morphing process whereas “create” may suggest a “willing” of the final form into instant existence.] the animals of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind [D6–F4a: Execution (*God* made)]. Elohim

[s] saw that it was good [D6—F5a: Approval (God saw that it was good)]. **Gen 01:26** ELOHIM [F] said [D6—F1b: Announcement (GOD said)], “Let us [F + s] make [Plural verb] MAN [“Man” is inclusive term, a collective noun, referring to the man and woman (Gen 05:02).] IN our [F + s] [Plural suffix] IMAGE [Singular noun], AFTER our [F + s] [Plural suffix] LIKENESS [Singular noun] AND LET THEM MANAGE [Plural jussive verb] OVER THE FISH OF THE SEA, AND OVER THE BIRDS OF THE SKY, AND OVER THE CATTLE, AND OVER ALL THE EARTH, AND OVER EVERY CREEPING THING THAT CREEPS ON THE EARTH” [D6—F2b: Order (Let there be)] [See the entry on Gen 01:26 in the NT Use of OT *Yahveh* Texts appendix]. **Gen 01:27** ELOHIM [F] created man [Gen 01:27 shows The “us” in action, The “us” being THE FATHER WHO said, “Let us make” to The Son.] in HIS [F] OWN [F] image [D6—F4b: Execution (God made)]. In Elohim’s [s] image [THE FATHER and Son each created man and woman in his “own” image, which was one identical image. See also Gen 09:06.] he [s] created him; male and female he [s] created them. [D6—F4c: Execution (God made)]. [The reason that Gen 01:27 has “he created him” and then “male and female he created them” is found in the expanded account of Day Six in Gen 02. Man (him) was created first in the image of GOD from the ground (1Ti 02:13), and then woman was created from the rib (Gen 02:22). Paul said that the woman is the glory of man, but man is the glory of God (1Co 11:07).]

Gen 01:26-27 does not specifically say that the woman was created in the image of GOD. “Man,” however, is meant as an inclusive term, a collective noun, for man and woman. This becomes apparent when GOD continues to say, “and let them manage” the earth (Gen 01:26). The term “man” is also used inclusively to mean “man and woman” in Gen 05:02. One cannot miss the Trinitarian proof that two divine persons have one image. Likewise, a Trinitarian proof is that an entity called “man” was created in the singular “image” of GOD, yet this singular “man” was two persons named Adam and Eve (Gen 05:02).] **Gen 01:28** Elohim [HS] blessed them [D6—F6: Naming or blessing] and ELOHIM [F] said to them, “BE FRUITFUL, MULTIPLY, FILL THE EARTH, AND SUBDUE IT. HAVE DOMINION OVER THE FISH OF THE SEA, OVER THE BIRDS OF THE SKY, AND OVER EVERY LIVING THING THAT MOVES ON THE EARTH” [D6—F2c: Order (Let there be) or just “Be ...”]. **Gen 01:29** Elohim [s] said, “Behold, I [s] have given you every herb yielding seed that is on the surface of all the earth, and every tree that bears fruit yielding seed. It will be your food. **Gen 01:30** To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in that there is life, I [s] have given every green herb for food” [D6—F4d: Execution (God made), meaning EL Shaddai gives the means whereby ELYON’s order will be executed by humans]. It was so [D6—F3b: Fulfillment (It was so)]. **Gen 01:31** Elohim [s] saw everything that he [s] [This is a third-person reference to EL Shaddai.] had made, and, behold, it was very good [D6—F5b: Approval (God saw that it was good)]. There was evening and there was morning, the sixth day [D6—F7: Mention of Days]. **Gen 02:01** The heavens and the earth were