WORD FOR WORD
THE
SEARCH FOR TRUTH



Decoding the Original Greek Text



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1 Thessalonians 5:21 – "Test all things; hold fast what is good."

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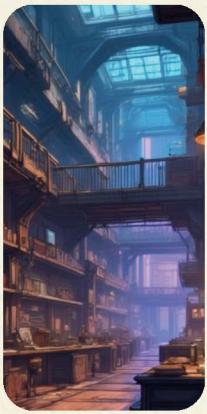

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Foreword

Hello, first of all, I would like to thank you for considering this book.



Dear Reader,

This manual is designed to help you gain a deeper understanding of the verses of Holy Scripture. Above all, however, it is an invitation to view certain passages from a new perspective. Modern Bible translations rarely provide alternative translation options, which almost always steers the reader toward a specific interpretation.

Yet, this does not always align with the clear wording of the oldest textual witnesses. In this manual, I will objectively compare common translations—such as the King James Version (KJV), the New King James Version (NKJV), or the English Standard Version (ESV)—with the original Greek or Hebrew text. The search for truth requires the courage to be precise. Often, a single word that has been simplified in our standard Bibles conceals a profound, life-changing meaning. This book invites you not merely to consume the Scripture as a "finished product," but to rediscover it in its original power.

I have divided this manual into various thematic sections. These range from the influences of the early centuries to a multifaceted examination of key verses in the New Testament, which answer, among other things, the question: Who is the Son of God, Jesus Christ? For this purpose, I primarily draw upon verses that are sometimes translated inaccurately, one-sidedly, or without alternative interpretations in today's world. Who is God? Who is the Son of God, and what about the assembly of the followers of the Lord Jesus Christ? You will find all this and more within this short guide.

All you need for this journey is a testing heart that seeks the truth. Please also look out for the QR codes on the individual pages: I have already published detailed videos on many of these verses, which can further sharpen your understanding. At the end of the book, you will also find valuable links and tools for your own Bible study. It should be noted here that this book is merely intended to be a "nutritional supplement" to your actual study of Scripture.

Note: This book has been translated from German into English. Occasionally, minor contextual inconsistencies may occur due to translation nuances. If you have any questions or require clarification, please feel free to reach out via email.

Therefore: Test all things; hold fast what is good. (1 Thess 5:21)

CHAPTER 1:
WHY WE CAN TRUST THE NT

The New Testament (NT) is not a product of myth-making, but a historically and spiritually seamlessly documented testimony that we can trust 100%.

1. Eyewitnesses and early documentation

- **The eyewitness generation:** The 27 books were written between 50 and 120 AD, beginning 20 to 40 years after Christ's ministry. Only the earliest texts fell within the lifetime of first eyewitnesses. Immediate correction of false reports was hardly possible outside Palestine due to oral transmission and vast geographical distances.
- **Apostolic authorship:** The texts are based on eyewitness accounts of the Apostles and were recorded in their direct circle (tradition lines of Matthew, John, Paul, Peter).
- **Oral preservation:** Prior to being written down, the doctrine was orally transmitted with high precision in fixed, rhythmic memory verses (like 1 Cor 15:3-5 or Phil 2:6-11).

2. The manuscript evidence

- **The wealth of manuscripts:** With over 5,800 Greek manuscripts (over 24,000 total), the NT is by far the best-documented written work of the ancient world.
- **Minimal time gap:** The oldest fragment (P52) dates to around 125 AD - only a few decades after the original. For comparison: secular works (Caesar, Plato) often have a gap of 400 to 1,000 years.
- **Textual purity:** Despite minor variations in the many copies, science shows: The core theological message was transmitted absolutely stable and unadulterated over centuries.

3. The recognition of the canon

- **Early attestation:** Already around 100-120 AD, authors like Clement of Rome and Polycarp of Smyrna quoted from the Gospels and Pauline epistles. This shows that the core writings held high authority and were firmly anchored in assembly life just one generation after the Apostles.
- **The witness of Paul:** Paul wrote his letters from 50 AD - only about 20 years after the events. They show how early and firmly the core message of the cross and resurrection was anchored in the first Christian generation.

4. Internal integrity

- **Unvarnished truth:** The authors report with radical honesty about their own failures, lack of faith, and Peter's denial. Intentional liars would never present themselves so negatively.
- **The blood of the martyrs:** Almost without exception, the Apostles died as martyrs for their testimony. No one willingly dies for a self-invented lie; their martyrdom proves their unshakeable conviction.
- **Perfect alignment with the LXX:** The NT precisely fulfills the lines of the older Septuagint (LXX) and reveals Jesus as the authorized Son of God.

💡 **Conclusion:** The NT is a historical bedrock. The origin through eyewitnesses, the unparalleled transmission, and the perfect alignment with the prophecies of the LXX prove: Whoever reads the NT holds the unadulterated Word of God in their hands.

CHAPTER 2: THE PROBLEM OF THE "PREPACKAGED" OPINION

If the original text of the New Testament is so thoroughly preserved and firmly established, we are faced today with a puzzling contradiction: Why do the same verses often sound so different in various Bible translations?

The answer is simple: Every translation is also an interpretation. In many Bible editions, translators already determine through their choice of words how a text should be understood. Since a word in the original text often carries a broad range of meanings, the option chosen is frequently the one that aligns with established ecclesiastical tradition, rather than presenting the reader with the full range of possibilities.

The translator's lens

When reading the Bible, one often unknowingly wears the "lens" of a particular translation committee. Since most translators of the well-known standard versions were convinced Trinitarians, this theological framework naturally—and often unconsciously—finds its way into their work. They usually do not translate in a completely neutral manner, but reflect their own understanding of God, thereby guiding the reader almost imperceptibly down a one-way street of interpretation. As a result, the "sound wording" of the earliest textual witnesses is often surrounded by theological safeguards designed to prevent established doctrines from being questioned.

Looking behind the facade

This handbook seeks to break through that facade. The issue is not what a denomination says about a verse, but what is actually written there. The goal is to set aside preconceived opinions and have the courage to let the text stand as it was originally intended—even when it challenges familiar ways of thinking. Truth does not need artificial walls of protection; it can withstand honest examination of the original text at any time.

An example: The word "church" or "congregation"

In many translations, one encounters terms such as "church" or "congregation" (for example, in Matthew 16:18). Today, these words carry strong religious and institutional associations, immediately bringing to mind buildings or ecclesiastical organizations. Yet when we look at the Greek original, we find the word ekklesia.

- **Tradition says:** Church (institutional / organizational).
- **The sound wording says:** "The Called-Out Ones" or "Assembly."

At the time, ekklesia was a secular term used for people who were called out from their homes to gather in an assembly. The rigid translation as "church" cements the image of an institution, whereas the original text describes a group of people who have been called out of the world by God.

A single word can determine whether one thinks of an organization that people join, or of a radical calling that people choose to follow.

CHAPTER 3: THE HISTORICAL FILTER: THE COUNCILS AND THE “TELEPHONE GAME”

To understand why modern Bibles sound the way they do in certain passages, we must be familiar with the turning points of ecclesiastical history. Beginning with the Council of Nicaea (AD 325), doctrines were established that acted as a filter through which the Holy Scriptures were translated.

One might compare this to the game of “telephone.” At the beginning stands the pure message of the apostles. But the more links are added to the chain—especially those that are not part of the “body”—the more the original wording becomes distorted.

1. The removal of the hierarchy (subordinationism)

Before the doctrine of the Trinity was established, early Christians believed in a clear hierarchy: Jesus Christ is of divine nature, yet subordinate to God the Father (John 14:28; 1 Corinthians 11:3).

Note for Examination: At Nicaea, this view—known as Subordinationism, the belief that the Son is subordinate to the Father—was officially rejected.

The result of this rejection was spiritual blindness: without the hierarchy, there was no longer a clear distinction between the Father and the Son. The foundation of Christianity was attacked, and the way was opened for man-made doctrines.

2. The addition of the "two-natures doctrine" (dyophysitism)

Later councils (such as Chalcedon in AD 451) formulated the doctrine that two natures existed simultaneously in Jesus: a divine nature and a human nature.

Note for Examination: This doctrine was only formulated centuries after the apostles, during the fourth and fifth centuries, through lengthy theological debates..

The scriptural witness: Scripture, however, does not testify to a "mixture," but to a complete transformation: the Word became flesh (John 1:14). He emptied Himself of His divine form of existence and truly became like us in every respect, yet remained completely free from sin (Hebrews 2:17; Hebrews 4:15) as the second Adam. In order to support this doctrine, even the original text was altered in some instances (for example, in 1 Timothy 3:16, where "He who" was replaced with "God"). We will examine this verse in greater detail later in this book.

3. Why this matters to you

A genuine life of faith always springs from the unadulterated truth about Jesus. If we listen to a false message, the Holy Spirit is absent—and with Him the power that renews and strengthens us from within.

4. Nature vs. rank (shared essence vs. position)

A central problem behind much of today's confusion is the inability to distinguish between "nature" (essence/being) and "position" (rank or authority).

- **Biblical truth:** The Son shares the nature of the Father because He was begotten from Him (John 1:18 – the unique God). Just as a son of man is human by nature, so the Son of God possesses the nature of His Father.
- **Dogmatic error:** The councils transformed this into "equality of rank." Yet Scripture teaches unmistakably: "The head of Christ is God" (1 Corinthians 11:3).
- **Note for examination:** Search for the word consubstantial or of one substance. You will not find these terms in Scripture. They are philosophical expressions introduced by the councils to make the biblical hierarchy (subordinationism) invisible through theological terminology.

5. The Holy Spirit as the "third person"

The theological confusion was completed when the Holy Spirit was elevated from being the power and essence of God to an independent, divine "third person."

- **Historical fact:** It was not until the Council of Constantinople (AD 381) that the Spirit was officially declared the third divine person. This effectively replaced the pure monotheism of the early Christians with Trinitarianism.
- **Note for examination:** Why do the apostles, in the openings of their letters (e.g., Romans 1:7; 1 Corinthians 1:3), consistently greet believers only in the name of the Father and the Son? If the Holy Spirit were an equal divine person, His continual omission from these greetings would be difficult to explain.

6. The danger of denominations (leaven)

Whether Catholics, Evangelicals, modern-day Pharisees, or other groups—nearly all organizations today have been permeated by the "leaven" of human traditions (Galatians 5:9). Truth, however, is not selective; it accepts all the facts of Scripture at the same time.

- **Note for examination:** The majority is often an indicator of the broad road of error. The truth is usually recognized only by a "little flock" willing to leave the word of God unchanged and unwilling to fall under the condemnation of Galatians 1:8.

7. Corrupted textual bases (Textus Receptus)

Many readers place unquestioning trust in Bibles based on medieval textual traditions shaped by doctrinal influences, without recognizing the deliberate alterations that have occurred.

- **Example:** The Comma Johanneum (1 John 5:7-8) is a Trinitarian addition that does not exist in any ancient Greek manuscript.
- **Note for examination:** Compare these readings with ancient witnesses such as the Codex Sinaiticus to identify such additions and alterations for yourself, and take seriously the warning of Proverbs 30:6.

Note on the Textus Receptus

The Textus Receptus in particular is a textual tradition heavily influenced by theological doctrine. In numerous places, it exhibits tendencies toward readings that favor Trinitarian interpretations. Because this text served as the standard for centuries, it continues to shape influential translations in the English-speaking world, most notably the classic King James Version (KJV).

CHAPTER 4: THE CONSEQUENCES OF THE COUNCILS FOR LATER TRANSLATORS

Anyone who opens Bible editions such as the classic King James Version (KJV) or the New King James Version (NKJV) today is often reading not the pure original text, but the result of a translation filter that has developed over centuries. The councils beginning in AD 325 (Nicaea) created a doctrinal "bias" that continues to influence the word choices of translators to this day.

1. The "theological lens"

Translators usually work within the framework of an institution. Since the councils established doctrines such as the Trinity as "infallible," the original text was often examined with the goal of finding confirmation for them. Whenever a word allowed multiple meanings, the interpretation that best supported the doctrine was frequently chosen. In this way, the "sound wording" was replaced by an "ecclesiastical correctness" that often obscured the original meaning.

2. The "confinement" of God in terminology

The institution began early on to combine the simple biblical teaching with Greek philosophy (Plato and Aristotle). In order to define its doctrines, the councils developed a new vocabulary using extra-biblical terms such as "hypostasis," "consubstantiality," and "personal relations." The ecclesiastical system itself often acknowledges that this terminology does not come from Scripture, but was added for the sake of "clarification." Yet in reality, this resulted in:

- The biblical concept of monotheism being replaced by an abstract human construct.
- The living relationship between the Father and the Son being compressed into a rigid philosophical formula.

3. Philosophy instead of the testimony of the apostles

The result is that translators today often read these artificial concepts directly into the text. The reader is frequently unaware that what is being presented is a church philosophy rather than the simple testimony of Christ's eyewitnesses. The word of God was separated from its roots and clothed in a Greek philosophical framework. This philosophical overlay has led to terms such as "Son of God" being understood very differently today than the biblical authors originally intended.

4. The result for the reader

Common Bible translations guide the reader along a path that was largely established in the fourth century. In doing so, an artificial barrier is placed between the sincere seeker and the original power of the Word. What often remains hidden is that behind the familiar language of standard translations stands a doctrinal framework that can make access to the simple and sound wording of Scripture more difficult.

CHAPTER 5: THE TOOLS FOR SEEKING TRUTH

The search for truth is not passive consumption but active detective work. In order not to depend solely on the interpretations of others, there are tools that allow the "sound wording" of Scripture to be uncovered directly. You do not need to be a theologian to do this—it simply requires the right approach and a willingness to get to the bottom of things.

1. The primary tool: Center for New Testament Restoration (CNTR)

Perhaps the most important digital resource for this handbook is the Center for New Testament Restoration website. This tool has been used extensively in the accompanying videos to expose errors found in common Bible translations.

- **Its value:** It allows direct comparison between the earliest textual witnesses (such as the early papyri and codices) and much later manuscript traditions.
- **The examination:** It quickly becomes apparent where words were added or altered over the centuries in order to fill perceived doctrinal gaps. It provides an objective view of textual history, reaching far beyond the era of the ecclesiastical councils.

2. Digital study tools: Bible Hub and Blue Letter Bible

Websites such as Bible Hub and Blue Letter Bible are also valuable resources. They provide quick access to:

- **Interlinear texts:** The original Greek or Hebrew word appears directly above the English translation. This immediately reveals whether words have been added that do not exist in the original text, or whether verb tenses (past/present) have been altered in a way that affects the meaning.
- **Concordances (Strong's numbers):** A word should never be studied in isolation. These tools show where a term appears throughout Scripture. If a translator renders a word as "A" in ten passages but suddenly translates it as "B" in a doctrinally sensitive verse, the concordance helps expose that inconsistency.

3. Comparing the manuscript witnesses

Not every manuscript is identical. It is important to distinguish between the so-called Majority Text (the large number of later manuscripts) and the older critical editions. This handbook takes a close look at these differences: Are words suddenly missing in modern Bibles, or have additions appeared that are absent from the earliest and purest sources?

4. Contextual logic

The most important tool remains an alert and discerning mind. Does the translation of a verse fit the logic of the entire chapter and the nature of God? God is a God of order, not of contradiction. If a translation creates a contradiction with the rest of Scripture, the problem often lies not in the original text but in a faulty translation.

These tools exist to help remove preconceived bias. The goal is not to search for what one wants to believe, but for what is actually written.

CHAPTER 6: YOUR ATTITUDE DURING EXAMINATION

Before examining the Word of God in detail, one's inner attitude is crucial. Even the best tools are of little value if there is no willingness to let go of familiar ideas in order to discover the truth. This chapter prepares the ground for practical examination by shifting the focus from theory to spiritual responsibility.

1. Back to the source (ad fontes)

The search for truth is not about inventing "new" doctrines, but about returning to the beginning. It is like carefully removing layers of old paint from a valuable masterpiece in order to reveal the original image once again. The goal is not what is "modern" or a new interpretation, but uncovering what is genuine—the message as the apostles originally recorded it.

2. Information vs. revelation

A sharp mind can examine grammar and compare vocabulary, and this is necessary. But true understanding requires more than intellect. The goal is not merely knowledge for the sake of discussion, but a living truth that strengthens the foundation of faith. For this reason, it is wise to combine the study of the original text with prayer for wisdom in the name of Jesus—so that information becomes lasting revelation within the heart.

3. The willingness to "unlearn"

This is often the most difficult part of the journey. Many people grow up with fixed ideas and familiar religious patterns of thought. When a well-known verse suddenly takes on a completely different nuance in the original text, inner resistance often arises. Yet true freedom begins when one is willing to "unlearn" old assumptions and restore the sound wording of Scripture to its rightful place.

4. Examine rather than trust blindly

No human being should be trusted blindly—not even the explanations found in this book. This handbook is intended as a guide, not as a new dogma. The responsibility remains to examine everything personally (1 Thessalonians 5:21). Those who actively use the available tools and interlinear texts will discover that truth needs no artificial defenses; it can withstand every sincere examination.

5. The responsibility of the individual

In the end, every person stands before his Creator, not before an institution or a committee of translators. It requires perseverance to remove the "leaven" of human traditions and walk the narrow path of the sound wording of Scripture. Those who seek with an undivided heart will experience the fulfillment of the promise that those who seek will find.

6. The method of comparison

In order to make the differences between developed doctrines and the original wording visible, this handbook follows a clear structure:

- **The common translation:** We use a widely recognized Bible translation to engage directly with the familiar wording and doctrinal assumptions encountered by most readers. These are then compared with the Greek original text and alternative translation possibilities.
- **The Old Testament from the LXX:** Quotations from the Old Testament in this handbook are taken exclusively from the Septuagint (LXX).

Why the LXX is the standard

The Septuagint is not merely a translation; it is the spiritual foundation of early Christianity. The apostles and evangelists consistently quoted from this Greek version. If we want to understand why they recognized Jesus as the Son of God, we must read the texts as they read them.

The danger of the Masoretic Text

The Masoretic Text (MT), which forms the basis of almost all modern English Bibles, was standardized centuries after Christ by Jewish scholars known as the Masoretes. According to the perspective presented in this handbook, certain passages require careful examination:

- **Obscured prophecies:** In key passages, the wording of the MT is viewed as having been adjusted in ways that weaken or remove messianic references to Jesus Christ.
- **Systematic distance:** While the LXX is understood to present the divine nature of the Son with greater clarity (for example, the virgin birth in Isaiah 7:14), the MT often employs wording that is seen as obscuring that identity.

Those who use the Masoretic Text as their sole standard may overlook numerous passages in which the LXX presents prophetic references to the Lord Jesus Christ with greater precision. For this reason, this handbook returns to the LXX in order to see the Son of God as the early assembly understood Him: the perfect fulfillment of the Holy Scriptures.

💡 **Additional Note:** Further information regarding recommended translations for deeper study can be found at the end of this handbook.



THE BEGETTING AND NATURE OF THE SON OF GOD



JOHN CHAPTER 1, VERSES 1–2

The origin – The Holy One of God

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… καὶ Θεὸς ἦν ὁ λόγος.	… and the Word was **God**.
2. Original-Text Insight *(or alternative translation possibility)*	… καὶ Θεὸς ἦν ὁ λόγος.	… and the Word was **divine / of divine nature**.

🔍 Interpretation of the Readings

1. The Common Translations

In most Bible translations, "God" is rendered as a name or identity. In English, this often leads to the assumption that the Word (the Son of God) is identical to the person of the Father. The emphasis is placed on a static equation that blurs the distinction between the persons found in the original text.

2. The Original-Text Insight (Alternative Translation Possibility)

In Greek, Theos (God) in this clause appears without the definite article (ho).

- **Quality Rather Than Identity:** When the article is absent, the word often describes a quality or nature. John is not explaining who the Word is (identity with the Father), but what the Word is (its nature).
- **Of Divine Nature:** The Word possessed the same divine nature as God Himself. It was of the "kind" of God. This is also supported by John 1:18: the Word was hidden in the Father and already possessed His nature before becoming flesh (John 1:14).

3. Preserving the Divine Nature: The Distinction

Verses 1 and 2 emphasize two truths simultaneously: the Word was with God (distinction between the Father and the Son), and the Word was of divine nature (unity of kind). It is the perfect description of one who shares the same nature while existing as a distinct counterpart.

4. The Real Change of State

The Word became flesh. This does not describe the addition of another nature, but an actual becoming. The divine being was transformed from the realm of spirit into the realm of flesh. He laid aside His divine mode of existence in order to become truly human (Philippians 2:6–7).

5. The Prerequisite for Salvation: The Inheritance

- **A Sinless Origin:** Because He was begotten from the Spirit (Matthew 1:20), He brought an uncorrupted foundation into the flesh. He was a man with a heavenly inheritance.
- **The Bridge:** He went before us on the path—from spirit to flesh—so that we, who are flesh, might through Him attain the state of spirit.

Center for New Testament Restoration - For Comparison

ΗΝ	ΠΡΟC	ΤΟΝ	$\overline{\text{ΘΝ}}$	ΚΑΙ		$\overline{\text{ΘC}}$	ΗΝ	Ο	ΛΟΓΟC
ἦν	πρὸς	τὸν	˚Θεόν,	καὶ		˚Θεὸς	ἦν	ὁ	λόγος.
ἦν	πρὸς	τὸν	θεόν,	καὶ		θεὸς	ἦν	ὁ	λόγος.
ην	προς	τον	θεον	και		θεος	ην	ο	λογος
ἦν	πρὸς	τὸν	θεόν,	καὶ		θεὸς	ἦν	ὁ	λόγος.
ἦν	πρὸς	τὸν	θεόν,	καὶ		θεὸς	ἦν	ὁ	λόγος.
ἦν	πρὸς	τὸν	Θεὸν,	καὶ		Θεὸς	ἦν	ὁ	λόγος.
ἦν	πρὸς	τὸν	Θεόν,	καὶ		Θεὸς	ἦν	ὁ	Λόγος.
1510	4314	3588	2316	2532	3588	2316	1510	3588	3056
V-IIA3S	P	E-AMS	N-AMS	C	E-NMS	N-NMS	V-IIA3S	E-NMS	N-NMS
was	with	-	God	and	-	God	was	the	word
			Indel		Indel				

💡 Conclusion: The Inheritance of the Divine Nature

John 1:1-2 testifies that the Word already possessed the divine nature as His spiritual inheritance "in the beginning." He was not identical to the person of God (the Father), yet He possessed the same divine nature. The Word is therefore the rightful bearer of the divine essence, even before space and time came into existence. The relationship "with God" (pros ton theon) emphasizes a dynamic unity within distinction: two actors, yet one and the same divine nature. The Word is the authorized heir who carries within Himself the creative power of God (the Father), in order to later bring it into the material realm. In Him, the invisible God becomes visible to creation, for the Son is the image of God (2 Corinthians 4:4) and the radiance of His glory (Hebrews 1:3).

🔗 Parallel Passages from the Septuagint (LXX) & the New Testament

- **Genesis 1:1 (LXX):** "In the beginning God created..." — John draws upon this point of origin in time to show that the Word was not part of creation, but already existed at that moment.
- **1 John 1:1-2 (NT):** "That which was from the beginning... which was with the Father" — A confirmation of the Son's preexistence. It emphasizes the essential relationship between the "Word of Life" and God the Father before all time.
- **Proverbs 8:22-23 (LXX):** "The Lord established me as the beginning of His ways... before time He founded me" — The picture of Wisdom as a divine being already hidden with the Father before the earth was created.
- **Ezekiel 28:2 (LXX):** "...yet you are a man and not God [by nature]" — A grammatical example showing that "God" (without the article) can describe qualitative nature, just as in John 1:1.
- **Psalm 32:6 (LXX) & Hebrews 11:3 (NT):** "By the Word of the Lord the heavens were established" — The Word is not a passive observer but the active agent of the Father's creative power.

🔍 Additional Notes

The absence of the article before Theos ("God") in verse 1 is not accidental but a matter of precise grammar: it describes nature (what the Word is), while the article in ho Theos is reserved for the person of the Father (who God is). The Word is not the Father, but He is everything that the Father is in nature. John uses the term Logos to identify the "emanating Wisdom" as an active and personal subject. Whoever understands these verses in the original text sees in Jesus not a "second God," but the divine nature itself made flesh.

JOHN CHAPTER 1 VERSE 18

The hidden mystery – the unique God

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… ὁ μονογενὴς **υἱός** …	… the only begotten **Son** …
2. Original-Text Insight *(or alternative translation possibility)*	… μονογενὴς **θεὸς** …	… [the] **unique God** …

🔍 Interpretation of the Variants:

1. Common Translations

In the majority of later manuscripts (and thus in most standard Bibles), it reads "the only begotten Son." This variant feels familiar and harmonizes with the rest of John's Gospel. The focus is on the familial relationship: Jesus as the authorized Son representing the Father.

2. Original Text Insight (Alternative Translation)

However, the oldest and most significant textual witnesses read monogenēs theos – "unique God" or "God by nature."

- **The Unique God:** This reading is the more powerful one. It states that the one hidden in the bosom of the Father is Himself of the nature of God.
- **Identity:** Here, it describes not just a role (Son), but the nature, which is far more crucial. The Word is God (divine) (John 1:1) in its kind, coming forth from the Father at the appointed time to act as the Son of Man "Jesus," the Savior of the world.

3. The Hidden Word Steps Forth

God hid within Himself His Son, who is of the same kind as He. The designation "God" instead of "Sohn" is decisive here, because it conveys to the reader that Jesus carries the divine nature within Himself. He is not merely an emissary, but the manifestation of the invisible God.

4. The Function of the "Expositor"

At the end of the verse, John writes that this "unique God" has made the Father known. Only one who is Himself of the nature of God can perfectly reveal the essence of the invisible Father. The reading of the oldest witnesses ensures that Jesus is recognized as the one who brings the identity and holiness of the Father one-to-one into the world.

Center for New Testament Restoration - For Comparison

Witness	Date	1	2	3	4	5	6	7	8	9	10
𝔓66	125-174	ΘΝ	ΟΥΔΕΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤΑΙ					ΜΟΝΟΓЄΝΗϹ	ΘϹ
𝔓75*	175-199	ΘΝ	ΟΥΔΕΙϹ		ΠѠΠΟΤЄ	ЄΟΡΑΚЄΝ			Ο	ΜΟΝΟΓЄΝΗϹ	ΘϹ
𝔓75	175-199	ΘΝ	ΟΥΔΕΙϹ	ЄΟΡΑΚЄΝ	ΠѠΠΟΤЄ				Ο	ΜΟΝΟΓЄΝΗϹ	ΘϹ
01*	325-360	ΘΝ	ΟΥΔΕΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤЄ					ΜΟΝΟΓЄΝΗϹ	ΘϹ
01	325-360	ΘΝ	ΟΥΔΕΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤЄ					ΜΟΝΟΓЄΝΗϹ	ΘϹ
03	325-349	ΘΝ	ΟΥΔΕΙϹ	ЄΟΡΑΚЄΝ	ΠѠΠΟΤЄ					ΜΟΝΟΓЄΝΗϹ	ΘϹ
02	375-499	ΘΝ	ΟΥΔΕΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤЄ				Ο	ΜΟΝΟΓЄΝΗϹ	ΥΙΟϹ
04	375-499	ΘΝ	ΟΥΔΕΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤЄ					ΜΟΝΟΓЄΝΗϹ	ΘϹ
032	375-499	ΘΝ	ΟΥΔΙϹ	ЄѠΡΑΚЄΝ	ΠѠΠΟΤЄ		ЄΙ	ΜΗ	Ο	ΜΟΝΟΓЄΝΗϹ	ΥϹ
SR	2022	ΘΝ ˚Θεὸν	ΟΥΔΕΙϹ οὐδεὶς	ЄѠΡΑΚЄΝ ἑώρακεν	ΠѠΠΟΤЄ πώποτε·					ΜΟΝΟΓЄΝΗϹ μονογενὴς	ΘϹ ˚Θεὸς,
WH	1885	θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·					μονογενὴς	θεὸς
NA	2012	θεον	ουδεις	εωρακεν	πωποτε					μονογενης	θεος
SBL	2010	θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·					μονογενὴς	θεὸς
RP	2025	Θεὸν	οὐδεὶς	ἑώρακεν	πώποτε·				ὁ	μονογενὴς	υἱός,
ST	1550	Θεὸν	οὐδεὶς	ἑώρακε	πώποτε·				ὁ	μονογενὴς	υἱὸς,
KJTR	2014	Θεὸν	Οὐδεὶς	ἑώρακεν	πώποτε·				ὁ	μονογενὴς	Υἱὸς,
Interlinear		2316 N-AMS God	3762 R-NMS no one	3708 V-IEA3S has seen	4455 D ever	3708 V-IEA3S has seen	1487 C except	3361 D -	3588 E-NMS the	3439 S-NMS *the* only begotten	2316 N-NMS God
				Transposition			Indel				Substitution
				Substitution Phonetic		Substitution	Indel				

💡 Conclusion: The Bridge to God the Father

John 1:18 testifies to the unity of essence between Father and Son. The Word—the Son in Spirit—is the "unique God" who brought the imperishable, hidden nature of the Father into visibility. He is not the Father Himself, but His authorized expositor. He who has seen the Son has seen the Father (John 14:9). He is the necessary bridge that makes the Father comprehensible to us through His incarnation. In Him, the divine inheritance becomes tangible, so that through Him we receive the same Spirit and find our way back to fellowship with the Father.

🔗 Parallel Verses from the Septuagint (LXX) & NT

- **1 Timothy 6:16 (NT) – Stepping Forth from Seclusion:** "...who dwells in unapproachable light..." – The Father remains invisible. Jesus steps out of the light of God as the mediator.
- **Colossians 1:15 (NT) – The Perceptibility of the God-Nature:** "He is the image of the invisible God..." – As the exact image (eikōn), the Son makes the invisible nature of the Father visible.
- **John 1:1 (NT) – Two Actors of One Nature**: "...and the Word was with God, and the Word was God." – The Word possesses the same divine nature as the God of gods.
- **Wisdom 7:25-26 (LXX) – The Pure Emanation of Essence:** "...a pure emanation of the glory of the Almighty..." – The Son proceeds directly from the Father and flows toward us as His glory.
- **Hebrews 1:3 (NT) – The Identical "DNA" of the Source**: "...and the express image of His person..." – The Son is the exact imprint (charaktēr) of the Father. He carries the identical divine nature within Himself.

🔍 Further Notes

John 1:18 testifies to the perfect unity of kind between God and His Word. The Son as the Word is the "unique God" who brought the imperishable nature of the Father out of hiding into visibility. He is not the God of gods Himself, but His authorized expositor.

MATTHEW CHAPTER 1 VERSE 20

The Holy One of God – begotten of the source of life (God, the Father)

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… τὸ γὰρ ἐν αὐτῇ **γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.**	… for that which is **conceived** in her is of the **holy Spirit**.
2. Original-Text Insight *(or alternative translation possibility)*	… τὸ γὰρ ἐν αὐτῇ **γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.**	… for that which is actually **conceived** in her comes from the Spirit [and is therefore] **Holy**.

🔍 Interpretation of the Variants:

1. Common Translations

In most standard Bibles, the focus is placed on the process. The word gennēthen is translated here in a purely biological sense as "conceived" or "begotten," which emphasizes the temporal beginning of a new life. "Holy Spirit" is viewed as the proper name of the divine power that brought about this miracle. In this perspective, the event appears primarily as a punctual divine action upon Mary's human nature.

2. Original Text Insight (Alternative Translation)

This reading utilizes Greek grammar to highlight the nature of the child. Since "holy" is placed at the end of the sentence for emphasis, it describes the quality of the entire event:

- **That Which Has Become:** gennēthen describes that which is "brought forth." It indicates that something which already existed (in the Father) has now "become" visible in Mary. It is the appearance of that which was previously hidden (Eph 3:9).
- **Out of Spirit (Nature):** The preposition ek (out of / from) points to the origin of the nature. The child originates from the "spirit-sphere" of God.
- **Holy (Quality):** The sentence structure makes it clear that the child itself possesses the attribute of being holy. Holiness here is not just the name of the originator, but the essential quality of the child.

3. From Hidden to Visible

A look at the original text makes the divine hierarchy clear: even before the creation of the world, the Son was begotten of God, the Father. He is the undivided life from the eternal source. At the appointed time, God sent this Son forth, who emptied Himself (Phil 2:6-7) to become the Son of Man. In doing so, He left His purely spiritual existence with the Father and transformed: He was changed directly into flesh (John 1:14). The result is manifested in Mary: this was not a biological new creation of a human ego, but a real transference of essence. Because God prepared the body for the Son in this manner (Heb 10:5), this flesh is of a heavenly, unblemished kind. Jesus is not created from the earth like Adam. He is the Spirit sent from the source, made into flesh—indeed, "the second [spiritual] man from heaven" (1 Cor 15:47).

4. Preserving the Divine Kind

Particularly important here is: the Word became flesh. This describes not an act of creation out of nothing, but a fundamental transformation. The essence of the Son was changed from one state (Spirit) into another state (flesh). There is no mixing of the two states, for it is written: the MAN Christ Jesus (1 Tim 2:5).

Center for New Testament Restoration - For Comparison

26	27	28	29	30	31	32	33
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC	ЄCTIN	ΑΓΙΟΥ	
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC	ЄCTIN	ΑΓΙΟΥ	
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN̄	ЄΚ	ΠΝC	ЄCTIN	ΑΓΙΟΥ	
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC	ЄCTIN	ΑΓΙΟΥ	
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC		ΑΓΙΟΥ	ЄCTIN
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC	ЄCTIN̄	ΑΓΙΟΥ	
ЄN	ΑΥΤΗ	ΓЄNNΗΘЄN	ЄΚ	ΠΝC	ЄCTIN	ΑΓΙΟΥ	
ἐν	αὐτῇ	γεννηθὲν	ἐκ	˚Πνεύματός	ἐστιν	Ἁγίου.	
ἐν	αὐτῇ	γεννηθὲν	ἐκ	πνεύματός	ἐστιν	ἁγίου·	
εν	αυτη	γεννηθεν	εκ	πνευματος	εστιν	αγιου	
ἐν	αὐτῇ	γεννηθὲν	ἐκ	πνεύματός	ἐστιν	ἁγίου·	
ἐν	αὐτῇ	γεννηθὲν	ἐκ	πνεύματός	ἐστιν	ἁγίου.	
ἐν	αὐτῇ	γεννηθὲν,	ἐκ	Πνεύματός	ἐστιν	ἁγίου.	
ἐν	αὐτῇ	γεννηθὲν	ἐκ	Πνεύματός	ἐστιν	Ἁγίου.	
1722	846	1080	1537	4151	1510	40	1510
P	R-3DFS	V-PAPNNS	P	N-GNS	V-IPA3S	A-GNS	V-IPA3S
in	her	having been born	from	*the* Spirit	is	Holy	is
						Transposition	

💡 Conclusion: The Essence of the Son

Jesus is not simply an extraordinary man whose conception God merely assisted. Scripture reveals: That which took shape in Mary carries the holy essence of the Spirit within itself from the very beginning—it is the manifestation of the divine nature in human form. The Son did not put on a pre-made body like a garment. Rather, the divine Spirit of the Son Himself became this flesh that grew in the womb. Here lies the foundation of faith: "Every spirit that confesses that Jesus Christ has come in the flesh is of God" (1 John 4:2). The Spirit did not mask Himself as a man; He truly became flesh.

🔗 Parallel Verses from the NT

To understand the full scope of Matthew 1:20, it helps to look at other witnesses who speak the same language of "essential holiness":

Luke 1:35 (NT) – That Which Has Become Holy:

- **Here we find the direct parallel:** "...therefore, also that holy thing which shall be born shall be called the Son of God." Luke uses the exact same grammatical structure to identify the child from the very beginning as a holy "essence."

John 6:69 (NT) – The Holy One of God:

- **In the oldest textual witnesses, Peter confesses here:** "We have believed and come to know that You are the Holy One of God." (Later texts often changed this to "the Christ, the Son of the living God"). The original title "The Holy One of God" (ho hagios tou theou) marks Jesus as the one who exclusively carries the nature and holiness of God into the world.

LUKE CHAPTER 1 VERSE 25

The origin – that which is begotten is holy

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… διὸ καὶ τὸ **γεννώμενον ἅγιον** κληθήσεται υἱὸς θεοῦ.	… therefore also the Holy One who **is born** will be called **Son** of God.
2. Original-Text Insight *(or alternative translation possibility)*	… διὸ καὶ τὸ **γεννώμενον ἅγιον** κληθήσεται υἱὸς θεοῦ.	… therefore also that which is **begotten** will be called [by nature] **Holy** [and] Son of God.

🔍 Interpretation of the Variants:

1. Common Translations

In most Bibles, "holy" (hagion) is understood as a mere adjective modifying the title "Son of God." The verse functions like a naming: "He will be called holy and the Son of God." The focus here lies on the future role and the recognition of the child by mankind.

2. Original Text Insight (Alternative Translation)

The Greek connects the participle gennōmenon (that which is becoming / being born) directly with hagion (holy). This creates a fixed concept for the essence itself:

- **That Which Has Become Holy:** It describes not what the child will be called later, but what it already is at its core. Holiness here is not a goal, but the primal state.
- **Identity:** As in John 1:18, it becomes clear: What proceeds from God (the Spirit) carries the essence of God within itself. The designation "Son of God" is the logical consequence of the fact that His essence is already holy.

3. The Tabernacle in the Womb

The Old Testament (LXX) provides the key to this event. In Exodus 40:34-35, the cloud of God's glory overshadowed the Tabernacle so that no one could enter it. Luke draws on this exact imagery: Mary's body became a living Tabernacle for the duration of the pregnancy. No mixing with human genetic material took place. The WORD, which was previously Spirit, was transformed directly into this flesh by the creative power of the Father. Since the source of this flesh is the purest divine power, that which has become possesses the inherent quality of sinlessness from the very first second. It is the "Holy Thing" itself entering the visible world to reveal the glory of the Father as a true man.

4. Partaking in the Divine Nature

The purpose of the incarnation extends far beyond Jesus: we as humans are also meant to truly carry this divine nature within us (2 Pet 1:4). Since man is by nature trapped in perishable flesh, he can neither imitate nor earn God's holy essence by his own strength (John 3:6). Only the sinless sacrifice of Jesus on the cross broke this bondage and judged the old flesh (Rom 8:3). This sacrifice opened access to the source of life, the Father, so that the Spirit can now bring about a true birth from God (John 1:13). Just as it once did in Mary, "that which has become holy" thereby truly takes shape within the believer (Gal 4:19).

Center for New Testament Restoration - For Comparison

17	18	19	20	21	22	23	24	25	26
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟ͞Ν	ΚΛΗΘΗCΕΤΑΙ	ΥΙΟC	Θ͞Υ
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	ΥΙΟC	Θ͞Υ
ΔΙΟΤΙ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	Υ͞C	Θ͞Υ
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	Υ͞C	Θ͞Υ
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ	ΕΚ	COΥ	ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	Υ͞C	Θ͞Υ
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	ΥΙΟC	Θ͞Υ
ΔΙΟΤΙ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	ΥΙΟC	Θ͞Υ
ΔΙΟ	ΚΑΙ	ΤΟ	ΓΕΝΝΩΜΕΝΟΝ			ΑΓΙΟΝ	ΚΛΗΘΗCΕΤΑΙ	ΥΙΟC	Θ͞Υ
διὸ	καὶ	τὸ	γεννώμενον			Ἅγιον	κληθήσεται,	Υἱὸς	˚Θεοῦ.
διὸ	καὶ	τὸ	γεννώμενον			ἅγιον	κληθήσεται,	υἱὸς	θεοῦ·
διο	και	το	γεννωμενον			αγιον	κληθησεται	υιος	θεου
διὸ	καὶ	τὸ	γεννώμενον			ἅγιον	κληθήσεται,	υἱὸς	θεοῦ·
διὸ	καὶ	τὸ	γεννώμενον			ἅγιον	κληθήσεται	υἱὸς	θεοῦ.
διὸ	καὶ	τὸ	γεννώμενον			ἅγιον,	κληθήσεται	υἱὸς	Θεοῦ.
διὸ	καὶ	τὸ	γεννώμενον	ἐκ	σοῦ	ἅγιον	κληθήσεται	Υἱὸς	Θεοῦ.
1352	2532	3588	1080	1537	4771	40	2564	5207	2316
C	D	E-NNS	V-PPPNNS	P	R-2GS	S-NNS	V-IFP3S	N-NMS	N-GMS
therefore	also	the	being born	of	you	Holy *child*	will be being called	Son	of God
Substitution				Indel					

💡 Conclusion: The Expositor of the Father

John 1:18 forms the foundation for understanding the nature of Jesus. The verse makes it unmistakably clear: The Word (the Son) is the "unique God" who steps forth from the innermost being of the Father. For the reader, this means: In Jesus, we do not merely encounter an emissary of God, but the manifestation of the invisible essence Himself.

🔗 Parallel Verses from the Septuagint (LXX) & NT

These passages support the finding that Jesus is identified in the original text as the bearer of the divine nature:

- **John 1:1 (NT) – The Primal Identity:** "In the beginning was the Word... and the Word was of divine essence." – Before the Word became flesh, it already existed in the unity of essence as God with the Father. This forms the foundation for John 1:18: The Son is the direct emanation from the bosom of God.
- **Colossians 1:15 (NT) – The Image of the Essence:** "He is the image of the invisible God, the firstborn of all creation." – He is no mere copy, but the exact representation of the divine nature in the visible world, having proceeded from the source.
- **Hebrews 1:3 (NT) – The Imprint of the Essence:** "He is the radiance of His glory and the exact imprint of His essence..." – Like the imprint of a signet ring, the Son carries the unadulterated divine nature of the Father within Himself and makes it tangible in the flesh.
- **John 14:9 (NT) – The Visibility of the Father:** "He who has seen Me has seen the Father..." – This confirms: His nature does not constitute an independent, second God, but is the definitive revelation of the Father through the Son. While God spoke through the prophets in the past, we now encounter His essence itself in Jesus (Heb 1:1-2).
- **Psalm 8:5-6 (LXX) – The Humiliation:** "You made him a little lower than the angels..." – Describes the low level of the human nature into which the Son voluntarily descended to cleanse it through His obedience on the cross, before the Father finally crowned Him with divine glory.

JOHN CHAPTER 1 VERSE 14

The Word became flesh – the transformation

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	καὶ ὁ λόγος σὰρξ **ἐγένετο καὶ ἐσκήνωσεν** ἐν ἡμῖν …	and the Word **became flesh and dwelt among us** …
2. Original-Text Insight *(or alternative translation possibility)*	καὶ ὁ λόγος σὰρξ **ἐγένετο καὶ ἐσκήνωσεν** ἐν ἡμῖν …	and the Word **became flesh** [change of state] and dwelt among us …

🔍 Interpretation of the Variants:

1. Common Translations

In most Bibles, the process of "becoming flesh" (sarx egeneto) is understood as a one-time historical event or a mere appearance of God in human form. The verse often feels like a simple change of location: the Word came from heaven to earth and dwelt there as a guest among men.

2. Original Text Insight (Alternative Translation)

The Greek uses the word egeneto for "became," which describes a profound change of state. The Word did not merely put on a human shell, but substantially altered its mode of being:

- **The Transformation:** The divine Word entered into the limitation of the flesh to build the bridge between God (the Father) and the human race.
- **The Dwelling (Tabernacling):** Since the Word (the Son) became flesh from heaven, this flesh also possesses a heavenly origin. This very blamelessness formed the spiritual prerequisite for the entire fullness of God to take up residence in the Son.

3. The Jordan as the Turning Point of Fullness

After the Son had completely emptied Himself for His descent (Phil 2:6-7), He received the divine nature back in its entirety from His God and Father during His anointing with the Holy Spirit in the Jordan. His body thus became the permanent "tent" of full glory.

4. Partaking in the Divine Nature

The purpose of this change of state is our inclusion into the unity of kind with God. Because the Word became flesh and received the fullness in the Jordan, our flesh can now also be united with the divine nature through the same Spirit. Jesus completed the descent to make our ascent possible. What we receive is the imperishable nature through Jesus (John 1:16)—a work made possible by God the Father. He transmitted the promise of the Holy Spirit to the Son, so that the Son might pour it out upon the predetermined multitude (Acts 2:33). In this way, we truly partake in His essence, no longer living out of perishability, but out of His holy power.

Center for New Testament Restoration - For Comparison

1	2	3	4	5	6	7	8	9
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΕΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
	···	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	···			
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	···			
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΕΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
ΚΑΙ	Ο	ΛΟΓΟϹ	ϹΑΡΞ	ΕΓΕΝΕΤΟ	ΚΑΙ	ΕϹΚΗΝΩϹΕΝ	ΕΝ	ΗΜΙΝ
¶Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,
¶Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,
και	ο	λογος	σαρξ	εγενετο	και	εσκηνωσεν	εν	ημιν
¶Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,
Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο,	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν–
καὶ	ὁ	λόγος	σὰρξ	ἐγένετο,	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,
Καὶ	ὁ	Λόγος	σὰρξ	ἐγένετο,	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν,
2532	3588	3056	4561	1096	2532	4637	1722	1473
C	E-NMS	N-NMS	N-NFS	V-IAM3S	C	V-IAA3S	P	R-1DP
and	the	word	flesh	became	and	sheltered	among	us

💡 Conclusion: The Bodily Temple of the Divine Inheritance

John 1:14 documents the change of state as the central turning point. The imperishable Word became flesh to make visible the unapproachable glory of the Father—which was restored to the Son in its entirety during His anointing in the Jordan.

In Jesus Christ, we encounter the authorized bearer of the divine nature, in whom God the Father now dwells bodily. He is the prototype, the firstborn of the new creation, who paved the way so that the human race can be reunited with the Father through partaking (koinōnia) in the Spirit. Whoever recognizes the Son in the flesh sees the undiminished glory of the Father. This glory stands ready to take shape within us as well through the birth from above and to fill us with His fullness.

🔗 Parallel Verses from the Septuagint (LXX) & NT

- **Baruch 3:37 (LXX) – The Appearance:** "Afterward she appeared upon earth, and conversed with men." – The prophecy that the divine wisdom leaves the sphere of the hidden to become tangible as a real person within the human race.
- **Hebrews 2:14 (NT) – The Identification:** "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same..." – Confirms the radical nature of the change of state. Jesus essentially became part of our kind to defeat death on our own territory.
- **Philippians 2:7 (NT) – The Emptying:** "...but emptied Himself, taking the form of a bondservant..." – The prerequisite for the incarnation. Only through this "self-emptying" could the Word become flesh, in order to receive the fullness of the Spirit in the Jordan.
- **1 John 1:1 (NT) – The Tangibility:** "That which was from the beginning... which we have seen with our eyes, and our hands have handled, concerning the Word of life..." – Underlines the physical reality. The transformation was so perfect that eternal life became truly touchable for the human race.

PHILIPPIANS CHAPTER 2 VERSES 6-7

He who was rich became poor for our sakes

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... ὃς ἐν μορφῇ θεοῦ ὑπάρχων ... ἑαυτὸν ἐκένωσεν ...	... who was in the **form of God** ... [and] **emptied himself** ...
2. Original-Text Insight *(or alternative translation possibility)*	... ὃς ἐν μορφῇ θεοῦ ὑπάρχων ... ἑαυτὸν ἐκένωσεν ...	... who existed in the **essential form of God** ... [and] **emptied** himself ...

🔍 Interpretation of the Variants:

1. Common Translations

In most Bibles, "form" is often understood as mere outward appearance. "To empty oneself" sounds like a solemn renunciation of power. The focus here lies on a moral role model function of Jesus (humility), while the radical change of His state of being often remains in the background.

2. Original Text Insight (Alternative Translation)

The Greek word μορφῇ (morphē) describes not just the exterior, but the essential form that corresponds to the inner nature.

- **Existence in the Essential Form:** Before His incarnation, Jesus existed in the nature of God. He carried the divine inheritance in its original glory.
- **No Clinging:** He did not consider this divine glory as a prey (harpagmos) to be selfishly held onto at all costs.
- **Primacy of the Father:** He placed the will of the Father and the counsel for the salvation of the human race above His own original form of existence in heavenly glory.
- **Obedience Through Trust:** He let go because He knew that the Father is faithful. His "self-emptying" was the ultimate proof of trust.

3. The Hidden Steps Forth (Reference to John 1:18)

In His primal form, the Son was hidden in the "bosom of the Father" (John 1:18). Philippians 2 now shows the decision to leave this hiddenness. He did not regard His equality with God as a robbery—meaning, not as something He had to keep for Himself or cling to—but He was ready to reveal His essence in a new form.

4. The Radical Change of State (Reference to John 1:14)

The word ἐκένωσεν (ekenōsen—He emptied Himself) describes the moment when the Word became flesh (John 1:14). It was a total transformation:

- He laid aside the divine essential form (State: Spirit).
- He took on the essential form of a servant (State: flesh).
- This change means that He "made Himself empty" in order to truly become man.

Center for New Testament Restoration - For Comparison

𝔓46	175-224	ΑΛΛΑ	ΕΑΥΤΟΝ	ΕΚΕΝΩΣΕΝ	ΜΟΡΦΗΝ	ΔΟΥΛΟΥ	ΛΑΒΩΝ	ΕΝ	ΟΜΟΙΩΜΑΤΙ	ΑΝΘΡΩΠΤΟΥ
Orig	200-222									444
01	325-360	ΑΛΛΑ	ΕΑΥΤΟΝ	ΕΚΕΝΩΣΕΝ	ΜΟΡΦΗΝ	ΔΟΥΛΟΥ	ΛΑΒΩΝ	ΕΝ	ΟΜΟΙΩΜΑΤΙ	N-GMS
03	325-349	ΑΛΛΑ	ΕΑΥΤΟΝ	ΕΚΕΝΩΣΕΝ	ΜΟΡΦΗΝ	ΔΟΥΛΟΥ	ΛΑΒΩΝ	ΕΝ	ΟΜΟΙΩΜΑΤΙ	of mankind
02	375-499	ΑΛΛ	ΕΑΥΤΟΝ	ΕΚΕΝΩΣΕΝ	ΜΟΡΦΗΝ	ΔΟΥΛΟΥ	ΛΑΒΩΝ	ΕΝ	ΟΜΟΙΩΜΑΤΙ	ΑΝΩΝ
04	375-499	ΑΛΛ	ΕΑΥΤΟΝ	ΕΚΕΝΩΣΕΝ	ΜΟΡΦΗΝ	ΔΟΥΛΟΥ	ΛΑΒΩΝ	ΕΝ	ΟΜΟΙΩΜΑΤΙ	ΑΝΩΝ
SR	2022	ΑΛΛΑ ἀλλὰ	ΕΑΥΤΟΝ ἑαυτὸν	ΕΚΕΝΩΣΕΝ ἐκένωσεν,	ΜΟΡΦΗΝ μορφὴν	ΔΟΥΛΟΥ δούλου	ΛΑΒΩΝ λαβών,	ΕΝ ἐν	ΟΜΟΙΩΜΑΤΙ ὁμοιώματι	ΑΝΘΡΩΠΩΝ ἀνθρώπων
WH	1885	ἀλλὰ	ἑαυτὸν	ἐκένωσεν	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι	ἀνθρώπων
NA	2012	αλλ	εαυτον	εκενωσεν	μορφην	δουλου	λαβων	εν	ομοιωματι	ανθρωπων
SBL	2010	ἀλλὰ	ἑαυτὸν	ἐκένωσεν	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι	ἀνθρώπων
RP	2025	ἀλλ’	ἑαυτὸν	ἐκένωσεν,	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι	ἀνθρώπων
ST	1550	ἀλλ’	ἑαυτὸν	ἐκένωσε,	μορφὴν	δούλου	λαβὼν,	ἐν	ὁμοιώματι	ἀνθρώπων
KJTR	2014	Ἀλλ’	ἑαυτὸν	ἐκένωσεν,	μορφὴν	δούλου	λαβών,	ἐν	ὁμοιώματι	ἀνθρώπων
Interlinear		235 C but	1438 R-3AMS himself	2758 V-IAA3S emptied	3444 N-AFS *the* form	1401 N-GMS of *a* slave	2983 V-PAANMS having taken	1722 P in	3667 N-DNS *the* likeness	444 N-GMP of humans
		Phonetic		Phonetic						Substitution

💡 Conclusion: The Change of State of the Heir

Philippians 2:6-7 reveals the path of the Son as an act of total transformation. It is not a mere disguise, but a fundamental transformation of His being: Spirit became flesh (John 1:14). In doing so, He underwent a complete change of state without any mixing of kinds; He did not become a hybrid being, but truly part of the human race. He entered our limitation as the "new Adam" to save His own and thereby open access to eternal life.

In this incarnation, a divine principle of procession is fulfilled: Just as in the beginning the Son proceeded from God as eternal life, so from the first Adam proceeded his wife, who in the Septuagint receives the name Zoe (Ζωή) because she is the "mother of all living" (Gen 3:20 LXX). In perfect correspondence to this creation pattern, we—the assembly—now proceed from the new Adam, Christ.

🔗 Parallel Verses from the Septuagint (LXX) & NT

- **Genesis 1:26 (LXX) – The Design:** "...Let Us make man according to Our image..." – Through the disobedience of the first humans, biological man was infected with perishability. The Son enters creation as the antidote to undo this destructive effect and to bring forth man as a new creation according to the true image of God.
- **Psalm 8:5-6 (LXX) – The Humiliation:** "You made him a little lower than the angels..." – The verse describes the low level of the human nature into which the Son voluntarily descended to crown it with glory. He became poor because He gave up the divine unity with the Father to become like us humans, so that we through Him might become rich (2 Cor 8:9).
- **John 2:9 (NT) – The Sign:** "...when the master of the feast had tasted the water that was made wine..." – This miracle shows real transformation as a perfect symbol for the radical change of state from Spirit to flesh.

🔍 Further Notes

The self-emptying does not mean a loss of essence, but a real change of state. The Son entered completely into human limitation to achieve victory over perishability as a man.

1 TIMOTHY CHAPTER 3 VERSE 16

The divine Word was manifested in the flesh

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... **Θεὸς** ἐφανερώθη ἐν σαρκί ...	... **God** was manifested in the flesh ...
2. Original-Text Insight *(or alternative translation possibility)*	... **Ὃς** ἐφανερώθη ἐν σαρκί ...	... **He [the Son]**, who was manifested in the flesh ...

🔍 Interpretation of the variants:

1. Common translations

In later manuscripts, the original text was deliberately manipulated: the original Ὃς (ΟΣ – "He who") was turned into Θεὸς (ΘΣ – "God") by the subsequent addition of a crossbar.

This correction served to statically equate Jesus with the person of God in order to safeguard later dogmas. However, this concealed the actual mystery: it is not about a naming, but about the stepping forth of the Son into a completely new form of existence.

2. Original text insight (alternative translation)

The oldest sources unequivocally testify to Ὃς ("He"). This confirms the change of state already described in John 1:14 and Philippians 2:7:

- **No mixing:** The original text avoids a philosophical blending of kinds (God + man).
- **Transformation:** He laid aside the purely spiritual form of existence and truly became man.

3. The mystery of godliness

The "mystery" is not an abstract concept, but the real person of the Son. That He was "justified in the Spirit" shows that His holy nature became visible through God's anointing at the Jordan. He preserved the divine nature of the Father through His Holy Spirit within human limitation and remained, even as a man, "the Holy One."

4. Partaking in the new form of existence

The purpose of this manifestation in the flesh is our own heavenly begetting. As the prototype, Jesus demonstrated that the flesh can become a bearer of the Spirit. By bringing His inheritance into our sphere, He made partaking (koinōnia) possible for us. We now receive the same Spirit that justified Him in the flesh, so that the divine nature may take shape within us as well (2 Pet 1:4).

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ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MΥCTΗPION	OC	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MYCTHPION	OC	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MYCTHPION	OC	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MYCTHPION	ΘC	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MYCTHPION	2316	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
ΜΕΓΑ	ΕCTIN	TO	THC	ΕΥCΕΒΕΙΑC	MYCTHPION	N-NMS	ΕΦΑΝΕΡΩΘΗ	ΕΝ	CΑΡΚΙ
μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον:	God	ἐφανερώθη	ἐν	σαρκί,
μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον·	Ὃς	ἐφανερώθη	ἐν	σαρκί,
μεγα	εστιν	το	της	ευσεβειας	μυστηριον	ος	εφανερωθη	εν	σαρκι
μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον·	Ὃς	ἐφανερώθη	ἐν	σαρκί,
μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον·	θεὸς	ἐφανερώθη	ἐν	σαρκί,
μέγα	ἐστὶ	τὸ	τῆς	εὐσεβείας	μυστήριον.	Θεὸς	ἐφανερώθη	ἐν	σαρκὶ,
μέγα	ἐστὶν	τὸ	τῆς	εὐσεβείας	μυστήριον:	Θεὸς	ἐφανερώθη	ἐν	σαρκί,
3173	1510	3588	3588	2150	3466	3739	5319	1722	4561
S-NNS	V-IPA3S	E-NNS	E-GFS	N-GFS	N-NNS	R-NMS	V-IAP3S	P	N-DFS
great	is	the	-	of devoutness	mystery	who	was revealed	in	*the* flesh
	Phonetic					Substitution			

💡 Conclusion: The change of state of the authorized Son

The dogmatic alteration from "He" to "God" in 1 Timothy 3:16 falsely suggests that God the Father Himself became flesh. However, the Old Testament draws a clear line here: God is not a man (Hosea 11:9), for God is Spirit (John 4:24) and absolutely unchangeable by His very nature. A God who becomes man would contradict His own self-revelation. The justification in the Spirit confirms that He (the Son), despite human limitation, preserved His holy inheritance pure and thus became the visible image of the invisible God.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Baruch 3:37 (LXX) – Wisdom upon earth:** "Afterward she appeared upon earth, and conversed with men." – Testifies to the appearance of divine wisdom (as the Son) in human form—a direct archetype for the real change of state.
- **Titus 2:13 (NT) – The appearance of glory:** "...looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ." – Underpins that it is not the Father Himself who appears, but the Son as the authorized bearer and visible radiance of the Father's glory.
- **Isaiah 40:5 (LXX) – Visible glory:** "And the glory of the Lord shall be revealed, and all flesh shall see the salvation of God." – The essence hidden within the Father becomes visible in the flesh of the Son.
- **Hosea 11:9 (LXX) – Distinction of essence:** God reaffirms: "For I am God, and not man; the Holy One in the midst of thee." – This exposes the doctrine of an incarnation of God Himself as unscriptural.
- **John 1:18 (NT) – The bridge to the Father:** "No one has seen God at any time; the unique God... He has declared Him." – Confirms the unapproachability of God the Father and marks the Son in the flesh as the only visible explanation of the invisible nature.

🔍 Further notes

Whoever reads "God" instead of "He" places Scripture in contradiction with God's own words in the OT. The mystery is the Son: He proceeded from God the Father to take on our kind. Whoever sees the Son in the flesh sees the only form in which God the Father became tangible to us.

TITUS CHAPTER 2 VERSE 13

The "Savior-God" saves through His Son

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... τοῦ μεγάλου **θεοῦ καὶ σωτῆρος ἡμῶν** Χριστοῦ Ἰησοῦ	... of the great **God and our Savior** Jesus Christ
2. Original-Text Insight *(or alternative translation possibility)*	... τοῦ μεγάλου **θεοῦ καὶ σωτῆρος ἡμῶν** Χριστοῦ Ἰησοῦ	... of the great **God and [the] Savior of us,** Christ Jesus

🔍 Interpretation of the variants:

1. Common translations

In most Bibles, "great God" and "Savior" are merged into a single person. The verse is read as if Jesus were identical to the person of the Father. The focus here lies on a static equation, which is often forced by artificial grammatical rules (such as the Sharp rule) in order to safeguard later dogmas.

2. Original text insight (alternative translation)

The Greek allows for a clear distinction between the Father and the Son. This creates a picture of the joint revelation of two identities:

- **Two identities:** It describes not a merger of names, but the appearance of the glory of the great God (the Father) and that of our Savior (the Son). The individuality remains preserved.
- **Individual witness:** Paul consistently maintains the separation that runs through all his epistles. He thus follows the word of Jesus from John 14:1: "Believe in God [the Father], believe also in Me [the Son]." This request of Jesus makes it clear that these are two distinct counterparts who must be grasped equally but differentially in faith.
- **Identity:** The Son is the bearer of the divine glory. He is not the Father Himself, but the Holy One of God (John 6:69), who represents the "great God" as the perfect image of God (2 Cor 4:4).

3. Titus 2:13 as the "anchor verse" of revelation

While Paul clarifies in 1 testimony 6:16 that God the Father dwells in a light "which no man has seen or can see," Titus 2:13 forms the visible counterpart: since the Father remains invisible, Jesus Christ is the visible form in which this divine glory shines forth.

4. God as the author - Christ as the "instrument"

In Titus 1:3, God the Father is defined as the "Savior-God." He is the sole, initiating source of salvation, from whose sovereign will the entire plan of rescue originates. In Titus 2:13, the title "Savior" finally characterizes the Son as the arm of God. He is not the source Himself, but the authorized mediator through whom the Father physically executes salvation in the material world. This hierarchy is also confirmed by Titus 3:6, according to which the Father pours out the Spirit "through Jesus Christ our Savior" (Acts 2:33).

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9	10	11	12	13	14	15	16	17
ΤΟΥ	ΜΕΓΑΛΟΥ	ΘΥ	ΚΑΙ	ϹΩΤΗΡΟϹ	ΗΜΩΝ	ΧΥ	ΙΥ	
ΤΟΥ	ΜΕΓΑΛΟΥ	ΘΥ	ΚΑΙ	ϹΡϹ	ΗΜΩΝ		ΙΥ	ΧΥ
ΤΟΥ	ΜΕΓΑΛΟΥ	ΘΥ	ΚΑ[	ϹΩΤΗΡΟϹ	ΗΜΩΝ		ΙΥ	ΧΥ
ΤΟΥ	ΜΕΓΑΛΟΥ	ΘΥ	ΚΑΙ	ϹΩΤΗΡΟϹ	ΗΜΩΝ		ΙΥ	ΧΥ
τοῦ	μεγάλου	˚Θεοῦ	καὶ	Σωτῆρος	ἡμῶν,		˚Ἰησοῦ·	˚Χριστοῦ
τοῦ	μεγάλου	θεοῦ	καὶ	σωτῆρος	ἡμῶν	Χριστοῦ	Ἰησοῦ,	
του	μεγαλου	θεου	και	σωτηρος	ημων		ιησου	χριστου
τοῦ	μεγάλου	θεοῦ	καὶ	σωτῆρος	ἡμῶν		Ἰησοῦ	Χριστοῦ,
τοῦ	μεγάλου	θεοῦ	καὶ	σωτῆρος	ἡμῶν		Ἰησοῦ	χριστοῦ,
τοῦ	μεγάλου	Θεοῦ	καὶ	σωτῆρος	ἡμῶν		Ἰησοῦ	Χριστοῦ,
τοῦ	μεγάλου	Θεοῦ	καὶ	Σωτῆρος	ἡμῶν		Ἰησοῦ	Χριστοῦ·
3588	3173	2316	2532	4990	1473	5547	2424	5547
E-GMS	A-GMS	N-GMS	C	N-GMS	R-1GP	N-GMS	N-GMS	N-GMS
of the	great	God	and	Savior	of us	Christ	Jesus	Christ
						Transposition		

💡 Conclusion: The order of glory

Titus 2:13 preserves the clear biblical hierarchy and distinguishes between God and the mediator (Christ). The original text insight shows us the joint appearance of two identities in perfect unity. Whoever dogmatically merges these persons robs themselves of the knowledge concerning the path of the Son, who as a true man represents the glory of the Father, in order to first enable our access to the imperishable majesty of the "great God."

The dogmatic merger into "a single God in the flesh" diminishes the miracle of this transformation. Jesus Christ is the manifestation of this salvation, but the source of salvation remains the Father Himself.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Isaiah 40:5 (LXX) – The manifestation of glory:** "And the glory of the Lord shall be revealed, and all flesh shall see the salvation of God..." – Announces the appearance of the paternal glory, which becomes historical reality in Titus 2:13. This fulfills John 10:30 ("I and my Father are one"): in the person of Jesus, we encounter both the Son and the Father.
- **Titus 2:10 & 1 Timothy 2:3 (NT) – God as the source of salvation:** Paul explicitly speaks here of "God our Savior." This establishes the Pauline hierarchy: God the Father is the actual initiator and author of salvation. Just as in the Book of Judges God alone was the Savior of Israel, yet executed this salvation historically through mediators (the judges) whom He raised up and authorized, so the Father now brings about definitive salvation through His sent Son, the Christ.
- **Psalm 105:21 (LXX) – The saving God:** "They forgot God their Savior..." – Reminds us that God the Father is the saving authority. His saving power now becomes effective in the material world through the historical appearance of the Son.
- **Jude 25 (NT) – The Savior-God through the mediator:** "...to God our Savior, who alone is wise, be glory... through Jesus Christ our Lord." – Confirms exactly the Lukan and Pauline hierarchy. God the Father is the sole Savior-God (the source), and He brings about this salvation exclusively through the Son as His mediator.

ROMANS CHAPTER 9 VERSE 5

The divine Word was manifested in the flesh

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα **ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς** …	… according to the flesh, Christ came, **who is over all, God blessed** …
2. Original-Text Insight *(or alternative translation possibility)*	… ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα**.** **Ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς** …	… according to the flesh, Christ came**.** **God, who is over all, be blessed** …

🔍 Interpretation of the variants:

1. Common translations

Most modern Bibles do not place a punctuation mark after the word "flesh" (sarka). As a result, the subsequent praise is directly attributed to Christ, titling Him as "God over all." This often serves a retroactive dogmatic equation of the persons.

2. Original text insight (alternative translation)

The Greek original text allows for (and many early textual witnesses demand this based on the sentence structure) a clear caesura after the mention of the human ancestry of Christ:

- **The genuine change of state:** First, the transformation is emphasized: the Christ comes "according to the flesh" (kata sarka) from the fathers. He truly became man and part of the human race.
- **Praise of the source:** The following sentence is an independent doxology (praise) to God, the Father. This corresponds to Paul's constant habit of distinguishing between the mediator (Christ) and the source (God).
- **No mixing**: This reading preserves the boundaries of kinds. Christ is the Son with the divine inheritance who became man; God (the Father) remains the supreme authority to whom the final praise belongs.

3. Romans 9:5 as the "anchor verse" of order

This verse shows the order of God: Christ is the crowning of Israel's promises in the flesh. Here, the exact parallel to 1 Timothy 3:16 becomes apparent: both verses are about the "mystery in the flesh." The original text insight protects the distinction of the persons. Jesus is the visible form who "was manifested in the flesh" (1 Tim 3:16), through whom we praise God the Father. Whoever omits the punctuation marks and mixes the kinds loses sight of the radical change of state and the true humanity of the Son.

4. Partaking in the divine nature

The goal is our own access: through the Son of God, we reach the Father. His sacrifice opens the way to the blessed God, so that the Son takes shape within us and we find our way back to the source of life..

Center for New Testament Restoration - For Comparison

8	9	10	11	12	13	14	15	16
ΧΡC	▮Ο	ΚΑΤΑ	CΑΡΚΑ	Ο	ΩΝ	ΕΠΙ	ΠΑΝΤΩΝ	ΘC
XC	ΤΟ	ΚΑΤΑ	CΑΡΚΑ	Ο	ΩΝ	ΕΠΙ	ΠΑ͞ΝΤΩΝ	ΘC
XC	ΤΟ	ΚΑΤΑ	CΑΡΚΑ	Ο	ΩΝ	ΕΠΙ	ΠΑΝΤΩΝ	ΘC
XC	ΤΟ	ΚΑΤΑ	CΑΡΚΑ	Ο	Ω͞Ν	ΕΠΙ	ΠΑΝΤΩΝ	ΘC
XC	▮ΤΑ	ΚΑΤΑ	CΑΡΚΑ	Ο	ΩΝ	ΕΠΙ	ΠΑΝΤΩΝ	ΘC
XC	ΤΟ	ΚΑΤΑ	CΑΡΚΑ	Ο	ΩΝ	ΕΠΙ	ΠΑΝΤΩΝ	ΘC
Χριστὸς,	τὸ	κατὰ	σάρκα	ὁ	ὢν	ἐπὶ	πάντων	˚Θεὸς
χριστὸς	τὸ	κατὰ	σάρκα,	ὁ	ὢν	ἐπὶ	πάντων,	θεὸς
χριστος	το	κατα	σαρκα	ο	ων	επι	παντων	θεος
χριστὸς	τὸ	κατὰ	σάρκα,	ὁ	ὢν	ἐπὶ	πάντων,	θεὸς
χριστὸς	τὸ	κατὰ	σάρκα,	ὁ	ὢν	ἐπὶ	πάντων,	θεὸς
Χριστὸς,	τὸ	κατὰ	σάρκα,	ὁ	ὢν	ἐπὶ	πάντων	Θεὸς
Χριστὸς	τὸ	κατὰ	σάρκα,	ὁ	ὢν	ἐπὶ	πάντων,	Θεὸς
5547	3588	2596	4561	3588	1510	1909	3956	2316
N-NMS	R-NNS	P	N-AFS	R-NMS	V-PPANMS	P	S-GNP	N-NMS
Messiah	-	according to	flesh	-	being	over	all *things*	God

💡 Conclusion: The promised brother as mediator to the Father

Romans 9:5 shows us Christ as the perfect fulfiller of Mosaic prophecy (Deuteronomy 18:15-18): He is the "brother" who came from the midst of Israel according to the flesh. The original text insight preserves the divine order: while Jesus as the true man makes the promise of God visible on earth, the final praise (eulogētos) belongs to the Father as the all-surpassing source. Whoever shifts the punctuation marks here robs the Son of His honor as the one who first paved the way from the flesh back to the blessed God.

🔗 Parallel verse from the Septuagint (LXX)

- **Psalm 68:19 (LXX) - God is eulogētos:** "κύριος ὁ θεὸς εὐλογητός..." (Blessed be the Lord God). The LXX constantly uses this term for God, the Father—a practice that Paul adopts directly here.

🔍 Further notes

The Greek term εὐλογητός (eulogētos) refers without exception to God, the Father throughout the entire New Testament.

Examples of this exclusive use in the NT

- **Luke 1:68:** "Blessed (eulogētos) be the Lord God of Israel..."
- **2 Corinthians 1:3:** "Blessed (eulogētos) be the God and Father of our Lord Jesus Christ..."
- **Ephesians 1:3:** "Blessed (eulogētos) be the God and Father of our Lord Jesus Christ..."
- **1 Paragraph 1:3:** "Blessed (eulogētos) be the God and Father of our Lord Jesus Christ..."

Whoever omits the period (the punctuation mark) in Romans 9:5 and attributes this title to Christ creates a linguistic exception that finds no support in the entire rest of the New Testament.

JOHN CHAPTER 20 VERSE 28

My Lord and my God / Believe in God and believe in Me

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· **Ὁ κύριός μου καὶ ὁ θεός μου.**	... Thomas answered and said to him: **My Lord and my God!**
2. Original-Text Insight *(or alternative translation possibility)*	... Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· **Ὁ κύριός μου καὶ ὁ θεός μου.**	... Thomas answered and said to him: **My Lord [are you] and my God [is in you]!**

🔍 Interpretation of the variants:

1. Common translations

In (almost) all Bibles, Thomas is quoted with the words: "My Lord and my God!" This is often interpreted as if Thomas were suddenly identifying Jesus as the Father Himself or as "God the Son" of a trinity. The focus lies on the static equation of the persons.

2. Original text insight (alternative translatio

The Greek text uses the nominative with the article as a form of address (Ho kyrios mou kai ho theos mou). In the Semitic thought of Thomas, this can express two levels:

- **The confession to the Heir:** Thomas recognizes in the resurrected Jesus the bearer of the divine essence or the fullness of God that has taken up residence in Him.
- **Representation:** For Thomas, Jesus is now the perfect representation of God. He is the Son of God who interprets the Father. Thomas confesses: "My Lord [are You] and my God [is revealed in You/through You]!"

3. From misunderstanding to realization (reference to John 14)

While in John 14 Thomas did not yet grasp that Jesus is the way to the Father, here he bears the final testimony. He now realizes: the Father is in the Son (John 14:10). Through the transformed form of the Son, he looks directly at the majesty of God. It is the fulfillment of Jesus' word: "Believe in God [the Father], believe also in Me [the Son]" (John 14:1). Thomas does both at the same time here.

4. The Heir and the divine nature

Thomas recognizes in Jesus the authorized Heir who represents the nature of the Father so perfectly that in the presence of the Son, one stands directly before the majesty of God. God was in Christ reconciling the world to Himself (2 Cor 5:19). Jesus carries the glory of the Father not as His own identity, but as the inheritance received from God.

Center for New Testament Restoration - For Comparison

4	5	6	7	8	9	10	11	12	13	14
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄN̄	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC		ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ		ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
ΘѠMΑC	ΚΑΙ	ЄΙΠΤЄΝ	ΑΥΤѠ	Ο	ΚC	ΜΟΥ	ΚΑΙ	Ο	ΘC	ΜΟΥ
Θωμᾶς	καὶ	εἶπεν	αὐτῷ,	“Ὁ	˚Κύριός	μου	καὶ	ὁ	˚Θεός	μου!”
Θωμᾶς	καὶ	εἶπεν	αὐτῷ	Ὁ	κύριός	μου	καὶ	ὁ	θεός	μου.
θωμας	και	ειπεν	αυτω	ο	κυριος	μου	και	ο	θεος	μου
Θωμᾶς	καὶ	εἶπεν	αὐτῷ·	Ὁ	κύριός	μου	καὶ	ὁ	θεός	μου.
Θωμᾶς,	καὶ	εἶπεν	αὐτῷ,	Ὁ	κύριός	μου	καὶ	ὁ	θεός	μου.
Θωμᾶς	καὶ	εἶπεν	αὐτῷ,	Ὁ	Κύριός	μου	καὶ	ὁ	Θεός	μου.
Θωμᾶς	καὶ	εἶπεν	αὐτῷ,	Ὁ	Κύριός	μου	καὶ	ὁ	Θεός	μου
2381	2532	3004	846	3588	2962	1473	2532	3588	2316	1473
N-NMS	C	V-IAA3S	R-3DMS	E-2VMS	N-VMS	R-1GS	C	E-2VMS	N-VMS	R-1GS
Thomas	and	said	to him	-	Lord	of me	and	-	God	of me
						Indel		Indel		

💡 Conclusion: The touchable radiance of the Father

John 20:28 is the goal of the Gospel of John: Thomas recognizes that Jesus and the Father are one in essence (John 10:30), without mixing their identities. His confession marks the moment when a human being from the human race fully grasps the divine nature within the Son.

Just as water was turned into wine, Jesus transformed His state to make God the Father visible to us in the flesh.

🔗 Parallel verses from the Septuagint (LXX) and NT

- **Psalm 34:23 (LXX) - God and Lord:** "...my God and my Lord..." - Thomas draws upon these words of the LXX because he grasps that the glory and authority of the Father are now tangible to us through the authorized Son.
- **Acts 2:36 (NT) - The appointment as Lord:** "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." - God the Father has transferred all power and the title "Lord" to the resurrected Son of Man. In John 20:28, Thomas recognizes exactly this authority of ruler and God, granted by the Father to the resurrected Jesus.
- **Exodus 7:1 (LXX) - The representation:** "See, I have made you as a god to Pharaoh..." - The Father authorizes a mediator so radically that he acts in His place. With the Son, however, this is no mere appointment, but the natural consequence of His divine inheritance.
- **Psalm 81:6 (LXX) - The gods as bearers of the Word:** "I said, You are gods, and all of you are children of the Most High..." - Here, the Father Himself refers to humans as "gods" because they represent His word as authorized messengers. Thomas recognizes in the resurrected Jesus the unique Son who did not merely receive this divine authority as a man, but embodies it in absolute perfection as the Word made flesh.

COLOSSIANS CHAPTER 2 VERSE 9

The fullness of the Father in the Son of God

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς	... in him dwells all the fullness of the Godhead bodily.
2. Original-Text Insight *(or alternative translation possibility)*	... ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς **θεότητος** σωματικῶς	... in him dwells all the fullness of the **divine nature [of the Father]** bodily.

🔍 Interpretation of the variants:

1. Common translations

In most Bibles, "deity" (theotēs) is often misunderstood as an abstract title or name. This frequently leads to the "two-natures doctrine"—the idea that Jesus is a mixture of two persons. This perspective blurs the clear biblical line of transformation and turns the Son into a philosophical construct.

2. Original text insight (alternative translation)

Theotēs describes the quality or essential nature. Everything that constitutes God—His holiness and imperishability—dwells in Jesus. He possesses this nature as a rightful spiritual inheritance. Thus, Jesus is the authorized bearer and administrator of the entire paternal fullness.

3. Preserving the divine kind (transformation)

The verse testifies to the result of the change of state: the fullness that was with the Father now dwells bodily (sōmatikōs) in the Son. Here, the circle closes to John 20:28: Thomas recognizes this bodily fullness in the resurrected One.

4. The fullness for the church (Col 2:10)

Since we are "complete in Him," the inheritance becomes transferable. According to 2 Peter 1:4, we become "partakers of the divine nature." Through the Spirit, we are integrated into the same organism of glory. Just as the body lives from the vitality of the head, the divine nature of the Son now flows through every member of His church.

5. The unity in essence (John 17:22)

The goal is unity: "...that they may be one just as We are one." Jesus gave us the glory that He received from the Father. This unity is a partaking in the same indestructible life. Through the Son, we are received into the familial hierarchy of God, where the Father is the head and we reflect His holy nature.

Center for New Testament Restoration - For Comparison

4	5	6	7	8	9	10
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
ΚΑΤΩΚΗΣΕΝ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩ
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
ΚΑΤΟΙΚΕΙ	ΠΑΝ	ΤΟ	ΠΛΗΡΩΜΑ	ΤΗΣ	ΘΕΟΤΗΤΟΣ	ΣΩΜΑΤΙΚΩΣ
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	Θεότητος	σωματικῶς,
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,
κατοικει	παν	το	πληρωμα	της	θεοτητος	σωματικως
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς,
κατοικεῖ	πᾶν	τὸ	πλήρωμα	τῆς	θεότητος	σωματικῶς.
2730	3956	3588	4138	3588	2320	4985
V-IPA3S	E-NNS	E-NNS	N-NNS	E-GFS	N-GFS	D
is dwelling	all	the	fullness	of the	Deity	bodily

💡 Conclusion: The recognition of the divine nature

Colossians 2:9-10 shows us the path of the inheritance, because at His baptism in the Jordan, Jesus Christ received the Holy Spirit and thus the divine nature directly from the Father. He preserved this holy essence pure through all trials until His death on the cross, in order to return to the Father in heaven after His resurrection and, as the glorified head, pass this divine nature on to His followers. This is confirmed in Acts 2:33: He received the promised Spirit from the Father and now pours this inheritance out upon us, so that everyone who is united with Christ carries the same holy inheritance within themselves. Just as He transformed water into wine back then, His indwelling life today changes our entire nature away from perishability and toward His divine fullness.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **2 Peter 1:4 (NT) – Partakers of the nature:** "...that through these you may be partakers of the divine nature..." – Through Christ, we receive a real, essential share in the divine nature.
- **John 17:11 (NT) – The given glory:** "...Holy Father, keep through Your name those whom You have given Me, that they may be one as We are!..." – Jesus passes His inheritance received from the Father directly on to us to establish the essential unity of the assembly.
- **Joel 2:28 (LXX) – The source of fullness:** "...I will pour out My Spirit on all flesh..." – Before the Father could pour out this fullness over us, it had to take bodily place in the Son as the glorified head, in order to be passed on by Him.

🔍 Further notes

The word theotēs describes "being God" as a quality. In Jesus, we encounter the divine life in a human body. He is the rightful Heir who displays the form of the Father in the flesh.

JOHN CHAPTER 10 VERSE 30

The spiritual chain of connection

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... ἐγὼ καὶ ὁ πατὴρ **ἕν** ἐσμεν.	... I and the Father are **one**.
2. Original-Text Insight *(or alternative translation possibility)*	... ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.	... I and the Father are one **[essence] / one [unity]**.

🔍 Interpretation of the variants:

1. Common translations

Often, this "one" is misunderstood as a numerical identity, as if the Father and the Son were the same person. This blurs the biblical order of the Son's proceeding from the Father and turns the living counterpart into a static identity.

2. Original text insight (alternative translation)

The Greek word for "one" is ἕν (hen). It is in the neuter gender, not the masculine.

- **No identity of persons:** The neuter describes a shared substance or quality. Jesus says: "I and the Father are of 'one essence'."
- **The hidden & revealed mystery:** He is the Son of God who proceeded from the Father, carrying the fullness of God within Himself.

3. The parallel to the saints (John 17:11 + 22)

This unity of essence is not an exclusive privilege of Jesus, but the model for those who are born again. In John 17:11 and 17:22, Jesus prays: "...that they may be one (hen), just as We are one (hen)."

- **Partaking in the essence:** We are meant to be taken into this exact same kind of unity. Salvation means receiving a real share in the nature and essence of the Father through the Son.
- **No mixing:** Just as the Father and the Son remain distinct identities, we also preserve our individual self. Partaking in the divine nature does not mean a merger, but an indwelling: through the Holy Spirit, the Father and the Son take up residence within us (1 John 2:24; John 14:23).

4. The true knowledge (1 John 5:20)

This unity grants perfect certainty: we are in Him who is true (the Father) because we are in His Son. Since the Son and the Father share "one essence," fellowship with Jesus is the immediate partaking in the true God.

5. The perfection of sonship

This being one lifts the believer out of the state of the flesh. Whoever grasps the unity of essence of the Father and the Son recognizes their calling: through the one Spirit, we are received into the unity of kind with God. In practical terms, this means that we become of one mind and adopt the mind of Christ. From this shared Spirit grows a deep unity in thought and action.

Center for New Testament Restoration - For Comparison

Witness	Date	1	2	3	4	5	6	7
𝔓66	125-174	ЄГѠ	ΚΑΙ	Ο	ΠΗΡ		ЄΝ	ЄСΜЄΝ
𝔓75	175-199	ЄГѠ	ΚΑΙ	Ο	ΠΑΤΗΡ		ЄΝ	ЄСΜЄΝ
𝔓45	200-224						...	ЄСΜЄΝ
01	325-360	ЄГѠ	ΚΑΙ	Ο	ΠΑΤΗΡ		ЄΝ	ЄСΜЄΝ
03	325-349	ЄГѠ	ΚΑΙ	Ο	ΠΑΤΗΡ		ЄΝ	ЄСΜЄΝ
02	375-499	ЄГѠ	ΚΑΙ	Ο	ΠΗΡ		ЄΝ	ЄСΜЄΝ
05	375-425	ЄГѠ	ΚΑΙ	Ο	ΠΑΤΗΡ		ЄΝ	ЄСΜЄΝ
032*	375-499	ЄГѠ	ΚΑΙ	Ο	ΠΗΡ	ΜΟΥ	ЄΝ	ЄСΜЄΝ
032	375-499	ЄГѠ	ΚΑΙ	Ο	ΠΗΡ		ЄΝ	ЄСΜЄΝ
SR	2022	ЄГѠ Ἐγὼ	ΚΑΙ καὶ	Ο ὁ	ΠΑΤΗΡ Πατὴρ		ЄΝ ἕν	ЄСΜЄΝ ἐσμεν.”
WH	1885	ἐγὼ	καὶ	ὁ	πατὴρ		ἕν	ἐσμεν.
NA	2012	εγω	και	ο	πατηρ		εν	εσμεν
SBL	2010	ἐγὼ	καὶ	ὁ	πατὴρ		ἕν	ἐσμεν.
RP	2025	Ἐγὼ	καὶ	ὁ	πατὴρ		ἕν	ἐσμεν.
ST	1550	ἐγὼ	καὶ	ὁ	πατὴρ		ἕν	ἐσμεν.
KJTR	2014	Ἐγὼ	καὶ	ὁ	Πατὴρ		ἕν	ἐσμεν.
Interlinear		1473 R-1NS I	2532 C and	3588 E-NMS the	3962 N-NMS Father	1473 R-1GS of me	1520 S-NNS one	1510 V-IPA1P are

💡 Conclusion: The foundation of the divine unity of kind

John 10:30 testifies: Jesus and the Father are one in the Spirit, but remain two "persons." The Son transformed His being into flesh to lead us back into this unity. The goal is partaking in the divine nature: the life of the Father flows through the Son into us, transforms our nature into the new man, and gives us a share in the nature of the Son.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Genesis 2:24 (LXX) - Unity of substance:** "...and the two shall become one flesh." - Two persons become one shared nature. The biblical archetype for unity of essence. Paul reveals the goal in Ephesians 5:32: "This mystery is great, but I speak concerning Christ and the assembly." The marital unity shows how the assembly truly merges with the essence of the Son.
- **1 John 5:20 (NT) - The eternal life:** "...and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life." - By being in the Son, we are at the same time in Him who is true (the Father). The Son is the transformed link: He shares the divine essence of the Father undiminished and passes this imperishable life directly on to us as the authorized mediator, so that the divine life takes shape within us as well.
- **Zechariah 14:9 (LXX) - The unity of rulership:** "On that day the Lord shall be one, and His name one." - The prophetic foundation for John 10:30 ("I and my Father are one"). The Father and the Son do not merge in person, but they appear to creation as an indivisible authority of rulership. Whoever pays homage to the authorized Son honors the Father, as their Spirit and name are perfectly one in the kingship of Christ.
- **John 14:20 (NT) - The reality of being one:** "At that day you will know that I am in My Father, and you in Me, and I in you." - Proves the practical effect of John 10:30. The spiritual unity of essence between the Father and the Son extends directly to the believer.

1 JOHN CHAPTER 5 VERSE 20

The True One, the Son of God, and the descendants

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. **οὗτός** ἐστιν ὁ ἀληθινὸς θεὸς ...	... and we are in Him who is true, in His Son Jesus Christ. **This One** is the true God ...
2. Original-Text Insight *(or alternative translation possibility)*	... καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. **οὗτός** ἐστιν ὁ ἀληθινὸς θεὸς ...	... and we are in Him who is true, [by being] in His Son Jesus Christ. This One [the **True One**] is the true God ...

🔍 Interpretation of the variants:

1. Common translations

In most Bibles, "this" (houtos) is interpreted as if it referred exclusively to Jesus Christ as direct proof of identity for "God." This static equation often blurs the biblical distinction between the Father (the source) and the Son (the mediator), through whom we first come to know the True One.

2. Original text insight (alternative translation)

The original text emphasizes a structure of fellowship: we are in Him who is true (the Father) by being in His Son Jesus Christ. In the Greek context, the word "this" (houtos) refers to the main theme of the entire epistle—the True One (God, the Father). As described in John 10:30, the Father and the Son share one essence. When we are in the Son, we are in the Father. Jesus is the rightful Heir who carries the divine life bodily within Himself and gives us a share in it.

3. Partaking in eternal life

The verse culminates in the statement: "This is... eternal life." Eternal life is not a concept of time, but the imperishable divine nature. Since the Son and the Father are one in essence, connection to the Son is the immediate partaking in this life.

4. The perfected fellowship

Through this verse, salvation is defined as a unity of essence. We are no longer separated from the "True One," but are received into the unity of essence with God through the Son. The "Word of life" (1 John 1:1), which was previously hidden with the Father, has now become our very foundation of life. Here, the circle of revelation closes: the Father is recognized in the Son and, in the Son, becomes eternal life for us.

Center for New Testament Restoration - For Comparison

24	25	26	27	28	29	30	31	32	33	34
ϵN	TѠ	YIѠ	ΑΥΤΟΥ	ΙΥ	ΧΥ	ΟΥΤΟϹ	ϵϹΤΙΝ	Ο	ΑΛΗΘΙΝΟϹ	ΘϹ
ϵN	TѠ	YIѠ	ΑΥΤΟΥ	ΙΥ	ΧѠ	ΟΥΤΟϹ	ϵϹΤΙΝ	Ο	ΑΛΗΘΙΝΟϹ	ΘϹ
ϵN	TѠ	YIѠ	ΑΥΤΟΥ			ΟΥΤΟϹ	ϵϹΤΙΝ	Ο	ΑΛΗΘϵΙΝΟϹ	ΘϹ
ϵN	TѠ	YIѠ	ΑΥΤΟΥ	ΙΥ	ΧѠ	ΟΥΤΟϹ	ϵϹΤΙΝ	Ο	ΑΛΗΘΙΝΟϹ	ΘϹ
ἐν	τῷ	Υἱῷ	αὐτοῦ,	῾Ιησοῦ	῾Χριστῷ.	Οὗτός	ἐστιν	ὁ	ἀληθινὸς	῾Θεὸς
ἐν	τῷ	υἱῷ	αὐτοῦ	Ἰησοῦ	Χριστῷ.	οὗτός	ἐστιν	ὁ	ἀληθινὸς	θεὸς
εν	τω	υιω	αυτου	ιησου	χριστω	ουτος	εστιν	ο	αληθινος	θεος
ἐν	τῷ	υἱῷ	αὐτοῦ	Ἰησοῦ	Χριστῷ.	οὗτός	ἐστιν	ὁ	ἀληθινὸς	θεὸς
ἐν	τῷ	υἱῷ	αὐτοῦ	Ἰησοῦ	χριστῷ.	Οὗτός	ἐστιν	ὁ	ἀληθινὸς	θεός,
ἐν	τῷ	υἱῷ	αὐτοῦ	Ἰησοῦ	Χριστῷ.	οὗτός	ἐστιν	ὁ	ἀληθινὸς	Θεὸς,
ἐν	τῷ	Υἱῷ	αὐτοῦ	Ἰησοῦ	Χριστῷ.	Οὗτός	ἐστιν	ὁ	ἀληθινὸς	Θεὸς.
1722	3588	5207	846	2424	5547	3778	1510	3588	228	2316
P	E-DMS	N-DMS	R-3GMS	N-DMS	N-DMS	R-NMS	V-IPA3S	E-NMS	A-NMS	N-NMS
in	the	Son	of him	Jesus	Christ	this *one*	is	the	true	God

💡 Conclusion: The foundation of the divine unity of essence

1 John 5:20 testifies that the Son has appeared to make the divine inheritance fully accessible to us. We are in the Father because we are in the Son. Jesus Christ is the victorious mediator who carried the divine essence unharmed through the change of state from Spirit to flesh, in order to receive us as fellow heirs into the true, eternal life of God.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Isaiah 65:16 (LXX) – The true God:** "...for they shall bless the true God; and they that swear upon the earth shall swear by the true God." – The LXX uses this title exclusively for God the Father. John demonstrates that we can now truly know this God through the Son.
- **John 17:3 (NT) – Knowing the True One:** "And this is eternal life, that they may know You, the only true God..." – This protects the distinction of the persons while maintaining unity in essence.
- **John 14:20 (NT) – The chain of unity:** "At that day you will know that I am in My Father, and you in Me, and I in you." – Describes exactly the displayed integration: because we are in the Son and the Son is in the Father, we are directly connected to the True One through Him.
- **Colossians 3:3 (NT) – The hidden life:** "For you died, and your life is hidden with Christ in God." – This confirms the structure of 1 John 5:20: our new life is securely kept in the Son, who in turn is one with the Father. It is a sealed inheritance within the divine unity of essence.

🔍 Further notes

The knowledge of the True One is the goal of Jesus' transformation. He became flesh so that we could "handle" the invisible essence of God (1 John 1:1) and now live in Him. Whoever merges the Father and the Son into one person here overlooks the miracle of sonship: that through the authorized Heir, we ourselves become sons and daughters of the divine kind.

JOHN CHAPTER 8 VERSE 58

The Son as the root of all existence

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… πρὶν Ἀβραὰμ γενέσθαι **ἐγὼ εἰμί**.	… before Abraham was born, **I am**.
2. Original-Text Insight *(or alternative translation possibility)*	… πρὶν Ἀβραὰμ γενέσθαι **ἐγὼ εἰμί**.	… before Abraham was born, **I [already] existed / I am He**.

🔍 Interpretation of the variants:

1. Common translations

Most often, the "I am" (egō eimi) is evaluated as a direct reference to the divine name from Exodus 3:14 in order to dogmatically merge the Son with the Father. This approach, however, ignores that the original text expresses a temporal priority instead of an identity with God the Father. Later commentators thus attempted to artificially blur the genuine distinguishing features between the Father and the Son.

2. Original text insight (alternative translation)

Jesus uses the "I am" (egō eimi) to show that He already existed before His birth as a man. He thereby emphasizes His divine inheritance, which He possessed with the Father from eternity. While Abraham was first created and came into being, Jesus is in the state of timeless being. His existence has no beginning. He is not a creature, but shares the uncreated eternity of the Father.

3. The Messiah proof (John 4:26)

A look at the conversation at the well exposes the dogmatic arbitrariness: there, Jesus uses the exact same formula (egō eimi) to simply identify Himself as the promised Christ. In chapter 8, He is therefore speaking of His identity as the pre-existent Son and not of an identity of name with God the Father. The claimed authority results from His authorization by the One who sent Him.

4. The LXX findings (Exodus 3:14)

In the Septuagint (LXX), God reveals Himself as ὁ ὤν (ho ōn—the Being One / the Existing One). Jesus, however, simply says egō eimi. He does not claim the proper name of the Father, but testifies to His partaking in the divine nature and His position of primacy. He uses the everyday idiom for an existing identity to mark the difference in rank compared to the scribes.

5. The dimension of timeless being

Jesus contrasts human "becoming" (Abraham) with His divine "being." He reveals Himself as the firstborn who brought the imperishable essence of God bodily into time. The anger of the listeners was ignited because He claimed to be the root from which the promise of Abraham draws its strength. Without this origin of the Son, Israel's plan of salvation would stand on no viable foundation.

Center for New Testament Restoration - For Comparison

1	2	3	4	5	6	7	8	9	10	11	12	13	14
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ	Ο	ΙϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ		ΙϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ	Ο	ΙϹ	ΑΜΗΝ	ΑΜΗ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕ		ΑΥΤΟΙϹ		ΙϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ	Ο	ΙϹ	ΑΜΗΝ	ΑΜΗ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ		ΙϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ	ΟΥΝ	ΑΥΤΟΙϹ	Ο	ΙΗϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΕΙ	ΠΡΙΝ	ΑΒΡΑΑΜ		ΕΓΩ	ΕΙΜΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ	Ο	ΙϹ	ΑΜΗΝ	ΑΜΗ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΕΙ
ЄΙΠΤΕΝ		ΑΥΤΟΙϹ		ΙϹ	ΑΜΗΝ	ΑΜΗΝ	ΛΕΓΩ	ΥΜΙΝ	ΠΡΙΝ	ΑΒΡΑΑΜ	ΓΕΝΕϹΘΑΙ	ΕΓΩ	ΕΙΜΙ
Εἶπεν		αὐτοῖς		Ἰησοῦς,	Ἀμὴν,	ἀμὴν,	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι,	ἐγὼ	εἰμί.”
εἰπεν		αὐτοῖς		Ἰησοῦς	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι	ἐγὼ	εἰμί.
ειπεν		αυτοις		ιησους	αμην	αμην	λεγω	υμιν	πριν	αβρααμ	γενεσθαι	εγω	ειμι
εἶπεν		αὐτοῖς		Ἰησοῦς·	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι	ἐγὼ	εἰμί.
Εἶπεν		αὐτοῖς	ὁ	Ἰησοῦς,	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι,	ἐγώ	εἰμι.
Εἶπεν		αὐτοῖς	ὁ	Ἰησοῦς,	Ἀμὴν	ἀμὴν	λέγω	ὑμῖν,	πρὶν	Ἀβραὰμ	γενέσθαι,	ἐγώ	εἰμι.
Εἶπεν		αὐτοῖς	ὁ	Ἰησοῦς,	Ἀμὴν,	ἀμὴν,	λέγω	ὑμῖν,	Πρὶν	Ἀβραὰμ	γενέσθαι,	ἐγώ	εἰμι.
3004	3767	846	3588	2424	281	281	3004	4771	4250	11	1096	1473	1510
V-IAA3S	C	R-3DMP	E-NMS	N-NMS	I	I	V-IPA1S	R-2DP	C	N-AMS	V-NAM	R-1NS	V-IPA1S
said	therefore	to them	-	Jesus	truly	truly	I am saying	to you all	before	Abraham	to become	I	am
	Indel		Indel								Indel		

💡 Conclusion: The timeless essence before the world

John 8:58 proves that the Son of God already possessed the imperishable divine nature within the Father before all time. He is the rightful Heir who stepped from eternity into time to open our access to the imperishable life of the Father.

His existence is not the product of a human genealogy (descent), but of a divine origin. By placing Himself before Abraham, He reveals Himself as the spiritual foundation upon which every promise of God rests. He is the "Word" who, as the glorified head, forms the bridge between the Creator and the human race (1 Tim 2:5).

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Exodus 3:14 (LXX) – The Being One:** "I am the Being One..." (Ἐγώ εἰμι ὁ ὤν) – The Father identifies Himself exclusively as the source of life. The Son derives His timeless being from this as the authorized Heir.
- **John 4:26 (NT) – The identity as Christ:** "I who speak to you am He (egō eimi)." – Jesus uses the formula here simply to identify Himself as the Messiah. It is an identification of His role, not an identity theft of the Father.
- **Proverbs 8:23 (LXX) – The primal existence:** "He established me before time..." – Testifies to the real existence of the Son as a divine essence within the Father long before the beginning of material creation.
- **Psalm 89:2 (LXX) – The uncreated being:** "Before the mountains were brought forth... You are." – Describes the contrast between creaturely becoming and the timeless state of being that the Son carries into the world.

🔍 Further notes

The equation of egō eimi with the Old Testament divine name is a dogmatic construction without any linguistic (philological) basis. With these words, Jesus does not testify to an identity with the Father, but to His own timeless pre-existence as the Son.

He is the firstborn who became flesh so that we as humans might receive a share in His divine nature. At no point does He claim to be the absolute origin Himself, but confesses Himself as the one who carries the timeless life of the Father bodily into the world.

HEBREWS CHAPTER 1 VERSE 9

The anointing and appointment of the authorized Ruler

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... διὰ τοῦτο ἔχρισέν σε **ὁ θεός, ὁ θεός** σου ...	... therefore **God, your God**, has anointed you ...
2. Original-Text Insight *(or alternative translation possibility)*	... διὰ τοῦτο ἔχρισέν σε **ὁ θεός, ὁ θεός** σου ...	... therefore **God [Jesus, Son of God]**, your **God [the Father]**, has anointed you ...

🔍 Interpretation of the variants:

1. Common translations

Most often, "God" in both verses is understood as a static equation. This falsely turns the authorized Heir into a second God independent of the Father. This perspective bypasses the core of the passage: the appointment of the Son by the Father. It dissolves the biblical hierarchy in which the rulership of the Son is always derived from the authority of the Father.

2. Original text insight: The hierarchy of the anointing (Hebrews 1, verse 9)

Verse 9 proves the clear order: "Therefore God [Jesus], Your God [the Father], has anointed You." This demonstrates the position of the Father as the legitimizing authority. Here, the principle from Hebrews 7:7 applies: without contradiction, the lesser is blessed by the greater. The Father is the one who blesses, the Son (Heir) is the one who receives. This anointing in the Jordan was the necessary equipping of the Son with the divine fullness for victory in the flesh.

3. Throne and foundation (Hebrews verse 8)

The Greek structure allows for a dual reading here: while "God" can be understood as a form of address to the Son, the grammar equally permits the translation "God is Your throne." In this view, God the Father forms the unshakable foundation and the authorized support of Jesus' rulership. Accordingly, the Son does not reign from an independent power of His own, but His rulership stands upon the authority of the Father, which He received as the rightful Heir.

4. The exaltation of human nature

This section reveals the dignity of the new creation: God the Father places the Son, who rose as a glorified man after completing His path in the flesh, upon His throne. That Jesus was anointed "above Your companions" marks His position as the firstborn. He received the fullness first, in order to pass it on as the head to His followers—the assembly. He is the perfect archetype: just as the head was anointed, so all companions now receive a real share in His holy nature and His rulership through the new birth.

Center for New Testament Restoration - For Comparison

11	12	13	14	15	16	17	18	19	20	21
ΘC		O	ΘC	COY	ΕΛΑΙΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ΘC	COY	O	ΘC		ΕΛΑΙΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ΘC		O	ΘC	COY	ΕΛΑΙΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ΘC		O	ΘC	COY	ΕΛΕΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ΘC		O	ΘC	COY	ΕΛΑΙΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ΘC		O	ΘC	COY	ΕΛΑΙΟΝ	ΑΓΑΛΛΙΑCΕΩC	ΠΑΡΑ	ΤΟΥC	ΜΕΤΟΧΟΥC	COY
ὁΘεός,		ὁ	ὁΘεός	σου,	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου.”
θεός,		ὁ	θεός	σου,	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου·
θεος		ο	θεος	σου	ελαιον	αγαλλιασεως	παρα	τους	μετοχους	σου
θεός,		ὁ	θεός	σου,	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου·
θεός,		ὁ	θεός	σου,	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου.
Θεὸς		ὁ	Θεός	σου	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου.
Θεός,		ὁ	Θεός	σου,	ἔλαιον	ἀγαλλιάσεως	παρὰ	τοὺς	μετόχους	σου.
2316	4771	3588	2316	4771	1637	20	3844	3588	3353	4771
N-NMS	R-2GS	E-NMS	N-NMS	R-2GS	N-ANS	N-GFS	P	E-AMP	S-AMP	R-2GS
God	of you	the	God	of you	with *the* olive oil	of exultation	beyond	the	companions	of you
	Transposition									

💡 Conclusion: The authorized Heir on the divine throne

Hebrews 1:8-9 testifies to the solemn investment of the Son into His royal rulership. The original text insight clarifies: God the Father is the unyielding support and foundation of His throne. The Son does not reign from an independent power of His own, but as the authorized Heir whom "His God" has exalted above all companions/partakers because of His proven righteousness. He is the head of the assembly of the firstborn, who as a true man victoriously completed the path through the flesh. As the "second man from heaven" (1 Cor 15:47), He opens our rightful access to the same glory that He Himself received as an inheritance.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Psalm 44:6-7 (LXX) - The hierarchy:** "God is Your throne... God, Your God, has anointed You..." - Testifies to the Messiah as a king whose entire authority and foundation are rooted in God, the Father.
- **Psalm 88:27-28 (LXX) - The firstborn:** "I will make Him the firstborn, the highest among the kings of the earth." - Underlines the legal appointment of the Son to the position of primacy over all His brothers.
- **Psalm 109:1 (LXX) - The partaking:** "The Lord said to my Lord, Sit at My right hand..." - A testimony to the distinction of the persons alongside the Son's partaking in the divine rulership.
- **Hebrews 12:23 (NT) - The goal:** "...and to the assembly of the firstborn who are registered in heaven." - The destiny of the "companions," who receive a real share in the divine inheritance and His nature through the Son.

🔍 Further notes

Verses 8 and 9 prove the unalterable divine order: God stands above the Son, since He is the one who anoints and authorizes Him. The Son is the bearer of the divine nature within the human race, appointed as the firstborn head over His companions—the assembly.

2 PETER CHAPTER 1 VERSE 1

The righteousness of the Father: Mediated through the work of the Son

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... ἐν δικαιοσύνῃ τοῦ **θεοῦ ἡμῶν καὶ σωτῆρος** Ἰησοῦ Χριστοῦ	... in the righteousness of **our God and Savior** Jesus Christ
2. Original-Text Insight *(or alternative translation possibility)*	... ἐν δικαιοσύνῃ τοῦ **θεοῦ ἡμῶν καὶ σωτῆρος** Ἰησοῦ Χριστοῦ	... in the righteousness of **our God and [the] Savior** Jesus Christ

🔍 Interpretation of the variants:

1. Common translations

As with Titus 2:13, the "Sharp rule" is often applied here, whereby Jesus, as the Son of God, is falsely merged directly with the person of the almighty God. There is a desire to title Jesus directly as "our God" here in order to support trinitarian dogma. This perspective, however, ignores the consistent distinction that Peter himself makes just one verse later (verse 2), where he explicitly names "God" and "Jesus our Lord" as two distinct counterparts.

2. Original text insight (alternative translation)

The original text describes the righteousness that proceeds from God (the source) and reaches us through the Savior Jesus Christ (the authorized mediator). Peter places the source and the mediator side by side: it is the righteousness of the Father that is only granted to us through the perfect work of obedience of the Son. A merger of these identities would dissolve the entire order of salvation in which the Son represents the Father.

3. Reference to the co-partakers (metochoi)

Peter views the believers as genuine co-partakers of the exact same divine righteousness that also characterized Christ. This righteousness is not a static attribute, but an essential quality that overflows from the source of life (the Father) onto the Son, and from there onto His companions or partakers. Just as Paul always emphasized "the God and Father of our Lord" (Eph 1:3), Peter also preserves this order: the Son is the firstborn head who enables our position of sonship before the Father without becoming the supreme authority (the God of gods) Himself.

4. The structural parallelism

The common merger of the persons in verse 1 fails because of the consistent logic of the rest of the epistle. Already in verse 2, Peter uses an almost identical Greek structure, but unequivocally separates God and Jesus as two counterparts. Paul also uses the exact same grammar in 2 Thessalonians 1:12 to describe the joint action of "our God" and "the Lord Jesus Christ." Whoever reads a merger of names in verse 1 makes the apostles contradictory and ignores that, according to verse 17, the Son first received His honor from God the Father.

Center for New Testament Restoration - For Comparison

15	16	17	18	19	20	21	22
ΤΟΥ	ΘΥ	ΗΜΩΝ	ΚΑΙ	CΩΤΗΡΟC		ΙΗΥ	ΧΡΥ
ΤΟΥ	ΚΥ	ΗΜΩΝ	ΚΑΙ	CΩΤΗΡΟC		ΙΥ	ΧΥ
ΤΟΥ	ΘΥ	ΗΜΩΝ	ΚΑΙ	CΩΤΗΡΟC		ΙΥ	ΧΥ
ΤΟΥ	ΘΥ	ΗΜΩΝ	ΚΑΙ	CΡC		ΙΥ	ΧΥ
ΤΟΥ	ΘΥ	ΗΜΩΝ	ΚΑΙ	CΩΤΗΡΟC		ΙΥ	ΧΥ
τοῦ	˚Θεοῦ	ἡμῶν	καὶ	Σωτῆρος,		˚Ἰησοῦ	˚Χριστοῦ:
τοῦ	θεοῦ	ἡμῶν	καὶ	σωτῆρος		Ἰησοῦ	Χριστοῦ·
του	θεου	ημων	και	σωτηρος		ιησου	χριστου
τοῦ	θεοῦ	ἡμῶν	καὶ	σωτῆρος		Ἰησοῦ	Χριστοῦ·
τοῦ	θεοῦ	ἡμῶν	καὶ	σωτῆρος		Ἰησοῦ	χριστοῦ·
τοῦ	Θεοῦ	ἡμῶν	καὶ	σωτῆρος		Ἰησοῦ	Χριστοῦ·
τοῦ	Θεοῦ		καὶ	Σωτῆρος	ἡμῶν	Ἰησοῦ	Χριστοῦ:
3588	2316	1473	2532	4990	1473	2424	5547
E-GMS	N-GMS	R-1GP	C	N-GMS	R-1GP	N-GMS	N-GMS
of the	God	of us	and	Savior	of us	Jesus	Christ
	Substitution			Transposition			

💡 Conclusion: The righteousness of the divine nature

2 Peter 1:1 testifies to the solemn allocation of the divine nature to the assembly. The original text speaks here of a "like-precious" faith that we have received. This equal preciousness preserves the divine order: we receive the same priceless standing not by our own strength, but in the righteousness of our God (the Father) and the Savior Jesus Christ. Through the faithful work of the Son, we become co-partakers of the exact same standing that He occupied as the firstborn before God, His Father. It concerns the transference of the Holy Spirit, who proceeds from the Father and is passed on to us as an inheritance through the Son (Acts 2:33).

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Psalm 35:7 (LXX) - The foundation:** "Your righteousness is like the great mountains; Your judgments are a great deep..." - Describes righteousness as a massive essential attribute of God the Father, which took shape in the Son and now forms our foundation of life.
- **Zechariah 3:4–5 (LXX) - The change of garments of nature:** "Take away the filthy garments from him... and clothe him with a robe reaching down to the feet." - The prophetic image for the flow of salvation: God the Father takes away the old nature and clothes us in the sovereign garment of His righteousness.
- **Titus 2:13 (NT) - The joint revelation:** "...appearing of the glory of our great God [the Father] and Savior." - Confirms the order: the glory of the source and that of the mediator are visible at the same time through the single person of the Son.
- **Hebrews 1:9 (NT) - The anointing of the head:** "...therefore God, Your God, has anointed You ahead of Your companions." - The righteousness of the Son leads to the anointing by God the Father. As His companions, we now receive a share in the same divine enablement.

🔍 Further notes

Peter's grammar separates the origin (Father) from the bringer (Son). Whoever merges both blocks the flow of salvation: from the Father through the Son to the assembly. Righteousness is not a static possession of Jesus, but a flowing inheritance. Only this hierarchy enables the actual "partakers of the divine nature" in verse 4.



FATHER AND SON: THE ORDER



MATTHEW CHAPTER 28 VERSE 19

In the name of Jesus: The suppressed form of the Great Commission

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ...	... baptizing them in the name of the Father and of the Son and of the Holy Spirit ...
2. Original-Text Insight *(or reconstruction according to Eusebius)*	... μαθητεύσατε πάντα τὰ ἔθνη **ἐν τῷ ὀνόματί μου** ...	... make disciples of all nations **in my name** ...

🔍 Interpretation of the variants:

1. Common translations

In conventional Bible translations, Matthew 28:19 is rendered with the baptismal formula "Father, Son, Holy Spirit," which serves in traditional dogmatics as an essential justification for the doctrine of the trinity. Text-historically, however, it is striking that this specific wording does not occur a second time in the rest of the New Testament. Furthermore, the practice of the early church in the Book of Acts deviates from this formulation, as baptisms there were performed exclusively in the name of Jesus.

2. Original text insight (alternative translation)

Investigations indicate that in the Aramaic original text there was no form of baptism, but simply the command: "Go therefore." Furthermore, the writings of Eusebius (before 325 AD) historically attest to the original form: "In My name." The authority of making disciples rests solely on the person of Jesus Christ, to whom all power has been given (verse 18).

3. The contradiction with the Book of Acts (the context)

The practice of the early church proves the original reading: Peter (Acts 2:38), Philip (Acts 8:16), and Paul (Acts 19:5) baptized without exception in the name of Jesus. Replacing the authorized name with three general titles conceals the only source of salvation (Acts 4:12).

4. Historical evidence of the alteration

The trinitarian baptismal formula is a product of later church tradition, which is supported by historical sources:

- **Bible Catechism (p. 164):** Confirms that the Apostles baptized "in the name of Jesus" and that the trinitarian formula was introduced only later.
- **Historical evidence (H.S. Burrage):** Even Pope Pelagius (d. 560 AD) testified to the existence of believers who baptized "in the name of Christ alone" (Burrage, Act of Baptism, p. 38). This proves that the original apostolic form remained known as the only true baptismal practice for centuries despite ecclesiastical dogmatization.
- **Dictionary of the Bible (by James Hastings):** "It has been asserted that the baptismal formula in the name of the Father, Son, and Holy Ghost [...] only at a later time replaced the baptismal method in the name of Jesus Christ."

Center for New Testament Restoration - For Comparison

9	10	11	12	13	14	15	16	17	18	19	20
ЄIC	TO	ONOMA	TOY	ΠΡC	KAI	TOY	YIOY	KAI	TOY	AΓIOY	ΠNC
ЄIC	TO	ONOMA	TOY	ΠATPOC	KAI	TOY	YIOY	KAI	TOY	AΓIOY	ΠNЄYMATOC
ЄIC	TO	ONOMA	TOY	ΠΡC	KAI	TOY	ΥΥ	KAI	TOY	AΓIOY	ΠNC
ЄIC	TO	ONOMA	TOY	ΠATPOC	KAI		YIOY	KAI	TOY	AΓIOY	ΠNC
ЄIC	TO	ONOMA	TOY	ΠΡC	KAI	TOY	YIOY	KAI	TOY	AΓIOY	ΠNC
ЄIC	TO	ONOMA	TOY	ΠATPOC	KAI	TOY	YIOY	KAI	TOY	AΓIOY	ΠNC
εἰς	τὸ	ὄνομα	τοῦ	Πατρὸς,	καὶ	τοῦ	Υἱοῦ,	καὶ	τοῦ	Ἁγίου	˚Πνεύματος,
εἰς	τὸ	ὄνομα	τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ	ἁγίου	πνεύματος,
εις	το	ονομα	του	πατρος	και	του	υιου	και	του	αγιου	πνευματος
εἰς	τὸ	ὄνομα	τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ	ἁγίου	πνεύματος,
εἰς	τὸ	ὄνομα	τοῦ	Πατρὸς	καὶ	τοῦ	Υἱοῦ	καὶ	τοῦ	Ἁγίου	Πνεύματος·
εἰς	τὸ	ὄνομα	τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ	ἁγίου	πνεύματος,
εἰς	τὸ	ὄνομα	τοῦ	Πατρὸς,	καὶ	τοῦ	Υἱοῦ,	καὶ	τοῦ	Ἁγίου	Πνεύματος:
1519	3588	3686	3588	3962	2532	3588	5207	2532	3588	40	4151
P	E-ANS	N-ANS	E-GMS	N-GMS	C	E-GMS	N-GMS	C	E-GNS	A-GNS	N-GNS
in	the	name	of the	Father	and	of the	Son	and	of the	Holy	Spirit
						Indel					

💡 Conclusion: Dogma against truth

The historical evidence suggests that the introduction of the trinitarian formula served a later dogmatic consolidation, which spread massively from the 4th century onward. It is highly probable that the authorized disciple-making in the name of Jesus was replaced here by a static formulaic confession. Whoever is baptized in the name of Jesus aligns themselves with the authentic practice of the Apostles. The use of the trinitarian formula, on the other hand, seems to follow a tradition that was constructed centuries later to secure ecclesiastical structures, thereby concealing the power of personal identification with the Heir (Christ).

🔗 Parallel verses from the NT

- **Luke 24:47 (NT):** "...and that repentance and remission of sins should be preached in His name to all nations." (The parallel account to the Great Commission names only the one name).
- **Acts 10:43 (NT):** "...that, through His name, whoever believes in Him will receive remission of sins."
- **Acts 4:12 (NT):** "Nor is there salvation in any other, for there is no other name under heaven given among men..."
- **Colossians 3:17 (NT):** "And whatever you do [...] do all in the name of the Lord Jesus, giving thanks to God the Father through Him."
- **1 John 3:23 (NT):** "And this is His commandment: that we should believe on the name of His Son Jesus Christ..."

🔍 Further notes

Matthew 28:19 represents one of the most far-reaching alterations of Scripture. It leads the seeker away from the saving power of the name of Jesus toward general titles that carry no authority for the forgiveness of sins in the original text. The Book of Acts serves here as an uncorruptible standard: the trinitarian formula did not exist in the practice of the early church. Whoever tests the sources recognizes: the true command of the Son always called upon His own name, authorized by the Father.

2 CORINTHIANS CHAPTER 13 VERSE 13

Partaking in the inheritance: The flow of the divine nature

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... ἡ κοινωνία τοῦ **ἁγίου πνεύματος** ...	... the fellowship of the **Holy Spirit** ...
2. Original-Text Insight *(or alternative translation possibility)*	... ἡ κοινωνία τοῦ **πνεύματος** ...	... the participation in the **Spirit** [essence / nature] ...

🔍 Interpretation of the variants:

1. Common translations

In most Bible editions, the word "holy" (hagios) is added. This often leads to the verse being understood as a greeting formula between three independent persons. This perspective places the focus on a structure of persons, while the original meaning of the actual transference of essence from God to man can recede into the background.

2. Original text insight (alternative translation)

The oldest manuscript simply contains the word pneumatos (of the Spirit).

- **Partaking instead of interaction:** Instead of describing a social fellowship with a third person, the original text points to partaking in the Spirit as the divine life force.
- **Koinōnia:** This term describes the possession of a shared good. We receive a share in the imperishable divine essence—it is the co-partakership of the nature of God, which became accessible to us again through Christ.

3. The flow of the inheritance

The verse describes redemption as an orderly process: love (Source: Father) reaches us through grace (Mediator: Son), so that we receive a share in the Spirit (the divine essence). The fact that the attribute "holy" does not appear in the oldest source directs attention more strongly to the working of God Himself, which permeates the believer.

4. Partaking in the divine nature (2 Peter 1:4)

This partaking forms the perfect fulfillment of the promise that we are "partakers of the divine nature." The assembly of the firstborn now receives the same undivided Spirit as the Son—thereby becoming co-partakers of the firstborn (Romans 8:29). Through this flow of salvation, the divine nature becomes not merely an outward disguise, but the fundamental essential characteristic of a new creation.

5. The perfection of sonship

Through this profound fellowship (koinōnia), the believer is lifted beyond the purely earthly state of the flesh. Whoever grasps that they have a real share in the holy Spirit of God recognizes their new identity as a true heir. The chasm between the unapproachable Creator and the earthly creature is overcome through this sonship: the same imperishable life that originates from the Father now flows undivided in the head (Christ) and in us, His body.

Center for New Testament Restoration - For Comparison

12	13	14	15	16	17	18	19	20
ΚΑΙ	Η	ΚΟΙΝΩΝΙΑ	ΤΟΥ	ΠΝΕΥΜΑΤΟC		ΜΕΤΑ	ΠΑΝΤΩΝ	ΥΜΩΝ
ΚΑΙ	Η	ΚΟΙΝΩΝΙΑ	ΤΟΥ	ΑΓΙΟΥ	ΠΝC	ΜΕΤΑ	ΠΑΝΤΩΝ	ΥΜΩΝ
ΚΑΙ	Η	ΚΟΙΝΩΝΙΑ	ΤΟΥ	ΑΓΙΟΥ	ΠΝΕΥΜΑΤΟC	ΜΕΤΑ	ΠΑΝΤΩΝ	ΥΜΩΝ
ΚΑΙ	Η	ΚΟΙΝΩΝΙΑ	ΤΟΥ	ΑΓΙΟΥ	ΠΝC	ΜΕΤΑ	ΠΑΝΤΩΝ	ΥΜΩΝ
ΚΑΙ	Η	ΚΟΙΝΩΝΙΑ	ΤΟΥ	ΑΓΙΟΥ	ΠΝC	ΜΕΤΑ	ΠΑΝΤΩΝ	ΥΜΩΝ
καὶ	ἡ	κοινωνία	τοῦ	Ἁγίου	Πνεύματος,	μετὰ	πάντων	ὑμῶν.
καὶ	ἡ	κοινωνία	τοῦ	ἁγίου	πνεύματος	μετὰ	πάντων	ὑμῶν.
και	η	κοινωνια	του	αγιου	πνευματος	μετα	παντων	υμων
καὶ	ἡ	κοινωνία	τοῦ	ἁγίου	πνεύματος	μετὰ	πάντων	ὑμῶν.
καὶ	ἡ	κοινωνία	τοῦ	ἁγίου	πνεύματος	μετὰ	πάντων	ὑμῶν.
καὶ	ἡ	κοινωνία	τοῦ	ἁγίου	πνεύματος	μετὰ	πάντων	ὑμῶν.
καὶ	ἡ	κοινωνία	τοῦ	Ἁγίου	Πνεύματος,	μετὰ	πάντων	ὑμῶν.
2532	3588	2842	3588	40	4151	3326	3956	4771
C	E-NFS	N-NFS	E-GNS	A-GNS	N-GNS	P	S-GMP	R-2GP
and	the	fellowship	of the	Holy	Spirit	with	all	of you all *be*
				Indel				

💡 Conclusion: The connection to the divine nature

2 Corinthians 13:13 testimonies to the completed transformation: the love of God (the Father) reaches us through the Spirit of His Son in order to reconcile us with God again. The original text insight preserves the depth of this promise: we have real partaking in the Spirit (koinōnia tou pneumatos) and thus in the imperishable nature of God. In this order, the Spirit is not an independent third being, but the outflowing life of the Father that reaches us through the Son (the head). Through this Spirit, we are received into the living unity of essence with the source of life. It is a substantial process: the divine life is poured into our mortal being to transform us from perishability to glory.

🔗 Parallel verses from the NT

- **Hebrews 3:14 (NT) - Partakers of the inheritance:** "For we have become partakers (metochoi) of Christ..." - Proves that we do not merely share a doctrine with Him, but are integrated into the same community of inheritance rights. The goal of this partaking is the final transformation of the flesh, as Romans 8:29 confirms: we are predestined to be "conformed" (symmorphos) to the image of His Son, that He might be the firstborn among many brothers. This conformity means the real adaptation of our nature and body to His glorified body (Phil 3:21).
- **2 Peter 1:4 (NT) - Partaking in the kind:** "...that through these you may be partakers (koinōnoi) of the divine nature." - Here, the goal of Jesus' transformation becomes visible: the transference of the divine nature to man through partaking in the Spirit.
- **Hebrews 12:10 (NT) - Receiving holiness:** "...that we may be partakers of His holiness." - The Greek metalabein (to partake in) confirms the organic process: we receive the holy nature of God as our new, inner law of life.

🔍 Further notes

From the original text, the word koinōnia means far more than "fellowship"; it is the active partaking in a shared good. The simple primal form of the text (without the later added adjective "holy") characterizes the Spirit as the real, all-pervading divine life force. Whoever reads a "third person" into the text here overlooks the tremendous dimension of sonship: we ourselves are taken into this Spirit to become "one" with God (John 17:21).

1 JOHN CHAPTER 5 VERSES 7–8

The obvious dogmatic addition (The Comma Johanneum)

Category	Greek Text (Late Manuscripts)	The Original Text (Oldest Witnesses / GreekCNT)
Finding	... for there are three that bear witness **[in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth:]** ...	... for there are three that bear witness: the Spirit and the water and the blood; and these three agree.
Significance	Dogmatic addition (c. 4th/5th century)	The apostolic witness of transformation

🔍 Interpretation of the variants:

1. Common translations

In many traditional Bible editions, the insertion of the "heavenly witnesses" attempts to anchor the doctrine of the Trinity directly within the biblical text. However, textual criticism proves beyond doubt that this addition does not exist in any of the oldest and most significant Greek manuscripts. It appeared late in Latin marginal glosses and was eventually arbitrarily absorbed into the flow of the text.

2. Original text insight (alternative translation)

The original text focuses on the three witnesses that authenticate the incarnation of the Son: Spirit, water, and blood.

- **The Spirit:** Testifies to the divine nature and the anointing of the Father that dwelt in Jesus.
- **The water:** Refers to the baptism in the Jordan, where the sonship was publicly confirmed.
- **The blood:** Testifies to the real transformation into flesh and the giving of His life on the cross.

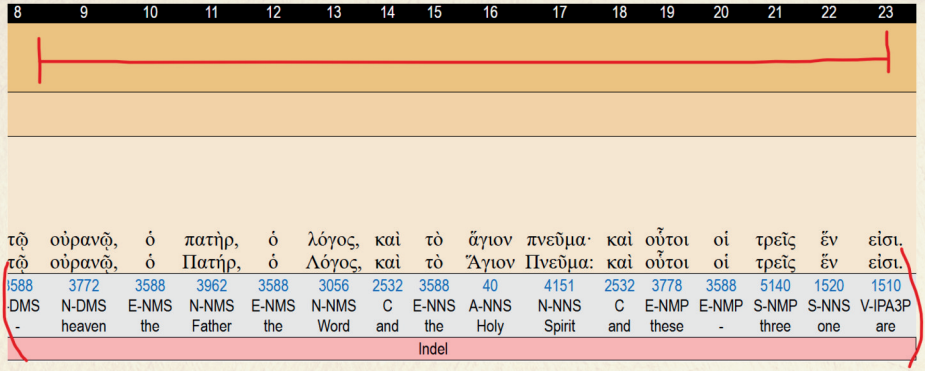
3. The goal: Unity in effect

These three witnesses are "one"—not in the sense of a merger of names, but in their intent of statement. They unanimously testify that Jesus is the authorized Heir who carried the divine essence (Spirit) unharmed through human existence (water/blood).

4. The concealment of the unity of kind

Through the artificial addition of the trinitarian formula, attention is directed away from essential salvation toward an abstract dogma. While the three true witnesses show us how the divine nature entered the human race, the false addition constructs a heavenly distance that makes the bridge of transformation invisible.

Center for New Testament Restoration - For Comparison



💡 Conclusion: The true testimony of life

The testimony of Spirit, water, and blood is the confirmation of the completed change of state of the Word into the human race. The original text insight frees the verse from later forgeries and directs the gaze to the essential: that through the Son, we have received a real share in the eternal life of the Father. Whoever accepts the testimony of the three recognizes that the bridge has been built and that the divine nature can dwell in man through the Spirit. This threefold testimony is the legal and spiritual attestation that Jesus Christ came not merely as a teacher, but as the firstborn of a new kind, who carried the imperishable essence of God unharmed through human mortality.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **John 19:34–35 (NT) – The physical testimony:** "...and immediately blood and water came out. And he who has seen has testified..." – The real outflowing from the side of Jesus is the fundamental testimony that John cites in his epistle as proof of the perfect incarnation.
- **Isaiah 43:10–12 (LXX) – The calling to be a witness:** "Be My witnesses, and I am a witness, says the Lord God, and My servant whom I have chosen..." – Here God calls a threefold witness: the people, Himself as God, and His chosen servant (the Son). In 1 John 5, this Old Testament principle finds its completion: the outward, historical testimony of God and His Son (water and blood) becomes a living, inner reality through the Holy Spirit dwelling within us.
- **Hebrews 10:15 (NT) – The Spirit as a witness:** "But the Holy Spirit also witnesses to us..." – Confirms the Spirit as the supreme witness of the new order. He is the effective power that confirms within man that the inner transformation to the divine nature is truly accomplished: thus God's Spirit witnesses to our spirit that we are children of God (Romans 8:16).
- **Psalm 50:10–12 (LXX) – The renewal of the spirit:** "Create in me a clean heart, O God, and renew a steadfast spirit within me..." – The pleading for a steadfast spirit that preserves the testimony of fellowship with God and the purity of the new nature in the flesh.

🔍 Further notes

John did not intend a trinitarian formula, but a testimony for the Son of God: Spirit, water, and blood are the proofs that the divine inheritance was truly present in the man Jesus Christ. Whoever accepts this testimony becomes a co-partaker and carries the divine nature within themselves. The unity of the three witnesses on earth is the foundation for our own unity with God the Father.

MATTHEW CHAPTER 3 VERSES 16–17

The authorized Son: The anointing as Heir of glory

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… εἶδεν **πνεῦμα θεοῦ** καταβαῖνον … καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· **Οὗτός ἐστιν ὁ υἱός μου** …	… he saw the **Spirit of God** descending … and behold, a voice from heaven said: **This is my Son** …
2. Original-Text Insight *(or alternative translation possibility)*	… εἶδεν **πνεῦμα θεοῦ** καταβαῖνον … καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· **Οὗτός ἐστιν ὁ υἱός μου** …	… he saw [the] Spirit of God coming down … and behold, a voice from the heavens said: **This One is my Son [the heir]** …

🔍 Interpretation of the variants:

1. Common translations

Often, this scene is explained as if the three persons of a trinity (Father, Son, and Holy Spirit) were merely showing themselves simultaneously on the world stage. This perspective, however, is too rigid. It overlooks that a highly active, legal process is taking place here: the anointing. At this moment, it is not about God providing philosophical explanations about a triune being. Rather, the Son receives official authority here for His task as a man on earth—the Heir is solemnly inducted into His royal office.

2. Original text insight (alternative translation)

The scene reveals the biblical order and the unity of essence in practical action:

- **God the Father (The source of life):** The voice from heaven identifies Jesus as His Son. God thereby publicly confirms the divine inheritance that Jesus carries within Himself as His image. It is the Father who legitimizes His Son before the world.
- **God's Spirit (The anointing):** The Spirit of God (the Holy Spirit) descends upon Him. He is not a separate person, but the effective power and essence of God, which now seals the Son for His ministry in the flesh.
- **The mediator (The Son):** Jesus receives confirmation here that the Spirit of the Father is working entirely within Him. He is the authorized representative of the source on earth, who now—equipped with the perfect fullness of the Father—paves the way for humanity.

3. Appointment ahead of His companions

As described in Hebrews 1:9, the Son is anointed here "ahead of His companions." The baptism is the public moment in which the Son of God is authenticated for the entire human race as the rightful Heir. He is lifted out of humanity to assume the rulership of God as their glorified head.

4. The model for those born again

The baptism of Jesus is the archetype for our own spiritual new birth. What happens to the Son here is the promise to us: through the Son, we also receive partaking (koinōnia) in the same Spirit and the confirmation of sonship before the Father. We follow the firstborn into the exact same process: descending into the death of the flesh and ascending into the glory of the Spirit.

Center for New Testament Restoration - For Comparison

18	19	20	21	22	23	24	25	26	27	28	29
ΚΑΙ	ΕΙΔΕΝ	ΤΟ	ΠΝΑ	ΤΟΥ	ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΙΩϹ	ΠΕΡΙϹΤΕΡΑΝ
	···	ΤΟ	ΠΝΑ	ΤΟΥ	ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΙΩϹ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΕΙΔΕΝ		ΠΝΑ		ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΕΙΔΕΝ		ΠΝΑ		ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΕΙΔΕΝ		ΠΝΑ		ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΙΔΕΝ	ΤΟ	ΠΝΑ	ΤΟΥ	ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
					···	ΚΑΤΑΒΑΙΝΟΝΤΑ	ΕΚ	ΤΟΥ	ΟΥΡΑΝΟΥ	ΙΩϹ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΙΔΕΝ	ΤΟ	ΠΝΑ	ΤΟΥ	ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
ΚΑΙ	ΕΙΔΕΝ	ΤΟ	ΠΝΑ	ΤΟΥ	ΘΥ	ΚΑΤΑΒΑΙΝΟΝ				ΩϹΕΙ	ΠΕΡΙϹΤΕΡΑΝ
καὶ	εἶδεν	τὸ	Πνεῦμα	τοῦ	Θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν
καὶ	εἶδεν		πνεῦμα		θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν
και	ειδεν	[το]	πνευμα	[του]	θεου	καταβαινον				ωσει	περιστεραν
καὶ	εἶδεν		πνεῦμα		θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν
καὶ	εἶδεν	τὸ	πνεῦμα	τοῦ	θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν
καὶ	εἶδε	τὸ	πνεῦμα	τοῦ	Θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν,
καὶ	εἶδεν	τὸ	Πνεῦμα	τοῦ	Θεοῦ	καταβαῖνον				ὡσεὶ	περιστερὰν,
2532	3708	3588	4151	3588	2316	2597	1537	3588	3772	5616	4058
C	V-IAA3S	E-ANS	N-ANS	E-GMS	N-GMS	V-PPAANS	P	E-GMS	N-GMS	C	N-AFS
and	he saw	the	Spirit	-	of God	coming down	from	-	heaven	as if	*a* dove
	Phonetic	Indel		Indel		Substitution	Indel			Substitution	

💡 Conclusion: The public authentication of the Heir

Matthew 3:16-17 testifies to the moment when God the Father seals the divine nature of the Son in the flesh. The descending Spirit of God is the sign of His authorization. God is not speaking to Himself here, but He is speaking to His Son.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Isaiah 43:10 (LXX) – The joint testimony:** "...and My servant whom I have chosen, that you may know and believe..." – Announces the public appearance of the authorized Son. At the baptism, the Father introduces this chosen servant to the world, so that through Him the indivisible plan of salvation of God is revealed.
- **Isaiah 11:1-2 (LXX) – The permanent fullness:** "And there shall come forth a rod out of the root of Jesse [...] And the Spirit of God shall rest upon Him..." – This promise becomes reality at the baptism in the Jordan. While the "coming forth" describes His growth in the flesh, the permanent "resting" of the Spirit marks His official installation.
- **Acts 10:38 (NT) – The seal of power:** "...Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power." – Confirms the Spirit as the authorizing power of God for ministry in the flesh.
- **Isaiah 61:1 (LXX) – The anointing for ministry:** "The Spirit of the Lord is upon me, because He has anointed me." – Jesus is equipped with the power of the Spirit and simultaneously authorized for His work of salvation.
- **John 6:27 (NT) – The paternal seal of authentication:** "...for on Him God the Father has set His seal." – Confirms the Jordan moment as an act of authorization. The descending Spirit-seal publicly authenticates the Son in the flesh as the rightful Heir, who acts with the full authority and ownership right of the Father.

🔍 Further notes

The baptism of Jesus is not a trinitarian "group photo," but the act of anointing the Heir. God (the Father) authorizes His Son through His own Spirit. Here, the power of partaking is revealed: the Spirit comes upon Jesus to remain in Him. This is the prerequisite for the Son to later pass this Spirit on to His co-partakers (metochoi).

GENESIS CHAPTER 1 VERSE 26

Let us make man: The counsel concerning the future inheritance

Category	Original Text (Hebrew/Greek)	English Translation
1. Common Translation (MT)	... וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ ...	... And God said: Let us make man, an image that is like us ...
2. Original-Text Insight *(or alternative translation possibility)* **(LXX)**	... **καὶ εἶπεν ὁ θεός· ποιήσωμεν ἄνθρωπον κατ' εἰκόνα** ἡμετέραν καὶ καθ' **ὁμοίωσιν** ...	... And God said: **We want to make man according to** our **image** and according to (the) **likeness** ...

🔍 Interpretation of the variants:

1. Common translations

In later dogmatics, the "let us" was often interpreted as an internal monologue of a triune person. This perspective, however, conceals the real relationship and the dialogue between God the Father and the proceeded Word as the Son.

2. Original text insight (alternative translation)

The "we" reveals the togetherness of the Father and the Son in the counsel of creation.

- **Two actors:** God (the Father) speaks here directly to His Son, the "radiance of His glory" (Heb 1:3). It is a purposeful conversation between two distinct identities who work in perfect unity of the Spirit.
- **The shared kind:** The "according to our image" refers to the divine nature that the Son possesses as the rightful Heir in perfect unity with the Father. Both share the same essence.

3. The testimony of the Epistle of Barnabas (c. 70–130 AD)

The Epistle of Barnabas, one of the oldest documents of early Christianity, explicitly confirms this perspective. In chapter 5:5, it states concerning the Lord:

> "...and yet the Lord endured to suffer for our soul, though He is Lord of the whole world, unto whom God said at the day before the creation of the world: *Let us make man after our image and likeness...*"

- **Clear witness:** Barnabas points out that the Son is the one whom the Father addresses here. These are two actors: the Father acts as the sovereign planner of creation, while the Son, as the authorized, executing power, translates the paternal will into reality.

4. The blueprint for the transformation

Man was created in the image of God (Genesis 1:27). Scripture reveals to us that the Son is the perfect, visible image of this invisible God (Colossians 1:15). Because man was designed according to this divine pattern, his body was planned from the very beginning to be a vessel. He is created for the exact purpose of receiving the fullness of God and His essence within himself (1 Corinthians 6:19-20).

💡 Conclusion: The design of the divine fellowship

Genesis 1:26 testifies that God the Father did not accomplish creation alone, but in dialogue with the Son. The "we" is no proof that the persons merge with one another. Rather, it reveals the unity of essence of two independent actors: God as the planner and the Son as the executing power. Man was designed as a vessel for this divine nature in order to reflect the glory of God in the visible world. God did not create the world through physical effort, but through the living power of His Word. This creative character continues in the flesh: just as God called the ages into existence through the Son, the Heir now enables His co-heirs to awaken new life in others through the proclaimed Word. Spiritual fatherhood is thus the continuation of the order of creation through the Holy Spirit of God.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Epistle of Barnabas 5:5 & 6:12 – The dialogue of creation:** "...as God spoke on the day before the foundation of the world: Let us make man..." – Confirms that the Father spoke directly to the (pre-existent) Son. This proves two real actors and exposes later merger dogmas.
- **John 1:1-3 (NT) – The operative mediator:** "...and the Word was with God... All things were made through Him..." – Identifies the Son as the Word (Logos), who stood "with God" as a distinct identity. The Father called everything into existence through Him as mediator.
- **Hebrews 1:2-3 (NT) – The hierarchy of those of the same kind:** "...through whom also He made the worlds... the express image of His person..." – The Father designs the ages (aeons) through the Son. As the exact imprint of His essence, the Son shows that the "we" is a conversation among those of the same kind, in which the divine hierarchy remains untouched: the Father is the authorizing author, the Son His authorized mediator.
- **Psalm 32:6 (LXX) – The executing Word:** "By the word of the Lord the heavens were established..." – The Son, as the Word, is the bearer of the divine will. As the sent One, He executes the command and builds the bridge to the visible creation.
- **1 Corinthians 8:6 (NT) – The functional division of roles:** "...one God, the Father, of whom are all things... and one Lord Jesus Christ, through whom are all things..." – Precisely defines the "we": the Father is the sovereign author, the Son the authorized, executing power.
- **Psalm 148:5 (LXX) – The command authority:** "Let them praise the name of the Lord: for He spoke, and they were made; He commanded, and they were created..." – The LXX underlines that the mere speaking of the Father is sufficient. Creation is the direct result of His sovereign command, which the Son executes in the material world.
- **Isaiah 55:11 (LXX) – The creative mission:** "...so shall My word be that goes forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please..." – Proves the effectiveness of the Word: every speech of God is a creative act that changes everything according to His plan.
- **1 Corinthians 4:15 & Philemon 1:10 (NT) – The continuation of the creation order:** "...for in Christ Jesus I have begotten you through the gospel..." – Just as God begat the ages through the Son, we are enabled by the indwelling Word to beget new spiritual life in others.
- **1 Peter 1:23 (NT) – The incorruptible seed:** "...having been born again... through the word of God which lives..." – The Word acts like a genuine divine genetic material that brings forth the imperishable nature of the Father in man and makes him similar/conformed (symmorphos) to the firstborn (Jesus) (Romans 8:29).

🔍 Further notes

The "we" testifies to the dialogue between the Father and the Son concerning the creation of man as an image of their fellowship. While the "old man" (Adam) corrupted this image, the Son (John 1:1) as the true Word represents the intact glory of God. Through the "incorruptible seed" (1 Pet 1:23), man is newly begotten to assume the image of the Son (Heb 1:3).

GENESIS CHAPTER 11 VERSE 7

Let us go down: The joint action of Father and Son

Category	Original Text (Hebrew/Greek)	English Translation
1. Common Translation (MT)	... הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם ...	... Come, let us go down and confuse their language there ...
2. Original-Text Insight *(or alternative translation possibility)* (LXX)	... **δεῦτε καὶ καταβάντες συγχέωμεν** αὐτῶν τὴν γλῶσσαν ...	... Come, **let us go down and confuse** ...

🔍 Interpretation of the variants:

1. Common translations

Often, here as well, the "we" is interpreted as proof of a trinitarian merger of the persons. It is read as an internal monologue of God. In doing so, however, the active role of the Son as the executing power of God (the Word), who was already present in creation, is overlooked.

2. Original text insight (alternative translation)

As in Genesis 1:26, this is a dialogue between God the Father and the pre-existent Word (Son):

- **The joint descent:** God speaks to His Son. The Son is the one who implements the decrees of the Father in the material world.
- **Unity of essence in action:** Father and Son act in perfect agreement to protect the order of creation. This unity of nature, however, does not abolish the functional hierarchy: the Father decrees, the Son executes.
- **Protection of the divine order:** The people in Babel attempted to "make a name for themselves" and to break into the realm of God. The divine "we" of God restores the proper order. By the Father and the Son intervening together here, they draw a clear boundary and show man his limitations.

3. The testimony of the early Fathers (reference to the Epistle of Barnabas)

In accordance with early Christian tradition (as in the Epistle of Barnabas, ch. 5), the Son is identified as the pre-existent dialogue partner of God. He is the sent One who judicially "goes down" by commission of God the Father. This descent in the Old Testament forms a prophetic shadow of His subsequent, deepest self-emptying during the transformation into the Son of Man.

4. The distinction of the identities (Gen 19:24 LXX)

In another passage, the Septuagint demonstrates very clearly how these two persons work together: "And the Lord rained brimstone and fire from the Lord out of heaven." The Greek original text distinguishes precisely here between two actors: the Son as the visible executor on earth and the Father as the ruling source of life in heaven. This proves the clear biblical hierarchy: God the Father consistently acts through His authorized Son.

💡 Conclusion: The protection of the divine order

Genesis 11:7 testifies to the unshakeable power and the perfect interaction of Father and Son. The "we" shows us: from the very beginning, the Son was the active mediator who came from the heavenly world to the earth to act. This verse makes it clear: access to God's glory is not a human project. We cannot force it through our own buildings, systems, or human strength.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Genesis 1:26 (LXX) – The creative "we":** "And God said, Let Us make man according to Our image and according to likeness..." – The most important parallel. It shows us the same familiar dialogue between Father and Son. This conversation is the foundation for everything the two do together in creation and in judgment.
- **John 3:13 (NT) – The authorized descender:** "No one has ascended to heaven but He who came down from heaven..." – Jesus shows here that He is the one who has always come down from the heavenly world of the Father to intervene on earth.
- **Baruch 3:37 (LXX) – Walking upon earth:** The confirmation that the divine Word appeared upon earth in human form and conversed among men—be it as the executing authority in judgment or later in the grace of the Gospel.
- **Psalm 2:2–4 (LXX) – The divine sovereignty**: "He that dwells in the heavens shall laugh them to scorn..." – Shows the absolute superiority of the divine order over any attempt of the flesh to rebel against the Lord and His Anointed.
- **Proverbs 8:30 (LXX) – The ordering principle:** Here the Son testifies that even before the world age He stood by the Father's side as the executing "master craftsman." God the Father spoke His will, and the Word actively implemented it.
- **John 17:5 (NT) – The glory before the world:** "And now, O Father, glorify Me with Yourself, with the glory which I had with You before the world was." – This is the clear testimony of Jesus concerning His conscious existence and His high rank with the Father before He emptied Himself for the historical mission in the flesh.
- **John 1:1–2 (NT) – The Word in the beginning:** "In the beginning was the Word, and the Word was with God..." – Being "with God" testifies to the direct orientation of the Son toward the Father. He is the dialogue partner who makes the creative "we" possible in the first place.
- **1 Corinthians 10:4 (NT) – The accompanying rock:** "...for they drank of that spiritual Rock that followed them, and that Rock was Christ." – Paul reveals here that the Son already moved with the people of Israel as a spiritual rock during the exodus from Egypt. He has always been the constant, invisible companion and Savior in human history.
- **Psalm 109:3 (LXX) – Begotten before the morning star:** "...from the womb before the morning star have I begotten thee." – Confirms the proceeding of the Son from the innermost essence of God even before the creation of time and any creation.
- **Zechariah 2:8–11 (LXX) – The sent Lord:** "...After glory hath He sent me unto the nations which spoiled you [...] and ye shall know that the Lord of hosts hath sent me unto thee." – Here the Son announces His mission: He is the messenger of God. This shows the clear order: the Father gives the command, the Son executes it.

🔍 Further notes:

The creative "we" in Babel is no internal monologue of a lonely God. It is the conversation of the Father with His Son. The Son is the acting power of God in history. Wherever man attempts to be "like God" by his own strength, the unity of Father and Son steps in to protect the holiness of heaven. Whoever understands the identity of the Son in Genesis 11 recognizes the great miracle: the very same One who confused the languages back then came to us later as a man to give us a new, shared language of the heart through the Holy Spirit.

GENESIS CHAPTER 19 VERSE 24

The executing authority: The Son as the visible arm of the Father

Category	Original Text (Hebrew/Greek)	English Translation
1. Common Translation (MT)	... מֵאֵת ... וַיהוָה הִמְטִיר עַל סְדֹם ... מִן הַשָּׁמָיִם ... יְהוָה	... Then the LORD rained brimstone and fire ... from the LORD out of heaven ...
2. Original-Text Insight *(or alternative translation possibility)* **(LXX)**	... καὶ **κύριος** ἔβρεξεν ἐπὶ Σόδομα ... παὰ **κυρίου** ἐξ οὐρανοῦ ...	... And **[the] Lord [on earth]** rained ... from **[the] Lord out of heaven** ...

🔍 Interpretation of the variants:

1. Common translations

Often, this verse is dismissed as a puzzling repetition. In doing so, the functional hierarchy is overlooked: that the Father in heaven acts through His visible messenger on earth (the Son). The identity of the title kyrios (Lord) combined with the simultaneous distinction of the locations of action clarifies the principle of representation.

2. Original text insight (alternative translation)

The Septuagint (LXX) preserves a precise distinction of positions:

- **The Lord on earth:** The first kyrios (Lord) is the pre-existent Son, who executes judgment on site as the visible arm of God. He is the same "Lord" of whom David prophetically said: "The Lord [God the Father] said to my Lord [the Son]..." (Ps 110:1). This passage proves that the Son, as the authorized representative, bears the title of His Sender while executing His will on earth.
- **The Lord in heaven:** The second kyrios (Lord) is God the Father. He is the authorizing source from whom the power and the judgment proceed. The Son does not act independently, but as the executing part of a hierarchical unity. He is the executing organ of the paternal righteousness.

3. The seal of authorization

As already seen in Genesis 1:26, the principle of cooperation becomes visible here. The Son bears the title of the Father because He acts in His authority and name. He is the messenger who translates the will of God the Father into action in the visible world. It is a dialogue of action: the Lord in heaven commissions the Lord on earth. This structure runs like a red thread through the entire Scripture: God never acts bypassing the Son.

4. The testimony to the divine order

This verse proves that the Son already operated as a distinct counterpart to the Father prior to His incarnation. He is the "unique God" (John 1:18) who is with God the Father. The judgment over Sodom is a prophetic testimony to the authority that the Father transferred to the Son, to execute the righteousness of God the Father as the visible Ruler. Here it becomes clear that the Son does not merely reflect the glory of the Father, but actively administers it as His authorized Heir.

💡 Conclusion: The visible Actor of the invisible God

Genesis 19:24 testifies to the biblical hierarchy: one Lord operates on earth in absolute authorization from the Father in heaven. This structure forms the perfect parallel to the baptism of Jesus in the Jordan: in Sodom, the one Lord acts visibly on earth, while the other remains the source in heaven. The Jordan displays the exact same order, where the Son stands in the water on earth and the Father speaks from heaven. Whoever discerns this structure recognizes the Son as the timeless mediator who represents the essence, the name, and the right of God. He does not operate as an independent God, but as the extended arm of the Father to physically execute divine justice. This verse exposes any merger of persons, as it testifies to simultaneous operation at two different locations of action. It is the fundamental testimony that God the Father not only created the world through His firstborn, but also actively administers and judges it through Him.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Psalm 109:1 (LXX) – The proclaimed order:** "The Lord said to my Lord, Sit at My right hand..." – This is the fundamental confirmation of the two kyrioi by David. He prophetically looks at the same hierarchy: the authorized Son reigns in the name of the Father.
- **Sirach 51:10 (LXX) – The Father of the Lord:** "I called upon the Lord, the Father of my Lord..." – Here, two identities with the title kyrios stand side by side. God is defined as the Father of the Lord (kyrios). This confirms that the title "Lord" does not serve to merge the persons, but describes the respective level of rulership.
- **Matthew 22:42–45 (NT) – The riddle question of Jesus:** "What do you think of the Christ? Whose Son is He? [...] How then does David in the Spirit call Him 'Lord,' saying: 'The Lord said to my Lord'?" – Jesus uses this exact Old Testament structure to test the Pharisees. He thereby confirms two independent bearers of the title of lordship and identifies Himself as the Heir appointed by God.
- **John 5:19–22 (NT) – The delegated authority:** "The Son can do nothing of Himself... the Father has committed all judgment to the Son." – Jesus as the Son of God is the executor, while the Father remains the authorizing source of the judgment.
- **Acts 2:34–36 (NT) – The confirmation of the title:** Peter proves that God has now officially appointed this Jesus, who has always been the authorized Actor of primeval times, as "Lord and Christ" before the world.
- **Exodus 7:1 (LXX) – The principle of appointment:** "See, I have made you as a god to Pharaoh..." – This verse provides the key to understanding: when God the Father authorizes someone, that person bears the title and authority of God toward creation.
- **Exodus 23:20-21 (LXX) – The name in the messenger:** "And, behold, I send My angel before thee... for My name is in him." – This explains why the Son is referred to as kyrios (Lord) in Genesis 19: He carries the full authority and essence of God within Himself.
- **Isaiah 53:1 (LXX) – The planned arm of the Lord:** "Lord, who has believed our report? and to whom has the arm of the Lord been revealed?" – This verse is the direct prophetic connection to the conclusion text. Here, the Son is announced as the "arm of the Lord." He is the saving and judging hand of the Father that visibly intervenes in the midst of human history.

🔍 Further notes

One Lord operates on earth, while the other resides in heaven at the same time. Any merger of the persons destroys the biblical logic of the mission. The Son is the authorized Actor who already carried the name and power of the Father in primeval times. God the Father remains the highest authority, while the Son enters the world as His representative to perfectly execute the paternal will.

ISAIAH CHAPTER 9 VERSE 5

The authorized Ruler: The revelation of the paternal counsel

Text Source	Greek / Hebrew Text	Core Designation of the Son
MT (Standard)	*'Êl Gibbôr, 'Abî'ad*	Mighty God, Everlasting Father
LXX (Original Text)	*Megálēs boulēs ángelos*	Messenger of the great counsel

🔍 Interpretation of the variants:

1. Common translations

In most translations of Holy Scripture—which are based on the significantly later Masoretic Text—the Son is directly referred to here as "Mighty God" and "Everlasting Father." This is often used to merge the identity of the Son with that of the Father. In doing so, however, the biblical order is ignored, in which the Son is the Heir and the messenger of the Father.

2. Original text insight (alternative translation)

The Septuagint (LXX), which was demonstrably used and quoted intensively by the Apostles and early Christians, offers a completely different, original reading:

- **Messenger of Great Counsel:** The Greek text calls Him Megales boules angelos (Messenger of Great Counsel). Here, the Son is identified as the one who executes the plan (counsel) of the Father. This connects directly to Genesis 1:26: the Son is the partner in the divine dialogue—the "messenger" who makes the will of God visible on earth.
- **Father of the coming age:** Even in the variants that contain "Father," this refers in the Greek (patēr tou mellontos aiōnos) to His role as the founder of a new era or kind (the assembly of the firstborn). He is not the paternal source Himself, but the authorized life-giver and founder who leads the new spiritual creation.

3. The authorized power (correction to "Mighty God")

In contrast to later textual versions, the LXX emphasizes the official authority of the Son. While historical-critical research often sees here only an earthly king (such as Hezekiah) and his throne name, the designation "messenger" points far beyond the human realm. He does not operate from His own power, but with the authorized power of God. Just as Moses was appointed as a "god to Pharaoh" (Exodus 7:1), the Son carries the divine authority as His supreme representative. He is the authorized messenger who executes the will of the Father on earth—a mission that no human king could ever fulfill in such perfection.

4. Restoration of order: Peace through the mediator

The LXX testifies that the Son was sent to bring "peace and health." This describes the actual goal of His descent: He came down to heal the chasm between God and the human race caused by sin. While a purely political interpretation merely expects earthly peace here, the Son, as the true Heir, establishes an all-encompassing peace. Since the Word is Spirit, He, as mediator, enables the return into divine fellowship. He restores the original order by allowing us to find the connection to God through Him.

💡 Conclusion: The authorized Heir of the counsel

Isaiah 9:5 testifies to the dignity of the Son as the authorized representative of God. He is the "Messenger of Great Counsel" who already operated by the Father's side as the executing Word in creation (Genesis 1:26) and in judgment (Genesis 11:7). His appearance in the flesh is not a change of identity, but the bodily manifestation of the divine nature. He does not appear as the origin of the plan, but as the one who transforms the eternal counsel of the Father into temporality.

This identity as the executing messenger becomes visible in Genesis 19:24 (LXX): He is the kyrios who executes judgment on earth, which God the Father (the kyrios in heaven) has authorized. He is the "second Adam" who, through partaking in His Spirit, makes us co-partakers of His imperishable kind. Whoever sees the operation of the Son sees the counsel of God in perfect, lawful action.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Genesis 1:26 (LXX) – The "we" in the counsel:** "And God said, Let Us make man..." – The Son is the partner addressed by the Father. His role as the executor of the creative will is confirmed by name in Isaiah as "Messenger."
- **Genesis 19:24 (LXX) – The two Lords:** "And the Lord rained brimstone and fire from the Lord out of heaven..." – Proves the hierarchical cooperation. The Son executes on earth what God the Father commands in heaven. This defines the mode of operation of the "Messenger of the Counsel."
- **John 1:18 (NT) – The interpreter:** "No one has seen God at any time; the unique God, who is in the bosom of the Father, He has declared Him..." – He is the emissary who makes the invisible essence of God visible and comprehensible to us.
- **John 14:9 (NT) – The image of the Father:** "He who has seen Me has seen the Father..." – The Son represents God the Father so flawlessly that His operation in the flesh is the direct interpretation of the paternal nature.
- **Hebrews 3:1 (NT) – The Sent One:** "...consider the Apostle and High Priest of our confession, Christ Jesus..." – The word apostle means "sent one." Jesus is the official representative of God on earth, acting with His full power and authority.
- **Luke 1:32-33 (NT) – The transferred inheritance:** "...and the Lord God will give Him the throne of His father David..." – This confirms the unalterable hierarchy: His royal rulership is an inheritance granted by God the Father.
- **John 17:6 (NT) – Manifestation of the name:** "I have manifested Your name to the men..." – As a messenger, the Son does not bring His own independent identity, but makes the essence of the Father present in the flesh. He revealed the name that His God and Father gave Him as an inheritance—the name Jesus.
- **Philippians 2:9-10 (NT) – The granting of the name:** "Therefore God also has highly exalted Him and given Him the name which is above every name..." – The New Testament confirmation of John 17:6. This granting describes the official inheritance of the name, as Hebrews 1:4 testifies: the Son has inherited a more excellent name.

🔍 Further notes

The titles in Isaiah 9:5 describe the authorization of the Son and must not be misunderstood as a merger of persons. While historical-critical interpretation often sees only an earthly king (Hezekiah) here, the LXX reveals the pre-existent mediator with the title "Messenger of Great Counsel." Logically, a messenger is never identical to the Sender (the source).

ZECHARIAH CHAPTER 2 VERSES 12–16

The messenger of God: Dwelling in the midst

Category	Original Text (Hebrew/Greek)	English Translation
1. Common Translation (MT)	... כֹּה אָמַר יְהוָה צְבָאוֹת ... אַחַר כָּבוֹד שְׁלָחַנִי וַיְדַעְתֶּם כִּי־יְהוָה צְבָאוֹת שְׁלָחָנִי: ...	... For thus says the LORD of hosts: After the glory he has sent me ... and you will know that the LORD of hosts has sent me.
2. Original-Text Insight *(or alternative translation possibility)* (LXX)	... διότι τάδε λέγει κύριος παντοκράτωρ· ὀπίσω δόξης **ἀπέσταλκέν με** .. **ὅτι κύριος παντοκράτωρ ἐξαπέσταλκέν με** πρὸς σέ.	... For thus says the Lord, the Almighty: After the glory **he has sent me** ... that **[the] Lord, the Almighty, has sent me** to you.

🔍 Interpretation of the variants:

1. Common translations

In conventional Bible editions, the distinct roles of the acting persons often blur into an unclear monologue. Since the structure of the mission—that an authorized Lord was sent out by God the Father—remains invisible in the flow of the text, the phrase "He [God] has sent Me [the Son]" is often misunderstood as an incomprehensible internal monologue.

2. Original text insight (alternative translation)

The Septuagint reveals the orderly communication between the heavenly and the material spheres. The speaking Lord (the Son) explicitly points out that another Lord has authorized Him:

- **The Sender:** God, the Almighty, is the sole origin and planner of the counsel.
- **The Sent One:** The Son operates as the operative, executing arm who realizes the paternal will among the nations.
- **The authentication:** The formula "...and you shall know that the Lord Almighty has sent Me" functions as official proof of His authorization.

3. The goal of the mission: The indwelling

The promise "I come, and I will dwell in your midst" builds the prophetic bridge from John 1:14 to the consummation in Revelation 21:3. As the authorized mediator, the Son brings the presence of the Father directly to humanity. In the new birth and the final new creation, this dwelling in the midst finds its true objective. Here, the circle of divine fellowship closes: the Son remains the mediator and the lamp through which the light of God, the Father, fills the entire creation (Rev 21:23).

4. The hierarchical unity of the titles

This passage proves that the title "Lord" belongs to both the Sender and the Sent One. However, the unity does not consist in a merger of persons, but in the perfect alignment of will. The Son does exactly what the Almighty has authorized Him to do.

💡 Conclusion: The hierarchical mission for indwelling

Zechariah 2 reveals the operative structure between God and His Word: one Lord in heaven authorizes and sends, while another Lord on earth executes the commission. This passage proves that the Son does not act on His own initiative, but carries the glory of God into the world as the authorized Heir. He operates as the visible, executing power of the Father, realizing His will among the nations without altering the sovereign hierarchy of God.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **John 1:14 (NT) – The manifestation in the flesh:** "And the Word became flesh, and dwelt [eskēnōsen—tabernacled] among us." – This is the direct fulfillment of Zechariah 2:14. The Word, who already operated as the Sent One in the prophets, now takes up residence bodily to make the glory of God visible.
- **John 5:30 (NT) – The testimony of the Sent One:** "I can do nothing on My own initiative... because I do not seek My own will, but the will of Him who sent Me." – Jesus confirms here the legal logic from Zechariah: He is the authorized executor whose entire authority rests upon being sent by God (the Father).
- **Revelation 21:3 (NT) – The perfected indwelling:** "Behold, the tabernacle of God is among men, and He will dwell [skēnōsei] among them." – Here, the mission reaches its objective. The indwelling announced in Zechariah becomes the eternal state. God (the Father) dwells among His people through the permanent mediation of the Son.
- **Revelation 21:22–23 (NT) – The hierarchy of glory:** "...for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun... for the glory of God has illumined it, and its lamp is the Lamb." – Confirms the remaining order: God is the origin (temple), and the Son (the Lamb) is the channel/mediator (the lamp) through whom the light of God reaches the co-heirs.
- **Malachi 3:1 (LXX) – The approaching Lord:** "Behold, I send My messenger... and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in..." – This verse confirms the pattern from Zechariah: God (the Father) is the sender, and the Son (the Kyrios/messenger of the covenant) is the one who comes to His temple. It proves that the indwelling is a predetermined legal act in which the Heir occupies the space that God (the Father) has prepared for Him.
- **Habakkuk 3:3–5 (LXX) – The visible path of the Word:** "God shall come from Teman... Before His face a word shall go, and it shall go forth with His feet in sandals..." – The Septuagint provides a powerful image here for the descent of the Son. While the Father remains the unapproachable source in heaven, His Word visibly enters our world as the executing arm. The "feet" and the path of the Word symbolize the concrete, historical descent of the Heir to visibly execute the will of the Father on earth.

🔍 Further notes

Zechariah 2 lays the legal foundation for the flow of salvation: when the Son says "He has sent Me," it describes an official authorization. He acts in the name of the Father, bears the same title, and executes His will without the hierarchy being abolished.

- **Dwelling in the midst:** The Son is the center of the new divine fellowship. Since the Word is Spirit, He connects man directly back to the life of the Father.
- **From flesh to temple:** The path of Jesus shows the plan of restoration. The Son came down in the flesh to create a space in which God and man can be permanently connected with one another.
- **The role of the co-heirs:** Through the indwelling of the Son, we also become bearers of this Spirit. The sending of the one Son makes it possible to beget many more children who will ultimately live together in the glory of the Father.

ZECHARIAH CHAPTER 12 VERSE 10

The firstborn of God: The gaze upon the pierced One

Category	Original Text (Hebrew/Greek)	English Translation
1. Common Translation (MT)	... וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו ...	... and they will look upon **me**, whom they have pierced, and they will mourn for **him** ...
2. Original-Text Insight (LXX)	... καὶ ἐπιβλέψονται **πρός με** ἀνθ' ὧν κατωρχήσαντο καὶ κόψονται **ἐπ' αὐτὸν** ...	... and they will look **upon me**, because they have mocked, and they will mourn **for him** ...

🔍 Interpretation of the variants:

1. Common translations

In conventional Bible editions, the distinct roles of the acting persons often blur into an unclear monologue. Since the structure of the mission—that an authorized Lord was sent out by God the Father—remains invisible in the flow of the text, the phrase "He [God] has sent Me [the Son]" is often misunderstood as an incomprehensible internal monologue.

2. Original text insight (alternative translation)

The Septuagint reveals the orderly communication between the heavenly and the material spheres. The speaking Lord (the Son) explicitly points out that another Lord has authorized Him:

- **The Sender:** God, the Almighty, is the sole origin and planner of the counsel.
- **The Sent One:** The Son operates as the operative, executing arm who realizes the paternal will among the nations.
- **The authentication:** The formula "...and you shall know that the Lord Almighty has sent Me" functions as official proof of His authorization.

3. The goal of the mission: The indwelling

The promise "I come, and I will dwell in your midst" builds the prophetic bridge from John 1:14 to the consummation in Revelation 21:3. As the authorized mediator, the Son brings the presence of the Father directly to humanity. In the new birth and the final new creation, this dwelling in the midst finds its true objective. Here, the circle of divine fellowship closes: the Son remains the mediator and the lamp through which the light of God, the Father, fills the entire creation (Rev 21:23).

4. The hierarchical unity of the titles

This passage proves that the title "Lord" belongs to both the Sender and the Sent One. However, the unity does not consist in a merger of persons, but in the perfect alignment of will. The Son does exactly what the Almighty has authorized Him to do.

💡 Conclusion: God in the pierced Son

Zechariah 12:10 does not show that the Father and the Son merge into a single person. Rather, it reveals the tremendous power of substitution: the Son acts in the perfect commission of His Father. In this verse, we encounter the heart of the plan of rescue: God the Father is the one who pours out the Spirit of grace and supplication. At the same time, the world looks upon the Son, who, as the authorized substitute, bore the consequences of our separation from God in His own body as a man. Whoever recognizes the Son as the pierced One finds the genuine way to the Father. The pain of the Father becomes visible in the suffering of the Son. Because the Son carried the imperishable divine nature unharmed through death, His wounding became the gateway: through this gate, the divine life (the Holy Spirit) can flow back to us humans. Father and Son are so deeply one that God considers the attack on His sent Son as an attack on Himself—without thereby abolishing the clear order of the Commissioner and the Executor.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **John 19:37 (NT) – The New Testament sealing:** "And again another Scripture says, 'They shall look on Him whom they pierced.'"—Identifies Jesus Christ at the moment of His death as the physical fulfillment of this prophecy. The outflowing of blood and water confirms that reconciliation with God is now accomplished.
- **Revelation 1:7 (NT) – The universal visibility:** "...and every eye will see Him, even they who pierced Him." – Testifies that the pierced One returns as the glorified Lord to assume the inheritance of the Father before the entire world.
- **Hebrews 5:7-9 (NT) – The pleading of the Heir:** "who, in the days of His flesh, when He had offered up prayers and supplications [...] with vehement cries and tears..." – A precise depiction of the earthly suffering, showing how deeply the Son had to empathize in the flesh. His perfect dependence on the Father made Him the author of eternal salvation.
- **Psalm 21:17 (LXX) – The prophetic anatomy:** "...they pierced my hands and my feet." – A precise announcement of the physical piercing, showing that the path of the Son was exactly mapped out by God.
- **Isaiah 53:5 (LXX) – The nature of substitution:** "But He was wounded for our transgressions..." – Clarifies the purpose of the piercing: the punishment lay upon the authorized Representative of God so that the assembly could find peace with God.
- **Acts 2:36-37 (NT) – The effect of realization:** "Now when they heard this, they were cut to the heart, and said to Peter..." – A precise description of the spiritual effect, showing that the proclamation of the pierced One brings about true repentance. Here God pours out the Spirit of repentance promised in Zechariah.

Personal testimony regarding the effect of the words of God:

Only when I truly recognized through Scripture what a great sacrifice God the Father and the Lord Jesus accomplished for me did it move me into a state of deep humility. The realization of the sacrifice cut me "to the heart"—just as it did the people in Jerusalem. This weeping over the pierced One is no mere emotion, but the moment of repentance according to God's mind. It becomes clear: God did not give Himself. He followed the pattern that He already foreshadowed as a shadow image in Abraham: just as Abraham did not sacrifice himself, but was ready to offer up his only son Isaac (Genesis 22), so God also gave His beloved Son for us. The Son is the way, but the Father is the goal. The unity of the two does not mean that they are the same person: they are one in the Spirit and reveal themselves together in the person of the Lord Jesus Christ—both the Father and the Son. Whoever understands this interaction—that the Father gives His Son out of love and the Son takes this suffering upon Himself—grasps the true depth of divine love. God sent His firstborn so that through His wounds, the divine life can take up residence within us as well.



UNDER-STANDING GOD IN CHRIST



THE MYSTERY OF THE INDWELLING: FROM HIDDENNESS TO REVELATION

In order not only to grasp the verses about the nature of the Son intellectually, but also to classify them spiritually, we must understand a divine principle that runs like a golden thread through the entire Holy Scripture. It describes the path of the Son out of absolute unity with the Father into the visible creation. This path is characterized by a fascinating reversal of the indwelling.

In the Old Testament: The Son hidden in the Father

In the time before His incarnation—His self-emptying (Phil 2:7)—the Son existed in a way that is barely comprehensible to our human imagination: He was hidden in the Father. He was the "Word" (Logos) who already existed in the bosom of the Father (John 1:18). He was so perfectly one with the Father that He rested inseparably within His essence. When God spoke in the act of creation, the Word—the Son who dwelt hidden with Him—carried this divine will into execution (Ps 32:6; John 1:3).

We encounter Him in the Old Testament as the personified "Wisdom" that was with God even before the foundation of the world (Proverbs 8:22-30), or as the "Angel of the Lord" in whom God's name, protection, and authority were present (Exodus 23:20-21). He was the hidden power of God, the executing organ of the Father, but not yet tangible to us as an independent human person. He was completely secure within the bosom of the Father.

In the New Testament: God dwells in the Christ

With the birth of Jesus Christ, a profound change takes place. The Word, which was previously hidden in the Father, now became "flesh" (John 1:14). For our eyes, the picture of the indwelling is now reversed: the Son is now revealed and visible in the world, and it is the Father who now dwells in the Son through His Spirit. This divine fullness, which the Son laid aside at His incarnation, He regained at His baptism in the Jordan. There, the Father anointed Him with the Holy Spirit (Matt 3:16; Acts 10:38), so that the unlimited power and presence of God henceforth operated visibly within Him (Isaiah 61:1).

Jesus Himself explains this mystery time and again to show His disciples the source of His authority:

Johannes 14,10: "Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works."

What was previously hidden is now present in the visible realm. God has prepared a dwelling place for Himself in the Son. Christ became the living temple (John 2:19-21), the true "house" of God on earth.

What does this mean for our testing?

This reversal is the key to correctly understanding the identity of Jesus. It shows us that there was never a separation in essence, but a change in the manner in which God reveals Himself.

- In the Old Testament, we see the source (the Father) in whom the Word is still hidden (Genesis 1:1-3).
- In the New Testament, we see the son as the living river that brings the entire fullness of the paternal source directly to us (John 4:14; John 7:37-38).

The Apostle Paul later summarizes this in Colossians 2:9: "For in Him dwells all the fullness of the divine nature bodily."

The mystery of the indwelling

"...that is, that God was in Christ reconciling the world to Himself." (2 Cor 5:19)

Theme	Promise: The Septuagint (LXX)	Fulfillment: The New Testament
The Shepherd	**Ezek 34:15 (LXX):** "I myself will pasture my sheep, and I myself will make them lie down..."	**John 10:11:** "I am the good shepherd; and I know my own."
The Arrival	**Zech 14:5 (LXX):** "And the Lord my God will come, and all the holy ones with him."	**1 Thess 3:13:** "...at the coming of our Lord Jesus with all his holy ones."
The Rescue	**Isa 35:4 (LXX):** "God himself will recompense, he himself will come and save us."	**Titus 3:4–6:** God, our Savior, saves us through Jesus Christ, our Savior.
Zion	**Ps 83:8 (LXX):** "...the God of gods will appear in Zion."	**Rev 14:1:** "...the Lamb stood on Mount Zion."
The Reign	**Dan 2:47 (LXX):** "In truth your God is the God of gods and the Lord of lords."	**Rev 17:14:** "...the Lamb will overcome them; for he is the Lord of lords."
Visibility	**Isa 40:5 (LXX):** "And the glory of the Lord will become visible..."	**Rev 1:7:** "Behold, he is coming with the clouds, and every eye will see him."
The Word	**Ps 32:6 (LXX):** "By the word of the Lord the heavens were made firm."	**John 1:3:** "All things came into being through this (the Word)."

The principle of the indwelling:

How can God promise in the Old Testament "I Myself am coming," when in the New Testament Jesus appears? The answer lies in the person of Jesus Christ: God the Father reveals Himself perfectly THROUGH His Son, the Son of Man.

God is Spirit (John 4:24) and therefore invisible to the human eye. In Christ, however, His invisible essence becomes tangible:

- The Father was constantly present in the Lord Jesus.
- "Not My will, but Yours, be done" (Luke 22:42): The Son did not act of Himself, but subordinated Himself perfectly to the will of the Father to let Him work through Him.
- "I and My Father are one" (John 10:30): This describes not a merger of identities, but the perfect unity in Spirit and in joint action that became visible in the person of the Lord Jesus Christ.

"And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you!" (Eph 4:32)

"One God and Father of all, who is above all, and through all, and in you all." (Eph 4:6)

THE ORDER OF THE PLAN OF SALVATION WITH VERSES

1. The origin: The begetting of the firstborn

The existence of the Son does not begin in Bethlehem, but before the creation of the world, hidden in God the Father (John 1:18; John 17:5). He proceeded from the essence of the Father before the creation of time (Ps 110:3 LXX) to take His beginning there.

- **Begotten, not created:** The Son is not a creation out of nothing, but the radiance of God (Heb 1:3). He "proceeded forth from God" (John 8:42). As the begotten One, He shares the nature of His Father, but as the recipient of His being, He remains functionally subordinate to the source of life: "The Father is greater than I" (John 14:28).
- **The prototype of the kind:** Just as a son of man possesses the nature of his father, so the Son of God carries the nature of God.

2. Primeval times: The master craftsman in hiddenness

In the Old Testament, the Son operates as the authorized executor of the paternal will. He is the "we" in the creative dialogue of Genesis.

- **The executing Word:** God made the ages through the Son (Heb 1:2). He is the ordering power (Proverbs 8:30 LXX) who brings the plan of God into visible order. Every "God said" (Genesis 1:3 LXX) was the release of the Son into creation.
- **The Actor of the fathers:** Whether as the "Angel of His presence" or as the Lord who executes judgment in Sodom (Genesis 19:24 LXX)—the Son was always the visible arm (Isaiah 53:1 LXX) of the invisible God (John 4:24). He was the "hidden mystery" that already administered the entirety of primeval times (Col 1:26; Eph 3:9).

3. The radical change of state – The visible appearance

At the appointed time, the God of gods accomplished a complete transformation of the Son (Heb 10:5). This was no mere "addition" of flesh, but a radical self-emptying (kenosis).

- **From Spirit to flesh:** The Word did not become a "man with a built-in God-nature," but the Word became flesh (John 1:14). He emptied Himself completely of His divine form of existence (Phil 2:6-7), laid aside His heavenly glory, and entered the state of total human weakness and dependence, in order to heal corrupted humanity from within as the "second field."
- **The regaining of the fullness in ministry:** As a man in the flesh, He did not operate from His own original power. This divine fullness, laid aside during the self-emptying, He regained at the Jordan: only through the baptism and anointing with the Holy Spirit was He equipped again with the boundless power of God for His office (Acts 10:38). His miracles were henceforth the testimony of the Father, who worked through this regained Spirit in the Son (John 14:10).

4. The consummation: Heir and firstborn

Through His obedience unto death, the Son fulfilled the legal claim of His God and Father and blotted out the handwriting of separation (Col 2:14).

- **The new begetting:** His resurrection was the birth hour of the new creation. God confirmed Him as the firstborn from the dead (Ps 2:7; Acts 13:33). He entered the inheritance no longer merely as the spiritual Word, but as a glorified man.
- **The administrator of the assembly of the saints:** Today, He sits at the right hand of God as the authorized mediator (1 Tim 2:5). He is the head of a new kind of human beings —the co-heirs (Romans 8:17). What He received at the Jordan, He now passes on to His companions, so that they too become conformed to the image of the Son (Romans 8:29).



PRAYER & WORSHIP



PRAYER: WHY THE FATHER IS THE RECIPIENT

In today's Christianity, there is often confusion regarding whom we should address our prayers to. Yet, the logic of Scripture is undeniable: God, the Father, alone is the recipient of our prayers. Jesus Christ, on the other hand, occupies the role of the High Priest and Mediator—He is the "bridge," but not the goal of prayer.

1. Prayer vs. worship: An important distinction

Often these terms are mixed, yet they describe distinct spiritual processes:

- **Prayer:** A general dialogue with God that includes requesting, thanking, or lamenting.
- **Worship:** An act of absolute submission, reverence, and devotion.

In the Book of Revelation, we do see praise and honor given to the Father and the Lamb (Rev 5:13-14). Yet, as soon as it comes to the explicit command regarding whom prayer and worship are to be directed to, it states unequivocally: "Worship God!" (Rev 19:10; 22:9). In these moments of supreme worship, the Lamb is consciously omitted as the recipient of prayer—worship belongs alone to God, the Father.

2. The word "proskyneo": A word with two sides

The greatest confusion arises from the Greek word proskyneo (Strong's: G4352). In many traditional translations (such as the King James Version or New King James Version), this word is almost always translated as "worship" when it relates to Jesus. Yet, the original text functions here as a "both-and."

The meaning: Proskyneo literally means "to fall down before," "to do homage," or "to kiss the hand toward."

The context decides:

- In reference to God, it means worship of the Creator.
- In reference to kings or authorized representatives, it means reverence or homage.

We find a clear example in 1 Chronicles 29:20 (LXX). There, the assembly bowed their knees and fell down "before the Lord [God] AND the king [David]."

In the Greek of the Septuagint, the exact same word is used for both: proskyneo. No one would claim that the Israelites worshipped King David as God. They paid homage to the ruler appointed by God.

3. Jesus as the authorized King

Jesus is the Christ (King) appointed by God. He is given to us as the "second Joseph." Just as Joseph possessed the full authority of Pharaoh and people had to bow the knee before him (Genesis 41:43), so Jesus is the authorized Representative of God.

- When people fell down before Jesus (e.g., the Wise Men from the East in Mt 2:11), this was an act of homage toward the rightful King, not a prayer to a God.
- Had Jesus claimed worship as God, He would have broken His own commandment: "You shall worship the Lord your God, and Him only you shall serve" (Mt 4:10).

PROSKYNEO: THE EXPLANATION

In order to correctly classify the biblical verses concerning the honor of the Son, we must free the terminology from human traditions. A key to understanding lies in the Greek word proskynéō, whose distorted translation often blocks the view of biblical truth.

1. The literal meaning

The word is composed of pros (toward) and kynéō (to kiss).

- **Origin:** It describes the oriental custom of kissing the hand of a superior or bowing down so deeply that one kisses the ground.
- **Gesture:** It is primarily a physical act of reverence, respect, and recognition of a rightful authority.

2. The social spectrum (LXX as a key)

In the Septuagint (LXX), proskynéō is used in three directions without the word changing its meaning:

- **Toward God:** As worship of the source of all being.
- **Toward humans:** As homage before kings, prophets, or angels (e.g., Genesis 18:2; 1 Samuel 24:8).
- **Toward God AND the Heir:** The joint reverence for God the Father and His authorized representative, the Son of God.

3. Proskynéō in the New Testament

When the NT describes people or angels falling down before Jesus, this word is consistently used.

- **No identity theft:** When the Wise Men (Matt 2:11) or the disciples (Matt 14:33) pay homage to Jesus, they do not recognize Him as God Himself, but as the authorized Heir.
- **The command of the Father:** In Hebrews 1:6, God commands the angels to pay homage to the Son. This proves the hierarchy: God the Father delegates the honor to the Son.

4. The mistranslation in dogmatic Bibles

Modern translations (such as the King James) have developed a system:

- When the word is used for God, they write "worship."
- When it is used for Jesus, they likewise write "worship" to suggest an equality of the persons.
- When it is used for other humans, they write "fell down."

The original text insight: Through this artificial separation, the reader is deceived. In the Greek, the exact same word stands everywhere. The biblical logic is simple: one pays homage to Jesus because He carries the undiminished authorization of the Father. He is the visible image of God.

Conclusion for your study:

Do not be led astray by translations that turn every "paying homage" (proskyneo) in the NT into "divine worship" in order to support the Trinity. When we bow our knees before Jesus, we honor the Son just as we honor the Father (John 5:23)—we recognize His royal dignity, which He inherited from the Father. Yet our prayer and our supreme worship belong to the One who sent the Son: God, the Father. In the following, we consider a series of verses that have been dogmatically altered. Here it becomes visible how translators specifically adapted the wording to artificially transfer worship onto the Son.

ACTS CHAPTER 7 VERSE 59

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... καὶ ἐλιθοβόλουν τὸν Στέφανον **ἐπικαλούμενον** καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.	... and they stoned Stephen, who **prayed** and said: Lord Jesus, receive my spirit! *(e.g., New International Version)*
2. Original-Text Insight *(or alternative translation possibility)*	... καὶ ἐλιθοβόλουν τὸν Στέφανον **ἐπικαλούμενον** καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.	... and they stoned Stephen, who **called upon** [called upon the Lord] and said: Lord Jesus, receive my spirit! *(Literal meaning of epikaleomai)*

🔍 Interpretation of the variants:

1. Common translations

Many Bibles render epikaleomai as "prayed" or even falsely as "worshipped." The latter is a dogmatic steering that is not found in the original text. It conceals the actual legal act: calling upon the authorized name to which all power in heaven and on earth has been transferred.

2. Original text insight (alternative translation)

The original text uses the term for "calling upon" or "calling by name"—a technical term for the proclamation of a legal power:

- **The difference:** While "worship" (proskynēsis) is reserved for God the Father, "calling upon" (epikaleomai) describes invoking the authority of the Son. Stephen calls upon Jesus as the rightful administrator, whom he previously saw at the right hand of God (v. 56).
- **No merger of identity:** Stephen preserves the hierarchy. He specifically turns to the glorified mediator who leads man into the presence of the Father.

3. The vision of the two actors

In his vision (v. 56), Stephen beholds the glory of God (the presence of the Father) and Jesus (the Son) standing at the right hand of God. His call is the direct reaction to this visibility of two separate actors. He addresses his word to the authorized mediator, who represents the connection between heaven and earth.

4. The committing of the spirit

With the cry, "Lord Jesus, receive my spirit," Stephen recognizes the sovereign legal position of the Son:

- **Administration of life:** The Father has given life to the Son. Stephen entrusts his being (the spirit) to the administrator of the divine inheritance.

Center for New Testament Restoration - For Comparison

4	5	6	7	8	9	10	11	12	13	14
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΥ	ΙΗ		ΔΕΞΑΙ	ΤΟ	ΠΝΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΥ		ΔΕΞΑΙ	ΤΟ	ΠΝΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΥ		ΔΕΞΑΙ	ΤΟ	ΠΝΕΥΜΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΥ		ΔΕΞΑΙ	ΤΟ	ΠΝΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΥ	ΧΕ	ΔΕΞΑΙ	ΤΟ	ΠΝΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΗΥ		ΔΕΖΕ	ΤΟ	ΠΝΑ	ΜΟΥ
ΣΤΕΦΑΝΟΝ	ΕΠΙΚΑΛΟΥΜΕΝΟΝ	ΚΑΙ	ΛΕΓΟΝΤΑ	ΚΕ	ΙΗ		ΔΕΞΑΙ	ΤΟ	ΠΝΕΥΜΑ	ΜΟΥ
Στέφανον,	ἐπικαλούμενον	καὶ	λέγοντα,	“°Κύριε	°Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου.”
Στέφανον	ἐπικαλούμενον	καὶ	λέγοντα	Κύριε	Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου·
στεφανον	επικαλουμενον	και	λεγοντα	κυριε	ιησου		δεξαι	το	πνευμα	μου
Στέφανον	ἐπικαλούμενον	καὶ	λέγοντα·	Κύριε	Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου·
Στέφανον,	ἐπικαλούμενον	καὶ	λέγοντα,	Κύριε	Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου.
Στέφανον,	ἐπικαλούμενον	καὶ	λέγοντα,	Κύριε	Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου.
Στέφανον,	ἐπικαλούμενον,	καὶ	λέγοντα,	Κύριε	Ἰησοῦ,		δέξαι	τὸ	πνεῦμά	μου.
4736	1941	2532	3004	2962	2424	5547	1209	3588	4151	1473
N-AMS	V-PPMAMS	C	V-PPAAMS	N-VMS	N-VMS	N-VMS	V-MAM2S	E-ANS	N-ANS	R-1GS
Stephen	who calling	and	saying	Lord	Jesus	Christ	receive	the	spirit	of me
				Substitution		Indel				

💡 Conclusion: The call to the authorized mediator

Stephen deliberately does not use the term for the exclusive worship of God, but he calls upon the Lord (epikaleō), whom he beholds as the Heir throned at the right hand of God. This is the practical completion of partaking (koinōnia): the believer commits his spirit to the firstborn, since He possesses the authority to lead His co-partakers (metochoi) safely into the glory of the Father. Whoever reads a merger of persons into this ignores the vision described previously, which shows the Father and the Son as two independent actors in perfect unity of essence.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Psalm 30:6 (LXX) - The committing of the spirit:** "Into Your hand I will commit my spirit..." - Stephen applies this cry of total devotion to Jesus because the Father has transferred all authority over life and death to the Son.
- **Acts 2:36 (NT) - The legal appointment as Kyrios:** "...that God has made this Jesus [...] both Lord and Christ." - This divine proclamation and the title associated with it legitimize the call of Stephen.
- **John 5:22-23 (NT) - The equivalence of honor:** "For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father..." - The Father has entrusted the authority to the Son so that He receives the honor and homage that correspond to His divine authorization.
- **Hebrews 1:3 (NT) - The imprint of the paternal essence:** "who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power..." - The Son is the perfect image of God. Stephen calls upon this authorized mediator to reach God the Father through Him.

🔍 Further notes:

The word epikaleō means "to call upon" and must not be mixed with the worship of God. Stephen addresses his dying word to the Son, whom he sees standing at the right hand of God. Here, the biblical hierarchy becomes unequivocally visible: we belong to Christ, and the head of Christ is God (1 Cor 11:3). Whoever calls upon the Son honors the counsel of the Father, who appointed the Son as Heir. It is the act of a co-partaker turning to his head to attain the imperishable glory of God through Him.

REVELATION CHAPTER 5 VERSES 13–14

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	... καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ **προσεκύνησαν**.	... and the elders fell down and **worshiped**.
2. Original-Text Insight *(or alternative translation possibility)*	... καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ **προσεκύνησαν**.	... and the elders fell down and **paid homage / honored**.

🔍 Interpretation of the variants:

1. Common translations

In most Bibles, prosekynēsan is generalized here as "worshipped." This occurs primarily because the Father and the Son appear simultaneously here and are honored together. This passage is often used to force a merger of identity. Yet it is precisely this simultaneity that makes the distinction between the worship of the Origin and the homage of the Authorized One necessary.

2. Original text insight (alternative translation)

The word proskyneō (to do homage / to fall down before) is a term of reverence in Greek, whose meaning is determined by the rank of the recipient:

- **Toward God (the source of life, the Father):** It is the worship of the Creator who called all things into being.
- **Toward the Lamb (Son):** It is the homage of the authorized Heir who has rightfully received the scroll of rulership.
- **No mixing:** The fact that both are named separately in verse 13 ("to Him who sits on the throne and to the Lamb") proves that their identities do not merge. Creation pays homage to the Son because He perfectly represents the essence of the Father.

3. The vision of the two actors

Revelation 5 shows no trinitarian merger, but a clear legal act while preserving the biblical hierarchy. The Father, as the One sitting on the throne and the head of Christ, holds the sealed scroll; the Son, as the Lamb, takes it from His hand. The subsequent reverence (proskynēsis) in verse 14 applies to this divine order: it honors God as the Highest and the Son as His rightful, appointed Ruler.

4. Partaking in the divine nature

The homage to the Lamb occurs because of His divine nature and origin. In Him, the divine essence achieved perfect victory through the flesh. The Lamb is not honored as the God of gods Himself, but as the one who preserved the imperishable life of the Father unharmed. He is recognized as the authorized Heir who now leads the entire creation back to the worship of God (the Father).

Center for New Testament Restoration - For Comparison

7	8	9	10	11	12	13	14	15
ΑΜΗΝ	ΚΑΙ	ΟΙ			ΠΡΕCΒΥΤΕΡΟΙ	ΕΠΕCΑΝ	ΚΑΙ	ΠΡΟCΕΚΥΝΗCΑΝ
ΑΜΗΝ	ΚΑΙ	ΟΙ			ΠΡΕCΒΥΤΕΡΟΙ	ΕΠΕCΑΝ	ΚΑΙ	ΠΡΟCΕΚΥΝΗCΑΝ
							···	ΠΡΟCΕΚΥΝΗCΑΝ
ΑΜΗΝ	ΚΑΙ	ΟΙ			ΠΡΕCΒΥΤΕΡΟΙ	ΕΠΕCΑΝ	ΚΑΙ	ΠΡΟCΕΚΥΝΗCΑΝ
Ἀμήν!”	Καὶ	οἱ			πρεσβύτεροι	ἔπεσαν	καὶ	προσεκύνησαν.
Ἀμήν,	καὶ	οἱ			πρεσβύτεροι	ἔπεσαν	καὶ	προσεκύνησαν.
αμην	και	οι			πρεσβυτεροι	επεσαν	και	προσεκυνησαν
Ἀμήν.	καὶ	οἱ			πρεσβύτεροι	ἔπεσαν	καὶ	προσεκύνησαν.
Ἀμήν.	Καὶ	οἱ			πρεσβύτεροι	ἔπεσον,	καὶ	προσεκύνησαν.
Ἀμήν.	καὶ	οἱ	εἰκοσι	_τέσσαρες	πρεσβύτεροι	ἔπεσαν,	καὶ	προσεκύνησαν
Ἀμήν.	Καὶ	οἱ	εἴκοσι	τέσσαρες	πρεσβύτεροι	ἔπεσαν	καὶ	προσεκύνησαν
281	2532	3588	1501	5064	4245	4098	2532	4352
I	C	E-NMP	E-NMP	E-NMP	S-NMP	V-IAA3P	C	V-IAA3P
Amen	and	the	twenty	four	elders	fell	and	prostrated
			Indel			Phonetic		

💡 Conclusion: The glorified hierarchy

Revelation 5:13–14 testifies not to a trinitarian merger of persons, but to the unanimity of the entire creation in the recognition of God and His authorized Heir. The fact that the Lamb and God the Father are honored together proves their perfect unity of essence, but not an identity of the person.

The homage to the Lamb is the confirmation of paternal authority: creation falls down before the Son because He has rightfully received the scroll of rulership from the hand of the Father.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **John 5:23 (NT) – The equivalence of honor:** "...that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." – This is the legal foundation for the scene in Revelation.
- **Philippians 2:10–11 (NT) – The bowing of the knee:** "...that at the name of Jesus every knee should bow [...] to the glory of God the Father." – Every homage to the Son returns as praise to God.
- **Revelation 7:10 (NT) – Salvation through both:** "Salvation belongs to our God who sits on the throne, and to the Lamb!" – Salvation is equally attributed to God as the Planner and to the Lamb as the executing Mediator.
- **1 Chronicles 29:20 (LXX) – The order of honor:** "...and they bowed their knees and fell down before the Lord and the king." – The historical proof that God and the king are paid homage in a single act of prostration (proskynēsis).
- **Daniel 7:13–14 (LXX) – The transfer of power:** "...and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days..." – The Son of Man approaches the God of gods (the Ancient of Days) and receives the everlasting dominion.

🔍 Further notes:

Here, the Father and the Son receive reverence (proskynēsis) together. Contrary to traditional assumptions, the original text shows no merger of identities: the connecting word "and" (kai tō arniō – and the Lamb) separates both actors with linguistic precision.

HEBREWS CHAPTER 1 VERSE 6

Category	Greek Text (GreekCNT)	English Translation
1. Common Translation	… καὶ προσκυνήσατωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.	… and all angels of God shall **worship** him.
2. Original-Text Insight *(or alternative translation possibility)*	… καὶ **προσκυνήσατωσαν** αὐτῷ πάντες ἄγγελοι θεοῦ.	… and all angels of God shall **pay him homage / honor him**.

🔍 Interpretation of the variants:

1. Common translations

In most Bibles, the word proskynēsatōsan is generalized as "worship." This falsely creates the impression that the angels are venerating Jesus as the God of gods (the Father). This reading conceals the legal act of the enthronement of the Heir. It turns a formal installation into a dogmatic merger of identity, which ignores the core of actual sonship.

2. Original text insight (alternative translation)

In the ancient legal context, the word proskyneō describes falling down before a king or authorized ruler:

- **The firstborn (prōtotokos):** God introduces the Son as the firstborn into the inhabited world. The request to the angels is God's command to officially recognize the authority of His Son.
- **No equation with God the Father:** The angels do not pay homage to the Son as the God of gods, but as the authorized Son of God. In this solemn act, He is proclaimed before the entire invisible world as the rightful Heir, to whom the Father has transferred all power in heaven and on earth.

3. The legal comparison of the angels

Hebrews 1 is a direct comparison of legal standings. While the angels are created servants and "winds" (v. 7), the Son is the rightful successor to the inheritance. The homage of the angels is proof of the more excellent name that the Son has inherited (v. 4). Whoever reads a worship of God into this destroys the logic of the succession of inheritance and the principle of paternal authorization.

4. The visibility of the paternal rulership

The angels honor the Son because He makes the essence of the Father perfectly visible (v. 3). He faithfully executed the will of the Father as a man and remained obedient. Therefore, God now subjects the entire world to Him. Through this victory, the Son proved Himself as Lord over all powers, while God the Father remains the head over Christ.

5. The partaking of the co-heirs

The exaltation of the Son affects us directly, as Jesus shares His honor received from the Father with His followers who follow Him in obedience (1 Pet 2:21; Romans 8:17). He promises the overcomers that they will one day sit on thrones and reign with Him, just as He Himself sits on the throne of His Father (Rev 3:21; Matt 19:28). When we pay homage to the Son, we honor the head of the new creation, who takes us as co-heirs into His fellowship.

Center for New Testament Restoration - For Comparison

10	11	12	13	14	15	16
ΛΕΓΕΙ	ΚΑΙ	ΠΡΟCΚΥΝΗCΑΤΩCΑΝ	ΑΥΤΩ	ΠΑΝΤΕC	ΑΓΓΕΛΟΙ	ΘΥ
ΛΕΓΕΙ	ΚΑΙ	ΠΡΟCΚΥΝΗCΑΤΩCΑΝ	ΑΥΤΩ	ΠΑΝΤΕC	ΑΓΓΕΛΟΙ	ΘΥ
ΛΕΓΕΙ	ΚΑΙ	ΠΡΟCΚΥΝΗCΑΤΩCΑΝ	ΑΥΤΩ	ΠΑΝΤΕC	ΑΓΓΕΛΟΙ	ΘΥ
ΛΕΓΕΙ	ΚΑΙ	ΠΡΟCΚΥΝΗCΑΤΩCΑΝ	ΑΥΤΩ	ΠΑΝΤΕC	ΑΓΓΕΛΟΙ	ΘΥ
ΛΕΓΕΙ	ΚΑΙ	ΠΡΟCΚΥΝΗCΑΤΩCΑΝ	ΑΥΤΩ	ΠΑΝΤΕC	ΑΓΓΕΛΟΙ	ΘΥ
λέγει,	“Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	˚Θεοῦ.”
λέγει	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	θεοῦ.
λεγει	και	προσκυνησατωσαν	αυτω	παντες	αγγελοι	θεου
λέγει·	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	θεοῦ.
λέγει,	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	θεοῦ.
λέγει,	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	Θεοῦ.
λέγει,	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	Θεοῦ.
3004	2532	4352	846	3956	32	2316
V-IPA3S	C	V-MAA3P	R-3DMS	E-NMP	N-NMP	N-GMS
he is saying	and	let prostrate	before him	all	*the* angels	of God

💡 Conclusion: The proclamation of the firstborn

Hebrews 1:6 testifies not to religious worship in the sense of a merger of identity with God the Father, but to the solemn subordination of the angels to the Son. The homage to the firstborn is the divine legal act by which the entire heavenly hierarchy recognizes the authority of the Son. God the Father introduces His Son as the rightful successor to the throne, who bodily represents the divine nature. This homage displays the recognition of the Son, who through His faithful obedience in the flesh entered full dominion as the authorized Son of God.

🔗 Parallel verses from the Septuagint (LXX) & NT

- **Philippians 2:9-10 (NT) - The exaltation:** "Therefore God also has highly exalted Him [...] that at the name of Jesus every knee should bow, of those in heaven." - Confirms that the homage is a consequence of the installation by the Father.
- **1 Peter 3:22 (NT) - Rulership over the spirits:** "...who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him." - The Son is the new administrative head of the entire creation.
- **Psalm 96:7 (LXX) - The prophetic archetype:** "...worship Him, all you His angels." - The Epistle to the Hebrews quotes this passage to prove the messianic enthronement of the Son.
- **Revelation 5:11-12 (NT) - The cry of the myriads:** Myriads of angels cry out: "Worthy is the Lamb who was slain to receive power and riches and wisdom..." - The angels pay homage to the worthiness of the Heir.
- **Colossians 1:16 (NT) - The purpose of the invisible creation:** "...all things were created through Him and for Him." - Proves that the entire invisible world and all power structures were created toward the Son. They have their objective in Him and subject themselves to His succession to the throne.

🔍 Further notes

God the Father introduces His Son and commands His angels to officially welcome the new Ruler. Angels are "servants," but the Son is the "begotten Heir." The angels pay homage to the authorized Son. Whoever honors the Son recognizes the sovereign decision of the Father. Whoever reads "worship" here in the sense of God (the Father) overlooks the entire line of argument concerning the succession of inheritance and the hierarchical exaltation.

THE STRATEGY OF THE "STUMBLING BLOCK" TRANSLATION

In historical works like the King James Version (KJV) or the New King James Version (NKJV)—which are based on the conventional Textus Receptus in these passages—an artificial system is often applied to conceal the biblical hierarchy between the Father and the Son. The goal is a dogmatic merger of persons that robs the reader of the knowledge of true sonship. The Greek word proskynéō (προσκυνέω) serves as the lever: while it literally describes "paying homage" or "falling down before" an authority, it is translated almost without exception as "worship" when applied to Jesus, in order to force an identity with God the Father.

1. The Wise Men (Magi) from the East (Matthew 2:11)

King James Version (KJV) text: "...they saw the young child with Mary his mother, and fell down, and worshipped him."

- **Original text insight (alternative translation):** According to their own testimony, the Wise Men (Magi) were searching for the "newborn King." Throughout the Orient, it was standard protocol to pay homage to the rightful successor to the throne by prostration. The translation "worship" turns a royal legal act into a religious veneration of God, thereby distorting the historical picture of the installation of the Heir.

2. The healed man born blind (John 9:38)

King James Version (KJV) text: "And he said, Lord, I believe. And he worshipped him."

- **Original text insight (alternative translation):** The healed man confesses Jesus as the authorized messenger. Through the healing, he recognized that the mighty working of God occurred directly through Jesus. His falling down is the highest expression of respect before the bearer of the divine nature. The choice of the word "worship" falsely suggests that the man considered Jesus to be the God of gods Himself, rather than His authorized Son.

3. The disciples in the boat (Matthew 14:33)

King James Version (KJV) text: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

- **Original text insight (alternative translation):** The disciples react to the power over the elements with the confession: "Truly You are the Son of God!" They pay homage to the Heir who governs nature in the name of the Father. Translators deliberately switch to "worship" here to erase the hierarchical distance between God the Sender and the operating Son from the reader's perception.

The parable of the servant (Matthew 18:26)

King James Version (KJV) text: "The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all."

- **An interesting contrast:** When a slave falls down before his master (a human king) in a parable, the original text uses the exact same word (prosekýnei). While modern revisions sometimes try to soften this, the historical KJV uses "worshipped" here as well. This completely exposes the systemic problem: if a human king in a story receives proskynéō, it is undeniably an act of eastern royal homage. Forcing this word to mean exclusive "divine worship" whenever it applies to Jesus is a dogmatic choice, not a linguistic necessity.

🔍 **Further notes:**

The word proskynéō describes the recognition of the dignity transferred by the Father. When people fall down before Jesus, they honor Him as the authorized Ruler.



WHICH TRANSLATION?



NAVIGATING THE DOGMATIC THICKET

If you embark on the search for the healthy wording, you face a practical hurdle: the "perfect" Bible translation does not exist. Since almost all translation teams come from a trinitarian background, nearly every work is characterized by a subtle dogmatic bias.

The New Testament: The NASB 1995 (New American Standard Bible, 1995 Edition)

Among the English Bibles commonly in use today, the NASB 1995 is the most highly recommended working basis for this study. Unlike the later revised NASB 2020, which compromised some literal accuracy for modern readability and theological alignment, the 1995 edition strictly adheres to the principle of formal equivalence (word-for-word translation):

- **Structural literalness:** It largely retains the sentence structure and word order of the Greek original text, even if it results in a more rigid English style.
- **Verbal consistency**: It consistently attempts to translate a specific Greek word with the same English counterpart across different contexts, making it far less interpretive than dynamic-equivalent translations.

1. The necessary and critical compromises

Despite its high academic quality, the translators of the NASB 1995 are also deeply shaped by their theological traditions. This has concrete effects on the presentation of the text:

- **Dogmatic determination in the main text:** At highly sensitive theological passages (such as John 1:1 or Titus 2:13), the NASB 1995 almost without exception chooses the standard trinitarian formulation in the running text. The reader is thus presented with an interpretation that favors a merger of identity, even though the Greek original text equally allows for—or even suggests—a translation that preserves the hierarchical order.
- **Displacement of alternative readings:** Translation variants that are grammatically more faithful or that clarify the functional hierarchy are systematically displaced from the main text. In the NASB 1995, these readings are often accessible only via the marginal notes and footnotes. For a deep study, looking at this fine print is therefore indispensable to reconstruct the unaltered syntax of the original text.

2. The Old Testament: The Septuagint (LXX) as a corrective

In the Old Testament, the NASB 1995 is based on the Hebrew Masoretic Text (MT). The MT was standardized in the 1st century AD, during which prophetic statements concerning the Son of God were toned down in the course of demarcation from early Christianity. The older Septuagint (LXX) from the 3rd to 2nd century BC was the textual basis of the Apostles. It preserves the original, clear terminology that points directly to the official installation and authorization of the Son.

3. Practical handling: "Cracking" the NASB 1995

- **The article check:** Pay meticulous attention to the Greek article (ho). Where "God" stands with the article (ho theos—the God), the original text refers to the sovereign Author (God the Father). Where the article is missing (theos), the text is describing the nature, quality, or divine essence.
- **The concordance principle:** When the NASB 1995 writes "worship" for Jesus, use a concordance to look up where it translates the exact same Greek word (proskynéō) for humans as "bowed down" or "paid homage." Ask yourself critically what dogmatic reason caused this sudden switch.
- **The footnote trap:** For critical verses, always read the small letters in the margin or the footnotes. The NASB 1995 reliably provides the literal translation there (e.g., using notes like "lit. bowed down" or "or paid homage"). This immediately exposes where the main text was adjusted in favor of traditional dogmatics.

THE OLD TESTAMENT: WHY THE SEPTUAGINT (LXX)?

For the study of the Old Testament, the Septuagint is not merely a historical reference, but the decisive corrective. While almost all modern Bibles (Luther, Schlachter & Co.) are based on the Masoretic Text (MT), a comparison with the LXX reveals how massively the foundation of our understanding of Scripture has been shifted by later revisions.

1. The temporal and spiritual proximity to the original text

The Septuagint originated as early as around 250 BC; it is based on Hebrew manuscripts that are over a thousand years older than those available to the Masoretes in the Middle Ages. At this early time of origin, there was no dogmatic motive to explain away the coming Savior. The LXX thus preserves an unbiased view of the prophecies. The Masoretic Text (MT), on the other hand, was finalized in an era (7th-11th century AD) in which the scholars of that time stood in direct opposition to the followers of the Lord Jesus Christ. The tendency to soften or tone down messianic proofs and statements concerning the Son of God therefore shaped the medieval textual development of the MT.

2. The deliberate concealment of sonship

A central point of attack in the Masoretic Text (MT) is the origin of the Son. Through targeted textual adjustments, the biblical order of the begetting Father and the begotten Son is made unrecognizable:

- **Micah 5:2 (LXX) – The origin before time:** The LXX states that "His goings forth were from the beginning, from days of primeval time." This testifies to the Son as the firstborn, who had a real beginning before creation within the Father. The MT turns this into "from the days of eternity." This represents an attempt to force the Son into a timeless identity with the Father, which undermines the biblical logic of the begetting.
- **Psalm 109:3 (LXX) – The begetting:** In the LXX, the Father says to the Son: "from the womb before the morning star have I begotten thee." This fundamental revelation concerning the divine proceeding of the Son was completely altered in the MT and reinterpreted into a description about "dawn" and "dew" in order to erase the proof of the begetting from the essence of God.

3. The testimony of the New Testament

The best argument for the LXX is the action of the Apostles. The New Testament quotes the Old Testament well over 300 times—and the authors consistently aligned themselves with the Septuagint.

- When the Epistle to the Hebrews commands in chapter 1:6, "And let all the angels of God worship Him," it quotes Deuteronomy 32:43. This passage is completely missing from the Masoretic-based Old Testament. The Masoretes removed the veneration of the Son by the angels from their text, while the LXX and the ancient Dead Sea Scrolls preserved it.

4. The dictate of the vowel points

Biblical Hebrew was a purely consonantal script. The Masoretes added vowel points in the Middle Ages to fix the meaning theologically. Through this vocalization, words that previously pointed to the dignity of the Son were often altered into ordinary human descriptions. The centuries older Septuagint (LXX), on the other hand, was translated into Greek—a language with fixed vowels—and has preserved the original meaning unaltered.

THE CONCEALMENT OF THE NAME

This final chapter exposes the name constructions introduced in the Masoretic Text as later inventions that blur the hierarchical order of God (the Father) and the Son (as the Heir). While the Septuagint consistently uses the title Kyrios (Lord) to emphasize the level of rulership, constructs such as "Yahweh" or "Jehovah" are linguistic conjectures that distract from the name above all names given in the New Testament—Jesus.

🔍 The construction of artificial names

1. The phantom "Jehovah" (Raimundo Martini)

The name "Jehovah" is an artificial word creation by the Dominican monk Raimundo Martini (Pugio Fidei, 1278). It originated from the unnatural combination of the consonants of the Tetragrammaton (YHWH) with the vowels of Adonai (Lord) or Elohim (God). This hybrid form does not exist in the original manuscripts and conceals the true identity of God.

2. The invention "Yahweh" (Wilhelm Gesenius)

In the 19th century, the Hebraist Wilhelm Gesenius popularized the form "Yahweh." This too is a hypothetical reconstruction. The LXX deliberately avoided such proper names in order not to place God on the level of pagan national gods, but to characterize Him as the Kyrios (the Lord) of all existence.

3. The distraction through "Yeshua" and "Yehoshua"

Attempts to replace the name Jesus with forms like Yeshua or Yehoshua bind the Heir to a purely fleshly, ethno-religious identity of the Masoretic Text. They conceal that the name Jesus (Greek: Iēsous) is the name granted by the Father that stands above every name (Phil 2:9). Every return to Hebrew phonetic mimicry diminishes the universal authority of the heavenly Heir.

🔗 The testimony of the Septuagint (LXX) & NT

- **The LXX tradition:** The translators of the LXX (3rd century BC) consistently used Kyrios. They understood that God the Father requires no designation, but is to be revered as the Lord of all things. He possesses no proper name, but reveals Himself completely in the name that He Himself predetermined from the beginning, inherited to His Son (Heb 1:4), and made known with the revelation of the Son: Jesus.
- **Philippians 2:9-10 (NT):** God has given Him the name which is above every name. This name is the identity of the Savior revealed in the Spirit: Jesus the Christ of God.
- **Acts 4:12 (NT):** There is no other name under heaven given among men by which we must be saved. Name inventions like "Yahweh" lead away from this established authority of salvation.

🔍 Further notes

The Masoretic Text was vocalized centuries after Christ by scholars who rejected the messianic identity of Jesus. The introduction of proper names serves to separate God from His Word (the Son). Whoever uses artificial names like "Yahweh" or "Jehovah" leaves the ground of apostolic doctrine.



A few final words in conclusion...

You now stand on the threshold between understanding and testing. We have spoken about the obstacles of history, sharpened our tools, and aligned our hearts toward the truth. What follows now is no longer a mere reading—it is an encounter with the living Word, freed from the traditions of men.

Do not underestimate this process. Discovering the truth often means saying goodbye to long-cherished errors. Yet the reward is a foundation that no longer wavers. You will realize that Holy Scripture, in its original purity, possesses a power that no dogma in the world could ever replace.

Proceed slowly. Feel free to use the QR codes, take your time for the textual comparisons, and let the verses breathe within you. It is not about arriving quickly at the end of the book, but about the truth arriving inside of you.
The path lies ahead of you. It is the path back to the origin, back to the healthy wording, and ultimately back to the sonship that we receive from the Father through the true Son, Jesus Christ.

"But examine everything carefully; hold fast to that which is good."
(1 Thessalonians 5:21)

Yours,

Christian (Fruit of the Spirit)

THE REVELATION OF JOHN



WHAT IS, WHAT IS TO COME?

The presentation on
dertagdesherrn.de