Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.
Introduction.

It is important to note that blaspheming the name of Jehovah was so serious a sin that it carried the death penalty by stoning. To avoid any possibility of this offense the Jews do not utter this name.

Jehovah is a proper name, meaning, "I am who I am." (Ex. 3:14) "Jehovah God" occurs from Gen. 2:4 to Gen. 3:24 twenty times.

Jehovah is the God of the history of salvation. God (Elohim) on the other hand, is the God to be feared. Because of the name Jehovah being associated with such a severe penalty for its misuse, the Jews used kúpios (kurios) in both the Apocrypha and the Septuagint (LXX).

"Wherefore I am making known to you that no one (Spirit of God speaking) is saying: ACCURSED JESUS, and no one is having power to say: JEHOWAH JESUS, except (Holy Spirit)." 1 Cor. 12:3

It is only by translating kúpios by Jehovah in the New Testament that we can really grasp the significance of who Jesus is.

Lev. 24

13 And Jehovah spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemeth the name of Jehovah, shall be put to death.
Jehovah Jesus Messiah
The creator, in the flesh, anointed of God

The word Jesus appears about 1000 times in the N.T., the word Messiah 2 times and the word Jehovah not at all. Jehovah is God's name and is used many hundreds of times in the O.T. In the LXX, κύριος or ὁ κύριος is used some 6156 times for the proper name Jehovah (יְהוָה). "Certainly κύριος without the article preserves the character of the Hebrew original as a proper name better than the definite ὁ κύριος." TDNT Vol. 3 p.1059.

If we believe the N.T. was given by the Holy Spirit then we must accept the fact that God inspired κύριος and ὁ κύριος for his name Jehovah in the O.T. Let us prove this point first. Our basic premise is that whenever κύριος is used in the singular, without the article in the N.T. it stands for Jehovah - except the vocative κῦρε, which is a word of address.

Let me call your attention to the fact that the word Jehovah in English is almost totally removed in the K.J. (Except Gen.22:14, Ex.6:3, Ex.17:15, Judges 6:24, Ps.83:18, Isa.12:2, and Isa.26:4). Fortunately the ASV 1901 corrected this gross error.

A The expression ἄγγελος κυρίου - angel of Jehovah, occurs 10x in the N.T. and once ὁ ἄγγελος κυρίου (Matt.1:24) the angel of Jehovah. The K.J. inserts the article "the" before Lord incorrectly in all 11x, thus changing a proper name to a title. The K.J. wrongly inserts the article "the" before angel in 8 instances.

The expression in the O.T. is angel of Jehovah. (Angel of God occurs in both O.T. and N.T. but these are not under consideration.) The LXX uses ἄγγελος κυρίου for angel of Jehovah, in such passages as Gen.16:7,9,10,11 etc. proving κύριος is used these 11x in the N.T. for Jehovah.
The numbered pages in this book have the supporting data for all of the statements on the lettered pages. The passages of ἰωήλος κύπος are Matt. 1:20, 24; 2:13, 19; 28:2; Luke 1:11; Luke 2:9; Acts 1:19; 8:26; 12:7, 23. The passages are all in Biblical order.

God has put his approval on the LXX as we see fully half of N.T. quotations from the O.T. are directly from the LXX O.T. Greek.

Our next step is to compare N.T. quotations with the O.T. and note how κύπος is used, without the article, for Jehovah.

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We have here 49 direct uses of κύπος for Jehovah.
These passages are marked with a large "J" in the numbered pages.

C There are passages shown where κύριος stands for Jehovah but not direct quotes.
For example, Matt. 21:9; 23:39; Mark 11:9 where we find (ἐν ὄνοματι κυρίου) "in name of Jehovah" supported by John 5:43. (see page 6) This would seem to refer then to the Father.

We find (τὸ ὄνομα κυρίου) "law of Jehovah" in Luke 2:23, 24, 39. (see page 11), This can be supported by such passages as 2 Chron. 12:1; 17:9; 31:3.

2 Chron. 12:9 And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

2 Chron. 17:2 And it came to pass, when the kingdom of Rehoboam was established, and he was strong, that he forsook the law of Jehovah with all his heart.

2 Chron. 31:3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of Jehovah.

We have shown some 66 uses of κύριος for Jehovah and no reason to make any exception when there is no article. In 60 of these 66 the K.T. has inserted the article "the" when it is not in the text and thus change to a title what is a proper name.

D We come now to instances where (οὗ κύριος) the Lord also equals Jehovah,

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Some of these passages are marked "J" others "F" for Father.

On page 12 we find another class, Isa. 5:7 speaks of "the vineyard of Jehovah."  Luke 10:2, Matt. 9:38 mentions "the lord of the harvest" (τοῦ κυρίου). The Lord of the vineyard occurs in Matt. 20:8, 21:40; Mark 12:9; Luke 20:13, 15. Are these references to Jehovah the Father? I cannot determine in each case when οὗ κύριος should be "the Lord" or Jehovah.
We have proved that some places at least δ κύριος is Jehovah.

E Let us consider the expression: (in numbered kuriô) Ἰησοῦν χριστὸν pages *)

Jehovah Jesus Messiah.

This phrase occurs some 20 x without an article. You may examine the phrases in the numbered pages but here I have placed the Greek phrases.

Rom. 1:7 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ page 21.
Cor. 1:3 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ page 27.
Cor. 8:6 εἰς Θεὸς δο Πατήρ, --- καὶ εἰς κύριος Ἰησοῦς χριστός page 29.
Cor. 1:2 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 32.
Gal. 1:3 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 35.
Eph. 1:2 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 37. Eph. 6:23 ρ. 40 also.
Phil. 1:2 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 40.
Phil. 2:11 ἵνα κύριος Ἰησοῦς χριστὸς εἰς σύνεχειαν Θεοῦ πατρὸς, page 41.
Phil. 3:20 καὶ σωτηρία ἀπεκδεχόμεθα κύριον Ἰησοῦ χριστοῦ, page 41.
Col. 1:2 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, (κ. Ι.) page 42.
I Thes. 1:1 εὐ Θεοῦ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ.
I Thes. 1:2 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 44.
II Thes. 1:1 εὐ Θεοῦ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ, page 45.
II Thes. 1:2 απὸ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ, page 45.
II Thes. 1:12 κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ, page 45.
II Thes. 3:12 εὐ κύριῳ Ἰησοῦ χριστῷ, page 46.
Phil. 3 απὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ τοῦ Ἰησοῦ χριστοῦ, p. 50.
II. John 3 para Θεοῦ πατρὸς καὶ ταρα κυρίου Ἰησοῦ χριστοῦ
These 20 passages have no article before κύριος. I believe the person of the Holy Spirit gave us the Scripture, and believing this I must accept the omission of the article as intentional and omitted to convey a special meaning. This fact is especially true in view of the fact that the phrase τοῦ κυρίου Ἰησοῦ χριστοῦ, THE Lord Jesus Messiah occurs frequently. (see Rom.13:14) The phrase τοῦ κυρίου τημῶν Ἰησοῦ χριστοῦ, The Lord of us Jesus Messiah also is common. These two phrases occur some 42x. (see Rom. 15:6). The 20 passages on page D should all be translated: Jehovah Jesus Messiah — if we wish to show the true meaning of the phrase, in spite of these facts K.J. (without justification) inserts the article “the” in 16 of the 19 x.

F We must consider another phrase that uses κύριος, that is ἐν κυρίῳ (in Jehovah). The phrase with the article occurs more than 100x (ὁ κύριος). As we have shown κύριος without the article is a proper name in meaning (although “Lord” is the correct translation) Jehovah. When the article is inserted κύριος becomes a title “the Lord.” Actually there are cases (see D above) where ὁ κύριος does mean Jehovah, probably “the Jehovah.” Of 48 uses of the particular phrase ἐν κυρίῳ, in Jehovah, K.J. inserts unjustified articles 46x. Note the statement by Dr. A.T. Robertson in his Grammar of the Greek New Testament, page 756, “The translators of the King James Version, under the influence of the Vulgate, handle the Greek article loosely and inaccurately.” The phrases ἐν κυρίῳ are indicated in the numbered pages by .

G We will postpone further discussion of κύριος until we have examined the word χριστός, Christ, anointed, or Messiah. Turn to page 1 while we discuss this word.
Passages in the numbered pages, important to this study, are marked with an "M."
Pay particular attention to page 15, John 20:31, the purpose of John’s gospel. I believe the proper idea of χριστός would be much better understood if always translated Messiah rather than Transliterated Christ. 
(John 1:41
(χ = ch  p = r  i = 1  Í = 5  T = t  j: Christ)

The article appears in front of χριστός about 120 times and the K.T. did exactly the opposite as in the case of κύριος; i.e. if (K.T) left out the article at least 948. This omission changed a title “the Messiah” into a proper name “Messiah” hence Christ. Since Messiah is not itself a proper name (i.e. it means “anointed”) a much more accurate picture would be maintained if the translation “Messiah” always appeared in place of “Christ.”

I suggest that you restudy the word “gospel” in Church Book II beginning on page A6.

The word gospel (εὐαγγέλιον) “in earlier Greek signified a present given to any one for bringing good tidings, or a sacrifice offered in thanksgiving for such tidings having come, the gods in the latter case, being regarded as the senders of them.” (Fairbairn, M & M).

We have in connection with χριστός the phrase: τὸ εὐαγγέλιον τοῦ χριστοῦ

The good news of the Messiah has in the idea his sacrifice of himself to take away sin. This expression occurs as follows: Rom. 15:19 p.25,
1 Cor. 9:12 p.30, 2 Cor. 2:12 p.33, 2 Cor. 9:13 p.34,
2 Cor. 10:14 p.34, Gal. 1:7 p.35, Phil. 1:27 p.41, 1 Thes. 3:2 p.44.
In all 8X always THE Messiah, yet the K.J. dropped the article all 8X. "The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article.

Now this is THE Messiah that followed Israel in the wilderness.

1 Cor. 10

10 For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; 2 and were all baptized unto Mōsēs in the cloud, and in the sea; 3 and did all eat the same spiritual food, 4 and did all drink the same spiritual drink; for they did eat of a spiritual rock that followed them: and the rock was THE Messiah.

Eph. 2

11 Wherefore remember, that once ye were not a people, but are now the sons of God; 12 that ye were not a part of his people, but are now his people; 13 but now ye are made nigh in the blood of Christ,

Gal. 3

23 But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law is become our tutor unto Christ, that we might be justified by faith. 25 But now that faith is come, we are no longer under a tutor

"But before THE trust came, under law we (Israel) were being protected being shut together with reference to the future trust to be revealed."

1 Cor. 10

18 Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar?

Rev. 6

9 And when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had held: 10 and they cried with a great voice, saying, How long, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rom. 8:36

Then the soul of him that died was slained on account of the word of the God and on account of the witness which they were having. (Again Jews, see Isa. 43:10, 12 especially notice the tabernacle of witness Nu. 17:7, 8 etc.) (Note too, the cry for vengeance, not so of N.T. Christians)

Heb. 13

8 Jesus Messiah the same yesterday, and to-day, yea and for ever.

10 We have an altar, whereof they have no right to eat that serve the tabernacle.

12 Wherefore Je'sa's also, that he might sanctify the people through his own blood, suffered without the gate.

13 Let us therefore go forth unto him without the camp, bearing his reproach.

Note vs. 10 "an altar" vs. 12 "that he might make holy through his own blood THE people (i.e. Israel) vs. 13 bearing his reproach (so Moses, Heb. 11:26)
Rom. 8:35 Who shall separate us from the love of Christ? shall tribulation, or annihilation, or persecution, or famine, or nakedness, or peril, or sword? as it is written, ‘for thy sake we are killed all the day long; we were accounted as sheep for the slaughter.’

Ps. 44:20-26. I hope this digression shows the importance of keeping the word “Messiah” in the forefront of our thinking. Using “Christ” gives a N.T. idea as though separate from Israel. This has led so many to refer to the “church” as “spiritual Israel” which is not true. You can explore these things at length by studying the courses: Covenants, Millennium, and Saved.

You will notice that often Jesus is associated with Messiah as Jesus Messiah and Messiah Jesus. I believe God reverses these words for a reason. A complete study of this matter is beyond the possibility of this course but we will consider a few ideas.

We find the expression “the name of Jesus Messiah”: Acts 2:38 p.16, Acts 3:6 p.16, Acts 4:10 p.17, Acts 8:12 p.18, Acts 16:18 p.19, etc. We often find “the name of our Lord Jesus Messiah” 1 Cor. 1:19 p.21, or “the Lord” (1 Cor. 6:11) p.29 but not Messiah Jesus. Jesus is the name of the person, the word become flesh, Messiah carries the idea of his office or purpose as God’s anointed, therefore Jesus comes first then Messiah.

Note redemption in Messiah Jesus Rom.3:24 p.21, love in Messiah Jesus 1 Tim. 1:14 p.46, in this connection see Rom. 8:35 above the love of THE Messiah. I believe we will see more depth in the Word if we believe that God always has a purpose in every word of Scripture and their arrangement.

It is in Romans we first find the expression “in Messiah Jesus” an expression which occurs some 49x. We find the 1st use in Rom. 3:24 page 21 and we have marked these in the numbered pages by circling the “in”. We have also marked “in Messiah” occurring 30x.
The preposition ἐν, (within) begins to be used with Messiah and Jehovah only this side of the cross. We find "babes in Messiah" 1Cor.3:1, "faithful child in Jehovah" 1Cor. 4:17, "called in Jehovah" 1Cor. 7:22, "if any man is in Messiah" 2Cor. 5:17, "all one in Messiah Jesus" Gal. 3:28, etc.

The purpose of this course has been to begin to understand κυριός and Χριστός and to tabulate the data showing the use of these words. I believe you can see that by translating Χριστός - Messiah rather than transliterating Χριστός - Christ, keeps the continuity of Scripture. Israel knew of a Messiah as did others. (page 1)

I believe we have satisfactorily shown that κυριός without the article, is in the singular, Jehovah and it makes things more clear if translated that way. Had this been done the deity of Jesus Messiah would never be questioned for we have Jehovah Jesus Messiah again and again.

Rom. 10:9 "That if thou shalt confess with thy mouth Jehovah Jesus, and shalt believe (trust) in thine heart that the God (Father) raised him from the dead, thou wilt be saved."

1Cor. 12:3 "--- and no one is able to say: Jehovah Jesus, except in Holy Spirit."

Rom. 14:14 "I know and have been persuaded in Jehovah Jesus that nothing (is) unclean through itself;"

2Cor. 4:5 "For we are not preaching ourselves but Messiah Jesus (as) Jehovah,"

Col. 3:17 "And everything whatever you do in word or in work, all things in name of Jehovah Jesus."

1Pet. 3:15 "And Jehovah the Messiah you make holy in the hearts of you, ---"

Rev. 14:13 "Blessed the dead the ones dying in Jehovah from now ---"

"Jehovah --- this is my name forever" (Ex. 3:15.)

Why leave it out of your thoughts in the N.T. (Mal. 3:16)
An exploration of the meaning of κύριος (kurios) and χριστός (kristos) in the N.T. Are they names or titles? When the article is used what is its meaning? Or affect? "Ἰησοῦς Χριστός" νεών Δαβὶδ.

Matt. 1 

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.

The basic concept of Χριστός is of course "Messiah." The Greek word Μεσσίας occurs just twice in the N.T.

John 1

we have found the Messiah (ὁ ἐστιν μεθηρμηνευόμενον which it is being translated Χριστός — Christ

Christ, then, is the Greek equivalent of the Hebrew Messiah. The expression "the one being called Christ," occurs above at Matt. 1:16 and again shows the idea of Messiah.

Matt. 16 

αὐτὸς ἐστιν ὁ χριστός.

We see that χριστός with or without the article carries the idea of O.T. meaning of Messiah. Is there any reason then to understand χριστός as a proper name? We will continue in this study to put Messiah in brackets after χριστός until such time it may seem to cause a problem. This will help keep the broad concept of Messiah constantly in view. We next encounter the word κύριος (kurios).
But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Je'S'os; for it is he that shall save his people from their sins. Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Je'S'os, which is being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth her son: and he called his name Je'S'os.

Because of trying to keep kúvipos and chrióstós in the sequence in which they occur we now return to chrióstós and thus we will go back and forth.

And in those days came John the Baptizer, preaching in the wilderness of Judea, saying, Prepare ye the way of the Lord, make his paths straight.

7 Jē's'as said unto him, Again it is written, 'Thou shalt not make trial of the Lord thy God.'

10 Then saith Jē's'as unto him, Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'

Again, ye have heard that it was said to them of old time, 'Thou shalt swear in vain; but shalt perform unto the Lord thy oaths:'

thus far, kúvipos occurs without the article, and always refers to Je'S'os. Now we come to kúvipos with an article but again with a reference to the O.T. Why then the article?

Let us leave this question unanswered for now.
Matt. 6

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Matt. 7

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matt. 8

2 And be behold, there came to him a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Matt. 9

37 Then said he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Matt. 10

24 A disciple is not above his teacher, nor a servant above his lord. 25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

Matt. 11

2 Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh, or look we for another?

25 At that season James answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hidest these things from the wise and understandings, and revealed them unto babes:

Matt. 12

8 For the Son of man is lord of the sabbath.

i.e., Jesus is Jehovah who gave Israel the Sabbath in Ex. 16. We come next to a series of vocatives. When we spell “Lord” with a small “l” it is an address to a human - when spelled “Lord” with a capital it is an address to deity.

Matt. 16  you are the Christ (Messiah) 


Matt. 18:25 6 kúplos - the Lord, also vs. 27; 

Matt. 20:16 kúplos - to the Lord vs. 31; 6 kúplos - the Lord vs. 32, and the same in vs. 34, also the same Matt. 20:8.

Matt. 21:30, 31, 33 kúplos - Lord, 

And the stone which the builders rejected, The same was made the head of the corner.

This is the great and marvellous in our eyes.

Matt. 21:42 It is very consistent that 

kúplos without the article is Jehovah.

kúplos ròv Theòv sou Jehovah the God of you

This is another clear proof.

Matt. 22  What think ye of the Christ, whose son is he? They say unto him, 

The son of David. 43 He saith unto them, How then doth David in the spirit call him Lord, saying, 

The Lord said unto my Lord, Sit thou on my right hand, 

And become the head of the corner.

This is the most marvelous in our eyes.

Matt. 22  44 The Lord said unto my Lord, 

Sit thou on my right hand, Till I put thine enemies under thy feet?

45 If David then call him Lord, how is he his son? 

M

15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

20 Then charged he the disciples that they should tell no man that he was the Christ.

22 And Peter took him, and began to rebuke him, 

saying, Be it far from thee, Lord, this shall never be unto thee.

We next encounter a series of vocatives and human uses.

Matt. 16:20 kúpel - Lord. 


Matt. 21:22 The stone which the builders rejected, The same was made the head of the corner.

This is the great and marvellous in our eyes.

Matt. 21:42 If thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the great and first commandment.

Deut. 6 4 Hear, O Israel: the Lord our God is one Lord: 5 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

vs. 44 kúplos twv kúploj mou Jehovah to the Lord of me

This is a very complex passage and it is not made more clear by the fact that the manuscripts have some differences. Since the quotation from R. 110 occurs elsewhere in the N.T. we will note these now.
Mark 12
35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit:

The Lord said unto me, Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.
37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

Luke 20
41 And he said unto them, How say they that the Christ is David's son? 42 For David himself saith in the book of Psalms,

The Lord said unto my Lord, Sit thou on my right hand.
43 Till I make thine enemies the footstool of thy feet.
44 David therefore calleth him Lord; and how is he his son?

Acts 2
34 For David ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand.
35 Till I make thine enemies the footstool of thy feet.
36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

We can arrive at some conclusions.


II. The Jews knew that Messiah was to be Son of David. (Matt. 22:42, Mark 12:35, Luke 20:41)

III. The Jews acknowledged that Ps. 110 was a Messianic Psalm. - They did not refute Jesus.

IV. The Jews admitted it was written by David.

V. The Jews knew it was by the Holy Spirit. (Mark 12:36)

VI. In all 4 cases the Nestle text quotes Ps. 110, κύριος τῷ κυρίῳ μου. Lord to the Lord of me.

In all 4 cases the Receptus text quotes Ps. 110, ὁ κύριος τῷ κυρίῳ μου. The Lord to the Lord of me.

The LXX has in Ps. 110

ὁ κύριος τῷ κυρίῳ μου. The Lord to the Lord of me.

The Masoretic text has in Ps. 110, "יְהוָה יִהְיֶה - Jehovah to my Lord (adon).

VII. Jesus said David called him:


VIII. Peter, by the Holy Spirit says,

"The God made him both Lord and Christ (Acts 2:36, (καὶ κύριος αὐτῶν καὶ χριστὸν)

My personal conclusions are these. I believe the LXX used ὁ κύριος (the Lord) to designate Jehovah the Father as opposed to κύριος (Lord), Jehovah the Son. I believe the Receptus text, following the LXX, is the correct text. In any event, the confusion among the manuscripts may be that κύριος without the article was understood as Jehovah and copyists
may have deleted the article in some cases. Why did Jesus not say that David called the Messiah "my Lord?" It is my opinion that Jesus was deliberately equating the Messiah with Jehovah the Son. If we note again Acts 2:36,

ōtē kai' kūriōn autōn kai' хριστοῦ

that both Jehovah him and Christ (Messiah)

ἐποίησεν ὁ Θεὸς

made the God

i.e., "that the God (Father) made him (Jesus) both Jehovah and Messiah." The reaction of the

Acts 2

Jews is recorded in Acts 2:37.

(Perhaps in Matt. 5:33 above we also have τὸ κυρίων to designate Jehovah the Father.) I believe these conclusions will be more clear as we continue.

This is an interesting passage with textual problems, but if correct here, we may have a picture of the Trinity,

οὗτος ὁ Χριστός

the Christ (Messiah).

Matt. 23

8 But be not ye called Rab'bi; for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth; for one is your Father, even he who is in heaven. 10 Neither be ye called masters; for one is your master, even the Christ.

Matt. 23

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In Matt. 24 and 25 we have "the Lord" or "lord" 19 times; in some of these it perhaps should be "the Lord" but none are of significance in this discussion. The vocative also appears Matt. 26:22.

Matt. 26

63 But 36-67: 63 But 36-

aśu held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

67 Then did they spit in his face and buffet him; and some smote him with the palms of their hands, 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?
Matt. 27:9 Then was fulfilled that which was spoken through Jer-ô-mîôh the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Is-râ-èl pricked, 10 and they gave them for the potter’s field, as the Lord appointed me.

17 When therefore they were gathered together, Pî-lât said unto them, Whom will ye release unto you? Bîr-râ-bâs, or Jêsûs who is called Christ?

22 Pî-lât saith unto them, What then shall I do with Jêsûs who is called Christ? They all say, Let him be crucifed.

Matt. 27:63 (kûpîôs - to Pilate) (5 without the article, 11 with article) kûpîôs - the Lord k.J.

We have now concluded the references to kûpîôs in Matt. There are 11 times without the article which are Jehovah. Two others are a matter of understanding. Two instances with the article may refer to the Father as Jehovah.

Mark 1:1 The beginning of the gospel of the Christ, the Son of the God. 2 Even as it is written in I-sâ-mîôh the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way;

3 The voice of one crying in the wilderness, Make ye ready the way of the Lord; Make his paths straight:

Jesus Christ (son of God - K.J. not N.E.) again - as in Matt. 3:3 we have the way of Jehovah. (Isa. 40:3)

There is no reason to assume that Christ is a name. The TDNT vol. 9 page 542 gives Caesar Augustus to show that Christ is a name. This proves absolutely the opposite. Webster’s Dictionary: "any of the Roman emperors succeed Augustus Caesar - used as a title." (Gaius Julius Caesar etc.). I believe kûpîôs is the identifying title of Jesus, that is, Jesus (the) Messiah. This, of course, is the beginning of the gospel, good news, to Israel that Jehovah (the Son) had become flesh and was indeed the long awaited Messiah.
How would it be good news to Israel that somebody called Jesus Christ was around?

Mark 2:1-2

We have a statement similar to Matt. 12:8 note these are two different statements, First Mark

οὐ μὴν οἶδαί οὗτος θεὸς τοῦ Θεοῦ τοῦ θεοῦ τοῦ θεοῦ τοῦ θεοῦ τοῦ θεοῦ
so as Jehovah 7 he is the son of the man of the Sabbath.

κύριος ὁ λόγος τοῦ θεοῦ τοῦ θεοῦ τοῦ θεοῦ τοῦ θεοῦ for Jehovah 7 he is of the Sabbath the son of the man.

This Matt. 12:8. Note in both cases Jehovah is the important word at the head of the sentence.

Mark 5:6 κύριος - the Lord.

The next reference Mark 7:28 is κύριος - Lord, the vocative of address.

οὐκ ἔστιν ὁ κύριος - the (Messiah) Christ.

Mark 8:29 And he asked them, But who say ye that I am? Peter answered and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

Mark 9: For whatsoever shall give you a cup of water to drink, because ye are Christ’s, verily I say unto you, he shall in no wise lose his reward.

Mark 10:26 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

οὐ πληρώσεις τὸ γενέσθαι αὐτῷ, ἀλλὰ ἀποκριθῇ ἐν τῷ οἴκῳ ὑμῶν: and they that followed, cried, Ἰσαάκ ἐστιν: Blessed is that man in the name of the Lord: 10 Blessed is the kingdom of our father David: Ἰσαάκ ἐστιν in the highest.

Mark 12:4 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture: "The stone which the builders rejected, the same was made the head of the corner."

Παῦλος κύριος from Jehovah (compare Matt. 21:42)

κύριος δὲ Θεός θεοῦ κύριος Jehovah the God of us Jehovah

Here is a very clear case that κύριος without the article is Jehovah.

The next passage, we covered at some length on page 5, but the passage is re-entered here because of its importance.
Mark 12

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on the right hand of me. 37 And Jehovah to the Lord of me. 38 Whence then is he he son of David? And whence is he his son? And the common people heard him gladly.

Mark 13

1. And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days. 2. And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: 3. For there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect.

Mark 14

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Mark 16

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down on the right hand of God. 20 And they went forth, and preached everywhere the Lord working with them; and confirming the word by the signs that followed. A-men.

Mark 15

32 Let the Christ, the King of the house of David, now come down from the cross, that we may see and believe. And they that were crucified with him reviled him.

Luke 1

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elizabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because Elizabeth was barren, and they were both now well advanced in years. 8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luke 1

15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to wisdom of the just; to make ready for the Lord a people prepared for him.
And after these days Elizabeth her husband was of the race of Aaron, and his wife was of the seed of Levi. Thus hath the Lord done unto me in the days wherein he looked upon me to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And being in the days of her visitation, the angel said unto her, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And when she heard these things, she was troubled at the saying, and cast in her mind what manner of salutation this might be.

And he came to her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And when she heard the word that was spoken to her from the Lord, she said, It is even so, as the Lord said.

And she went into the house of her husband, and said, Behold, my husband Zacharias is filled with the Holy Spirit, and he prophesied, saying:

'Yea, and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.'

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even into Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Therefore arose also a multitude of the multitudes of the land, and went to Jerusalem at the feast of unleavened bread.

And when they had set him there, they asked him, saying, Tell us, by what authority doest thou these things? and who is it that gave thee this authority?

And they spake unto him many other things; but he answered them nothing. And they asked of him, saying, Art thou then the Christ? But he said unto them, What think ye that I am? For the Christ is not a man that will set up claims to be God, but God, who by the authority of man will set up claims to be God.
Luke 2

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, 'Every male that opens the womb shall be called holy to the Lord'), 24 and to offer a sacrifice according to that which is said in the law of the Lord, 'A pair of turtledoves, or two young pigeons.' 25 And behold, there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

Lev. 12

6 And when the days of her purification are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtledove, for a sin-offering, unto the door of the tent of meeting, unto the priest: 7 and he shall offer it before Jah-hô'vah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.

Ex. 13

12 that thou shalt set apart unto Jah-hô'vah all that openeth the womb, and every firstling which thou hast that cometh of a beast: the males shall be Jah-hô'vah's.

In my opinion no other understanding of these words is even remotely possible.

Luke 3

38 And coming up at that very hour they that were compassing about the baptism of John heard, and said unto John, Master, we see them that do corrupt deeds commit them; and behold, they come to John, saying, Master, what shall we do? 39 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

Luke 3:13

This is the 3rd reference to the law of Jehovah, Jehovah (kupios - without the article.)

1. ἐν τῷ νόμῳ κυπίου - Luke 2:23
2. ἐν τῷ νόμῳ κυπίου - Luke 2:24

Luke 3

5 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; 6 as it is written in the book of the words of Isâ-âjah the prophet, 7 The voice of one crying in the wilderness, Make ye ready the way of Jehovah. (see Matt. 3:3, Isa. 40:3 above)

Luke 3

The way of Jehovah.

Luke 4

8 And Jē-sus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

12 And Jē-sus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

Luke 4

Jehovah the God (i.e. Father)

Deut. 6

16 Ye shall not tempt Jah-hô'vah your God, as ye tempted him in Masân.

Kuπιου τῶν Θεών

Jehovah the God (i.e. Father)

XXX is exactly the same.

We have here another of proof texts that verify kūpios as Jehovah (without the article). Also the association with the Father.
Luke 5
13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

Luke 6
5 And he said unto them, The Son of man is lord of the sabbath.

Luke 8
20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. 21 But he charged them, and commanded them to tell this to no man; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day he be raised up.

Luke 9
5 And now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Luke 10
27 And as he was setting the twelve, he said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 28 For he shall be delivered unto the Gentiles, and shall be mocked, and despised; 29 and they shall spit upon him, and scourge him, and kill him: and the third day he shall rise again.

Jehovah the God

Deut. 6:5

Isa. 5:6
And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor hoed; and there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

Luke 11
ο κύριος - the Lord

(In the parable referred to in Luke 12 we have vocative, the Lord, and the Lord. Luke 12:36, 37, 41, 42 (2x), 43, 45, 46, 47) (The same follows in Luke 13:8, 15, 23, 25 (2x).

Luke 13
Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye say unto me, Blessed is he that cometh in the name of the Lord.

Luke 16
ο ερχόμενος εν ονόματι κύριου the one coming in name of Jehovah.

(see above Matt. 21:9; 23:39, Mark 11:9, 10)

We have an interesting case here simply because it is different. "Masters" is κύριος without the article, "lords," plural and shows we must narrow our statement made earlier. It is κύριος in the singular, without the article, that is Jehovah except in vocative.

Luke 19
οι κύριοι - the lords

another example of the plural κύριος εν ονόματι κύριου the King in name of Jehovah.

Luke 20
κύριοι τον Θεον Αβρααμ
Jehovah the God of Abraham.

Τον Χριστον the Messiah (Christ)

κύριος του κυριου mou Jehovah to the Lord of me

(see above page 5)

κύριοι Jehovah (see above p.5)

(Vocative, the Lord, the Lord appears in Luke 22:33, 38, 49, 61 (2x)).

Luke 22
If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe:

Luke 23
χριστος Βασιλεα Ελιακ Messiah, King to be.

"Christ" would have no meaning in this content, "A Messiah" perhaps.

This is again without the article.
Luke 23

ο χριστός τοῦ Θεοῦ ὁ ἐκλεκτός.
the Messiah of the God the chosen.

ο χριστός
the Messiah

Luke 24

And they entered in, and found not the body of the Lord Jesus.

τὸ σῶμα τοῦ κυρίου Ἰησοῦ
the body of the Lord Jesus.

λόγον τοῦ χριστοῦ
the Messiah

ο κύριος
the Lord

From Luke we find no variation from Matt. and Mark in that χριστός is always the idea of Messiah. (2x without article, 10 with)

John 1

Ἰησοῦς Χριστός (Μessiahs, Christ.)

ο χριστός — the Messiah

ο πάπας κυρίου
The way of Jehovah

ο χριστός
the Messiah

τὸν Μεσσαίον = χριστός
the Messiah = Christ (Messiah)

John 3

τοῦ Μεσσαίου = χριστός
the Messiah

ο χριστός
the Messiah

41 He findeth his own brother Ἰακώβος, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

John 4

κύριος as vocative, the Lord.

and the Lord; John 4:1, 11, 15, 19, 49; 5:7, 16, 23,

34, 68; 8:11; 9:36, 38; 11:2, 3, 12, 21, 27, 33, 34, 39;
12:21; 13:6, 9, 13, 14, 16, 25, 36, 37; 14:5, 8, 22; 15:15, 20;
20:2, 13, 15, 18, 20, 25, 28; 21:7 (2x); 12, 15, 16, 17, 20, 21.
This book is filled with conversations, the vocative alone occurring 33 times.

John 4

ο λεγόμενος χριστός
the one being called Christ (Messiah)

25 The woman saith unto him, I know that Μαῖας ἡ γυναῖκα (she that is called Christ); when he is come, he will declare unto us all things. 26 Je saith unto her, I that speak unto thee am he.
John 4
see a man, who told me all things
that ever I did: can this be the
Christ?

26 And lo, he speaketh openly, and they
say nothing unto him. Can it be
that the rulers indeed know that
this is the Christ? 27 Howbeit we
know this man whence he is: but
when the Christ cometh, no one
knoweth whence he is.

31 But of the multitude many be-
lieved on him; and they said, When
the Christ shall come, will he do
more signs than those which this
man hath done?

John 7
41 Others said, This is the Christ.
But some said, What, doth the
Christ come out of Galilaea? 42
Hath not the scripture said that
the Christ cometh of the seed of
David, and from Bethlehelm, the
village where David was?

John 12
12 On the morrow, a great mul-
titude that had come to the feast,
when they heard that Jesus was
coming to Jericho, 13 took the
branches of the palm trees,
and went forth to meet him, and
cried out, Hosanna: Blessed is
he that cometh in the name of the
Lord, even the King of Israel.

34 The multitude therefore answered him. We have
heard of the law that the Christ
abideth for ever: and how sayest
thou, The Son of man must be
lifted up? who is this Son of man?

37 But though he had done
so many signs before them, yet
they believed not on him: 38 that
the word of Isaiah the prophet
might be fulfilled, which he spake
Lord, who hath believed our
report?

And to whom hath the arm of
the Lord been revealed?

John 17
3 And this is life eternal,
that they should know thee the
only true God, and him whom
thou didst send, even Jesus Christ.

John 20
30 Many other signs therefore
did Jesus in the presence of the
disciples, which are not written in
this book: 31 but these are writ-
ten, that ye may believe that Je-
sus is the Christ, the Son of God;
and that believing ye may have life
in his name.

One basic purpose of John's gospel is to
prove Jesus is the Messiah. There is no
justification in making χριστός a name in
any of the gospels, it is the Greek word
for Messiah.

All four gospels are consistent in the
use of κύριος without the article in the
singular (except vocative) for Jehovah.

As we move to this side of the cross
no change can be made in these meanings
unless clearly defined by Scripture itself.
As we begin Acts verses not shown will be noted in brackets. These verses use the vocative or "the Lord" or "the Lord" in simple address and do not appear necessary for this study. (Acts 1:6).

Acts 1

21 Of the men therefore that have accompanied us all the time that the Lord Jesus went in and went out among us,

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show of these two the one whom thou hast chosen.

Acts 2

20 The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, That great and notable day:

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

David saith concerning him: 25 For he beheld the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope:

27 Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne;

31 He foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did see corruption.

32 This Jē'sūs did God raise up, whereof we all are witnesses.

34 For David ascended not into the heavens: but he saith himself:

The Lord said unto my Lord, Sit thou on my right hand,

35 Till I make thine enemies thy footstool of thy feet.

36 Let all the house of Jē'sūs-ēl know that God hath made him both Lord and Christ, this Jē'sūs whom ye crucified,

37 Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jē'sūs Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

Acts 3

6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jē'sūs Christ of Nāz'rēth, walk.

Ps. 16

8 I have set Jē-hōvāh always before me: Because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: My flesh also shall dwell in safety.

10 For thou wilt not leave my soul to Sheōl; Neither wilt thou suffer thy Holy one to see corruption.
17 And now, brethren, I know that in ignorance ye did it, as did also your rulers. 18 But the times which God foretold by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, and turn again, that your sins may be blotted out, that there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, even Jesus; 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. 22 Mō'sēs indeed indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. 15 Ἰά-χωρα πατήσω τοῦ Κυρίου ἀπὸ το ὀψινθοῦν τοῦ Ισραήλ. 18 Κατὰ τὸν Κυρίον ἀπὸ τὴν ἱδρυσίαν τῆς γῆς ἐκζητεῖτε ἵνα ἀκούσητε τῆς φωνῆς τοῦ Ισραήλ. 22 Ἐκ τοῦ ἱδρυμένου θαλάσσου ἐκκοιτασσόμεθα ἵνα ἀκούσητε τῆς φωνῆς τοῦ Ισραήλ.
Acts 7

49 (The heaven is my throne, And the earth the footstool of my feet: What manner of house will ye build me? said the Lord; Or what is the place of my rest?)

Acts 8

5 And Philip went down to the city of Sam'â-lî'-râ', and proclaimed unto them the Christ.

12 But when they believed Philip speaking good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

16 for as yet it was fallen upon none of them, but they had been baptized into the name of the Lord Jesus.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jud-'â'-sêm unto Gâ'-zâ': the same is desert.

39 And when they came up out of the water, the Spirit of the Lord caused them to run; and the eunuch saw him no more: for he went on his way rejoicing.

Acts 9

22 But Saul increased in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

34 And Peter said unto him, Repent, and be baptized every one of you in the name of Jesus Christ, for remission of sins, and thou shalt receive the gift of the Holy Spirit. And with many words he persuaded him to receive baptism with all that heard. (Acts 9:19, 20)

35 And he-commanded them to be baptized in the name of the Lord Jesus Christ. Then they prayed for them, that they might receive the Holy Spirit.

Acts 10

48 And he commanded them to be baptized in the name of Jesus Christ. Then they prayed for them, that they might receive the Holy Spirit.

Acts 11

16 And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. And, when they heard these things, they were baptized in the name of the Lord Jesus Christ. And when they had been baptized, they besought the apostles to tarry certain days.

20 But there were some of them, men of Cy'pros and Cy'-rê-ne', who, when they were come to An-'î'-ânî, persuaded the Greek men also to believe in the Lord Jesus Christ. And they were baptized into the name of the Lord Jesus Christ. (Acts 13:2, 5)

29 And he went forth to Tar-sus to seek for Saul.
Acts 12
7 And behold, an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and woke him, saying, Arise quickly. And his chains fell off from his hands.
11 And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel, and delivered me out of the hands of Herod, and from all the expectation of the people of the Jews.
12 But he, being come to Caesarea, and going about to visit, he was taken up unto the_variation_hand_of_the_Lord_who_saved_him_from_prison.
13 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season: And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
23 And immediately an angel of the Lord stood by him, because he was afraid not God, the glory: and he was eaten of worms, and gave up the ghost.

Acts 15
11 But we believe that we shall be saved through the grace of the Lord Jesus Christ, in like manner as they.
17 That the residue of men may seek the Lord, and find him, who seeth the sons of men.
18 Saul, a saint, having heard these things known from old, (see vs. 16) the speaker is Jehovah, but the N.T. follows LXX rather than Hebrew text.

Acts 16
26 men that have hazarded their lives for the name of our Lord Jesus Christ.
35 But Paul and Taurus travelled in the cities of Bithynia, teaching and preaching the word of the Lord, with many others.
36 And Paul and Taurus travelled in the cities of Bithynia, teaching and preaching the word of the Lord, with many others.

Acts 17
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there.
15 And this she did for many days. But Paul, being much troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.
18 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.
31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house.

Acts 13
11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season: And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
Acts 17

2 And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom I said he, I proclaim unto you, is the Christ.

24 The God that made the world and all things therein, being Lord of heaven and earth, dwelleth not in temples made with hands;

Acts 18

5 But when Silas and Timotheus came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves and blasphemed, he shook out of his garments and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshiped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 And the Lord said unto Paul in the night, Be not afraid, but speak and hold not thy peace:

28 for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

Acts 24

24 But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

Acts 26

22 Having therefore obtained the help that is from God, I stand unto this day, testifying both to small and great, saying nothing but what the prophets and Moses did say should come; 23 how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

Acts 28

30 And the abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching those things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Some of the more important passages using χριστός and κύριος are identified by J-F-M. There is nothing in these first 5 books of the N.T. to change our definitions: κύριος, without an article, should always be translated Jehovah; χριστός, with or without the article, should always be translated Messiah. χριστός = Lord or Jehovah?
As we begin to study χριστός and κύριος in Romans, we notice these words are used very frequently in combination and often also combined with Jesus. (Supported by p<sup>3</sup>)

Rom. 1. Paul, a servant of Ḥēṣās Christ, called to be an apostle, separated unto the gospel of God, 2 which he promised afore through his prophets in the holy scriptures, 3 to be his Son, who was born of the seed of David according to the flesh, 4 who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Ḥēṣās Christ our Lord. 5 Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake; 6 among whom are ye also, called to Ḥēṣās Christ's: 7 to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Ḥēṣās Christ.

Rom. 2. First, I thank my God through Ḥēṣās Christ for you all, that your faith is proclaimed throughout the whole world.

Rom. 3. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Ḥēṣās Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Ḥēṣās Christ:

Rom. 4. This is a good place to call attention to the way Messiah Jesus and Jesus Messiah are often reversed. Here we have redemption and redemption is by the office or purpose of Messiah and so Messiah is first. In the case above Rom. 1:8 Paul thanks God through Jesus Messiah with the emphasis on the person Jesus.

Rom. 5. Being therefore justified by faith, we have peace with God through our Lord Ḥēṣās Christ:

Rom. 6. For while we were yet weak, in due season Christ died for the ungodly.

Rom. 7. Saying,

Rom. 8. Blessing are they whose iniquities are forgiven, 8 And whose sins are covered.

Rom. 9. Blessed is the man unto whom the Lord will not reckon sin.
Rom. 5

8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

11 and not only so, but we also rejoiced in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

15 But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

20 And the law came in beside the grace of God. For what the law could not do in that it was weak through the flesh, God did: by sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;

Rom. 6

3 Or are ye ignorant that all we who have been baptized into Christ Jesus were baptized into his death?

4 We were buried therefore through baptism into death: that like as Christ was raised from the dead through the glory of the Father; so we also might walk in newness of life.

8 But if we died with Christ, we believe that we shall also live with him;

9 knowing that Christ being raised from the dead, death no more hath dominion over him.

10 For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God.

11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Rom. 7

4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be married to another, even to him who was raised from the dead, that we might bring forth fruit unto God.

24 Wretched man that I am! who shall deliver me out of this body of death?

25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

Rom. 8

8 There is therefore now no condemnation to them that are in Christ Jesus. 9 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death.

9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the spirit is alive because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also give life also to your mortal bodies through his Spirit that dwelleth in you.
Rom. 8
16 The Spirit himself beareth witness with our spirit, that we are children of God:
17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified with him.
33 Who shall lay anything to the charge of God's elect?
34 Who is he that condemneth? It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.
35 Who shall separate us from the love of Christ? shall tribulation, or persecution, or famine, or nakedness, or peril, or sword?
36 Even as it is written, We are accounted as sheep for the slaughter.

Ps. 44
22 Yea, for thy sake are we killed all the day long;
We are accounted as sheep for the slaughter.

Here our content clearly has the Messiah in the forefront.
1. In Messiah Jesus the Lord of us,
2. From the Messiah.

Rom. 10
1 For the Lord will execute his word upon the earth, finishing it and cutting it short.
3 Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.

Rom. 11
For Christ is the end of the law unto righteousness to every one that believeth.
For Mosis writeth that 'the man that doeth the righteousness which is of the law shall live thereby.'
6 But the righteousness which is of faith speaketh thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down):
7 Or, Who shall descend into the abyss? (that is, to bring Christ up from the dead).
8 But faith speaketh, The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which we preach:
9 Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on him shall not be put to shame.
12 For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him;
13 For whosoever shall call upon the name of the Lord shall be saved.

J

Joel 2
32 And it shall come to pass, that whosoever shall call on the name of Je-ho-vah shall be delivered;
for in mount Zee dam and in Je-ru-sa-lém there shall be those that escape, as Je-ho-vah hath said, and among the remnant those whom Je-ho-vah doth call.

Rom. 12
4 But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?
8 So then faith cometh by hearing, and hearing by the word of God.

Rom. 11
27 For who hath known the mind of the Lord; or who hath been his counsellor?
Rom 12
4 For even as we have many members in one body, and all the members have not the same function; so we, who are many, are one body in Christ, and severally members one of another.

19 Avenge not yourselves, beloved, but give place unto wrath of God; for it is written, Vengeance belongeth unto me; I will repay, saith the Lord.

Rom 13
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Rom 14
4 Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be made to stand; for the Lord is able to make him stand.

3 One man esteemeth one day above another: another esteemeth every day alike.

6 He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, regardeth it not unto the Lord; and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, eateth not unto the Lord, for he giveth God thanks.

7 For none of us liveth unto himself; for we live unto the Lord.

8 I know and am persuaded in the Lord Jesus, that there is nothing unclean of itself: but to him that regardeth anything to be unclean, to him it is unclean.

10 And if because of meat thy brother grieves, thou givest not thyself liberty for his sake: do not ye through unconsidered kindness undo that for which Christ died.

11 For it is written, As I live, saith the Lord, to me every knee shall bow; and every tongue shall confess to God.

I Cor. 15:55-56
12 If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him.

Rom 15
3 For Christ also pleased not himself; but, as it is written, The reproofs of whose face no man receiveth, for the time being, but afterward joyfulness, unto the end of his life who is approved.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might hope. 5 Now the God of patience and comfort grant you to be of the same mind one toward another according to Christ Jesus: 6 that with one accord ye may with one mind glorify the Father and Father of the Lord Jesus Christ. 7 Wherefore receive ye one another, even as Christ also received you, to the glory of God. 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises made unto the fathers.

Rom 12:1-21
I present the whole body of doctrine in the form of a diagram, with the key verses for each part of the doctrine highlighted. The reading is natural and comprehensible.
Rom. 15

11 And again,

"Praise the Lord, all ye "ge'ne-

tiles; And let all the peoples praise

him.

15 But

I write the more boldly unto you in

a some measure, as putting you

again in remembrance, because of

the grace that was given me of

God, 16 that I should be a minister of

Christ Jesus unto the "ge'ne-
tiles, ministering the "pistis of

God, that the offering up of the
"ge'ne-tiles might be made accep-
table, being sanctified by the Holy

Spirit. 17 I have therefore my

glorifying in Christ Jesus my Lord,
in whom I trust in God. 18 For I

will not dare to speak of any thing

save those which Christ brought

through me, and for this obedience

of the "ge'ne-tiles, by word and deed,
in the power of signs and won-
ders, in the power of the Holy

Spirit: so that from Jerusalem, and

round about unto Il'-ly'-ri'-

a, I have fully preached the

gospel of Christ, 20 yea, mak-
ing it my aim so to preach the

gospel, not where Christ was al-

ready named, that I might not build

upon another man's foundation;

29 And I know that,

when I come unto you, I shall come

in the fulness of the blessing of

Christ.

Rom. 16

16 I commend unto you Phoe-

be our sister, who is a "servant

of the church that is at Cæs'ae-

a, 2 that ye receive her in the Lord,

worthy of the saints, and that ye

assist her in whatsoever matter she

may have need of you; for she her-

self also hath been a helper of

many, and of mine own self.

3 Salute Pris'ca and Aqu'-i'd,

my fellow-workers in Christ Je-

hovah, 4 who for my life laid down

their own necks; unto whom not

only I give thanks, but also all

the churches of the "ge'ne-tiles: 5 and

salute the church that is in their

house. Salute Eu'phra'mis my

beloved, who is the firstfruits of

A'si'a unto Christ. 6 Salute Mary,

the bestower much upon you.

7 Salute An-dró-ní'cus and Jun-

i'rus, my kinsmen, and my fellow-

workers, who are of the aposto-

les, who also have been in

Christ before mine event. 8 Salute

Am'ari-pa'sas my beloved in the

Lord.

9 Salute thr-e'nas our fellow-

worker in Christ, and Sid'as my

beloved, 10 Salute A'pol-lon'ius the

approved in Christ. Salute them

that are of the household of An-

i-as, 11 Salute Cæs'ar our kinsman,

Salute them of the household of" ne-

ge'ne-sis, that are in the Lord;

12 Salute Try'phé'na and Try'-phó'na,

who labor in the Lord. Salute Per-

sias the beloved, who is also in

the Lord. 13 Salute Ru'fus: the

chosen of the Lord, and his mother

and mine. 14 Salute Her'mas, Par'

tis-bá's, Her'mas, and the brethren

that are with them. 15 Salute Phi'ló-i'a'sis and

Jú'-fí-ri-us, Ne'rus and his sister, and

Ou'sis, and all the household of

the Lord, are with them. 16 Salute

one another with a holy kiss. All the

churches of Christ salute you.

18 For they that are such serve

not our Lord Christ, but Your own

selves, and by their smooth and fair

speech they besmile the hearts of the

innocent.

Rom. 117

Oh praise Je'hô-vah, all ye

nations; Laud him, all ye peoples.
It is important that at this point we make a few observations.

I. Christ (χριστός) and Messiah (יֵשׁוּעִ) both mean "anointed", one Greek and one Hebrew. Christ = Messiah. The Hebrew N.T. uses Messiah.

II. To the average reader of the English Bible Christ = Jesus, which is not correct. By "transliterating" χριστός, Christ, the idea of Messiah as connected with Israel becomes lost. This has become especially true to those without knowledge of the O.T. and programed anti-semitic.

IV. The Greek article "the" acts as a pointer. Dr. A.T. Robertson in A GRAMMAR OF THE GREEK NEW TESTAMENT page 756 says, "The article is never meaningless in Greek---The translators of the King James Version, under the influence of the Vulgate, handle the Greek article loosely and in accurately. --- The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article."

V. Matt. uses χριστός (in k.J.) 17 times. Six times χριστός is identified by connection with Jesus. K.J. has "the" Christ, three times. K.J. simply omits the article 8 times.

VI. Mark uses χριστός (in k.J.) 7 times; once connected with Jesus, the article inserted 2x, and omitted 3x.

VII. Luke uses χριστός (in k.J.) 13 times; once connected with Lord, the article inserted 3x, and omitted 8x.

VIII. John uses χριστός (in k.J.) 21 times; 3X connected with Jesus, once with Messiah, the article inserted 10x, and omitted 7x. Thus K.J. omits the article "the" 26 times, in the four gospels. In the book of Acts the K.J. omits the article before χριστός 16X.

IX. It would have been far better if χριστός had always been translated Messiah and thus always associated with God's promises to Israel.
X. It is important to note how this omission of the article affects the translation of Scripture. Rom. 1:16 "the good news (gospel)" of the Messiah. Rom. 15:19, 29; 1 Cor. 9:12, 18; 2 Cor. 2:12, 9:13, 10:14; Gal. 1:7; Phl. 1:27; 1 Thes. 3:2. In all eleven (Greek) cases in K.J.V., it is always the good news of the Messiah and yet the K.J.V. omits the article in every case. Translating χριστός and omitting the article makes "Christ" look like a proper name.

XI. It is true that Jesus died (2 Thes. 4:14), but more emphasis is on the fact that Messiah died. (Rom 5:6, 8; 8:34; 14:19, 15)

XII. In the case of κύριος (Jehovah) without the article the K.J.V. reverses itself. The K.J.V. puts in the article many times when no article is in the text. "Jehovah," a proper name, now becomes "the Lord" an title.

We will now proceed to look at 1 Cor. and follow our present conclusions.

1. Paul, called to be an apostle of Jesus Christ through the will of God, and by the grace of God given unto you, was called to be a saint, with all that call upon the name of our Lord Jesus Christ in every place, and he sent them: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4. I thank my God always concerning you, for the grace of God which was given you in Christ Jesus: 5 that you were enriched in him, in all utterance and knowledge: 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ: 8 who shall also confirm you unto the end, that ye be unblameable in the day of our Lord Jesus Christ. 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment.

11 For it hath been written, in my mouth shall thy name be confirmed, {Heb. 12:12}; that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?
For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void.

Note: While the K.J. Greek has "the" Messiah in vs. 6, 13, 17 it is omitted in the English.

22 Seeing that Jews ask for signs, and Greeks seek after wisdom: 23 but we preach Christ crucified, unto Jews a stumbling-block, and unto Greeks foolishness; 24 but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

30 But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: 31 that, according to the typography, he who glorifieth, let him glory in the Lord.

For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.

5 What then is X-pēlūs? and what is Paul? Ministers through whom ye believed, and each as the Lord saved to him.

11 For other foundation can no man lay than that which is laid, which is Jesus Christ.

20 And ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.

4 For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord.

7 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and manifest the counsels of the hearts; and then shall every man have his praise from God.

10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are weak, but we have glory, but we have dishonor.

15 For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I be-
1 Cor. 4

17 For this cause have I sent unto you Timotheus, who is my beloved and faithful [child in the Lord, who shall put you in remembrance of my ways which are in Christ, even as I teach everywhere in every church. 18 Now some are puffed up, as though they were not coming to you. 19 But I will come to you shortly, if the Lord will; and I know, not the few of them that are puffed up, but the power.

1 Cor. 5

4 in the name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our pasover also hath been sacrificed, even Christ;

1 Cor. 6

11 And such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. 14 But the body is not for fornication, but for the Lord; and the Lord for the body: 15 and God hath both raised up the Lord, and will raise us up by His power, 16 Knowing ye not that your bodies are members of Christ? For ye are members of Christ, and shall be members of a harlot? God forbids. 16 Or know ye not that he that is joined unto a harlot is one body? For, as the twain, both he shall become one flesh. 17 But he that is joined unto the Lord is one spirit.

1 Cor. 7

22 For he that was called in the Lord being a slave, is Christ's freedman: likewise he that was called being free, is Christ's bondman.

25 Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy: (commandment from O.T.)

A wife is bound for so long time as her husband liveth: but if the husband be dead she is free to be married to whom she will: only in the Lord.

1 Cor. 8

5 For though there be that are called gods, whether in heaven or on earth: as there are many gods, and many Lordns, 6 so also we, being many; are one God, the Father, whom are all things, and we unto him: and one Lord, Jesus Christ, through whom are all things, and we through him.

11 For through knowledge he that is weak against the strong; the brother for whose sake Christ died. 12 And thus sinning against the brethren, and wounding their conscience, when it is weak, ye sin against Christ.
1 Cor. 9:9 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are ye not my work in the Lord? if not, then are ye less, neither is the woman without the Lord.

12 If others partake of this right over you, do not ye yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ.

21 To them that are without law, as without law, not being made void of the law to God, but under law to Christ, that I might gain them that are without law.

4 And did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and the rock was Christ.

16 The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?

21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons. Or do we provoke the Lord to jealousy? are we stronger than he?

26 For the earth is the Lord's, and the fulness thereof.

1 Cor. 11:1 I Be ye imitators of me, even as I am also of Christ.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.

1 Cor. 12:3 Wherefore I make known unto you, that no man speaking in the spirit of God saith, Je'sus is anathema - a-pá; and no man can say, Je'sus is Lord, but in the Holy Spirit.

27 Now ye are the body of Christ, and members of his body.

1 Cor. 14:21 In the law it is written, "By men of strange tongues and by the lips of strangers will I speak unto the people; and not even thus will they hear me, saith the Lord.

Note how consistently the article is omitted quoting O.T.
37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord.

1 Cor. 15

3 For I delivered unto you first of all that which also I received; that Christ died for our sins according to the scriptures;

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither hath Christ been raised: 14 and if Christ hath not been raised, then is our preaching vain, yea, and your faith also is vain. 15 Yes, and we are found false witnesses of God; because we witnessed of God that he raised him up; Christ; whom he raised not up, if so be that the dead are not raised. 16 For if the dead are not raised, neither hath Christ been raised: 17 and if Christ hath not been raised, your faith is vain; ye are yet in your sins. 18 Then they also that are fallen asleep in Christ have perished. 19 If we have hope of Christ in this life, we are of all men most pitiable. 20 But now hath Christ been raised from the dead, the firstfruits of them that are asleep. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits; then they that are Christ’s, at his coming.

It seems to me that there is a difference between the terms “in Jesus” and “in Messiah”. In I Cor. 15:18 “the ones having fallen asleep in Messiah” refers to O.T. Saints. Note I Cor. 10:4 “the rock was the Messiah”. Moses

Heb. 11:24 By faith Mó·sés, when he was grown up, refused to be called the son of Phæ·rás’ father: 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward.

Matt. 27

50 And Je·sús cried again with a loud voice, and yielded up his spirit. 51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake, and the rocks rent; 52 and the tombs were opened; and many bodies of the saints which had fallen asleep arose: 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

πολλά σώματα τῶν κεκολομούμενων
many bodies of the having fallen asleep

Σαιτοί ἤγειραν
these too were O.T. “Saints”.

Note I Cor. 15:22 takes us back to Adam. Note verse 20 Messiah is firstfruit of the ones “having fallen asleep” (Τῶν κεκολομούμενων). Not first fruit of those who will fall asleep, but in reference to O.T. Saints. Of all the ones at that time asleep in the Messiah, the Messiah rose as a firstfruit.
1 Cor. 15

31 I protest by the glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily.

1 Cor. 16

10 Now if Timotheus come, see that he be with you without fear; for he worketh the work of the Lord, as I also do.

19 The churches of Achaia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house.

22 If any man loveth not the Lord, let him be anathema. May anathema.

23 The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

I Cor. and note these expressions.

In Messiah Jesus - 6 times
In Messiah - 7 times
In Jehovah - 8 times

We do not find "in Jesus Messiah" "in Jesus" or "in the Lord." Continuing in II Cor.

II Cor. 1

1 Paul, an apostle of Christ Jesus through the will of God, and Timotheus our brother, unto the church which is at Corinth, with all the saints that are in all the world of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a clear conscience and renewed mind by the glory and excellency of our Lord and Saviour Jesus Christ, to the praise of his glorious grace, wherein he hath abounded toward us in the Person of Christ Jesus our Lord.

14 as also ye did acknowledge us in part, that we are your rejoicing, even as ye also are ours, in the day of our Lord Jesus.

19 For the Son of God Jesus Christ, who was preached among you by Silvanus and Timotheus, was not yea and nay, but in him is yea.

21 Now he that establisheth us with you in Christ, and anointed us, is God:

2 Cor. 2

10 But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it, in the presence of Christ.
2 Cor. 2

12 Now when I came to Tro'as, for the 'gospel of Christ, and when a door was opened unto me in the Lord,

14 But thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. 15 For we are a sweet savour of Christ unto God, in them that 'are saved, and in them that perish; 16 to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? 17 For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

2 Cor. 3

3 being made manifest that ye are an epistle of Christ, ministered by us, written not in ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. 4 And such confidence have we through Christ to God-ward:

14 but their 'minds were hardened: for until this very day at the reading of the old covenant, when it is read, their heart was hardened; 15 But unto this day, whensoever the law of Moses is read, a veil lieth upon their heart. 16 But whensoever it shall turn to the Lord, the veil is taken away. 17 Now, then, the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. 18 But we, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit,

2 Cor. 4

4 in whom the god of this world hath blinded the minds of the unbelieving, that the light of the 'gospel of the glory of God, who is the image of God, should not dawn upon them. 5 For we preach not ourselves, but Christ Jesus our Lord, and ourselves as your 'servants for Jesus' sake; 6 Seeing it is God, that said, 'Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 5

10 For we must all be made manifest before the judgment-seat of Christ; that each one may receive the reward according to what he hath done, whether it be good or bad.

14 For the 'love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; 15 and he died for all, that those who live should no longer live unto themselves, but unto him who for their sakes died and rose again. 16 Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him as he is not, no more. 17 Wherefore if any man is in Christ, he is a new creature: old things are passed away, behold, they are become new. 18 But all things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

20 We are ambassadors therefore, on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.
2 Cor. 6

15 And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? 16 And what agreement hath a temple of God with idols? for we are the temple of the living God; as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore we, as servants also, beseech you that ye would receive this grace of God, that ye be perfectly joined together in love, and be of one mind, one heart, one purpose.

2 Cor. 8

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

2 Cor. 9

13 seeing that through the proving of you by this ministration they glorify God for the obedience of your faith unto the gospel of Christ, and for the plenty of your contribution unto them and unto all:

2 Cor. 10

10 Now I Paul myself entreat you, by the meekness and gentleness of Christ, who in you believe, that ye would walk worthy of the vocation whereto ye are called;

2 Cor. 11

2 For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin unto Christ. 3 But I fear, lest by any means as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ.

10 As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia.

13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.
2 Cor. 11

That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of lying.

2 Cor. 12

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.

Concerning this thing I besought the Lord three times, that it might depart from me. 9 And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. 10 Wherefore I take pleasure in weaknesses, in infirmities, in necessities, in persecutions, in distresses, for Christ's sakes: for when I am weak, then am I strong.

10 Ye think all this time that we are excusing ourselves unto you, in the sight of God speak we in Christ. But all things, beloved, are for your edification.

2 Cor. 13

3 seeing that ye seek a proof of Christ that speaketh in me; who to youward is not weak, but is powerful in you:

5 Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless ye be reprobate.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

Gal. 1

In 2 Cor. we have "in Messiah" 7X, and "in Jehovah" 2X, but never the expression "in Jesus."
Gal. 2

and that because of the false brethren privately brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;

16 yet knowing that a man is justified by faith in the Lord Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid.

18 I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself up for me. 19 I do not make void the grace of God: for if righteousness is through the law, then Christ died for nothing.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?

13 Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is everyone that hangs on a tree: 14 that upon the Gentiles might come the blessing through Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, but, And to thy seed, which is Christ.

22 But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

Gal. 3

24 So that the law is become our tutor, leading us unto Christ, that we might be justified by faith. 25 But now that faith is come, we are no longer under a tutor. 26 For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free: for ye are all one in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the child is not made a man, he differeth nothing from a bond servant, though he be lord of all;

I believe that our rule of kúrios without the article should not be changed here. Jesus ("unto us a child is born" Isa.9:6) came as a child even though he was Jehovah. An ordinary son or child could not be said to be "lord of all" while his father or guardian was alive.
Gal. 4

14 and that which was a temptation to you in my flesh ye despised not, nor rejected: but ye received me as an angel of God, even as Christ Jesus.

19 My little children, of whom I am again in travail until Christ be formed in you—

Gal. 5

For freedom Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing.

4 Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.

6 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.

10 I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but that ye shall bear his judgment, whosoever he be.

24 And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.

Gal. 6

2 Bear ye one another's burdens, and so fulfill the law of Christ.

12 As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ.

14 But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.

V. 15 K. J. "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature."

17 Henceforth let no man trouble me: for I bear in my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Eph. 1

1 Paul, an apostle of Christ Jesus, to the saints that are at Ephesus, and the faithful in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ:

4 Even as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.

Gal. 3:27 ἐὰν ἐχεῖς ὑμῶν Ιησοῦ Χριστοῦ, γινώσκεις ἀληθῆ ὅτι ἐστιν καθὼς ἐστιν καθὼς ἐστίν τοῦ Θεοῦ Χριστοῦ.

Gal. 5:22 For the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is no law.

Gal. 5:23 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.
Eph 1

10 unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him,

12 to the end that we should be unto the praise of his glory, we who had before believed in Christ:

15 For this cause I also, having heard of the faith in the Lord Jesus which is among you, and of your love which ye shew toward all the saints;

17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him:

20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places,

Eph 2

5 even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus:

10 For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

12 that ye were at that time separate from Christ, alienated from the commonwealth ofIsrael, and strangers from the covenants ofpromise, having no hope and without God in the world. 13 But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ:

20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; 21 in whom all the building, fitted together, growth into a holy temple in the Lord:

Eph 3

3 For this cause I Paul, the prisoner of Christ Jesus, who am made a minister by the will of God, to the Gentiles:

4 whereby, when ye read, ye may perceive my understanding in the mystery of Christ; 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; 6 to wit, the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel.

8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;

11 according to the eternal purpose which he purposed in Christ Jesus our Lord:

17 that Christ may dwell in your hearts by faith; to the end that ye being rooted and grounded in love,

19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God,

21 unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. A-men.

In Ephesians: 15 X Messiah Jesus, 9 X the Messiah, 2 X identified by other means.
I therefore, the prisoner in the Lord, beseech you to walk worthy of the calling wherewith ye were called.  

one faith, one baptism,

unto each one of us was the grace given according to the measure of the gift of Christ:

11 And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: 13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: 14 that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; 15 but speaking truth in love, may grow up in all things into him, who is the head, even Christ:

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind,

But ye did not so learn Christ:

32 and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ,

and walk in love, even as Christ also loved you, and gave himself for you,

for us, an offering and a sacrifice to God for an odor of a sweet smell.

For this ye know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God.

for ye were once darkness, but are now light in the Lord: walk as children of light.

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

20 giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;

23 For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. 24 But as the church is subject to Christ, 25 so let the wives also be to their husbands in everything. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

32 This mystery is great: but I speak in regard of Christ and of the church.

39. 
Children, obey your parents [Eph. 6:1-2]

 Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be long, and that it may go well with thee, in the land which the Lord thy God giveth thee [Deut. 5:16]

1 Paul and Timotheus, servants of Christ Jesus, to all the saints in Christ Jesus which at Philippi, with the bishops and deacons [Phil. 1:1]

Be confident of this very thing, that he which hath begun a good work in you will perfect it until the day of Jesus Christ [Phil. 1:6]

For God is my witness, how I long after you all in the tender mercies of Christ [Phil. 1:8]

13 So that my joy may be full through the testimony of you, wherewith ye stand firm in the Lord [Phil. 1:15]

15 Some indeed preach Christ even of envy and strife; and some also of good will: the one as of love, knowing that I am set for the defence of the gospel [Phil. 1:17]

18 What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yes, and will rejoice [Phil. 1:18]

19 For I know that this shall turn out to my salvation, through your excellency and the supply of the Spirit of Jesus Christ, [Phil. 1:19]

20 According to my earnest expectations and hopes, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death [Phil. 1:20]

21 For to me to live is Christ, and to die is gain [Phil. 1:21]
Phil. 1

26 that your glorying may abound in Christ Jesus in me through my presence with you again. 27 Only let your manner of life be worthy of the gospel of Christ; that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel.

29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf:

2 If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions,

5 Have this mind in you, which was also in Christ Jesus:

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain.

19 But I hope in the Lord Jesus to send Timotheus shortly unto you, that I also may of good warrant know what I know your state.

21 For all seek their own, not mine, but the things of Jesus Christ.

24 but I trust in the Lord that I myself also shall come shortly.

29 Receive him therefore in the Lord with all joy: and hold such in honor:

30 because for the work of Christ he was nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

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Phi. 3

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

7 Whatsoever things were gain to me, those have I counted loss for Christ.

8 Yea, verily, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ

9 and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

12 Not that I have already obtained, or are already made perfect: but I press on, if so be that I may have that for which I also was laid hold on by Christ Jesus.

14 I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

18 For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

20 For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ:

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.
2 I exhort Epaphras, and I exhort Syncthæ, to be of the same mind in the Lord.

4 Rejoice in the Lord always: again I will say, Rejoice. 5 And your forbearance be known unto all men. The Lord is at hand.

7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

10 But I rejoiced in the Lord greatly, that now at length ye have received your thoughtforme; wherein ye did indeed take thought, but ye lacked opportunity.

19 And my God shall supply every need of yours according to his riches in glory in Christ Jesus.

21 Salute every saint in Christ Jesus. The brethren that are with me salute you.

23 The grace of the Lord Jesus Christ be with your spirit.

Col. 1

1 Paul, an apostle of Christ Jesus by the will of God, and Timotheus our brother, 2 to the saints and faithful brethren in Christ Jesus which are at Colosse: Grace to you and peace from God our Father.

3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, that our word which was given you may be established, and that ye may have a abundance of the fulness of our Lord Jesus Christ.

21 Moreover, though we have many ministrants in the church, we exhorted them not to be idle, but to labor with us in the work of the Lord, to strengthen the faith of those in Christ Jesus.

27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gno tiles, which is Christ in you, the hope of glory: 28 whom we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ:

Col. 2

3 that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, and the Messiah.

5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jésus the Lord, so walk in him,

8 Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
Col. 2
17 which are a shadow of the things to come; but the body is Christ's.

20 If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances.

Col. 3
3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.

4 For ye died, and your life is hid with Christ in God. 5 When Christ, who is your life, shall be manifested, then shall ye also with him be manifested in glory.

11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Greek, bondman, free man; but Christ is all, and in all.

13 for bearing one another, and forgiving each other, if any man have a complaint against any, even as the Lord forgave you, so also do ye:

15 And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts. 17 And whatever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things, for this is well-pleasing in the Lord. 21 Fathers, provoke not your children, that they be not discouraged. 22 Slaves, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God. 23 And whatever ye do, work heartily, as unto the Lord, and not unto men; 24 knowing that from the Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ.

Col. 4
1 Masters, render unto your servants that which is just and equal; knowing ye also have a Master in heaven.

2 Withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds.

3 All my affairs shall Tych`fasia make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord.

12 Epaphras, who is one of you, a servant of Christ, saluteth you. Always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God.

17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.

We turn next to 1 Thessalonians.
1. Thes. 1

Paul, and Sil-va'nis, and Tim-o-thè, addressed to the church of the Thess-ál-lo-ni-ans in God the Father and the Lord Je'sús Christ:
Grace to you and peace.

3 remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Je'sús Christ, before your God and Father;

6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit;

8 for from you hath sounded forth the word of the Lord, not only in Ma-cé-do-ni-a and A-ch'í-a, but in every place your faith to God-ward is gone forth; so that we need not to speak anything.

1. Thes. 2

5 nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ.

14 For ye, brethren, became imitators of the churches of God which are in Jo'ea'ri in Christ Je'sús: for ye also suffered the same things of your own countrymen, even as they did of the Jews; 15 who both killed the Lord Je'sús and the prophets, and drove out, and please not God, and are contrary to all men;

19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Je'sús at his comings?

1. Thes. 3

2 and sent Tim-o-thè, our brother and 'God's minister in the 'apostle of Christ, to establish you, and to comfort you concerning your faith;

8 for now we live, if ye stand fast in the Lord.

11 Now may our God and Father himself, and our Lord Je'sús, direct our way unto you; 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also are toward you; 13 to the end that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Je'sús with all his saints.

1. Thes. 4

4 Finally then, brethren, we beseech and exhort you in the Lord Je'sús, that, as ye received of us now ye ought to walk and to please God, even as we do walk, that ye abound more and more.

2 For ye know what grace we gave you through the Lord Je'sús

6 that no man transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also ye forewarned you and testified;

15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
1 Thess. 5
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

9 For God appointed us not unto rupture, but unto the obtaining of salvation through our Lord Je’sâs Christ, 10 who die for us, that, whether we wake or sleep, we should live together with him.

12 But we beseech you, brethren, to know that labor among you is in the Lord, and commend you:
18 in everything give thanks: for this is the will of God in Christ Je’sâs to you-ward.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved blameless at the coming of our Lord Je’sâs Christ.

27 I adjure you by the Lord that this epistle be read unto all the brethren.
28 The grace of our Lord Je’sâs Christ be with you.

1 Paul, and Sil-va’ma’s, and Tim-o’thé, unto the church of the Thes-sa-ló-na’ni-ans in God our Lord and Je’sâs Christ:
2 Grace to you and peace from God the Father and the Lord Je’sâs Christ.

7 and to you that are afflicted with us, at the revelation of the Lord Je’sâs from heaven with the angels of his power in flaming fire, 8 rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Je’sâs; 9 who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might.

12 that the name of our Lord Je’sâs may be glorified in you, and in him, according to the grace of our God and the Lord Je’sâs Christ.

2 Thes. 1
1 Now we beseech you, brethren, to know them which labour among you, and are over you in the Lord Je’sâs Christ, and over God which giveth you the earnest of the Spirit.
2 Now may our Lord Je’sâs Christ give you grace, and peace, and love from God the Father, and Je’sâs Christ.

8 And then shall be revealed the lawless one, whom the Lord Je’sâs shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming.
13 But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: 14 that he might call you through our gospel, to the obtaining of the glory of our Lord Je’sâs Christ.

16 Now our Lord Je’sâs Christ himself, and God our Father who loved us and gave us comfort and good hope through grace.

Isa. 2
1 For there shall be a day of Jehova of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low:

12 For the day of Jehova of hosts shall be upon every one that is proud and haughty upon the earth; and upon all the names that shall be called, that they are not called, and upon all the names that shall be not called, that they are called.
Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you:

3 But the Lord is faithful, who shall establish you, and guard you from the evil one. 4 And we have confidence in the Lord touching you, that we both do and will do the things which we command. 5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

18 The grace of our Lord Jesus Christ be with you all.

1 Tim. 1
1 Paul, an apostle of Christ Jesus, according to the commandment of God our Saviour and Christ Jesus our hope; 2 unto Timotheus, my true child in faith: Grace, mercy, and peace, from God, the Father and Christ Jesus our Lord.

12 I thank Christ Jesus our Lord, who hath enabled me, even Christ Jesus our Lord, for thereunto labouring me with his grace:

14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.

15 Faithful is he that saith, and worthy of all reception, that Christ Jesus came into the world to save sinners; of whom I am chief: 16 howbeit for this cause I obtained mercy, that in me as chief of the sins, Christ shew forth all his long-suffering, for an ensample of them that should thereafter believe on him unto eternal life.

1 Tim. 2
5 For there is one God, one mediator also between God and men, himself man, Christ Jesus.

1 Tim. 3
13 For they that have served well deserve of all men an example, that they may be godly men, in faith, in purity, in knowledge, in self-control, in gravity.

1 Tim. 4
6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now:

1 Tim. 5
11 But younger widows refuse: for when they have waxed wanton against Christ, they are to marry;

21 I charge thee in the sight of God, and of Christ Jesus, and of the elect angels, that thou observe these things without prejudice, doing nothing by partiality.
1 Tim. 6

3 If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to soundness;

13 I charge thee in the sight of God, who giveth life to all things, and of the Lord Jesus Christ, who before Pontius Pilate testified the true confession; 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ;

15 which in his own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal. A-men.

this might be Lord instead of

Jehovah, due to a single article δ before King indicating "the King and Lord" is one and the same person. I believe this to me, seems the more likely.) (the Lord; 2 Tim. 1:16, 2:7, 22, 3:11). 4:8, 14, 17, 18, 22)

1 Tim. 1

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of life which is in Christ Jesus, to my beloved child, Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

8 Be not ashamed therefore of the testimony of our Lord, nor of his suffering: but suffer hardship with the gospel according to the power of God, 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal; 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who hath abolished death and brought life and immortality to light through the gospel.

13 Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2 Tim. 2

2 Therefore, my child, be strong in the grace that is in Christ Jesus.

3 Suffer hardship with me, as a good soldier of Christ Jesus.

8 Remember Jesus Christ risen from the dead, of the seed of David, according to my gospel:

10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory.

19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from unrighteousness.

24 And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing,
2 Tim. 3

and all that would live godly in Christ Jesus shall suffer persecution.

that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

2 Tim. 4

of charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:

It seems to me that the article does not refer to "the God" as Father but connects "God" and "Messiah Jesus into one and the same person.

2 Tim. 4

δ κύριος Ἰησοῦς Χριστός
the Lord Jesus Messiah

(there are variances in this text.)

Titus 1

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

Titus 2

looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;

Titus 3

which he poured out upon us richly, through Jesus Christ our Saviour;

Philem.

Paul, a prisoner of Christ Jesus, and Timotheus my beloved fellow-worker,

Titus 3

through Jesus Messiah

kai κύριος Ἰησοῦς Χριστός
and Jehovah Jesus Messiah

Speech to Jesus Messiah of us Messiah Jesus (one person)

Titus 3

eiς δοκίμαιν εἰς Ἰησοῦν Χριστόν
with reference to Messiah

Παραγγελίαν
in Messiah boldness of speech

ἐν Χριστῷ - in Messiah

may have help in Jehovah

ἐν Χριστῷ - Ἰησοῦν - in Messiah Jesus

ἐν Χριστῷ Ἰησοῦν - Messiah Jesus

of the Lord of us Jesus Messiah

A-men.

of the Lord of us Jesus Messiah

Grace be with you.

Titus 1

I Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

Titus 2

looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;

Titus 3

which he poured out upon us richly, through Jesus Christ our Saviour;

Philem.

Paul, a prisoner of Christ Jesus, and Timotheus my beloved fellow-worker,

Titus 3

through Jesus Messiah

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may have help in Jehovah

ἐν Χριστῷ - Ἰησοῦν - in Messiah Jesus

ἐν Χριστῷ Ἰησοῦν - Messiah Jesus

of the Lord of us Jesus Messiah

A-men.
Heb. 1

10 And Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands:

Ps. 102

25 Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands.

Heb. 2

3 how shall we escape, if we neglect so great a salvation? for we have a new covenant, not according to the former, which is fashioned by the blood of Christ through the Lord (i.e., Jesus).

Heb. 3

5 So Christ also was glorified not himself, but by one that spake unto him, Thou art my Son. This day have I begotten thee.

Heb. 5

14 For he that sanctified them, and gave them the Laity, saith, “I will, that they should be unto me a people, and I will be unto them a God, after those days, saith the Lord, saith Jehovah.

Heb. 6

6 Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God.

Heb. 7

5 So Christ also was glorified not himself, but by one that spake unto him, Thou art my Son. This day have I begotten thee.

Heb. 8

2 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests.

Ps. 110

6 Jehovah hath sworn, and will not repent: Thou art a priest for ever; after the order of Melchizedek.

Heb. 9

11 But Christ, having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?

Ps. 33

31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israél: 32 and with the house of Judah; 33 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. 34 But this is the covenant that I will make with the house of Israél after those days, saith Jehovah: I will put my laws into their heart, and in their heart will I write it: and I will be their God, and they shall be my people.

Heb. 10

11 And he shall enter no more into the presence of the Lord, as the high priest every year into the holy place of the tabernacle of witness, bringing blood unto the sacrifice of atonement; 13 for he passed into the圣域, having received the good things to come, and was seen by angels.
1 Peter, an apostle of Jesus Messiah

2 to the elect who are so-journers of the Dispersion in Pén-ths, Gála-Á, Békér, A'si-4, and Blim-Án 3–4, 2 accord-
ing to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Messiah:

3 Blessed be the God and Father of our Lord Jás-sí Messiah, who accord-ning to his great mercy beseech us again unto a living hope by the resurrection of Jás-sí Messiah from the dead.

4 But the proof of your faith is hereby perfected by the grace which was preached unto you.

5 Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jás-sí Messiah.

6 As Sarah obeyed Abraham, calling him lord; whose children ye now are, if ye do well, and are not put in fear by any terror.

7 Wherefore, seeing that your minds are called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

8 But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you.

9 Forasmuch then as Christ suffered for sins once in the flesh, arm ye yourselves also with the same mind: for he that hath suffered in the flesh hath ceased from sin;

11 if any man speaketh, speaking as it were oracles of God; if any man min-
istereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jás-sí Messiah, whose is the glory and the domin-

13 Wherefore standing up the loins of your mind, be sober and set your hope perfectly on the grace which was preached unto you.

14 But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you.

15 The eyes of Jás-hó-vah are toward the righteous, And his ears are open unto their cry.

16 The face of Jás-hó-vah is against them that do evil.
1 Peter 4:13 but insomuch as ye are parakletes of Christ's sufferings, rejoice, that at the revelation of his glory also ye may rejoice with exceeding joy. 14 If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you.

1 Peter 5:5 The elders therefore among you I exhort, who are a fellowelder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

14 Salute one another with a kiss of love. Peace be unto you all that are in Christ.

2 Peter 1:1 To the theos ημῶν καὶ σωτηρὸς Ἰησοῦς Χριστὸς of the God of us and savior Jesus Messiah (one article - one person) τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ημῶν the God and Jesus the Lord of us τοῦ κυρίου ημῶν Ἰησοῦ Χριστὸς of the Lord of us Jesus Messiah v.8

v. 11 τοῦ κυρίου ημῶν καὶ σωτηρὸς Ἰησοῦ Χριστὸς of the Lord of us and savior Jesus Messiah v. 14 ὁ κύριος ημῶν Ἰησοῦς Χριστὸς the Lord of us Jesus Messiah v. 16 τοῦ κυρίου ημῶν Ἰησοῦς Χριστὸς of the Lord of us Jesus Messiah

2 Peter 2:9 the Lord knoweth how to deliver the soul out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

11 whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord;

20 For if, after they have escaped the judgments of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again ensnared therein and overcome, the last state is become worse with them than the first.

2 Peter 3:2 that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles:

κύριος - Jehovah

παρὰ κυρίῳ - alongside Jehovah

τοῦ κυρίου καὶ σωτηρὸς Ἰησοῦς Χριστὸς of the Lord and savior Jesus Messiah (note single article)

τοῦ κυρίου καὶ σωτηρὸς of the Lord and savior

παρὰ κυρίῳ alongside Jehovah

κύριος - Jehovah

σμηνα κυρίου day of Jehovah

2 Peter 3:9 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.
2 Pet. 3
15 And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you:
18 But grow in the grace and knowledge of our Lord and Saviour Jesus Christ.
To him be the glory both now and for ever. Amen.

1 John 1
that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ;
7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

1 John 2
2 My little children, these things write unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:
22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son.

1 John 3
23 And this is his commandment, that we should "believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

1 John 4
2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, wherein ye have heard that it cometh; and now it is in the world already.

1 John 5
5 Whosoever believeth that Jesus Christ is the Son of God, is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.
6 This is he that came by water and blood, even Jesus Christ: not as the water only, but as the water and the blood.
20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and are in him that is true, even in Jesus Christ. This is the true God, and eternal life.

2 John
3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
7 For many deceivers are gone forth into the world, even they that confess not that Jesus Christ come in the flesh. This is the deceiver and the antichrist.
9 Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.

Jude
1 Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: 2 Mercy unto you and peace and love be multiplied.
For there are certain men crept in privily, even they who were of old, written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lechitiveness, and denying our only Master and Lord Jesus Christ.

Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not about the body of Moses. 

But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his holy ones.

But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ:

21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

The Revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare witness of the things that were and are to be hereafter.

I John, your brother and partner with you in the tribulation and kingdom and endurance which are in Jesus, for the word of God and the testimony of Jesus Christ.

5 and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth, to him that loveth us, and loosed us from our sins by his blood;

8 I am the Alpha and the Omega, the beginning and the end, saith the Lord God, who is and who was and who is to come, the Almighty.

9 I John, your brother and partner with you in the tribulation and kingdom and endurance which are in Jesus, for the word of God and the testimony of Jesus Christ.

5 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy, is the Lord, God, the Almighty, who was and who is and who is to come.

11 Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou hast created all things, and because of thy will they were, and were created.

5 And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt; where also their Lord was crucified.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.
And I heard a great voice in heaven, saying, 11 "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night.

And the dragon was wroth with the woman, 17 and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, 3 Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways.

And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful.

Therefore in one day shall her plagues come. death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her.

And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw thrones, and they sat upon, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.
Rev. 21:22

5 And I saw no temple therein: for the Lord God, the Almighty, and the Lamb, are the temple thereof.

Rev. 22

5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord God shall show unto his servants the things which must shortly come to pass.

20 He which testifieth these things saith, Yea: I come quickly. Amen. Come, Lord Jesus.

21 The grace of the Lord Jesus Christ be with the saints. Amen.

(there is K.J. text - better)