

# Mind the Gap!

*Yeshua ha Mashiach*, or Jesus the God, OR...  
A Plea for Simplicity and Reason in Biblical Theology



Joe Martin, August 1, 2020  
TheologicalConference.org

## Introduction

While on a layover in about 2005, at Heathrow airport in London, on our way to Africa to visit our churches there, we decided to do some sightseeing. We took the London Tube (subway) into town, then, we got on a double-decker bus for some sightseeing. On the subway at every exit, I read a large sign, “Mind the Gap.” That was not southern Louisiana (PC) English (if, PC English can be called that), so I was puzzled at first. I just could not get my *mind* around it! ☺ Then, I thought of the other definitions of “mind”... be aware of, regard with attention (as your mother saying, “You better mind me!”) O.k., I had the first part. **Pay attention to... Watch Out... Caution...**

The second came a little easier, “gap.” At first, I thought of the most common farm usage, familiar to me growing up. In fences to retain cattle, a “gap” inserted in the fence, to let cattle in and out. It was a space in the fence, to transfer animals (sounds like a subway to me?). I felt I was getting closer. My other secondary main usage would be a spark plug gap, that small opening between the tip of the sparkplug and the electrode inside. I remember dropping a plug one time and not rechecking the gap. After the motor started it had a definite “miss”, the RPMs were not as high as they should be at idle. Pulling the plug wires, with insulated pliers (you can do it without, but sometimes it is quite shocking! ), I found number 7 was not firing!. Removing the plug, I could see, NO GAP, when there had to be a gap. I used a spark plug gaper and put it about .035. Problem solved, there could be a gap, but it could not be too small, or it would short out, and it could not be too large, or the spark couldn't jump across and ignite the fuel. “Kind of like” Jesus and God? If he is too far away, he cannot be Messiah. If he IS God, too close, he cannot die or be tempted. In either case, we have a bad scenario.



I finally figured out what I had to DO on the London Tube, pay attention to the hole/space between the subway and the platform. Well, why didn't they just say “Caution Hole,” or “Danger Opening,” or “Warning Space Between the Subway and Platform?” However it was, and now that I know, I rather like it, simply, “**Mind The Gap!**”

I was listening to Bill Schlegel, interview Dale Tuggy (YouTube, Evolution of the Trinity, Part II). Dale was reviewing the language of several leading up to Nicea and Constantinople, *hypostases*, *homoousias*, eternally begotten, True God from True God, etc. At 13:30 or so, Bill jumps in and says, “Well, the first thing I would notice is, the language is very different from the Bible. ...It's a different language!” Ah, the gap!

I had read several other places about ditches, and gaps, and too large of leaps. One of the first was Kuschel's, *Born Before All Time?* Notice the question mark! He was reviewing Gotthold Ephraim Lessing, (*On the Proof of the Spirit and of Power*, 1777). Kuschel said “Lessing saw a gulf between the language of the New Testament and the language of dogmatics.”<sup>1</sup> Evidently it frustrated him (like me or Bill Schlegel), and Lessing said, “That, then, is the **ugly, broad ditch** which I cannot get across, however often and however earnestly I have tried to make the leap. If anyone can help me over it, let him do it, I beg him, I adjure him.”<sup>2</sup> I can feel the frustration of this man from 250 years ago, HELP ME, I BEG YOU,

---

<sup>1</sup> Kuschel, Karl-Josef, *Born Before All Time?* Crossroad; New York, 1992, p. 30.

<sup>2</sup> Ibid. (citing Lessing 'On the Proof of the Spirit and of Power', in *Lessing's Theological Writings*, ed. H. Chadwick, London 1956, p. 54) bold added.

I ADJURE YOU! The gap between “Orthodoxy” of the Hellenistic/Roman/Modern Church and the Bible to me has become just too frustrating. Prayerfully and hopefully, the internet is helping bridge the gap to biblical language.

I reread/skimmed Anthony Buzzard’s, *The Doctrine of the Trinity, Christianity’s Self-Inflicted Wound*. I feel that pain also, self-inflicted. Hundreds of times (maybe hyperbole, probably not), he cites authors and scholars who say, that doctrine, just is not in the Bible. In one, almost humorous citation, he says

“Paul never relinquished the idea that one, with reference to God, meant numerically one. He obviously had not abandoned his Jewish unitary monotheism when he declared in a letter to Timothy: ‘For there is one God, and one mediator between God and men, *the man* Christ Jesus’ (I Tim. 2:5) Here, one person only, the Father, is declared to be the one God. In the same sentence, another individual is called *the man* Christ Jesus. This imposes a **considerable strain** on Trinitarianism.”<sup>3</sup>

Orthodoxy’s gap, from biblical language, is just too wide. Mind the Gap! It **IS** a **considerable** strain! Let our language be like the Bible’s. I’ve appreciated Dan Gill’s use of “Monotarian.” New Word? He also emphasizes Jesus as the way, truth, and life to get us to the Father. “Monotarian Christian!” hmmm?

Somehow, someday, I would like to get back to the simpler, straightforward Jesus, knowing that he is the Greater, Superior, a More Excellent way (the book of Hebrews language) . The only way to do that, at least to me, is get back to the **WEIGHT** of scripture. 6,828 times the name YHWH is used in the Old Testament. 1,300 times the New Testament uses *Theos*. According to Ray Brown, *Jesus God and Man*, only three times is that, to him, used of Jesus. Even those three, have “interpretation” built in... John 1:1, John 20:28, and Hebrews 1:8. (LOTS of discussion there!) AGENCY, SHALIACH!!!

I was also reading the textual variants on John 1:18... only son, or only begotten son, or only begotten God. In a blog by James Snapp, Jr, he states:

If mere quantities of witnesses were decisive, the question would be settled in a moment: about 1,610 Greek manuscripts read ὁ μονογενῆς υἱός. Seventeen Greek manuscripts read υἱός accompanied by a minor variation .... Seven Greek manuscripts read θεός, of which only five – P66, ℵ\*, B, C\*, and L – do not have the article ὁ before μονογενῆς.<sup>4</sup>

Guess what a lot of the “let’s get back to **orthodoxy**” translations use? “Only begotten God!” This ticks my wife off. ☺ It looks like an ugly broad ditch to me... again. Maybe we can use a “gapper”? Mind the Gap!

---

<sup>3</sup> Anthony Buzzard, Charles Hunting, *The Doctrine of the Trinity, Christianity’s Self-Inflicted Wound*, International Scholars Publications; Lanham, New York, Oxford; 1998. p. 97. (Bold added)

<sup>4</sup> [www.thetextofthegospels.com/2019/01/john-118-some-patristic-evidence.html?m=1](http://www.thetextofthegospels.com/2019/01/john-118-some-patristic-evidence.html?m=1)



Another “gap” thought I saw recently was in N.T. Wright’s, *Simply Jesus*. I like Wright! His *Surprised by Hope*, has a Kingdom of God ring to it. I had high hopes for his book *Simply Jesus*. He discusses “Two Jesus Myths.” The first one is... “the classic Western Christian myth about Jesus, which is still believed by millions around the world. In this myth, a supernatural being called ‘God’ has a supernatural ‘son’... . As a sign of his otherwise secret divine identity, this ‘son’ does all kinds of... miracles...rising from the dead and returning to ‘heaven.’ “<sup>5</sup> The second new classical modernist myth is Jesus as “just” an ordinary man.

Scholars, Authors and individuals are struggling to find the “real” Jesus, the biblical Jesus over and through this vast gap. Philip Yancey, in his book, *The Jesus I Never Knew*, hits the creeds pretty hard. He says:

In church, we affirmed Jesus as ‘the only-begotten Son of God, begotten of his Father before all worlds... Very God of Very God.’ Those creedal statements, though, are light-years removed from the Gospels’ account of Jesus growing up in a Jewish family in the agricultural town of Nazareth. I later learned that not even converted Jews---who might have rooted Jesus more solidly in Jewish soil--- were invited to the Council of Chalcedon that composed the creed. We Gentiles face the constant danger of letting Jesus’ Jewishness, and even his humanity, slip away.<sup>6</sup> [*Jewish believers were not invited!*]

“Light years removed from the Gospels?” “His humanity slipping away.” THAT sounds like a really W I D E gap, and an ugly broad ditch. Again, I think the answer is the clear weight of Scripture.

One more thought to the “GAP.” I struggle with the notion that Jews and Muslims have to jump over orthodoxy’s gulf, CHASM. (Note, Bill Schlegel’s interview with a Messianic Jewish couple.)<sup>7</sup> Jews and Muslims have a chasm similar to the one in the Parable of the Rich Man and Lazarus (Lk 16:19ff), It appears too tough to get over. In verse twenty-six it says “there is a great chasm fixed... .” This is the only occurrence in the New Testament, *χάσμα μέγα*. Hans Kung, in his classic, *Christianity and the World Religions*, discusses Islam and Judaism. The whole notion of the Hellenistic church creeds and the trinity is an affront to Jews and Muslims. He says “New Testament scholarship has recognized how **great the distance** is between the original statements about the Father, Son, and Spirit and the Church’s subsequent dogmatic teaching on the Trinity.”<sup>8</sup> He goes on, on the same page, to quote Heikki Raisanen, “Today it is clear to New Testament scholarship that there is **hardly anything in the New Testament even**

<sup>5</sup> N.T. Wright, *Simply Jesus*, New York, Harper One, 2011. p. 17.

<sup>6</sup> Philip Yancey, *The Jesus I Never Knew*, Zondervan: Grand Rapids, 1995. pp. 49,50.

<sup>7</sup> Bill Schlegel YouTube: <https://www.youtube.com/watch?v=GCCUB-4BLmE> with David and Esther Tel-Tsur.

<sup>8</sup> Hans Kung, *Christianity and the World Religions*, Doubleday: New York, 1986. p. 124. (Emphasis/bold added.)

**remotely like the doctrine of the Trinity.**<sup>9</sup> Again, my hope is, by holding up the weight of scripture, in our teachings, on the internet, and in personal discussions, we continue to bridge the GAP. I do believe some progress is being made! I am looking forward to the 144,000 faithful Messianic believers in last day Israel!

---

<sup>9</sup> Ibid. (Emphasis/bold added.)

## SOME BIBLE REVIEW:

**Epangelia**, Promises of the Messiah, [ Read **Luke 24:44!** ] Cp. The Word becomes flesh... :

Gen. 3:15- The Seed of the Woman [aka ... HUMAN BEING]

Gen. 12:3- Abraham's descendant [aka ... HUMAN BEING] to bless ALL families of the earth. (Gal. 3:8- The gospel to Abraham...)

Gen. 28:14 (to Jacob) All peoples on earth will be bless through you and your offspring

Gen. 49:10 The Scepter will not depart from Judah

Ex. 12:21 Passover lamb I Cor 5:7 ...Christ, our Passover lamb, has been sacrificed

Lev. 17:11 The life of the creature is in the blood...it is the blood that makes atonement

Mt. 26:28 This is the blood of the covenant; Heb. 9:12,22 Jesus' blood...

Numbers 24:17 I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel...

Deut 6:4 ff / Mk 12:29ff שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶלֶּהֵינוּ יְהוָה אֶחָד [PIC]

Deut. 18:18,19 I will raise up for them a prophet like you from among their brothers [human beings]. I will put My words in his mouth...

II Sam. 7:16 Your house and kingdom will endure before Me forever, and your throne will be established forever

Isaiah: A Virgin (7:14), A Child (9:6), Root (11:10), Branch (11:1), Shoot(11:1),

Key of David (22:22/Rev.3:7), Suffering Servant (42, 49, 50, 52/53)

Isa. 61-Spirit of YHWH, Good News, liberty...

Jeremiah 31:31 Look, the days are coming "-- this is the LORD's declaration-- when I will make a new covenant

Ezekiel 37- the 37 wills of Ezek. 37 I will bring you back. I will put breath in you. You will know that I am Yahweh. I will put my Spirit in you. One King will rule over all of them. My servant David will be king.

Daniel 7:13,14-Son of man [aka HUMAN BEING]-given authority...glory and a kingdom...

Micah 5:2 One will come from you to be ruler over Israel for Me.

5:4 He will stand and shepherd them in the strength of Yahweh, in the majestic name of Yahweh His God.

Zechariah 9:9- Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

Zechariah 12:10 They will look at Me whom they pierced. They will mourn for Him as one mourns for an only child and weep bitterly for Him as one weeps for a firstborn.

## A PSALMS REVIEW:

Psalm 2: Nations rebel... against YHWH and His Anointed One.

I have consecrated My King on Zion, my holy mountain.

I will declare the LORD's decree: You are My son...

Ask of Me and I will make the nations Your inheritance...

Pay homage to the Son or He will be angry and you will perish...

Psalm 22: My God, my God, why have You forsaken me?

He relies on the LORD; let Him rescue him...

You took me from the womb...

They divided my garments...they cast lots for my clothing

You who fear Yahweh, praise Him!

FOR HE HAS NOT despised or detested the torment of the afflicted. He did not hide His face from him but listened when he cried to Him for help.

They will come and tell a people.... What He has done.

Psalms 31:5 Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.

Psalms 45: My heart is moved by a noble theme as I recite verses to the king...

Your throne, God, is forever and ever

You love righteousness and hate wickedness;

therefore God, your God has anointed you

Bow down to him, for he is your lord.

Psalms 110 Yahweh declared to my Lord, Sit at my right hand until...

Yahweh will extend Your mighty scepter from Zion...

You are a priest forever like Melchizedek

## SO...How on Earth Did Jesus Become a God? Or... the God YHWH?

I think we lost two “great” ones this year in terms of “going back” to biblical words and imagery, James Dunn and Larry Hurtado. James Dunn, also known as Jimmy Dunn (Wikipedia) died June 26, 2020, a little over a month ago before our conference. His *Christology in the Making* was first published in 1980. This was a mainstay for me in discussing with those that thought “orthodoxy” was fixed in the early centuries. His *Unity and Diversity* reviews similar thoughts especially citing Walter Bauer’s *Orthodoxy & Heresy in the Earliest Church*. Both, Dunn and Bauer acknowledge that what is **now** known as “orthodoxy” was a minority opinion in those early years. He does have a “problem” with pre-existence unless in the wisdom/logos sense. One quote I appreciated was “So Gal. 4:4 may quite properly be paraphrased: God sent his Son, a typical human being, a Jew, that he might redeem Jews, and that we (human beings) might become sons.”<sup>10</sup> He also said, “Probably the most striking example of failure...is the assumption made by several critics that the exaltation of Jesus would have been understood to carry with it the clear implication of Christ’s divine status and pre-existence.”<sup>11</sup> He argues against the Platonic Logos, second God to some, and promoted by Philo the Jew. He says “What then of Philo? There can be no doubt of the importance of the word logos for Philo- he uses it more than 1400 times...”<sup>12</sup> Note that *theos*, is only used about 1300 times in the entire New Testament. We might consider what one friend suggested to me, “No child born of a woman is ‘deity’,” despite our pagan ancestry of Babylon, Egypt, Greece, Rome, etc.

Larry Hurtado, among other books, wrote *How On Earth Did Jesus Become A God?* He is the scholar who was at the front of the room for the SBL conference in Atlanta, 2014 (?), during the session on Mark. He was asked in the end of the session, “Did Jesus ever think he was God?” He exclaimed, “Hell no!” The Synoptic Jesus knew nothing of pre-existence or Incarnation with a big I. Some scholars say they find both pre-existence and thoughts of Incarnation in the gospel of John. In most of those cases, I see Eisegesis and Anachronism of our current orthodoxy being put in Jesus’ mouth. For instance, “the glory I had with you...” from

<sup>10</sup> James Dunn. *Christology in the Making* (Second Edition). Eerdmans: Grand Rapids. 1996. P. xvii Foreword to the Second Edition. (human beings) in parenthesis in this quote is Dunn’s not mine.

<sup>11</sup> Ibid. xx.

<sup>12</sup> Ibid. 220

John 17:5 can be understood in relation to the promises, same as Logos, in the plan of God. Jesus knew God's plan, *logos*, *dabar*, reason. When people mention that verse, I usually encourage them to read Ephesians 1:3-5... God "... chose us in Him, before the foundation of the world." So... I had glory with God in Christ before the world was created, in his plan, *logos*, *dabar*, reasoning. Also I appreciate Revelation 13:8, "...the Lamb slain from the foundation of the world." I believe, I am in the Lamb's book of life... known by God from the beginning. So, did I have glory in his plan? It would seem so. Come Lord Jesus to answer all these questions!

Reading further in Hurtado, he notes the exaltation of Jesus, especially post resurrection. He uses such words as unprecedented devotion, amazingly exalted view, astonishing exaltation, etc. Well, if I saw a dead man come back to life, I would surely be amazed, astonished, etc. and fall at the Lord Jesus' feet. Not as God, but as the risen Messiah, the Son of God. The whole notion of "divinization" disturbs me, especially in light of Emperor Divinization. Are we wanting, were they wanting, Jesus to be greater than Caesar? He already was! Do we have to make him God? Both Dunn and Hurtado make points that Jesus WAS NOT YHWH!<sup>13</sup> With all the wonderful things of exaltation Hurtado says, "Yet, even in this astonishingly exalted view of Jesus, he is still defined with reference to the one God."<sup>14</sup> Check out other scholars at: <https://onegodworship.com/what-scholars-have-to-say/> It is well organized.

I have watched Richard Rubenstein recently. He wrote *When Jesus Became God*, a review of the Athanasius and Arius battle in the fourth century. He is a Jew. He noted a later book by Philip Jenkins, about the continued battles in the church, *JESUS WARS: How Four Patriarchs, Three Queens, and Two Emperors Decided What Christians Would Believe for the Next 1500 years*. (WOW, THAT is a book title) Rubenstein said (Restoration Fellowship interview with Carlos Xavier, July 14, 2020)<sup>15</sup> that the reason the Muslims conquered the territory in a few decades is that the people were all tired of the church fighting and arguing over who Jesus was, especially the monotheistically inclined lay people in the church!

The Council of Ariminum, 358, (modern Rimini) was called by Emperor Constantius (second son of Constantine, made Emperor by his father, the famous/infamous Constantine). Constantius was non-trinitarian, closer in line with Arians. So Rubenstein says the LARGEST church conference was non-trinitarian. For a note on Athanasius, "St Athanasius" is called the "Father of Orthodoxy. He was exiled five times, for 17 total years of his life as "bishop."<sup>16</sup> Islam had an advantage over the struggling Hellenistic/Roman church with all its Jesus Wars, and being overrun by barbarians.<sup>17</sup>

Carlos finally asked Dr. Rubenstein, (with a little emotion I think... ) "Well, WHEN did Jesus become God?" He said "381!" A.D. of course. All the rest of the hundreds of church councils just fueled the fires and established the "proto-orthodoxy" which was a minority, into a sad majority. Karl-Heinz Ohlig asks another poignant question while talking about the inherited Jewish monotheism, "...which Jesus of Nazareth doubtless shared," "...Why and with what right Christianity has departed from the—nevertheless allegedly normative understanding of God of Jesus and 'the twelve apostles?'"<sup>18</sup> Why and with what right? Good question.

---

<sup>13</sup> James Dunn, *Did the First Christians Worship Jesus?*. John Knox Press: Louisville, Kentucky, 2010. p. 142.

<sup>14</sup> Larry W. Hurtado. *How on Earth Did Jesus Become a God?*. Eerdmans; Grand Rapids/Cambridge, 2005. p. 51.

<sup>15</sup> <https://www.youtube.com/watch?v=JuMrYSOsjpc>

<sup>16</sup> <https://aleteia.org/2016/05/02/10-inspiring-quotes-from-saint-athanasius/> Accessed July 2020.

<sup>17</sup> Hans Kung, *Christianity...*, p. 124 Discussing Schlatter and Harnack's review of Islam

<sup>18</sup> Karl-Heinz Ohlig, *One or Three?*. Frankfurt, Berlin... : Peter Lang, 2002. p. 19.

We can only be "*Semper Reformanda*," always be reforming, regarding the ugly broad ditch, the W I D E gap, between the language of the Bible and the language of dogmatics. I do think Jesus was aware of the troubles to come. John 16:33 "In this world you will have trouble ... ." Also about Jesus wars... from Mt. 11:12 (John the Baptist had just been put in prison), "...the kingdom of heaven has been subjected to violence, and violent people have been raiding it." The Greek for raiding is "*harpazo*," to seize. The seed of the Kingdom and the true Jesus, have often been snatched away. We need to stay in our struggle to reflect only the Bible. I suppose, let's try to snatch it back! A great verse that consoles me is "...they shall know that I am YHWH." This occurs 77 times in the Bible. God will make it right. We can be his *doulos*/servants now. Thy Kingdom come, Thy will be done. Come Lord Jesus!

## New Testament basics re Jesus:

**Son of Man...** 88 times Son of Man is used. 84 times in the gospels.

Point: Jesus is a **human being**. **υἱὸς τοῦ ἀνθρώπου**

**Son of God...** 43 times, Son of God is used 25 times in the gospels

Point: Jesus is also Son of God, First from being the **anointed Davidic king** of Psalm 2 [who was also God's Son, but that still doesn't make Him YHWH, God

Terms for Jesus: Holy One of God, Salvation of God, Christ of God, Lamb of God, Gift of God, Bread of God, Power of God, Wisdom of God, Image of God, Form of God, Priest of the house of God, Born of God, Ruler of God's Creation, Word of God, Savior of God for us... [ "of God" occurs 529x in the NT ]

Point: **Being "of God" does not make Him God**

Position of Jesus now: 22 times the New Testament discusses Jesus at the **Right Hand** of God

Point: How can He be at the right hand of God and be God also? (Psalm 110:1

Words of Jesus Re- God: 10 times Jesus says "**My God**" Note esp. Jn 20:17, Rev. 3:12

John 20:17 "...But go to My brothers and tell them that I am ascending to **My Father** And your Father, to **My God** and your God.

Rev. 3:12 "The victor: I will make him a pillar in the sanctuary of **My God**, and he will never go out again. I will write on him the name of **My God** and the name of the city of **My God**-- the new Jerusalem, which comes down out of heaven from **My God**-- and My new name. (CSB) Point: **Jesus has a God !**

Resurrection by God: 24 times the New Testament discusses **GOD raising up Jesus**

Acts 2:24, the first: "But God raised Him up again, putting an end to the agony of death"

I Peter 1:21, the last: "...God, who raised Him from the dead and gave Him glory..."

Point: GOD raised the human being Jesus up and seated Him at His right hand

Point of belief verse: Romans 10:9 "that if you confess with your mouth Jesus as Lord, And believe in your heart **that God raised Him from the dead**, you will be saved"

Messiah/Christ in the New Testament: In 529 times, in 499 verses, **Christos** in all forms is used

Messiah is used six times in Matthew and John, in the NASB, Why not more?

"Jesus Christ" is used 135 times in the N.T., Romans 17x, Acts 13x are the higher uses

"Christ Jesus" is used 91 times (both using NASB updated)

**Χριστὸν Ἰησοῦν** (all forms) occurs 95 times IN PAUL... 89 times (*his preference?*)

**Ἰησοῦ Χριστοῦ** occurs 135 times Romans 16x, Acts 11 x, I Cor 11x, IN PAUL ...80

times

Point: Jesus the Messiah, or Messiah Jesus seem to be both very valid

Point: *Yeshua ha Mashiach*, or *Maschiach Yeshua* would be interesting also

Point: God has no child **named** Christ. Though God made Him Lord, and Christ/Messiah

Jesus **DIED** for us: (20 times) Rom. 5:6, 8, 15; 6:8,10 (2x); 8:34; 14:9, 14:15,

1 Co. 8:11; 15:3; 2 Co. 5:14 (2x), 5:15 (2x); Gal. 2:21; Col. 2:20; 1 Thess. 4:14; 5:10;

2 Tim. 2:11 POINT- Mk. 10:45- Ransom, Rev. 5:10-Purchased, **Bought** with a price, 2x

**THE UGLY BROAD DITCH, THE GAP, THE GULF, THE CHASM, THE CANYON:<sup>19</sup>**

<b>Language of the New Testament</b>	<b>vs.</b>	<b>Language of Dogmatics/ Creeds</b>
God was in Christ (II Cor 5:19)		God was Christ
You are the Messiah (Mt. 11:16)		The Messiah is himself God/YHWH
Son of God (43 x Mt. 11:16 too)		God the Son
Christ of God (Lk. 9:20, 23:35)		God was Christ/ Christ was God
Form ( <i>morphe</i> ) of God (Phil. 2:6)		God
Formed in womb (Isa. 44:2, Lk 1:31, 2:21)		Eternally Begotten, Born before all time
Holy one of God (Mk 1:24; Lk 4:34, Jn 6:69)		God the Holy One
This is my beloved Son (God speaking)		Third person of the godhead
All power is given (Mt. 28:18)		True God of True God, Coequal in power
Comes in the name of the Lord/YHWH		Comes on His Own
God created, God made them (Jesus speaking)		Jesus created
In Him all things were created (Col. 1:16 Greek) “ἐν” ( cp. Mt. 3:1 In those days... )		For by Him all things were created
The Father is Greater than I		They are Coequal
My Words are not my own		God is the Word, Jesus is God
He came out (of the womb)		He came down and became incarnate
Christ of God		True God from True God
Christ died		God died
The Son can do nothing of himself		While he was a man
To us, there is but one God, the Father		God the Father, God the Son, God the H.S.
A man who told you the truth (Jn. 8:40)		God the Son, told us the truth

---

<sup>19</sup> Some of these remind me of Kermit Zarley's, THE RESTITUTION OF JESUS CHRIST, 2008, self published.