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A MEMORIAL ADDRESS*

Princeton Theological Seminary is walking today in the shadow of an eclipse which in various degrees of visibility has been observed, I doubt not, throughout the greater part of the Christian world. Men may agree with Dr. Warfield or they may differ from him, but they must recognize his unswerving fidelity to what he believed to be the truth. Students of theology in whatever Christian communions they may be found must recognize him as an earnest co-worker in defending the authority and contents of the New Testament and in vindicating the central doctrines of our common Christianity. Nothing but ignorance of his exact scholarship, wide learning, varied writings, and the masterly way in which he did his work should prevent them from uniting with us today in the statement that a prince and a great man has fallen in Israel.

I

I remember the shock which passed through this community when word went out that Dr. A. A. Hodge was dead. He had succeeded his father as his father had succeeded Dr. Archibald Alexander in the Chair of Systematic Theology. Less learned than his father, he was a man of greater genius. He was a deductive theologian. While giving proper regard to the exegetical support in behalf of each doctrine of the New Testament, the fact that it was the obvious and necessary consequence of another doctrine

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THE NAMES FOR GOD IN THE NEW TESTAMENT

In the issue of this REVIEW for October, 1919, there was given a collection of the words used in the Koran for Lord and God. In the numbers for January and July, 1920, were given collections of the names and designations of God in the Apocryphal and Pseudepigraphical Literature of the Jews, and in the Old Testament. In the present article appear the lists and enumerations of the names and designations of the Deity as they are found in the New Testament. It is hoped that this collection will not merely throw further light upon the uses of the names for God in the Old Testament; but, also, that it will serve many useful purposes in the scientific discussion of the New Testament.

In the first part of this article (A), will be found a table giving enumerations of the *times* that the more common names for God and the Persons of the Trinity occur in the New Testament books. In B are listed various designations of God, mostly composite; in C are given the various designations of the Persons of the Trinity with the places that they occur; in D, the occurrences of God, Lord, and Father, in the Gospels and Acts according to chapter and verse; and in E, all the designations of the Deity as they are found in the different books. Finally, in F there is a short discussion of some of the titles of God in the New Testament; first, as showing the uniqueness of Christianity in distinction from Judaism and Islam, and secondly, as showing that the conception of God in the New Testament is distinct from the philosophical and religious conceptions of the Deity as presented to us in the contemporaneous literature of the first century A.D. This discussion might be elaborated and extended into a volume. But, we think that enough has been said to convince anyone that the Christian doctrine of God is a development and culmination of the doctrine of the Old Testament; that Islam is a revolt against, and a degradation of, this doctrine; that the *Zeitgeist*, or spirit of the times, cannot account for the New

A. THE MORE COMMON DESIGNATION OF GOD AND OF THE PERSONS OF THE TRINITY

	God	Lord ¹ (of God)	Father	Son	Son of Man	Son of God	Son Jesus	Christ	Jesus Christ	Christ Jesus	Christ Jesus	Lord ¹ (of Jesus Christ)	Lord Jesus Christ	Lord Jesus Christ	Spirit	Holy Spirit
Matt.	36	13	42	5	22	6	171	11	2	2	0	33	0	0	4	5
Mark	42	7	5	1	14	2	93	4	1	1	0	8	0	0	2	4
Luke	104	28	17	3	26	7	98	7	2	0	45	1	0	0	3	12
John	66	4	117	16	11	8	252	14	0	0	44	0	0	0	9	4
Acts	148	27	3	0	1	2	26	2(?)	10	1(?)	55	12	6	6	14	42
Rom.	144	10	2	5	0	1	2	35	13	5	14	3	9	9	17	5
1 Cor.	97	6	0	1	0	0	2	47	4	4	43	3	10	13	3	3
2 Cor.	73	1(?)	1	0	0	0	4	38	4	0	21	3	5	5	5	0
Gal.	27	0	1	2	0	1	0	25	8	5	2	1	3	15	0	0
Eph.	25	0	1	0	0	1	1	28	5	6	17	1	7	8	0	0
Phil.	20	0	0	0	0	0	1	18	7	8	9	1	2	2	0	0
Col.	21	0	2	0	0	0	0	19	1	2	9	1	2	2	0	0
1 Thes.	33	0	0	0	0	0	3	3	0	2	12	3	9	1	3	0
2 Thes.	16	0	0	0	0	0	0	2	0	0	9	1	11	1	0	0
1 Tim.	15	0	0	0	0	0	0	2	3	5	1	0	4	2	0	0
2 Tim.	11	0	0	0	0	0	0	1	3	7	14	0	2	0	0	1
Titus	8	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1
Philemon	1	0	0	0	0	0	0	1	2	2	3	1	2	0	0	1
Hebrews	63	14	1	7	0	3	7	9	3	1	2	3	1	2	0	0
James	17	1(?)	0	0	0	0	0	0	0	0	11(?)	0	2	0	0	5
1 Peter	38	1	1	0	0	0	0	10	8	2	4	0	1	4	1	1
2 Peter	6	1	1	1	0	0	0	0	1	0	5	0	3	0	0	1
1 John	55	0	12	9	0	8	4	2	4	0	0	0	1	5	1	1
2 John	1	0	3	1	0	0	0	2	1	0	0	0	1	0	0	0
3 John	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Jude	2	3	0	0	0	0	0	1	2	0	0	0	3	1	1	1
Rev.	86	4	4	0	2(?)	1	6	4	6	0	7	1	1	13	0	0
	1158	120	212	51	76	40	670	285	91	50	368	33	83	120	91	91

¹ Greek, Κύριος.

Testament conception of the Deity; and that the Trinitarian doctrine of God—the Father, the Son, and the Holy Spirit—is the essential feature of New Testament Christianity. Accept it we may not, but we cannot deny, that a belief in the baptismal formula of Matthew xxviii. 19 was and is the inevitable test of a disciple of the New Testament Christ.

(For A, see page 393.)

B. VARIOUS SPORADIC TITLES OF GOD

1. *Almighty*, Rev. i. 8.
2. *Almighty God*, Rev. xix. 15.
3. *God Almighty*, Rev. xvi. 14.
4. *Lord Almighty*, 2 Cor. vi. 18.
5. *Lord God Almighty (omnipotent)*, Rev. iv. 8, xi. 17, xv. 3, xvi. 7, xix. 6, xxi. 22.
6. *God of Abraham, God of Isaac, and God of Jacob*, Matt. xxii. 32, Mk. xii. 26, Lk. xx. 37.
7. *God of Abraham, of Isaac, and of Jacob, God of our fathers*, Acts, iii. 13.
8. *God of Israel*, Matt. xv. 31.
9. *God of Jacob*, Acts vii. 46.
10. *God my (our, etc.) Saviour*,² Lk. i. 47, 1 Tim. i. 1, ii. 3, Titus i. 3, ii. 10(?), iii. 4, Jude 25.
11. *God of our (my) fathers*, Acts v. 30, xxiv. 14.
12. *God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob*, Acts vii. 32.
13. *God of Glory*, Acts vii. 2.
14. *God of Peace*, Phil. iv. 9, Heb. xiii. 20.
15. *God of Heaven*, Rev. xi. 13, xvi. 11.
16. *God the Judge of all*, Heb. xii. 23.
17. *Highest, or Most High*, Lk. i. 32, 35, 76, vi. 35, Acts vii. 48.
18. *Most High God*, Mk. v. 7, Lk. viii. 28, Acts xvi. 17, Heb. vii. 1.
19. *Living God*, Matt. xxvi. 63, Rom. ix. 26, 2 Cor. vi. 16, 1 Tim. iii. 15, iv. 10, vi. 17, Heb. iii. 12, ix. 14, x. 31, xii. 22, Rev. vii. 2.
20. *Living and true God*, 1 Thess. i. 9.
21. *Savior of all men, specially of those that believe*, 1 Tim. iv. 10.
22. *Lord (θεσπότης)* Lk. ii. 29, Acts iv. 24.
23. *Only Lord (θεσπότης) God*, Jude 4.
24. *Lord (θεσπότης), holy and true*, Rev. vi. 10(?).

² Compare in Old Testament 2 Sam. xxii.3 my Savior; Ps. cvi.21, God their Savior; Isa. xlv.21, God and Savior; Isa. xix.20, lxiii.8, Hos. xiii.4, Savior; Isa. xiv.15, God of Israel thy Savior; Jer. xiv.8, Savior of Israel; Isa. xlix.26, lx.16, Lord, Savior and Redeemer, and Mighty One of Jacob.

25. *Lord of peace*, 2 Thess. iii. 16.
26. *Lord of Sabaoth*, Rom. ix. 29, James v. 4.
27. *Lord of heaven and earth*, Matt. xi. 25, Acts xvii. 24.
28. *Lord God*, Matt. iv. 7, 10, xxii. 37, Mk. xii. 29, 30, Lk. i. 16, 32, iv. 8, 12, x. 27, Acts ii. 39, iii. 22, vii. 37, 1 Pet. iii. 15, Jude 4, Rev. xviii. 8, xix. 1, xxii. 5, 6.
29. *Lord God of Israel*, Lk. i. 68.
30. *Blessed God*, 1 Tim. i. 11.
31. *The blessed and only Potentate, King of kings and Lord of lords*, 1 Tim. vi. 15.
32. *Everlasting God*, Rom. xvi. 26.
33. *Great God*, Titus ii. 13, Rev. xix. 17.
34. *Invisible God*, Col. i. 15.
35. *True God*, 1 John v. 20.
36. *Only true God*, Jn. xvii. 3.
37. *Only wise God*, 1 Tim. i. 17.
38. *Uncorruptible God*, Rom. i. 23.
39. *Unknown God*, Acts xvii. 23.
40. *Creator*, Rom. i. 25.
41. *Faithful Creator*, 1 Pet. iv. 19.
42. *King, eternal, immortal, invisible, the only wise God.* 1 Tim. i. 17.
43. *Heaven*, Luke xv. 18, 21.
44. *Majesty*, Heb. i. 3, viii. 1.

C. DESIGNATIONS OF THE PERSONS OF THE TRINITY

I. OF THE FATHER

1. *Father*, Matt. v. 16, 45, 48, vi. 1, 4, 6*bis*, 8, 9, 15, 18*bis*, 32, vii. 11, 21, x. 20, 29, 32, 33, xi. 25, 26, 27*ter*, xii. 50, xiii. 43, xv. 13, xvi. 17, 27, xviii. 10, 14, 19, 35, xx. 23, xxiii. 9, xxiv. 36, xxv. 34, xxvi. 29, 39, 42, 53, xxviii. 9, Mark viii. 38, xi. 25, 26, xiii. 32, xiv. 36, Luke ii. 49, vi. 36, ix. 26, x. 21*bis*, 22*ter*, xi. 2, xii. 30, 32, xxii. 29, 42, xxiii. 34, 46, xxiv. 49, Jn. i. 14, 18, ii. 16, iii. 35, iv. 21, 23*bis*, v. 17, 18, 19, 20, 21, 22, 23*bis*, 26, 30, 36*bis*, 37, 43, 45, vi. 32, 37, 39, 44, 45, 46*bis*, 57*bis*, viii. 16, 18, 19*ter*, 27, 28, 29, 38, 41, 54, x. 15*bis*, 17, 18, 25, 29*bis*, 30, 32, 36, 37, 38, xi. 41, xii. 26, 27, 28, 49, 50, xiii. 1, 3, xiv. 2, 6, 7, 8, 9*bis*, 10*bis*, 11*bis*, 12, 13, 16, 20, 21, 23, 24, 26, 28*bis*, 31*bis*, xv. 1, 8, 9, 10, 15, 16, 23, 24, 26*bis*, xvi. 3, 10, 15, 16, 17, 23, 25, 26, 27, 28*bis*, 32, xvii. 1, 5, 11, 21, 24, 25, xviii. 11, xx. 17*ter*, 21, Acts i. 4, 7, ii. 33, Rom. vi. 4, viii. 15, 2 Cor. vi. 18, Gal. iv. 6, Eph. ii. 18, Col. i. 12, ii. 2, Heb. i. 5, 1 Pet. i. 17, 1 Jn. i. 2, 3, ii. 1, 13, 15, 16, 22, 23, 24, iii. 11, iv. 14, v. 7 (?), 2 Jn. vss. 3, 4, 9, Rev. ii. 27, iii. 5, 21, xiv. 1.
2. *Abba, Father*, Mk. xiv. 36, Rom. viii. 15, Gal. iv. 6.
3. *God, the Father*, John vi. 27, 1 Cor. viii. 6, xv. 24, Gal. i. 1, 3, Eph. vi. 23, Col. iii. 17, 1 Thess. i. 1, 2 Tim. i. 2, Titus i. 4, 1 Pet. i. 2, 2 Pet. i. 17, 2 John 3, Jude 1.

4. *God our Father*, Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, Eph. i. 2, Phil. i. 2, Col. i. 2, 1 Thess. i. 1, 2 Thess. i. 1, 2, 1 Tim. i. 2, Philem. 3.
5. *The Father of our Lord Jesus Christ*, Eph. iii. 14.
6. *God the Father of our Lord Jesus Christ*, Col. i. 3.
7. *The God and Father of our Lord Jesus Christ*, Eph. i. 3, 1 Pet. i. 3.
8. *God the Father and the Lord Jesus Christ*, Eph. vi. 23.
9. *God of our Lord Jesus Christ, the Father of glory*, Eph. i. 17.
10. *God and the Father*, Eph. v. 20, James i. 27, iii. 9, Rev. i. 6.
11. *God and our Father*, Gal. i. 4, Eph. iv. 20, Phil. iv. 20, 1 Thess. i. 3, iii. 13, 2 Thess. ii. 16.
12. *God himself and our Father*, 1 Thess. iii. 11.
13. *God and Father of all*, Eph. iv. 6.
14. *Father of spirits*, Heb. xii. 9.
15. *Holy Father*, John xvii. 11.
16. *Righteous Father*, John xvii. 25.
17. *Father of mercies and God of all comfort*, 2 Cor. i. 3.
18. *Father of lights*, James i. 17.
19. *Father of glory*, Eph. i. 17.
20. *Father which is in heaven*, Matt. v. 16, 45, 48, vi. 1, 9, vii. 11, x. 32, 33, xii. 50, xvi. 17, xviii. 10, 14, 19, Mark xi. 25, 26, Luke xi. 2.
21. *Heavenly Father*, Matt. vi. 14, 26, Lk. xi. 13.
22. *Father, Lord of heaven and earth*, Matt. xi. 25, Lk. x. 21.
23. *Father, Son and Holy Ghost*, Matt. xxviii. 19.

II. OF THE SON

1. *Son*, Matt. ii. 15(?), xi. 27ter, xxviii. 19, Mark xiii. 32, Luke x. 22ter, John iii. 17, 35, 36bis, v. 19bis, 20, 21, 22, 23bis, 26, vi. 40, viii. 35, 36, xiv. 13, Rom. v. 10, viii. 3, 29, 32, 1 Cor. xv. 28, Gal. i. 16, iv. 4, Col. 13, 1 Thess. i. 10, Heb. i. 2, 5bis, 8, iii. 6, v. 5, 8, vii. 28, 1 John ii. 22, 23bis, 24, iv. 14, v. 12bis, 2 John 9.
2. *The Son of man*, Matt., viii. 29, ix. 6, x. 23, xi. 19, xii. 8, 32, 40, xiii. 37, 41, xvi. 13, xvii. 9, 22, xx. 18, xxiv. 27, 30, 37, 39, 44, xxv. 31, xxvi. 2, 24, 45, Mark, ii. 10, 28, viii. 31, 38, ix. 9, 12, 31, x. 33, 45, xiii. 26, 34(?), xiv. 21bis, 41, Luke, v. 24, vi. 5, 22, vii. 34, ix. 22, 26, 44, 56, 58, xi. 30, xii. 8, 10, 40, xvii. 22, 24, 26, 30, xviii. 8, 31, xix. 10, xxi. 27, 36, xxii. 22, 48, 59, xxiv. 7, John, i. 51, iii. 13, 14, v. 27, vi. 27, 53, 62, viii. 28, xii. 23, 34, xiii. 31, Acts, vii. 56, Rev. i. 13(?), xiv. 14(?).
3. *The Son of God*, Matt., iv. 3, 6, viii. 29, xiv. 33, xxvii. 41, 43, 54, Mark, iii. 11, xv. 39, Luke, i. 35, iii. 38(?), iv. 3, 9, 41, viii. 28, xxii. 70, John, i. 34, 49, iii. 18, v. 25, ix. 35, x. 36, xi. 4, xix. 7, Acts, viii. 37, ix. 20, Rom. i. 4, 2 Cor. i. 19, Gal. ii. 20, Eph. iv. 13, Heb., vi. 6, vii. 3, x. 29, 1 John, iii. 8, iv. 15, v. 5, 10, 12, 13bis, 20, Rev. ii. 18.
4. *Son of the Father*, 2 John 9.
5. *Son of the Highest*, Lk. i. 32.
6. *Jesus, son of the Most High God*, Mk., v. 7, Lk., viii. 28.
7. *Son Jesus*, Acts iii. 12, 26.

8. *Jesus*, 670 times.
9. *Christ*, 285 times.
10. *Jesus Christ*, 91 times.
11. *Christ Jesus*, 50 times.
12. *Son Jesus Christ*, 1 John i. 3, iii. 23, v. 20.
13. *Jesus the Son of God*, Heb. iv. 14.
14. *Jesus Christ the Son of God*, Mk. i. 1.
15. *Jesus Christ His Son*, 1 John i. 7.
16. *Son of God Jesus Christ*, 2 Cor. i. 19.
17. *Jesus the Son of the Most High God*, Mk. v. 7, Luke viii. 28.
18. *Christ the Son of God*, Matt. xxvi. 63, Lk. iv. 41, John xi. 27,
- xx. 31.
19. *Christ the Son of the Blessed*, Mk. xiv. 61.
20. *Christ the Son of the living God*, Matt. xvi. 16, John vi. 69.
21. *His (God's) Son Jesus Christ our Lord*, Rom. i. 3, 1 Cor. i. 9.
22. *Lord Jesus Christ the Son of the Father*, 2 John 3.
23. *Lord Jesus Christ the Lord of glory*, James ii. 1.
24. *Beloved Son*, Matt. iii. 17, xvii. 5, Mk. i. 11, ix. 7, Lk. iii. 22,
- ix. 25, 2 Pet. i. 17.
25. *Only begotten*, Heb. xi. 17.
26. *Only begotten of the Father*, John i. 14.
27. *Only begotten Son*, John iii. 16, 1 John iv. 9.
28. *Only begotten Son, which is in the bosom of the Father*, John
- i. 18.
29. *Only begotten Son of God*, John iii. 18.
30. *Son of David*, Matt. ix. 27, xii. 23, xxi. 9, xxii. 42, Mk. x. 48,
- Luke xviii. 29.
31. *Jesus, son of David*, Mk. x. 47, Luke xviii. 38.
32. *Jesus, the son of Joseph*, John vi. 42.
33. *Jesus of Nazareth, the son of Joseph*, John i. 45.
34. *Jesus of Nazareth, the King of the Jews*, John xix. 19.
35. *Lord, son of David*, Matt. xv. 22, xx. 30, 31.
36. *Lord (of Christ)*, 368 times.
37. *Jesus our Lord*, Rom. iv. 24, 2 Pet. i. 2.
38. *Jesus Christ, Lord*, Rom. v. 21, vi. 11, 23(?), vii. 25, 1 Cor. i. 2,
- ix. 1.
39. *Lord Jesus*, 33 times.
40. *Christ the Lord*, Lk. ii. 11.
41. *Christ Jesus our Lord*, Rom. viii. 39, 1 Cor. xv. 31, 1 Tim. i. 12,
- 2 Tim. i. 2.
42. *Lord's Christ*, Lk. ii. 26.
43. *Lord Christ*, Col. iii. 24, Rom. xvi. 18(?).
44. *Lord Jesus Christ*, 83 times.
45. *Christ, chosen of God*, Lk. xxiii. 35.
46. *Christ of God*, Lk. ix. 20.
47. *Christ who is over all God blessed for ever*, Rom. ix. 5.
48. *Lord (δεσπότης), holy and true*, Rev. vi. 10(?).

49. *Lord, the righteous Judge*, 2 Tim. iv. 8.
50. *Lord Jesus Christ, our Savior*, Titus i. 4.
51. *Lord of lords and King of kings*, Rev. xvii. 14.
52. *Lord and God*, John xx. 28.
53. *The man Christ Jesus*, 1 Tim. ii. 5.
54. *Alpha and Omega*, Rev. i. 8, 11, xxi. 6, xxii. 13.
55. *The Amen*, Rev. iii. 14.
56. *Lord of Glory*, 1 Cor. ii. 8.
57. *Lord of peace*, 2 Thess. iii. 16.
58. *The Logos (or Word)*, John i. 1, 14.
59. *The Word of life*, 1 John i. 1.
60. *The Word of God*, Rev. xix. 13.
61. *Holy One of God*, Mk. i. 24, Lk. iv. 34, 1 John ii. 20.
62. *Holy One and Just*, Acts iii. 14.
63. *Lamb (ἁγίον)*, Rev. v. 6, 8, 12, 13, vi. 1, 16, vii. 9, 10, 14, 17, xii. 11, xiii. 8, xiv. 1, 4bis, 10, xv. 3, xvii. 14bis, xix. 7, 9, xxi. 9, 14, 22, 23, 27, xxii. 1, 3.
64. *Lamb (ἀμνός) of God*, John i. 29, 36.
65. *God manifest in the flesh*, 1 Tim. iii. 16.
66. *Advocate with the Father, Jesus Christ the righteous*, 1 John ii. 1.
67. *Messias*, John i. 41, iv. 25.
68. *Prince of life*, Acts, iii. 15.
69. *Priest*, Heb. vii. 17, 21.
70. *High Priest*, Heb. x. 21.
71. *God and Savior, Jesus Christ*, 2 Pet. i. 1.
72. *Savior which is Christ the Lord*, Lk. ii. 11.
73. *God, my (our) Savior*, Lk. i. 47 (?), 1 Tim. i. 1 (?), ii. 3 (?), Titus i. 3, ii. 10, iii. 4, Jude 25.
74. *Christ the Savior of the world*, John iv. 42.
75. *Prince and Savior*, Acts v. 31.
76. *Savior, Jesus*, Acts xiii. 23.
77. *Savior, Jesus Christ*, 2 Tim. i. 10.
78. *Savior, Lord Jesus Christ*, Phil. iii. 20.
79. *Savior of all men*, 1 Tim. iv. 10.
80. *Savior of the world*, 1 John iv. 14.
81. *Jesus Christ our Savior*, Titus iii. 6.
82. *Lord and Savior Jesus Christ*, 2 Pet. i. 11, ii. 20, iii. 18.
83. *Lord and Savior*, 2 Pet. iii. 2.
84. *God and Savior Jesus Christ*, 2 Pet. i. 1.
85. *Great God and our Savior Jesus Christ*, Titus ii. 13.
86. *King*, Matt. xxi. 5, xxv. 34, 40, Lk. xix. 28, John xii. 15.
87. *King of kings and Lord of lords*, Rev. xix. 16.
88. *King of Israel*, Matt. xxvii. 42, John i. 49, xii. 13.
89. *Christ, the King of Israel*, Mark xv. 32.
90. *King of the Jews*, Matt. ii. 2, xxvii. 11, 37, Mark xv. 2, 9, 12, 18, 26, Luke xxiii. 3, 37, 38, John xviii. 39, xix. 3, 19, 21.

91. *Great King*, Matt. v. 35.
92. *King of saints*, Rev. xv. 3.
93. *Master (Rabbi)*, Matt. xxiii. 7, 8, xxvi. 25, 49, Mark ix. 5, xi. 21, xiv. 45bis, John i. 38(39), 49(50), iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8.
94. *Master (Rabboni)*, Mark x. 51, John xx. 16.
95. *Master (δεσπότης)*, 2 Tim. ii. 21, 2 Pet. ii. 1, Rev. vi. 10.
96. *Master (ἐπιστάτης)*, Luke v. 5, viii. 24bis, 45, ix. 33, 49, xvii. 13.
97. *Master (διδάσκαλος)*, Matt. viii. 19, ix. 11, xii. 38, xvii. 24, xix. 16, xxii. 16, 24, 36, xxvi. 18, Mark iv. 38, v. 35, ix. 17, 38, x. 17, 20, 35, xii. 14, 19, 32, xiii. 1, xiv. 14, Luke iii. 12, vii. 40, viii. 49, ix. 38, x. 25, xi. 45, xii. 13, xviii. 18, xix. 39, xx. 21, 28, 39, xxi. 7, xxii. 11, John i. 38 (39), viii. 4, xi. 28, xiii. 13, 14, xx. 16.
98. *Master (καθηγῆτης)*, Matt. xxiii. 8, 10.
99. *Master (κύριος)*, Eph. vi. 9, Col. iv. 1.

III. OF THE SPIRIT

1. *Spirit*, Matt. iv. 1, xxii. 43, Mk. i. 10, 12, Lk. ii. 27, iv. 1, 14, Jn. i. 32, 33, 35, vi. 34, vii. 39, xiv. 17, xv. 26, xvi. 13, Acts ii. 4, 17, 18, vi. 10, viii. 29, x. 19, xi. 12, 28, xvi. 7, xviii. 5, 25, xix. 21, xx. 22, xxi. 4, Rom. viii. 1, 4, 5bis, 6, 9, 10, 11bis, 13, 15, 16, 23, 26bis, 27, xii. 11, xv. 30, 1 Cor. ii. 4, 10bis, xii. 4, 7, 8bis, 9bis, 11, 13bis, xiv. 2, 2 Cor. i. 22, iii. 6bis, 8, 17, v. 5, Gal. iii. 2, 3, 5, 14, iv. 29, v. 5, 16, 17bis, 18, 22, 25bis, vi. 8bis, Eph. ii, 18, 22, iii. 5, 16, iv. 3, 4, v. 9, 18, vi. 17, 18, Phil. ii. 1, Col. i. 8, ii. 5, 1 Th. v. 19, 2 Th. ii. 13, 1 Tim. iii. 16, iv. 1, 1 Pet. i. 2, 22, iii. 18, iv. 6, 1 Jn. iii. 24, iv. 13, v. 6bis, Jude vs. 19, Rev. i. 10, ii. 7, 11, 17, 29, iii. 6, 13, 22, iv. 2, xi. 11, xiv. 13, xvii. 3, xxi. 10, xxii. 17.
2. *Holy Spirit*, Matt. i. 18, 20, iii. 11, xii. 32, xxviii. 19, Mark i. 8, iii. 29, xii. 36, xiii. 11, Luke i. 15, 35, 41, 67, ii. 25, 26, iii. 16, 22, iv. 1, xi. 13, xii. 10, 12, Jn. i. 33, vii. 39, xiv. 26, xx. 22, Acts i. 2, 5, 8, 16, ii. 4, 33, 38, iv. 8, 31, v. 3, 32, vi. 3, 5, vii. 51, 55, viii. 15, 17, 18, 19, ix. 17, 31, x. 38, 44, 45, 47, xi. 15, 16, 24, xiii. 2, 4, 9, 52, xv. 2, 28, xvi. 6, xix. 2bis, 6, xx. 23, 28, xxi. 11, xxviii. 25, Rom. v. 5, ix. 1, xiv. 17, xv. 13, 16, 1 Cor. ii. 13, vi. 17, xii. 3, 2 Cor. vi. 6, xiii. 14, Eph. i. 13, iv. 30, 1 Th. i. 5, 6, iv. 8, 2 Th. i. 14, Titus iii. 5, Heb. ii. 4, iii. 7, vi. 4, ix. 8, x. 15, 1 Pet. i. 12, 2 Pet. i. 21, 1 Jn. v. 7, Jude vs. 20.
3. *The Spirit of God*, Matt. iii. 16, xii. 28, Rom. viii. 9, 14, xv. 19, 1 Cor. ii. 11, 14, iii. 16, vi. 11, vii. 40, xii. 3, 1 John iv. 2.
4. *Spirit of the living God*, 2 Cor. iii. 3.
5. *The Holy Spirit of God*, Eph. iv. 30.
6. *The Spirit of glory and of God*, 1 Pet. iv. 14.
7. *The Spirit of the Lord*, Lk. iv. 18, Acts v. 9, viii. 39, 2 Cor. iii. 17, 18.
8. *The Spirit of your Father*, Matt. x. 20.
9. *The Spirit of Christ*, Rom. viii. 9, 1 Pet. i. 11.
10. *The Spirit of Jesus Christ*, Phil. i. 19.
11. *The Spirit of His Son*, Gal. iv. 6.

12. *The eternal Spirit*, Heb. ix. 14.
13. *The Spirit of truth*, John xiv. 17, xv. 26, xvi. 13.
14. *The Spirit of holiness*, Rom. i. 4.
15. *The Spirit of faith*, 2 Cor. iv. 13.
16. *The Spirit of life*, Rom. viii. 2, Rev. xi. 11.
17. *The Spirit of adoption*, Rom. viii. 15.
18. *The Holy Spirit of promise*, Eph. i. 13.
19. *The Spirit of wisdom*, Eph. i. 17.
20. *The Spirit of grace*, Heb. x. 29.

D. THE OCCURRENCES OF GOD, LORD AND FATHER IN THE GOSPELS AND THE ACTS

(arranged according to chapter and verse)

MATTHEW

1. <i>God</i> ,	i. 23,	ii. 13, 19,	iii. 9,	iv. 4,	v. 8, 9, 34,	
2. <i>Lord</i> (of God),	i. 20, 24,	ii. 15,		iv. 7, 10,	v. 33,	
3. <i>Lord</i> (of Christ),	i. 22,		iii. 3,			
4. <i>Father</i> ,					v. 16, 45, 48,	
1. <i>God</i> ,	vi. 23, 30, 33,					
2. <i>Lord</i> (of God),						
3. <i>Lord</i> (of Christ),					vii. 21 <i>bis</i> , 22 <i>bis</i> ,	
4. <i>Father</i> ,	vi. 1, 4, 6 <i>bis</i> , 8, 9, 15, 18 <i>bis</i> , 32,				vii. 11, 21,	
1. <i>God</i> ,		ix. 8,				
2. <i>Lord</i> (of God),						
3. <i>Lord</i> (of Christ),	viii. 2, 6, 8, 21, 25,	ix. 28, 38,				
4. <i>Father</i> ,				x. 20, 29, 32, 63,	xi. 25,	
					26, 27 <i>ter</i> ,	
1. <i>God</i> ,	xii. 4, 28,		xv. 3, 4, 6,	xvi. 23,		
2. <i>Lord</i> (of God),						
3. <i>Lord</i> (of Christ),	xii. 8,	xiv. 28, 30,	xv. 25, 27,	xvi. 22,	xvii. 4, 15,	
4. <i>Father</i> ,	xii. 50, xiii. 43,		xv. 13,	xvi. 17, 27,		
1. <i>God</i> ,		xix. 6, 17, 24, 26,		xxi. 12, 31, 43,		
2. <i>Lord</i> (of God),				xxi. 9, 42,		
3. <i>Lord</i> (of Christ),	xviii. 21,			xx. 33, xxi. 3,		
4. <i>Father</i> ,	xviii. 10, 14, 19, 35,			xx. 23,		
1. <i>God</i> ,	xxii. 16, 21 <i>bis</i> , 29, 30, 31, 32 <i>bis</i> ,			xxiii. 22,		
2. <i>Lord</i> (of God),	xxii. 44,			xxiii. 39,		
3. <i>Lord</i> (of Christ),	xxii. 43, 44, 45,				xxiv. 42,	
4. <i>Father</i> ,					xxiii. 9, xxiv. 36,	
						Total
1. <i>God</i> ,	xxvi. 61,		xxvii. 43, 46 <i>bis</i> ,			36
2. <i>Lord</i> (of God),			xxvii. 10,		xxviii. 2,	13
3. <i>Lord</i> (of Christ),	xxv. 37, 44, xxvi. 22,				xxviii. 6,	33
4. <i>Father</i> ,	xxv. 34,	xxvii. 29, 39, 42, 53,			xxviii. 9,	42

MARK

1. <i>God</i> ,	i.14, 15, ii.7, 12, 26, iii.35, iv.11, 26, 30, v.1,	
2. <i>Lord</i> (of God),	i.3,	v.19,
3. <i>Lord</i> (of Christ),	ii.28,	
4. <i>Father</i> ,		
1. <i>God</i> ,	vii.8, 9, 13, viii.33, ix.1, 47,	
2. <i>Lord</i> (of God),		
3. <i>Lord</i> (of Christ),	vii.28,	ix.24,
4. <i>Father</i> ,	viii.38,	
1. <i>God</i> ,	x.6, 9, 14, 15, 18, 23, 24, 25, 27bis, xi.22,	
2. <i>Lord</i> (of God),		xi.9, 10,
3. <i>Lord</i> (of Christ),		xi.3,
4. <i>Father</i> ,		xi.25, 26,
1. <i>God</i> ,	xii.14, 17bis, 24, 26, 27bis, 32, 34, xiii.19, xiv.25,	
2. <i>Lord</i> (of God),	xii.11, 36,	xiii.20,
3. <i>Lord</i> (of Christ),	xii.36, 37,	
4. <i>Father</i> ,		xiii.32, xiv.36,
1. <i>God</i> ,	xv.34bis, 43, xvi.19,	Total 42
2. <i>Lord</i> (of God),		" 7
3. <i>Lord</i> (of Christ),	xvi.19, 20.	" 8
4. <i>Father</i> ,		" 5

LUKE

1. <i>God</i> ,	i.6, 8, 19, 26, 30, 37, 78,	ii.13, 14, 20, 28, 40, 52,
2. <i>Lord</i> (of God),	i.6, 9, 11, 15, 17, 25, 28, 38, 45, 46, 58, 66, 76, ii.9bis, 15, 22, 23bis, 24, 38, 39,	
3. <i>Lord</i> (of Christ),	i.43,	
4. <i>Father</i> ,		ii.49,
1. <i>God</i> ,	iii.2, 6, 8, 38, iv.4, 43, v.1, 21, 25, 26, vi.4, 12, 20,	
2. <i>Lord</i> (of God),	iv.19,	
3. <i>Lord</i> (of Christ),	iii.4,	v.8, 12, 17(?), vi.5, 46bis,
4. <i>Father</i> ,		vi.36,
1. <i>God</i> ,	vii.16bis, 28, 29, 30, viii.1, 10, 11, 21, 39, ix.2, 11, 27, 43, 60, 62,	
2. <i>Lord</i> (of God),		
3. <i>Lord</i> (of Christ),	vii.6, 13, 31,	ix.54, 57, 59, 61,
4. <i>Father</i> ,		ix.26,

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| 1. <i>God</i> , | x.9, 11, | xi.20bis, 28, 42, 49, | xii.6, 8, 9, 20, 21, 24, 28, 31, |
| 2. <i>Lord</i>
(of God), | x.2(?), | | |
| 3. <i>Lord</i>
(of Christ), | x.1, 17, 40, | xi.1, 39, | xii.41, 42, |
| 4. <i>Father</i> , | x.21bis, 22ter, xi.2, | | xii.30, 32, |
| 1. <i>God</i> , | xiii.13, 18, 20, 28, 29, | xiv.15, xv.10, xvi.13, | 15bis, 16, |
| 2. <i>Lord</i>
(of God), | xiii.35, | | |
| 3. <i>Lord</i>
(of Christ), | xiii.15(?), 23, 25bis, | | |
| 4. <i>Father</i> , | | | |
| 1. <i>God</i> , | xvii.15, 18, 20bis, 21, | xviii.2, 4, 7, 11, 13, 16, 17, 19, 24, 25, 27, 29, | 43bis, |
| 2. <i>Lord</i>
(of God), | | | |
| 3. <i>Lord</i>
(of Christ), | xvii.5, 6, 37, | xviii.6, 41, | |
| 4. <i>Father</i> , | | | |
| 1. <i>God</i> , | xix.11, 37, | xx.21, 25bis, 36, 38, | xxi.4, 31, |
| 2. <i>Lord</i>
(of God), | xix.38, | xx.37, 42, | |
| 3. <i>Lord</i>
(of Christ), | xix.8bis, 31, 34, | xx.42, 44, | |
| 4. <i>Father</i> , | | | |
| 1. <i>God</i> , | xxii.16, 18, 69, | xxiii.40, 47, 51, | xxiv.19, 53, Total 104 |
| 2. <i>Lord</i>
(of God), | | | " 28 |
| 3. <i>Lord</i>
(of Christ), | xxii.31, 33, 38, 49, 61bis, | xxiii.42, | xxiv.34, " 45 |
| 4. <i>Father</i> , | xxii.29, 42, | xxiii.34, 46, | xxiv.49, " 17 |

JOHN

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| 1. <i>God</i> , | i.1bis, 2, 6, 12, 13, 18, 51, |
| 2. <i>Lord</i> (of God), | i.23, |
| 3. <i>Lord</i> (of Christ), | |
| 4. <i>Father</i> , | i.14, 18, ii.16, |
| 1. <i>God</i> , | iii.2bis, 3, 5, 16, 17, 21, 33, 34ter, 36, |
| 2. <i>Lord</i> (of God), | |
| 3. <i>Lord</i> (of Christ), | |
| 4. <i>Father</i> , | iii.35, |
| 1. <i>God</i> , | iv.10, 24, |
| 2. <i>Lord</i> (of God), | |
| 3. <i>Lord</i> (of Christ), | iv.1, 11, 15, 19, 49, |
| 4. <i>Father</i> , | iv.21, 23bis, |

1. *God*, v.18bis, 42, 44,
2. *Lord* (of God),
3. *Lord* (of Christ), v.7,
4. *Father*, v.17, 18, 19, 20, 21, 22, 23bis, 26,30,36bis, 37,43,45,
1. *God*, vi.28, 29, 33, 45, 46, vii.17,
2. *Lord* (of God),
3. *Lord* (of Christ), vi.23, 34, 68,
4. *Father*, vi.32, 37, 39, 44, 45, 46bis, 57bis,
1. *God*, viii.40, 41, 42bis, 47bis, 54,
2. *Lord* (of God),
3. *Lord* (of Christ), viii.11,
4. *Father*, viii.16, 18, 19ter, 27, 28, 29, 38, 41, 54,
1. *God*, ix.3, 16, 24, 29, 31, 33,
2. *Lord* (of God),
3. *Lord* (of Christ), ix.36, 38,
4. *Father*,
1. *God*, x.33, 35,
2. *Lord* (of God),
3. *Lord* (of Christ),
4. *Father*, x.15bis, 17, 18, 25, 29bis, 30, 32, 37, 38,
1. *God*, xi.4, 22bis, 40, 52, xii.43,
2. *Lord* (of God), xii.13, 38bis,
3. *Lord* (of Christ), xi.2, 3, 12, 21, 27, 32, 34, 39,
4. *Father*, xi.41, xii.26, 27, 28, 49, 50,
1. *God*, xiii.3bis, 31, 32bis,
2. *Lord* (of God),
3. *Lord* (of Christ), xiii.6, 9, 13, 14, 25, 36, 37,
4. *Father*, xiii.1,3,
1. *God*, xiv.1,
2. *Lord* (of God),
3. *Lord* (of Christ), xiv.5, 8, 22,
4. *Father*, xiv.2, 6, 7, 8, 9bis, 11bis, 12, 13, 16, 20, 21, 23,
24, 26, 28bis, 31bis,
1. *God*,
2. *Lord* (of God),
3. *Lord* (of Christ),
4. *Father*, xv.1, 8, 9, 10, 15, 16, 23, 24, 26bis,
1. *God*, xvi.2, 27, 30,
2. *Lord* (of God),
3. *Lord* (of Christ),
4. *Father*, xvi.3, 10, 15, 16, 17, 23, 25, 26, 27, 28bis, 32,
1. *God*,
2. *Lord* (of God),
3. *Lord* (of Christ),
4. *Father*, xvii.1, 5, 11, 21, 24, 25, xviii.11,

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|-----------------------------|---|---------|
| 1. <i>God</i> , | xx.17bis, 28, | xxi.9, |
| 2. <i>Lord</i> (of God), | | |
| 3. <i>Lord</i> (of Christ), | xx.2, 13, 18, 20, 25, 28, xxi.7bis, 12, 15, 16, 17, | 20, 21, |
| 4. <i>Father</i> , | xx.17bis, 21, | |
| 1. <i>God</i> , | Total, 66 | |
| 2. <i>Lord</i> (of God), | " 4 | |
| 3. <i>Lord</i> (of Christ), | " 44 | |
| 4. <i>Father</i> , | " 117 | |

ACTS

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| 1. <i>God</i> , | i.3, ii.11, 17, 22bis, 23, 24, 30, 32, 33, 36, 47, iii.8, 9, 15, 18, 21, 25, 26, |
| 2. <i>Lord</i>
(of God), | i.24, ii.20, 21, 25, 27bis, iii.19, |
| 3. <i>Lord</i>
(of Christ) | i.6, ii.36, 47(?), |
| 4. <i>Father</i> , | i.4,7, ii.33, |
| 1. <i>God</i> , | iv.10, 19bis, 21, 24bis, 31, v.4, 29, 31, 32, 33, vi.2, 7, 11, |
| 2. <i>Lord</i>
(of God), | iv.26, 29, v.19, |
| 3. <i>Lord</i>
(of Christ) | iv.33, v.14, |
| 4. <i>Father</i> , | |
| 1. <i>God</i> , | vii.6, 7, 9, 17, 20, 25, 35, 42, 45, 46, 55bis, 56, viii.10, 12, 14, 20, 21, 22, |
| 2. <i>Lord</i>
(of God), | vii.30, 31, 33, 49, viii.24, 26, |
| 3. <i>Lord</i>
(of Christ) | vii.60, viii.25, |
| 4. <i>Father</i> , | |
| 1. <i>God</i> , | x.2bis, 3, 4, 15, 22, 28, 31, 33bis, 34, 38bis, 40, 41, 42, 46, |
| 2. <i>Lord</i>
(of God), | ix.31, |
| 3. <i>Lord</i>
(of Christ) | ix.1, 5bis, 10bis, 11, 15, 27, 35, 42, x.4, 14, 36, 48, |
| 4. <i>Father</i> , | |
| 1. <i>God</i> , | xi.1, 9, 17bis, 18bis, 19, xii.5, 24, |
| 2. <i>Lord</i>
(of God), | xii.7, 11, 17(?), 23, |
| 3. <i>Lord</i>
(of Christ) | xi.8, 16, 21bis, 23, 24, |
| 4. <i>Father</i> , | |
| 1. <i>God</i> , | xiii.5, 7, 16, 17, 21, 23, 26, 30, 33, 36, 37, 43, 46, xiv.15, 22, 26, 27, |
| 2. <i>Lord</i>
(of God), | xiii.10, 11, 12, |
| 3. <i>Lord</i>
(of Christ) | xiii.2, 12, 47, 48, 49, xiv.3, 23, |
| 4. <i>Father</i> , | |

1. <i>God</i> ,	xv.4, 7, 8, 10, 12, 14, 18, 19, 40, xvi.14, 25, 34,	xvii.3, 24, 29, 30,
2. <i>Lord</i> (of God),	xv.17bis,	xvii.27,
3. <i>Lord</i> (of Christ)	xv.35, 36,	xvi.10, 14, 15, 32,
4. <i>Father</i> ,		
1. <i>God</i> ,	xviii.7, 11, 13, 21, 26, xix.8, 11, xx.21, 24, 25, 27, 28, 32, xxi.9,	
2. <i>Lord</i> (of God),		
3. <i>Lord</i> (of Christ)	xviii.8, 25bis,	xix.5, 10, xx.19, xxi.14, 20,
4. <i>Father</i> ,		
1. <i>God</i> ,	xxii.3, 14,	xxiii.1, 3, 4, xxiv.15, 16,
2. <i>Lord</i> (of God),		
3. <i>Lord</i> (of Christ),	xxii.8, 10bis, 16, 19, xxiii.4,	
4. <i>Father</i> ,		
1. <i>God</i> ,	xxvi.6, 8, 18, 20, 22, 29, xxvii.23, 24, 25, 35,	
2. <i>Lord</i> (of God),		
3. <i>Lord</i> (of Christ),	xxvi.15,	
4. <i>Father</i> ,		
1. <i>God</i> ,	xxviii.15, 23, 28, 31,	Total, 148
2. <i>Lord</i> (of God),		" 27
3. <i>Lord</i> (of Christ),		" 55
4. <i>Father</i> ,		" 3

E. THE TITLES FOR GOD AND THE TRINITY AS THEY APPEAR IN THE BOOKS OF THE NEW TESTAMENT

MATTHEW

- I. 1. *God*, 36 times.
2. *Lord* (of God), 13 times.
- II. 1. *Father*, 42 times.
2. *Heavenly Father*, vi.14, 26.
3. *Father who is in heaven*, v.16, 45, 48, vi.1, 9, vii.11, x.32, 33, xii.50, xvi.17, xviii.10, 14, 19,
- III. 1. *Son*, ii.15(?), xi.27ter, xxviii.19.
2. *Son of Man*, 32 times.
3. *Son of God*, iv.3, 6, xiv.33, xxvii.40, 43, 54.
4. *Jesus son of God*, viii.29.
5. *Christ Son of God*, xxvi.63.
6. *Christ the Son of the living God*, xvi.16.
7. *Christ the Son of the Highest*, xvi.16.
8. *Beloved Son*, xxx.17.
9. *Son of David*, ix.27, xii.23, xxi.9, xxii.42.
10. *Lord Son of David*, xv.22, xx.30, 31.

11. *Jesus*, 171 times.
12. *Christ*, i.16, 17, ii.4, xi.2, xxii.42, xxiii.8, 10, xxiv.5, 23, xxvi.63, 68.
13. *Jesus Christ*, i.1, 18.
14. *Jesus the Christ*, xvi.20.
15. *Jesus which is called Christ*, xxvii.17, 22.
16. *Lord* (of Christ), 33 times.
17. *King*, xxi.5, xxv.34, 40.
18. *King of Israel*, xxvii.42.
19. *King of the Jews*, ii.2, xxvii.11, 37.
20. *Great King*, v.35.
21. *Master* (Rabbi), xxiii.7, 8, xxvi.25, 49.
22. *Master* (διδάσκαλος), viii.19, ix.11, xii.38, xvii.24, xix.16, xxii.16, 24, 36, xxvi.18.
23. *Master* (καθηγητής), xxiii.8, 10.
- IV. 1. *The Spirit*, iv.1, xii.18, 31, xxii.43.
2. *Holy Spirit*, i.18, 20, iii.11, xii.32, xxviii.19.
3. *Spirit of God*, iii.16, xii.28.
4. *Spirit of your Father*, x.20.

MARK

- I. 1. *God*, 42 times.
2. *Lord* (of God), 7 times.
- II. 1. *Father*, 5 times.
2. *Abba, Father*, xiv.36.
3. *Father which is in heaven*, xi.25, 26.
- III. 1. *Son*, xiii.32.
2. *Son of Man*, 14 times.
3. *Son of Mary*, vi.3.
4. *Son of God*, iii.11, xv.39.
5. *Beloved Son* (of God), i.11, ix.7.
6. *Jesus, Son of the Most High God*, v. 7.
7. *Jesus Christ the Son of God*, i.1.
8. *Christ, the son of the Blessed*, xiv.61.
9. *Son of David*, x.48, xii.35.
10. *Jesus, son of David*, x. 47.
11. *Jesus*, 93 times.
12. *Christ*, viii.29, ix.41, xii.21, 35, xiii.21.
13. *Jesus Christ*, i.1.
14. *Christ, the king of Israel*, xv.32.
15. *Holy One of God*, i.24.
16. *Lord* (of Christ), 8 times.
17. *The King of the Jews*, xv.2, 9, 12, 18, 26.
18. *Master* (Rabbi), ix.5, xi.21, xiv.45bis.
19. *Master* (Rabboni), x.51.
20. *Master* (διδάσκαλος), iv.38, v.35, ix.17, 38, x.17, 20, 35, xii.14, 19, 32, xiii.1, xiv.14.

- IV. 1. *Spirit*, i.10, 12.
2. *Holy Spirit*, i.8, iii.29, xii.36, xiii.11.

LUKE

- I. 1. *God*, 104 times.
2. *God my Savior* i.47.
3. *God of Abraham, God of Isaac, and God of Jacob*, xx.37.
4. *Most High God*, viii.28.
5. *Lord (of God)*, 28 times.
6. *Lord God*, i.16, 32, iv.8, 12, x.27.
7. *Lord God of Israel*, i.68.
8. *Highest*, i.35, 76, vi.35.
9. *Heaven*, xv.18, 21.
- II. 1. *Father*, 16 times.
2. *Father Lord of heaven and earth*, x.21.
3. *Heavenly Father*, xv.33.
4. *Father which is in heaven*, xi.2.
- III. 1. *Son*, x.22^{ter}.
2. *Son of Man*, 26 times.
3. *Son of Joseph*, iii.23, iv.22(?).
4. *Son of God*, i.35, iv.3, 9, xxii.70.
5. *Son of the Highest*, i.32.
6. *Jesus, Son of God, Most High*, viii.28.
7. *Christ the Son of God*, iv.41.
8. *Beloved Son*, iii.22, ix.35.
9. *Son of David*, xviii.39, xx.41(?).
10. *Jesus Son of David*, xviii.38.
11. *Christ, the son of David*, xx.41.
12. *Jesus*, 98 times.
13. *Christ*, ii.15, iv.41, xxiii.67, xxiii.2, 30, xxiv.26, 46.
14. *Jesus, Master (ἐκιστάτα)*, ix.33.
15. *Jesus of Nazareth*, iv.34, xviii.37, xxiv.19.
16. *Jesus, Lord*, xxiii.42.
17. *Lord (δεσπότης)*, ii.29.
18. *Lord Jesus*, xxiv.3.
19. *Lord's Christ*, ii.26.
20. *Christ the Lord*, ii.11.
21. *Christ of God*, ix.20.
22. *Holy One of God*, iv.34.
23. *Christ chosen of God*, xxiii.35.
24. *King*, xix.28.
25. *King of the Jews*, xxiii.3, 37, 38.
26. *Master (ἐπιστάτης)*, v.5, viii.24^{bis}, 45, ix.33, 49, xvii.13.
27. *Master (διδάσκαλος)*, 14 times.
- IV. 1. *Spirit*, ii.27, iv.1, 14.
2. *Holy Spirit*, i.15, 35, 41, 67, ii.25, 26, iii.16, 22, iv.1, xi.13, xii.10, 12.
3. *Spirit of the Lord*, iv.18.

JOHN

- I. 1. *God*, 66 times.
 2. *Only true God*, xvii.3.
 3. *Lord (of God)*, 4 times.
- II. 1. *Father*, 117 times.
 2. *God the Father*, vi.27.
 3. *Holy Father*, xvii.11.
 4. *Righteous Father*, xvii.25.
- III. 1. *Son*, 16 times.
 2. *Son of man*, 11 times.
 3. *Son of God*, i.34, 49, v.25, ix.35, x.36, xi.4, xix.7.
 4. *Christ the Son of the Living God*, vi.69.
 5. *Christ the Son of God*, xi.27, xx.31.
 6. *Only begotten Son*, iii.16.
 7. *The only begotten Son which is in the bosom of the Father*, i.18.
 8. *Only begotten Son of God*, iii.18.
 9. *Only begotten of the Father*, i.14.
 10. *Jesus*, 252 times.
 11. *Jesus the son of Joseph*, vi.42.
 12. *Jesus of Nazareth, the Son of Joseph*, i.45.
 13. *Christ*, i.20, 25, 41, iii.28, iv.25, 29, 42, vi.69, vii.26, ix.22, x.24, xi.27, xii.34, xx.31.
 14. *Jesus Christ*, i.17, xvii.3.
 15. *Lamb of God*, i.29, 36.
 16. *Lord and God*, xx. 28.
 17. *The Logos*, i.1ter, 18.
 18. *Messias*, i.6, iv.25.
 19. *King*, xii.15.
 20. *King of Israel*, i.49, xii.13.
 21. *King of the Jews*, xviii.39, xix.3, 19, 21.
 22. *Jesus of Nazareth, the King of the Jews*, xix.19.
- IV. 1. *Spirit*, i.32, 33, iii.5, 6, 8, 34, iv.24, vi.63, vii.39.
 2. *Holy Spirit*, i.33, vii.39, xiv.26, xx.22.
 3. *Spirit of truth*, xiv.17, xv.26, xvi.13.

ACTS

- I. 1. *God*, 148 times.
 2. *God of Abraham, of Isaac, and of Jacob, God of our Fathers*, iii.13.
 3. *God of Jacob*, vii.46.
 4. *God of our fathers*, v.30, xxiv.14.
 5. *God of glory*, vii.2.
 6. *Lord (of God)*, 27 times.
 7. *Lord God*, ii.39, iii.22, vii.37.
 8. *Highest*, vii.48.

9. *Most High God*, xvi.17.
10. *Lord of heaven and earth*, xvii.24.
11. *Unknown God*, xvii.23.
- II. 1. *Father*, i.4, 7, ii.33.
- III. 1. *Son of man*, vii.56.
2. *Son of God*, viii.37, ix.20.
3. *Lord* (δεσπότης), ii.29.
4. *Lord Jesus*, i.21, iv.33, vii.59, viii.16, ix.17, 29, xi.20, xix.13, 17, xx.24, 35, xxi.13.
5. *Lord Jesus Christ*, xi.17, xv.11, 26, xvi.31, xx.21, xxviii.31.
6. *His (God's) Son*, Jesus, iii.13, 26.
7. *(God's) holy child* Jesus, iv.30.
8. *Jesus*, i.1, 11, 14, 16, ii.32, 36, iv.2, 13, 18, v.30, 40, vii.55, viii.35, ix.5, 27, xiii.33, xvii.3, 7, 18, xviii.28, xix.4(?), 13, 15, xxv.19, xxvi.15, xxviii.23.
9. *Christ*, xviii.5(?), 28.
10. *Jesus Christ*, ii.28, iii.20, v.42, viii.12, 37, ix.34, x.36, xvi.18, xviii.5(?).
11. *Christ Jesus*, xix.4(?).
12. *Jesus of Nazareth*, ii.22, vi.14, x.38, xxii.8, xxvi.9.
13. *Jesus Christ of Nazareth*, iii.6, iv.10.
14. *Savior*, Jesus, xiii.23.
15. *Prince and Savior*, v.31.
16. *The Holy One and the Just*, iii.14.
17. *Prince of life*, iii.15.
- IV. 1. *Spirit*, ii.4, 17, 18, vi.10, viii.29, x.19, xi.12, 28, xvi.7, xviii.5, 25, xix.21, xx.22, xxi.4.
2. *Holy Spirit*, i.2, 5, 8, 16, ii.4, 33, 38, iv.8, 31, v.3, 32, vi.3, 5, vii.51, 55, viii.15, 17, 18, 19, ix.17, 31, x.38, 44, 45, 47, xi.15, 16, 24, xiii.2, 4, 9, 52, xv.8, 28, xvi.6, xix.2bis, 6, xx.23, 28, xxi.11, xxviii.25.
3. *Spirit of the Lord*, v.9, viii.39.

ROMANS

- I. 1. *God*, 144 times.
2. *Living God*, ix.26.
3. *Everlasting God*, xvi.26.
4. *Uncorruptible God*, i.23.
5. *Lord* (of God), iv.8, ix.28, x.12, 13, 16, xi.3, 34, xii.19, xiv.11, xv.11.
6. *Lord of Sabaoth*, ix.29.
7. *Creator*, i.25.
- II. 1. *Father*, vi.4, viii.15.
2. *Abba, Father*, viii.15.
3. *Father of our Lord Jesus Christ*, xv.6.
4. *God our father*, i.7.

- III. 1. *Son*, v.10, viii.3, 29, 32.
 2. *Son of God*, i.4.
 3. *His Son Jesus Christ our Lord*, i.3.
 4. *Jesus*, iii.26, viii.11.
 5. *Christ*, i.16, v.6, 8, vi.4, 8, 9, vii.4, viii.1, 10, 11, 17, 34, 35, ix.1, 3, 6, x.4, 6, 7, xii.5, xiv.9, 10, 15, 18, xv.3, 7, 18, 19, 20, 29, xvi.5, 7, 9, 10, 16.
 6. *Lord* (of Christ), xii.11, xiv. 6quat, 8ter, xvi.2, 8, 11, 12bis, 13.
 7. *Jesus Christ*, i.1, 6, 8, ii.16, iii.22, v.15, 17, vi.3, xv.8, 16, 17, xvi.25, 27.
 8. *Christ Jesus*, iii.24, viii.1, 2, xv.5, xvi.3.
 9. *Christ who is over all God blessed for ever*, ix.5.
 10. *Lord Jesus*, x.9, xiv.14, xvi.18.
 11. *Lord Christ*, xvi.18(?).
 12. *Lord Jesus Christ*, i.7, v.1, 11, xiii.14, xv.6, 30, xvi.18(?), 20, 24.
 13. *Jesus Christ Lord*, v.21, vi.11, 23(?), vii.25.
 14. *Jesus our Lord*, iv.24.
 15. *Christ Jesus our Lord*, viii.39.
- IV. 1. *Spirit*, viii.1, 4, 5bis, 6, 9, 10, 11bis, 13, 16, 23, 26bis, 27, xii.11, xv.30.
 2. *Holy Spirit*, v.5, ix.1, xiv.17, xv.13, 16.
 3. *Spirit of God*, viii.9, 14, xv.19.
 4. *Spirit of Christ*, viii.9.
 5. *Spirit of holiness*, i.4.
 6. *Spirit of adoption*, viii.15.
 7. *Spirit of life*, viii.2.

I CORINTHIANS

- I. 1. *God*, 97 times.
 2. *Lord* (of God), i.31(?), iii.20, x.26, 28, xiv.21, xvi.7(?).
- II. 1. *God the (our) Father*, i.3, viii.6, xv. 24.
- III. 1. *Son*, xv.28.
 2. *(God's) Son Jesus Christ our Lord*, i.9.
 3. *Jesus*, xii.3bis.
 4. *Christ*, i.6, 12, 13, 17bis, 23, 24, ii.16, iii.1, 23bis, iv.1, 10bis, 15, 17, v.7, vi.15bis, vii.22, viii.11, 12, ix.12, 18, 21, x.4, 9, 16bis, xi.1, 3bis, xii.12, 27, xv.3, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23bis.
 5. *Lord* (of Christ), 43 times.
 6. *Lord Jesus*, v.4bis, 5(?), vi.11(?), xi.23.
 7. *Lord Jesus Christ*, i.3, 7, 8, 10, v.4bis, vi.2, 11(?), viii.6, xv.57, xvi.22(?), 23.
 8. *Jesus Christ Lord*, i.2, 9, ix.1.
 9. *Christ Jesus our Lord*, xv.31.
 10. *Lord of Glory*, ii.8.

- IV. 1. *Spirit*, ii.4, iobis, xii.4, 7, 8bis, 9bis, II, 13bis, xiv.2.
 2. *Spirit of God*, ii.11, 14, iii.16, vii.40, xii.3.
 3. *Holy Spirit*, ii.13, vi.17, xii.3.
 4. *Spirit which is of God*, ii.12.
 5. *Spirit of our God*, vi.11.

2 CORINTHIANS

- I. 1. *God*, 73 times.
 2. *Living God*, vi.16.
 3. *Lord (of God)*, vi.17(?).
 4. *Lord Almighty*, vi.18.
- II. 1. *Father*, vi.18.
 2. *God our Father*, i.2.
 3. *God and Father of our Lord Jesus Christ*, xi.31.
 4. *God even the Father of our Lord Jesus Christ the Father of mercies and the God of all comfort*, i.3.
- III. 1. *Son of God, Jesus Christ*, i.19.
 2. *Jesus*, iv.5, 11bis, xi.4.
 3. *Christ*, i.5bis, 21, ii.10, 12, 14, 15, 17, iii.3, 4, 14, iv.4, v.10, 14, 16, 17, 19 20bis, vi.15, viii.23, ix.13, x.1, 5, 7ter, 14, xi.2, 3, 10, 13, 23, xii.2, 9, 10, 19, xiii.3.
 4. *Jesus Christ*, i.1, iv.6, v.18, xiii.5.
 5. *Lord (of Christ)*, 21 times.
 6. *Lord Jesus*, i.14, iv.10, 14.
 7. *Lord Jesus Christ*, i.2, 3, viii.9, xi.31, xiii.14.
 8. *Christ Jesus Lord(?)*, iv.5.
- IV. 1. *Spirit*, i.22, iii.6bis, 8, 17, v.5.
 2. *Holy Spirit*, vi.6, xiii.14.
 3. *Spirit of the Lord*, iii.17, 18.
 4. *Spirit of the Living God*, iii.3.
 5. *Spirit of faith*, iv.13.

GALATIANS

- I. 1. *God*, 27 times.
 2. *Lord (of God)*, not found.
- II. 1. *Abba, Father*, iv.6.
 2. *God the Father*, i.1, 3.
- III. 1. *Son*, i.16, iv.4.
 2. *Son of God*, ii.20.
 3. *Lord (of Christ)*, i.19.
 4. *Jesus*, not found.
 5. *Christ*, i.6, 7, 10, 22, ii.16, 17bis, 20bis, 21, iii.13, 16, 17, 24, 27bis, 29, iv.7, 19, v.1, 2, 4, 24, vi.2, 12.
 6. *Jesus Christ*, i.1, 12, ii.16bis, iii.1, 14, 22, v.6.
 7. *Lord Jesus*, vi.17.
 8. *Christ Jesus*, ii.4, iii.26, 28, iv.14, vi.15.
 9. *Lord Jesus Christ*, i.3, vi.14, 18.

- IV. 1. *Spirit*, iii.2, 3, 5, 14, iv.29, v.5, 16, 17bis, 18, 22, 25bis, vi.8bis.
 2. *Spirit of his (God's) Son*, iv.6.

EPHESIANS

- I. 1. *God*, 25 times.
 2. *Lord (of God)*, not found.
- II. 1. *Father*, ii.18.
 2. *God the Father*, vi.23.
 3. *God our Father*, i.2.
 4. *God and Father of all*, iv.6.
 5. *God and the Father*, v.20.
 6. *Father of our Lord Jesus Christ*, iii.14.
 7. *God and Father of our Lord Jesus Christ*, i.3.
 8. *God of our Lord Jesus Christ, the Father of glory*, i.17.
- III. 1. *Son of God*, iv.13.
 2. *Jesus*, iv.21.
 3. *Jesus Christ*, i.1, 5, ii.20, iii.1, 9.
 4. *Christ*, i.3, 10, 12, 20, ii.5, 12, 13, iii.4, 6, 8, 17, 19, 32, iv.7, 12, 13, 15, 20, 32, v.2, 5, 14, 23, 24, 25, 32, vi.5, 6.
 5. *Christ Jesus*, i.1, ii.6, 7, 10, 13, iii.21.
 6. *Lord (of Christ)*, 17 times.
 7. *Lord Jesus*, i.15.
 8. *Lord Jesus Christ*, i.2, 3, 17, iii.14, v.20, vi.23, 24.
 9. *Christ Jesus our Lord*, iii.11.
 10. *Master*, (Κύριος), vi.9.
- IV. 1. *Spirit*, ii.18, 22, iii.5, 16, iv.3, 4, v.9, 18, vi.17, 18.
 2. *Holy Spirit of God*, iv.30.
 3. *Holy Spirit of promise*, i.13.
 4. *Spirit of wisdom*, i.17.
 5. *Spirit of Jesus Christ*, i.19.

PHILIPPIANS

- I. 1. *God*, 20 times.
 2. *God of peace*, iv.9.
 3. *Lord (of God)*, not found.
- II. 1. *God the Father*, ii.11.
 2. *God our Father*, i.2.
 3. *God and our Father*, iv.20.
- III. 1. *Jesus*, ii.10.
 2. *Christ*, i.10, 13, 15, 16, 18, 20, 21, 23, 27, 29, ii.1, 16, 30, iii.7, 8, 9, 18, iv.13.
 3. *Jesus Christ* i.1, 6, 8, 11, 26, ii.11, 21.
 4. *Christ Jesus*, i.1, ii.5, iii.3, 12, 14, iv.7, 19, 21.
 5. *Lord (of Christ)*, 9 times.
 6. *Lord Jesus*, ii.19.
 7. *Lord Jesus Christ*, i.2, iv.23.

8. *Christ Jesus my Lord*, iii.8.
 9. *Savior Lord Jesus Christ*, iii.20.
- IV.
1. *Spirit*, ii.1, iii.3.
 2. *Spirit of Jesus Christ*, i.19.

COLOSSIANS

- I.
1. *God*, 21 times.
 2. *Lord* (of God), not found.
 3. *The invisible God*, i.15.
- II.
1. *Father*, i.12, ii.2.
 2. *God the Father*, iii.17.
 3. *God our Father*, i.2.
 4. *God the Father of our Lord Jesus Christ*, i.3.
- III.
1. (*God's*) *dear Son*, i.13.
 2. *Christ*, i.2, 7, 24, 27, ii.2, 5, 8, 11, 17, 20, iii.1*bis*, 3, 4, 11, 13, 16, iv.3, 12.
 3. *Jesus Christ*, i.1.
 4. *Christ Jesus*, i.4, 28.
 5. *Lord* (of Christ), 9 times.
 6. *Lord Jesus*, iii.17.
 7. *Lord Christ*, iii.24.
 8. *Lord Jesus Christ*, i.2, 3.
 9. *Christ Jesus Lord*, ii.6.
 10. *Master* (Κύριος), iv.1.
- IV.
1. *Spirit*, i.8, ii.5.

I THESSALONIANS

- I.
1. *God*, 33 times.
 2. *Lord* (of God), not found.
 3. *Living and true God*, i.9.
- II.
1. *God the Father*, i.1.
 2. *God our Father*, i.1.
 3. *God and Father*, i.3.
 4. *God even our Father*, iii.13.
 5. *God himself and our Father*, iii.11.
- III.
1. *Son*, i.10.
 2. *Jesus*, i.10, iv.14*bis*.
 3. *Christ*, ii.6, iii.2, iv.16.
 4. *Christ-Jesus* ii.14, v.18.
 5. *Lord* (of Christ), 12 times.
 6. *Lord Jesus*, ii.15, iv.1, 2.
 7. *Lord Jesus Christ*, i.1*bis*, 3, ii.19, iii.11, 13, v.9, 23, 28.
- IV.
1. *Spirit*, v.19.
 2. *Holy Spirit*, i.5, 6, iv.8.

2 THESSALONIANS

- I. 1. *God*, 16 times.
 2. *Lord* (of God), not found.
- II. 1. *God our Father*, i.1, 2.
 2. *God even our Father*, ii.16.
- III. 1. *Christ*, ii.2, iii.5.
 2. *Lord* (of Christ), 9 times.
 3. *Lord Jesus*, i.7.
 4. *Lord Jesus Christ*, i.1, 2, 8, 12bis, ii.1, 14, 16, iii.6, 12, 18.
 5. *Lord of peace*, iii.16.
- IV. 1. *Spirit*, ii.13.

1 TIMOTHY

- I. 1. *God*, 15 times.
 2. *God our Savior* i.1, ii.3.
 3. *Blessed God*, i.11.
 4. *Lord* (of God), not found.
 5. *Living God*, iii.15, iv.10, vi.17.
 6. *The King eternal, immortal, invisible, the only wise God*, i.17.
 7. *The Savior of all men, specially of those that believe*, iv.10.
 8. *The blessed and only Potentate, King of kings, and Lord of lords*, vi.15.
- II. 1. *God our Father*, i.2.
- III. 1. *Christ*, ii.7, v.11.
 2. *Jesus Christ*, i.1, 16, iv.6.
 3. *Jesus Christ our Lord*, i.2.
 4. *The man Christ Jesus*, ii.5.
 5. *Christ Jesus*, i.14, 15, iii.13, vi.13.
 6. *Lord* (of Christ), i.14.
 7. *Lord Jesus Christ*, i.1, v.21, vi.3, 14.
 8. *Christ Jesus our Lord*, i.12.
 9. *God manifest in the flesh*, iii.16.
- IV. 1. *Spirit*, iii.16, iv.1.

2 TIMOTHY

- I. 1. *God*, 11 times.
 2. *Lord* (of God), not found.
- II. 1. *God the Father*, i.2.
- III. 1. *Lord* (of Christ), 14 times.
 2. *Christ*, ii.19.
 3. *Jesus Christ*, i.1, ii.3, 8.
 4. *Lord Jesus Christ*, iv.1, 22.
 5. *Christ Jesus*, i.1, 9, 13, ii.2, 10, iii.12, 15.
 6. *Christ Jesus our Lord*, i.2.
 7. *Savior, Jesus Christ*, i.10.
 8. *Lord righteous judge*, iv.8.
- IV. 1. *Holy Spirit*, i.14.

TITUS

- I. 1. *God*, 8 times.
 2. *Great God*, ii.13.
 3. *God our Savior*, i.3, ii.10, iii.4.
- II. 1. *God the Father*, i.4.
- III. 1. *Jesus Christ*, i.1.
 2. *Jesus Christ our Savior*, iii.6.
 3. *Lord Jesus Christ Savior*, i.4.
 4. *Great God and our(?) Savior, Jesus Christ*, ii.13.
- IV. 1. *Holy Spirit*, iii.5.

PHILEMON

- I. 1. *God*, once.
 2. *Lord* (of God), not found.
- II. 1. *God the Father*, vs.3.
- III. 1. *Christ*, vi.8.
 2. *Jesus Christ*, i.1, 9.
 3. *Christ Jesus*, vss.6, 23.
 4. *Lord* (of Christ), vss.16, 20bis.
 5. *Lord Jesus*, vs.5.
 6. *Lord Jesus Christ*, vss. 3, 25.

HEBREWS

- I. 1. *God*, 63 times.
 2. *Lord* (of God), 14 times.
 3. *God, the judge of all*, xii, 23.
 4. *Most High God*, vii.1.
 5. *Living God*, iii.12, ix.14, x.31, xii.22.
 6. *Majesty*, i.3, viii.1.
 7. *God of peace*, xiii.20.
- II. 1. *Father*, i.5.
 2. *Father of spirits*, xii.9.
- III. 1. *Son*, i.2, 5bis, 8, ii.6, v.5, 8, vii.28.
 2. *Son of God*, vi.6, vii.3, x.29.
 3. *Jesus, the Son of God*, iv.14.
 4. *Only Begotten*, xi.7.
 5. *Jesus*, ii.9, vi.20, vii.22, x.19, xii.2, 24, xiii.12.
 6. *Christ*, iii.6, 14, v.5, vi.1, ix.11, 14, 24, 28, xi.26.
 7. *Jesus Christ*, x.10, xiii.8, 21.
 8. *Lord* (of Christ), ii.3, vii.14.
 9. *Lord Jesus*, xiii.20.
 10. *Priest*, vii.17, 21.
 11. *High Priest*, x.21.
 12. *Apostle and High Priest of our profession Christ Jesus*, iii.1.
- IV. 1. *Holy Spirit*, ii.4, iii.7, vi.4, ix.8, x.15.
 2. *Eternal Spirit*, ix.14.
 3. *Spirit of grace*, x.29.

JAMES

- I. 1. *God*, 17 times.
Lord (of God), v.10(?).
- II. 1. *Father of lights*, i.17.
2. *God and Father*, i.27, iii.9.
3. *Lord of Sabaoth*, v.4.
- III. 1. *Lord* (of Christ). i.7, 12, iv.10, 15, v.7, 8, 11*bis*, 14, 15.
2. *Lord Jesus Christ*, i.1, ii.1.
3. *Lord Jesus Christ*, Lord of glory, ii.1.

I PETER

- I. 1. *God*, 38 times.
2. *Lord* (of God), i.25(?).
3. *Lord God*, iii.15.
4. *God of all grace*, v.10.
5. *Faithful Creator*, iv.19.
- II. 1. *Father*, i.17..
2. *God the Father*, i.2.
3. *God and Father of our Lord, Jesus Christ*, i.3.
- III. 1. *Christ*, i.11, 19, ii.21, iii.16, 18, iv.1, 13, 14, v.1.
2. *Christ Jesus*, v.10, 14(?).
3. *Jesus Christ*, i.1, 2, 3, 7, 13, ii.5, iii.21, iv.11.
4. *Lord* (of Christ), ii.3, 13, iii.12*bis*.
5. *Shepherd and Bishop of your souls*, ii.25.
6. *Chief Shepherd*, v.4.
- IV. 1. *Spirit*, i.2, 22, iii.18, iv.6.
2. *Holy Spirit*, i.12.
3. *Spirit of Christ*, i.11.
4. *Spirit of glory and of God*, iv.14.

2 PETER

- I. 1. *God*, 6 times.
2. *Lord* (of God), iii.8(?).
- II. *God the Father*, i.17.
- III. 1. *God and our Savior Jesus Christ*, i.1.
2. *Beloved Son*, i.17.
3. *Lord* (of Christ), ii.9, 11, iii.9, 10, 15.
4. *Jesus Christ*, i.1.
5. *Jesus our Lord*, i.2.
6. *Lord Jesus Christ*, i.8, 14, 16.
7. *Lord and Savior*, iii.2.
8. *Lord and Savior Jesus Christ*, i.11, ii.20, iii.18.
9. *Master* (δεσπότης), ii.1.
- IV. 1. *Holy Spirit*, i.21.

I JOHN

- I. 1. *God*, 55 times.

2. *Lord* (of God), not found.
 3. *Holy One*, ii.20.
 4. *True God*, v.20.
- II. 1. *Father*, i.2, 3, ii.1, 13, 15, 16, 22, 23, 24, iii.1, iv.14, v.7(?).
- III. 1. *Son*, ii.22, 23, 24, iv. 10, 14, v.9, 10, 11, 12.
 2. *Son of God*, iii.8, iv.15, v.5, 10, 12, 13bis, 20.
 3. *His (God's) Son, Jesus Christ*, i.3, iii.23, v.20.
 4. *Jesus Christ, His Son*, i.7.
 5. *His only begotten Son*, iv.9.
 6. *Jesus*, ii.22, iv.15, v.1, 5.
 7. *Christ*, ii.22, v.1.
 8. *Jesus Christ*, iv.2, 3, v.6.
 9. *Jesus Christ, the righteous*, ii.1.
 10. *Word*, v.7(?).
 11. *Word of life*, i.1.
 12. *Savior of the world*, iv.14.
 13. *Advocate with the Father*, ii.1.
- IV. 1. *Spirit*, iii.24, iv.13, v.6bis, 8(?).
 2. *Holy Spirit*, v.7(?).
 3. *Spirit of God*, iv.2.

2 JOHN

- I. 1. *God*, vs. 9.
- II. 1. *The Father*, vs.4, 9.
 2. *God the Father*, vs. 3.
 3. *Son of the Father*, 9.
- III. 1. *Son*, vs. 9.
 2. *Christ*, vs. 9bis.
 3. *Jesus Christ*, vs. 7.
 4. *Lord Jesus Christ Son of the Father*, vs. 3.

3 JOHN

God, 3 times.

JUDE

- I. 1. *God*, twice.
 2. *Lord* (of God), vss. 5, 9, 14.
 3. *Only wise God, our Savior*, vs. 25.
 4. *God the Savior*, vs. 25.
 5. *Lord God*, vs. 4.
- II. 1. *God the Father*, vs. 1.
- III. 1. *Lord* (of Christ), not found.
 2. *Jesus Christ* vs. 1bis.
 3. *Lord Jesus Christ*, vss. 4, 17, 21.
- IV. 1. *Spirit*, vs. 19.
 2. *Holy Spirit*, vs. 20.

REVELATION

- I. 1. *God*, 86 times.
 2. *Lord* (of God), not found.
 3. *Almighty*, i.8.
 4. *God Almighty*, xvi.14.
 5. *Almighty God*, xix.15.
 6. *Great God*, xix.17.
 7. *Living God*, vii.2.
 8. *God of heaven*, xi.13, xvi.11.
 9. *Lord God*, xviii.8, xxii.5, 6.
 10. *Lord God Almighty*, iv.8, xi.17, xv.3, xvi.7, xix.6, xxi.22.
 11. *Love, holy and true*, Rev. xvi.10(?).
- II. 1. *Father*, ii.27, iii.5, 21, xiv.1.
 2. *God and Father*, i.6.
- III. 1. *Son of God*, ii.18.
 2. *Son of man*(?), i.13, xiv.14.
 3. *Jesus*, xiv.12, xvii.6, xix.10bis, xx.4, xxii.16.
 4. *Christ*, xi.15, xii.10, xx.4, 6.
 5. *Jesus Christ*, i.1, 2, 5, 9bis, xii.17.
 6. *Lord* (of Christ), i.8, iv.11, xi.8, 15, xiv.13, xv.4, xvi.5
 7. *Lord of lords and King of kings*, xvii.14.
 8. *Lord Jesus*, xxii.20.
 9. *Lord Jesus Christ*, xxii.21.
 10. *The Word of God*, xix.13.
 11. *King of kings and Lord of lords*, xix.16.
 12. *King of saints*, xv.3.
 13. *Master* (δεσπότης), vi.10.
 14. *Alpha and Omega*, i.8, 11, xxi.6, xxii.13.
 15. *The Amen*, iii.14.
 16. *Lamb*, 28 times.
- IV. 1. *Spirit*, i.10, ii.7, 11, 17, 29, iii.6, 13, 22, iv.2, xiv.13, xvii.3, xxi.10, xxii.17.
 2. *Spirit of life*, xi.11.

F. REMARKS

Considering the names and titles of God in the New Testament as a whole, in comparison with the use of like names and titles in the Koran, the Old Testament, and the apocryphal and pseudepigraphical literature of the Jews, the most striking phenomenon is the uniqueness of the more frequent New Testament designations. Thus, Father, Son, Spirit, Holy Spirit, Son of Man, Son of God, Savior (especially, if we take Jesus as having this meaning), Christ (Messiah), Master (Teacher), are entirely alien to the

usage of the Koran and the religion of Islam, and are scarcely ever found in Jewish literature, including the Old Testament, up to the year 200 A.D., when the last of the Jewish works investigated in my preceding article was finished. That the fundamental difference between Christianity on the one hand and Judaism and Islam on the other can be illustrated and confirmed by the names and titles which they employ to denote the Deity, will appear from a comparison of the designations of the Deity in the New Testament with those employed in the Old Testament, in the apocryphal and pseudepigraphic literature, in Josephus and Philo, and in the Koran, is shown clearly in the following table.

	God	Lord (of God)	Father	Spirit and Holy Spirit	Almi- ghty	Most High
Old Testament	1604	6898	6 ³	42	47	25
Apocalyptic and Pseud- epigraphic literature						
(1) before A.D. 1	776	832	13	4	38	133
(2) after A.D. 1	226	427	11	9	48	126
Philo ⁴	4000	40	75	11	2	8
Josephus	500	93	4	2	3	0
New Testament	1136	43 ⁵	215	201	10	8
Koran	2610	965	0	0	1 ⁶	0 ⁶

³ To wit, Deut. xxxii. 6, Isa. lxiii. 16, lxiv. 8, Jer. iii. 4, 19, xxxi. 9.

⁴ All the numbers for Philo are approximate: Thus "God" occurs on almost every one of the two thousand pages of Philo and on some pages many times. Its use may safely be reckoned as at least 4000 times. Philo uses *Creator* 124 times, *Word* 15, *King* 11, *Savior* (of God) 10 and *First Cause* 18, besides many other sporadic designations such as *Ruler*, *Governor*, *Elder*, *Benefactor*, *Deity*, *Divine Providence*, *Judge*, *Master*, and *Supreme Being*. Besides, God is frequently designated as living and sometimes as wise, true, great, et al. The forty cases counted for the occurrence of *Lord* in Philo are in addition to hundreds of cases in citations from the Old Testament.

⁵ About 30 of these are in the accounts of the infancy of Jesus. Besides, there are 79 cases of the use of *Lord* in citation from the Old Testament.

⁶ As predicate the Koran has '*aziz* 43 times, *gawwi* 3 times and *matin* once for "mighty"; and '*cali* 5 times and *muta'âl* once for "exalted." '*aziz* only is used as subject and that but once, Sura xliii. 8.

1. It will be seen that in the Old Testament the names for God (*Elohim*, *Eloah*, and *El*) are employed 1604 times, in the apocalyptic and pseudepigraphic writings, 1002 times, about 4000 times in Philo, almost exclusively in Josephus,⁷ 2610 times in the Koran, and 1136 times in the New Testament. All of these works and the religions they illustrate are, therefore, intensely monotheistic.

2. We notice, however, that the Old Testament denotes God by Lord (*Jehovah* and *Adonay*) 6898 times and the extra-biblical Jewish works 1259 times, whereas Philo has this appellation but 40 times,⁸ Josephus only a few⁹ and the New Testament but 43 times.

The Koran employs *Rab*, "Lord" 965 times. In some Suras it is the only term used, except in the opening verse, to denote the Deity. In 21 Suras, it is not found at all. In others, it is found in all possible variations with the word *Allah*.

⁷ In the *Antiquities* down to the time of Alexander the Great, God occurs about 500 times. After that time, in the *Antiquities* and all through the Wars of the Jews, there are few references of any kind to the Deity.

⁸ The definition of *Lord* as given by Philo is the opposite of that found in such modern writers as Henstenburg, Kurtz and W. H. Green. "The title Lord," he says, "is that power existing in the living God," "according to which he governs; and the other is God, according to which he is beneficent" (*Planting of Noah*, xx.). In commenting on the verse; "And the Lord shall be to me as God," he says that this is "equivalent to: He will no longer display towards me the despotic power of his absolute authority, but rather the beneficent influence of his universally propitious and saving power" (id. xxi.). The infrequency of the occurrence of *Lord* in Philo may be seen from the following references taken from Yonge's translation in the Bohn edition. Book I. 77, 109, 110, 119, 125, 126, 140, 152bis, 364, 365, 425, 431, 433, 434, 512; II. 132, 180, 206, 241, 242 (five times), 291, 316, 324, 325bis, 331, 362; III. 20, 238, 239, 240; IV. 281, 387 = 39 times. The compound titles are: Lord of all (I. 241, 238); Lord of the Universe (I. 513); Lord of all created things (III. 181). The use of the term by Philo corresponds with his definition.

⁹ To the time of Alexander it occurs alone 8 times only and then only in prayers. The *Lord the Conqueror* is given as the translation of *Jehovah Nissi* (*Antiq.* III. ii. 5). In such phrases as *Lord of the Universe*, it is found four times.

The term *Rahman*, "the Merciful" as a designation of the Deity is unique in the Koran, not being found as a noun in any of the other works investigated. The use of *Rab* for God is not found in the Old Testament, nor elsewhere in Hebrew; neither does it occur in Aramaic, including Syriac and the Samaritan. In the Arabic version of the Pentateuch by Saadya, and in the Arabic of Chronicles, *Allah* is used for Jehovah as well as for Elohim, and Allah alone occurs for Jehovah Elohim. The modern translation by Van Dyck uses *Yahwah* for Jehovah; the Catholic version uses *Rab*, following the Arabic versions of the historical books as given in Walton. The Peshitto uses *Moryo* for Lord. The Palestinian Aramaic employs *Moryo* for Jehovah, but the A text uses *More* for *Kurios* when it denotes Jesus. Thus it looks as if Muhammed was the first Semite to use *Rab* for the Deity. Perhaps, this was for him but a choice between introducing a foreign word from Hebrew, Aramaic, or Greek, and employing some Arabic term. *Rab* seems preferable as a designation of the Deity to *Sahib*, which ordinarily means "companion," or to *Sayyed*, which is used for "husband" in Sura xii. 25 and for "chief" in iii. 34. *Maula*, another synonym for Lord is used for God in Sura viii. 41*bis*, ii. 286, ix. 51, iii. 143, vi. 62, x. 31, xxii. 78*bis*, xix. 5, lxvi. 2, 4; but in ii. 143, iv. 37, and xxxiii. 5, it means "kinsfolk" or "clients"; in xvi. 78 it is used for a master of slaves, and in xxii. 13, of a bad lord, and in lvii. 14, of fire. So that *Rab* is the best word in Arabic to express the idea of *Kurios* or *Moryo*.

3. It will be remarked that the New Testament varies from the Old Testament and the Koran, and agrees with the contemporary works of Philo and Josephus in scarcely ever using Lord as a designation of God. Perhaps, this is due, in part at least, to the fact that the Roman emperors from Augustus down were called Theos and Kurios.¹⁰ The

¹⁰ See for Augustus the Oxyrynchus Papyrus 1143.4; for Claudius, 37.1, for Nero, 246.30, 33, 36; for Vespasian, 1439.4; and many examples for the Antonines.

Pirke Aboth use " for Jehovah, but only in citations; and no word for Lord occurs in the Zadokite Fragments and no word meaning God except *El*. All other Jewish writers from A.D. 1 to 135 (except the Martyrdom of Isaiah, which uses Lord 3 times to 6 for God) predominantly use Lord instead of God.¹¹

The New Testament writers, however, while not often using Lord for God, frequently use it as a title of Jesus. In Acts, 1 Cor., 1 and 2 Thess., 2 Tim., Philemon, 2 Peter, Jude, The Revelation, and especially in James, this is the most usual designation of Jesus. In fact, in most of the writings of the New Testament, *Kurios* is never used except for the Second person of the Trinity and implied that he was the same as Jehovah. The acknowledgment of Jesus Christ as Lord thus became the test of a Christian. In some of the epistles Lord as a designation of Jesus is used more frequently than the word God.¹²

To sum up: The writers of the New Testament nearly always use Lord to denote the man Christ Jesus; whereas the Old Testament uses Lord as the name of God, and the Koran, *The Lord*, as the equivalent of Allah; and among contemporary writers, Philo and Josephus scarcely ever use Lord, simply or in combination, to denote the Deity, the Zadokite Fragments never use Lord at all, the Pirke Aboth use it in the abbreviation " only in citations from the Old Testament and always of God, and the Assumption of Moses, the Martyrdom of Isaiah, Adam and Eve, the Secrets of Enoch, 2 and 3 Baruch, 4 Ezra, and the Prayer of Manasseh use it always, or nearly always, for God.¹³ The

¹¹ Thus the Assumption of Moses, 25 times to 19 for God; the Odes of Solomon 105 times to 16 for God; Adam and Eve 9 to 5; the Secrets of Enoch 148 to 65; 2 Baruch 33 to 4; 3 Baruch, 34 to 31; 4 Ezra 30 to 9; and the Prayer of Manasseh, 9 to 3.

¹² Thus in 2 Thess., Lord is used 21 times to God 19; in 2 Tim., 18 to 12; in Phil., 6 to 2; in James, 12 to 7; in 2 Peter, 13 to 8. On the other hand Titus has 1 to 12; Hebrews, 3 to 68; and 1 Peter, 4 to 40.

¹³ The Odes of Solomon were evidently written largely under the influence of Christianity as is shown by its use of such terms as Messiah, Word, Redeemer, Father, Holy Spirit, and Son of the Father.

difference between Christianity on the one hand and Judaism, as found in the Old Testament, and Islam on the other hand, is thus apparent in the use of this word *Lord*. That Christianity was not due to the *Zeitgeist*, or spirit of the times, is equally apparent when we contrast the use of *Lord* in the New Testament with its use, or non-use, in the contemporary literature of the Jews.

4. The uniqueness and independence of the New Testament appears, also, in its use of the word *Father* as an appellation of God. In the Koran this term, simply or in composition, is never applied to God; in fact, *the father* (the noun with the article) never occurs. On the contrary, Sura cxii., called the "Chapter of Unity," reads, "Say: He is God alone, God the eternal! He begetteth not and He is not begotten! And there is none like unto Him." In the Old Testament, there are six verses which refer to God as *Father*;¹⁴ but no one of them uses the term *the Father*, and it is always, perhaps, used metaphorically.

In Josephus i. 24, 25, the Lord, speaking of the children of Israel, says to Moses: "I will be their father and they shall be my children, and they shall be called children of the living God and every angel and every spirit shall know that these are my children and that I am their father in uprightness and righteousness." In verse 28, he adds: "All shall know that I am the God of Israel and the Father of all the children of Jacob and King on Mount Zion for all eternity."

The Third Book of the Sibylline Oracles, line 296, has

The influence of Christianity is apparent also at times in 2 and 3 Baruch and possibly in the Zadokite Fragments.

¹⁴These are: Deut. xxxii. 6, "Do ye thus requite Jehovah, O foolish people and unwise? is not he thy father that hath bought thee?"; Isa. lxiii. 16, "Doubtless thou art our father, though Abraham be ignorant of us and Israel acknowledge us not: thou, O Jehovah, art our father and redeemer (*Goel*)"; Isa. xliv. 7(8), "But now, O Jehovah, thou art our father; we are the clay and thou art the potter; and we all are the work of thy hand"; Jer. iii. 4, "My father, thou art the guide of my youth"; Jer. iii. 19, "Thou shalt call me, My father"; Jer. xxxi. 9, "I am a father to Israel and Ephraim is my firstborn."

the sentence, "I besought the Great Father to ease me from my spell." In line 278, the Sibyl announces the coming destruction of Israel because she "did not fear the immortal Father of gods and all men." In line 550, Hellas is exhorted to "reverence the Father of all." In line 604, it is said that the Eternal will impose on all men retribution "because they would not honor in holiness the eternal Father of all men." In line 926, it is said that all the sons of the great God will "gladden with hymns God our Father."

In 3 Maccabees, ii. 21 we are told that God is the Overseer of all and holy ancestor (*προπατωρ*) among saints, etc.; and in vi. 4, 8 Eliazar in his prayer addresses God as Father.

The author of Wisdom xiv. 3 thus addresses God: "O Father! thy foresight pilots (us) for thou has made a path even in the sea, a safe path in its waves."

The Odes of Solomon, in the use of this word, show the influence of Christianity. They address God as Father in viii. 1, xix. 2; Father of truth, xli. 1; Holy Father, xxxi. 1; Most High Father, xxiii. 1; God the Father, ix. 1, x. 1; and the Fulness of the Ages and the Father of them, vii. 1. It mentions in ix. 1 "the Son of the Father."

Josephus speaks of God as the Father and Lord of all things (*Antiq.*, Pref. 4); of the Father and Lord of the Hebrew people (*id.* V. i. 25); of the Father and Parent of the Universe (*VII.*, xiv. 10); and of the Father of the whole race of mankind (*IV.*, viii. 24).

Philo uses Father alone 30 times; Father of the Universe 9 times; Father and Creator of the Universe 19 times; Father and Ruler of the Universe, iii. 182; Father of that which is the father of time, iv. 190; Father and Creator and Governor of all this system, iii. 183; Father and Creator and Maker of all things, iv. 191; Father of all, iii. 178, 503, 504; Father and Creator of all men and things, iii. 465; Father of all rational understanding, iv. 223; Father of all visible things, iv. 249; Father and Governor of the world, iii. 156; Creator and Father of all, i. 2; Creator and Father, i. 22; Father and Creator, i. 5, ii. 133; Father and Ruler of

all things, i. 40; Ruler and Father of the Universe, ii. 247; Father and Sovereign of the Universe, ii. 307; Creator and Father, i. 5, 22.

From the compounds with Father it is evident that Josephus and Philo used the term in the same sense as Plato, that is, as the equivalent of Creator. In fact, in iv. 24, Philo quotes the Timaeus as stating that the Creator of the gods was the father and creator and maker of every thing and that the world was his offspring.¹⁵

It will thus be seen that there are five views of the Fatherhood of God: one, that of Islam, that there is no sense in which God can be said to be a Father; the second, that of Plato, followed by the Sibylline books, Philo, and Josephus, that God may be called the Father of the Universe; the third, that of the Old Testament that He is the Father of the Jewish people; the fourth, found in Wisdom and 3 Maccabees, that he is Father of the saints and even of individuals; and the fifth, that of the New Testament, that he is the Father of all men and especially of those who believe, and in a more particular sense still, of Jesus the Son of God.

5. The Son of God. The idea of the phrase Son of God is closely bound up with that of Father, and its use in the New Testament is in striking contrast with its use elsewhere. The Koran in Sura ix. 30 denies expressly that the Messiah is the Son of God, and says (v. 19, 76) that they misbelieve who say that God is the Messiah, the son of Mary; and it repeatedly speaks of the "son of Mary" as in xxiii. 52, xliii. 57, or of Jesus as the Son of Mary, ii. 81, 254, iii. 40, iv. 156, 169, v. 50, 79, 82, 109, 112, 114, xix.

¹⁵ What Philo means by Father he explains in i. 459, where he says that "the Creator of the Universe is the Father of his creatures and that the Mother was the knowledge of the Creator with whom God uniting became the father of the creation. And this knowledge having received the seed of God brought forth her only and well-beloved son, namely, the world." Again, in ii. 116, he says "that which openeth the womb of the mind, or of the speech, or of the external senses, or of the body, is the invisible, spermatic, technical, and divine word, which shall most properly be dedicated to the Father."

35, xxxiii. 7, lvii. 27, xxi. 6, 14, or of the Messiah the Son of Mary as in ix. 31. In v. 116 God is said to have asked Jesus son of Mary if he said to men, "take me and my mother for two gods beside God"; to which Jesus responded: "What ails me that I should have said what I have no right to?"

The Old Testament in Ex. iv. 22 represents the Lord as saying, "Israel is my son, my firstborn"; and in Hos. xi. 1 says, "When Israel was a child, then I loved him, and called my son out of Egypt." It is used, also, of the theocratic king as in 2 Sam. vii. 14: "I will be his father, and he shall be my son" (compare also Ps. lxxxix. 27-30). Again God's son is interpreted as meaning the Messiah as in Ps. ii. 7: "Thou art my Son, this day have I begotten thee," or in Ps. lxxxix. 27, 28: "He shall call me my Father art thou, my God and the rock of my salvation. And I will make thee my firstborn, the Most High and the king of the earth."

The last chapter of the book of Enoch (date uncertain) represents the Lord as testifying to the children of the earth: "I and my son will be united with them for ever in the paths of uprightness in their lives and ye shall have peace." The book of 4 Ezra, finished about 135 A.D., has "my Son Messiah" in the Syriac and Latin versions of vii. 28, 29; "son" in xiii. 52, and xiv. 9.

The *Odes of Solomon* use the term "son" in iii. 1, vii. 1, xix. 1, xxiii. 1; the "Son of the Father" in ix. 1; "Son of God" in xlii. 1; "Son of the Most High" in xli. 1; and "Son of truth" in xxiii. 1.

Since Philo and Josephus do not use the terms "Son" or "Son of God," and the Koran denounces them, and the apocrypha and pseudepigrapha seem not to have either of them except in passages written under Christian influence, it is safe to say that, while the seeds of the New Testament usage are found in the Old Testament passages above referred to, it is, as a denotation of the Messiah and as a claim of a unique relation to God the Father, a peculiarly Christian term.

6. The Son of Man. No title of the Lord illustrates better the independence of the New Testament than the phrase "The Son of Man." In Ezekiel, to be sure, we find that Ezekiel is addressed about ninety times as *ben Adam*¹⁶ "Son of Adam," or man, and in Daniel vii. 13 *bar'Enosh* "son of man" is used. Elsewhere in the Old Testament, *ben Adam* occurs only in Ps. viii. 7. Enoch, also, in imitation of Daniel uses the phrase in lxii. 5, 7, 9, 14; lxiii. 11, lxix. 26, 27, 29bis, lxx. 1, lxxi. 13, 14, 15, 17. If these passages were in the original Enoch and if this part of Enoch was written before the coming of Christ, the use of the phrase by the Lord may have been influenced by Enoch. However, Psalm viii. 7 and Dan. vii. 13 are enough to have made the phrase familiar to the Lord and his hearers. From these slender hints the Lord appropriated for himself a designation which is used in the gospels eighty-four times, and always of himself and by himself. Others called him the Son of God; he called himself the Son of Man.¹⁷ The only other person who is stated to have called him by this title is Stephen (Acts vii. 56) when he says that he saw the Son of Man standing on the right hand of God.¹⁸

7. The Holy Spirit. The frequency of the use of words to denote the Spirit of God in the various works from which

¹⁶ In the Arabian Nights, the term *Ibn Adam* is used to distinguish human beings from *jinni* and other spirits. This is the case also in the Koran, xvii. 72, xix. 59, xx. 114, xxxvi. 60. Perhaps in Ps. viii. the phrase is used to distinguish man from the angels. Compare Hebrews ii.

¹⁷ In the Greek these phrases are exactly alike in form. The Palestinian Aramaic which has been called the mother-speech of Jesus, also uses the same form for both. Thus "Son of God" is expressed by *bareh d'alloho* in Lk. iv. 41 and in Matt. xxvi. 63 we find *Meshiho bareh d'alloha*. In Mark ix. 31 we find *bareh debarnosho*; in Matt. xxiv. 27, xiii. 41, Lk. v. 24 and John iii. 13, 14 *bareh degabro*; and in Matt. xxv. 31, xxxvi. 24 *bareh degabr*. The two phrases bring out the two natures of the Lord. If we translate one as *Man*, the other should mean *God*.

¹⁸ In Rev. i. 13 and xiv. 14 the revised version reads "a son of man."

the designations of the Deity have been collected may be illustrated by the following table:¹⁹

	Spirit	Holy Spirit	Spirit of God	Spirit of the Lord
Old Testament	30	2	15	26
Other Jewish Literature B.C.....	0	1	2	0
Literature from 1 to 135 A.D....	0	6 ²⁰	2 ²¹	3 ²²
Philo	1	2	5	0
Josephus	1 ²³	0	0	0
New Testament	120	91	15	5
Koran	13	4	0	0

¹⁹ In order to discuss the New Testament doctrine of the Holy Spirit we must add to the collection of references already given the citations that follow.

To the Old Testament collection of the use of Spirit for God add Num. xi. 17, 25, 26, 29, xxvii. 18, 2 Ki. ii. 9, 15, 1 Chr. xii. 18, xxviii. 12, Neh. ix. 30, Job xxvi. 13, Ps. li. 12, civ. 30, cxxxix. 7, cxliii. 10, Eccles. cxv.(?), Isa. lii. 15, xxxiv. 16, xlvi. 16, Ezek. ii. 2, iii. 12, 14, 24, viii. 3, xi. 1, 24, Hos. ix. 7, Zech. vii. 12, Mal. ii. 5(?), 16(?). Good Spirit, Neh. ix. 20.

The *Book of Wisdom* has the following uses: a. *Spirit*, vii. 2; b. *Spirit of Wisdom*, vii. 7; c. *Spirit of the Lord*, i.7; d. *Holy Spirit*, ix. 17; e. *Holy Spirit of instruction*, i. 5.

In the rest of the Jewish literature up to 135 A.D., a. *Spirit*, Odes of Solomon, xxv. 1, xxviii. 1; b. *Spirit of the Lord*, Book of Noah lxvii. 10, *Odes of Solomon*, iii. 1, vi. 1, xxxvi. 1; c. *Spirit of God*, Sibylline Oracles, iii. 701, *XII Patriarchs*, (Benj.); (d) *Holy Spirit* in Bel and the Dragon, 36 (Syr.); Zadokite Fragments, iii. 10, Odes of Solomon vi. 1, xi. 1, xix. 2, xxiii. 1; *Spirit of the Place* (where Place = God), Pirke Aboth, iii. 14bis, Odes of Solomon, xxv. 1, xxviii. 1.

Philo uses the following phrases: a. *Spirit*, i. 60bis; b. *Holy Spirit*, i. 1, 334cit, iii. 242; c. *Divine Spirit*, iii. 2, 503, 504, iv. 1, 268; d. *Divine and prophetic Spirit*, ii. 1, 232; e. *Spirit of God*, i. 60, 333bis, 334, 335bis.

Josephus speaks of a Spirit (Antiq. VIII. v. 3) and of a *Divine Spirit*, (VI. viii. 2).

The *Koran* has the following uses: a. *Spirit*, iv. 169, v. 109, xvii. 12, lviii. 22; b. *The Spirit*, xvi. 2, xvii. 87, lxx. 4, lxxviii. 38, xcvi. 4; c. *A Holy Spirit*, ii. 81, 254, v. 109; d. *The Holy Spirit*, xvi. 104; e. *The Faithful Spirit*, xxvi. 193; f. *Our Spirit*, xix. 17, xxi. 91, lxvi. 82.

²⁰ Five times in the Odes of Solomon written under Christian influence, and once in the Zadokite Fragments (40 A.D.).

²¹ Both in *Pirke Aboth*, iii. 14 going back probably to about 50 A.D. The phrase means literally *Spirit of the Place*, and is unique in the literature collated.

²² Always in the Odes of Solomon.

²³ *Josephus* uses, also, the phrase *Divine Spirit* (Antiq. VI. viii. 2).

The New Testament doctrine of the Spirit is clearly a development of that of the Old Testament. It retains all that the Old Testament teaches and adds what relates to Jesus Christ and emphasizes and clarifies the doctrines of the personality and deity of the Spirit.²⁴ The tables show that the New Testament refers to the Spirit about three times as often as the Old Testament, although it is only about one-third as large. Especially noteworthy is the use of the phrase Holy Spirit 91 times to 2. The New Testament writers avoid in general the phrase Spirit of the Lord (on account probably of the ambiguity of Lord), but sometimes use other phrases such as Spirit of Christ in its place.²⁵

It is surprising that the Jewish literature of the period under consideration scarcely ever uses the term. The Sibyl (iii. 701) speaks of the Spirit of God in connection with its prophecy; and the XII Patriarchs (Benj. viii. 2) of the purity of heart of him upon whom the Spirit of God resteth. The use of Holy Spirit in verse 36 of *Bel and the Dragon* is found only in the Syriac version. As it stands, it says that the angel took Habakkuk by the hair of the head and put him in Babylon above the den by the power of the Holy Spirit. In *Pirke Aboth* iii. 14, Rabbi Harrina ben Dosa of the first century A.D. is represented as saying: "Every one with whom the spirit of mankind is pleased, the Spirit of God (literally, of the Place) is pleased with him; and every one with whom the spirit of mankind is not pleased, the Spirit of God is not pleased with him." In the *Zadokite Fragments* (of about 40 A.D.), ii. 10, we read: "Through His Messiah He shall make them know His Holy Spirit; and He is true."

Josephus refers to the Spirit of God only two or three times and in a purely Old Testament sense.

Philo uses Spirit, Spirit of God, Divine Spirit and Holy Spirit about twenty times in all. In all these cases Philo is commenting on Old Testament passages where the Spirit

²⁴ See H. B. Swete art. "Holy Spirit" in HDB.

²⁵ See C. iii., above.

is mentioned. Thus, in the chapter "On Fugitives," xxxiii., he speaks of the seventy elders "to whom the divine and prophetic Spirit was vouchsafed." In the chapter "On the Giants," v., he quotes Gen. i. 2: "The Spirit of God moved upon the face of the waters" and says that "the Spirit of God is spoken of as being air flowing upon the earth." In the same section he quotes in full Ex. xxxi. 1, saying that Bezaleel was filled with the Holy Spirit; and in vi. he cites Num. xi. 17: "I will take of my Spirit, etc." In v. he cites Gen. vi. 3: "Thy Spirit shall not remain among men forever," and bases on it the assertion of vii. that "it is possible that the Spirit of God may remain in the soul"; and adds that "because they are flesh the Spirit of God cannot abide in them." In vi., he defines the Spirit which was upon Moses as "the wise, the divine, the indivisible, the undistributable, the good Spirit which fills the Universe." Again, he says in v. that the Spirit of God is very definitely described in the words of Exodus xxxi. 3, "God filled Bezaleel with the Holy Spirit and with wisdom and understanding and knowledge to be able to devise every work." In his "Allegories on the Sacred Laws," Philo discusses Gen. i. 2, using the ordinary translation of *ruah Elohim* and referring to it twice as Spirit. In his chapter on "Those who offer Sacrifice," xi, in discussing Deut. xiii. 1, he speaks of the prophet as being inspired and possessed by the Holy Spirit. In the chapter "On Nobility," v., he says that Abraham was possessed of the Holy Spirit and that "the Holy Spirit, being breathed into him from above, took up his lodging in his soul, clothing his body with extraordinary beauty and investing him with persuasiveness at the same time that it endowed his hearers with understanding."

Finally in the chapter "On the Giants," xi, xii, he refers three times to the Divine Spirit as abiding in men who desist from doing wrong. Thus Moses "became an heirophant and a teacher of divine things and the Divine Spirit was always standing by him conducting him in the right way." This statement is based on Num. xi. 17, where Je-

hovah says: "I will take of my spirit which is upon thee and I will pour it upon the seventy elders."

Although the Koran uses the word Spirit seventeen times, the commentators interpret it as referring to the angel Gabriel, as it certainly does in xvi. 104, xix. 17, xxi. 91, xxvi. 193, xl. 15, xl. 11, 12, lxvi. 12, lxx. 4, cxvii. 4. In the other passages, however, it seems difficult to believe that Muhammed meant any other than a Holy Spirit which was specifically Jesus. Thus in ii. 81, and 254, he says, "we gave Jesus the son of Mary manifest signs and aided him ('*ayyadnāhu*) with the Holy Spirit"; and in v. 109, "God said: O Jesus, son of Mary, remember my favors towards thee and towards thy mother, when I aided them with the Holy Spirit, to speak of men in the cradle and when grown up." In iv. 109 it is possible that he designates Jesus himself as a spirit, for he says: "The Messiah Jesus the son of Mary is but the apostle of God and His Word which he cast into Mary, and a spirit from Him."²⁶

8. Messiah-Christ. The difference between the New Testament and the other literature of the Jews is strikingly evident, also, in the use of the word Messiah, or Christ. In the Old Testament the word Messiah as a title of the Lord is employed only in Ps. ii. 7 and Dan. ix. 24-26. In the apocryphal works it is not found, but it occurs in the Psalms of Solomon xvii. 36, xviii. 6, 8 (about 50 B.C.); in the Zadokite Fragments (40 A.D.), ii. 10, ix. 10; in the Odes of Solomon (50 A.D.), ix. 1, xxiv. 1, xli.*bis.*, (Lord Messiah xvii. 1, xxxix. 1, Lord's Messiah xxix. 1); in 2 Baruch (90 A.D.), xxiv. 3, xxx. 7, xxxix. 7, xl. 1, lxx. 9, lxxii. 2; and in 3 Baruch (125 A.D.) in the phrase Jesus Christ the Immanuel iv. 15. Josephus (*Antiq.*, XVIII. iii. 3) speaks of Jesus as Christ, though the passage is said not to be genuine.²⁷ The Koran calls Jesus the son of Mary the

²⁶ This will agree with the opinion of some Muhammedan theologians that Jesus himself was the Holy Spirit (see Palmer: *The Quran* p. lxxi).

²⁷ See the defense of the genuineness by Whiston in his Josephus p. 639 f.

Messiah in iii. 40, iv. 169, 170, v. 19*bis*, 76*bis*, 79 (where he says, "The Messiah, the son of Mary is only a prophet), ix. 30 where he says, "the Christians say that the Messiah is the son of God, God fight them, how they lie," iv. 156, where he calls him Jesus the son of Mary the apostle of God," and ix. 31 where he says, that the Christians take them "monks for lords rather than God and the Messiah the son of Mary."²⁸ The uniqueness of the New Testament writings is apparent when we consider that as a designation of Jesus the word Christ occurs in it six hundred times. It is remarkable, also, that it is the only designation of the Savior, except Jesus, that is found in every book of the New Testament.

9. Again, the difference between the designations of God in the New Testament and in the other literature collated is manifest in the titles that the other works use frequently and the New Testament writers omit, or use but seldom. This difference can be made clear in part by a table.

	Most High	Almighty	Sabaoth
Old Testament	25	41	284
New Testament	9 ²⁹	10	2 ³⁰
Jewis Literature before Christ....	128	40	1
Jewish Literature after Christ....	127 ³¹	52 ³²	1

10. This difference appears, also, in the fact that Philo employs the word *Creator* 124 times, the Sibylline Oracles 3, Jubilees 11, 2 Maccabees 2; whereas in the New Testament it is found only in Rom. i. 25 and 1 Peter iv. 19.³³

²⁸ "The Messiah" is here in the accusative and hence the passage means that the Christians took the monks and the Messiah as ends rather than God. "God" in the Arabic is in the genitive.

²⁹ Eight of these are in the book of Revelation and the other one in 2 Cor. vi. 18 in a citation from Jer. xxxi. 9.

³⁰ Rom. ix. 29, in a citation from Isa. i. 9; and James v. 4.

³¹ That is, twice in Assumption of Moses, once in Zadokite Fragments, 27 in Odes of Solomon, 26 in 1 Baruch, 70 in 4 Ezra and once in Prayer of Manasseh.

³² That is, once in Secrets of Enoch, 44 in 2 Baruch, once in 3 Baruch, 5 in 2 Ezra, and once in Prayer of Manasseh.

³³ Philo uses *First Cause of all things* 18 times and *Father and Creator of the Universe* 18 times, whereas the New Testament employs neither phrase.

II. Lastly, a study of the collations of designations as employed in the different works and by the different authors of the New Testament will confirm many opinions already formed and probably originate others which have not so far been broached or fully appreciated. This study will also raise anew certain questions that have not been adequately answered. For example, why should the use of the term *Father* be confined almost exclusively to John and Matthew? Why should Matthew and Luke use "Son of man" so often and Paul but seldom and James not at all? Moreover, it is noteworthy that Acts is the work characterized by "Holy Spirit" and Galatians by the *Spirit*. Lord Jesus is used more frequently than elsewhere in Acts; Lord Jesus Christ in I and II Thessalonians; Lord, in James; I and II Thess., II Tim. and Rev.; Christ, in I Peter, Hebrews, Rom. I and II Cor., Gal., Eph., and Col.; and Jesus almost entirely in the Gospels and Acts.

We leave it to our readers to investigate the bearing of the collection of the designations of the Deity on matters of the age and authorship of the different works and on the doctrinal predilections of their authors. Also, we omit for the present the consideration of the bearing of the use of the particular and various names upon matters concerning the integrity and composition of the books. It will be observed, however, that in the collection of titles thus far published, the way has been prepared for an intelligent discussion of the names and titles of God in the Hexateuch and other parts of the Old Testament as well as in the New Testament, Philo and other works of the Jews. In a future article, it is the intention of the writer to discuss the use of the titles of God as it affects the composition of the Pentateuch. As a side issue, though not the less important one, we have prepared lists of the titles of the Messiah in Jewish and New Testament literature. When this has been published, we shall have completed this contribution to the objective criticism of the Scriptures.