

ONENESS

OF GOD

A Scriptural Study
& Booklet (KJV)

ELDER KEITH J. WALKER



ONENESS OF GOD— JESUS ONLY

*A Scriptural Study and Booklet
(KJV)*

Written by
Elder Keith Joel Walker

whpctuttle.com

Prepared to show from the King James Version, with Hebrew and Greek word notes, that the one true God is the Lord Jesus Christ — strict Oneness / Jesus-Only doctrine

Introduction and Statement of Purpose

God's revelation to Israel insisted that He is one. The Lord repeatedly declares there is no other God beside Himself (Duet. 6:4; Isa. 43:10–11; 45:5). The New Testament calls Jesus "Lord," "God," "Savior," and presents a oneness between the Father / Deity and the Son / Humanity / Robbed in one person the Lord Jesus Christ is that one true God , read plainly, identifies the One God is the Lord Jesus Christ. My booklet intends to:

- Show the Old Testament (Isaiah and other key passages) insisting on the exclusive oneness of YHWH.
- Show how the New Testament identifies Jesus is that one God (Lord, God, Saviour, Creator, and Redeemer).
- Present the Oneness doctrine that Jesus is the Father incarnate, the one God manifested in the flesh — One Person who is God and Man -Jesus is the Almighty God In Christ . John 10.30-38 - 2 Cor 5.19 John 14.7-20 - John 8.24-59 - John 1.1-14 Matt 1.21-23 - Isa 9.6
- Provide Hebrew and Greek word notes for the key terms ("one," "only," "Holy One," and words rendered "sincere" in Paul's epistles).
- Conclude with a -style exhortation calling sincere

worship to the One God who is the Lord Jesus Christ, and a pastoral appeal for those convinced by Scripture to separate from teachings they believe to be contrary to the Bible. The call to come out of her the halrot counterfeit trinitarian religious system denominational organization, protestant daughter of the Catholic church come out of her and her heresy of the doctrine of the Trinity renounce the pagan doctrine and come into the revelation of the Oneness of God and Acts 2:38 experience, repentance, water baptism in Jesus name for the remission, and the baptism of the Holy Ghost with evidence of speaking in tongues as the spirit of God gives the utterance .

Part I — The Old Testament Witness: Isaiah (the “Holy One” and the One God)

(As before: key Isaiah passages asserting YHWH’s exclusivity and holiness — Isa. 6:1–3, 42:8, 43:10–11, 44:6, 45:5–7, 46:9–10, 48:12–16 — with Hebrew lemmas YHWH, Elohim, echad, yachid, qadosh.)

Part II — New Testament Witness: John, Paul, the Epistles, and Revelation

(Expanded to include the passages you specified and the Oneness exposition.)

1. John 17 (selected)

John 17:1–3 — “These words spake Jesus, and lifted

up his eyes to heaven... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

- Oneness reading: Jesus links eternal life to knowing "the only true God" is "The Lord Jesus Christ, whom thou hast sent designation of Himself God manifested in the flesh no such thing as a eternal son or divine Son ." This coupling indicates that the revelation of the only true God in and through Jesus Christ — the One sent by the Father is the One who reveals and is known is the only true God - The Lord Jesus Christ is the Father incarnate Manifested in the flesh .

2. John 17:11, 20–23 — (prayer for oneness "as we are")

- Oneness reading: The intimacy and oneness between Father and Son that Jesus prays about are read as oneness of person and purpose in the revealed God in the flesh is the Lord Jesus Christ — believers are oneness in the same divine life revealed in The Lord Jesus Christ .

3. John 14 cluster (John 14:6–7, 14:16, 14:18, 14:20)
John 14:6–7 — "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me... If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

- Oneness reading: Jesus says that to know Him is to know the Father. “Ye have seen him” — Oneness Doctrine understands this is Jesus being the Father manifested in the (the Father incarnate) so that the one God is revealed in the person of The Lord Jesus Christ .

4. John 14:16, 14:18, 14:20 — (the promise of the Comforter, Jesus’ abiding presence, “I in you, and thou in me, and I in them”)

- Oneness reading: The promised abiding presence, the oneness language, and the interchange “I in you, and you in me” are taken as statements of the one God’s indwelling life made known to believers in Jesus (God manifest in the flesh, continuing to dwell with and in believers).

5. John 10:30–38

John 10:30 — “I and my Father are one.” When the Jews understood this as a claim to deity (see John 10:33), Jesus defended his oneness with the Father by pointing to his works and scriptural warrant.

- Oneness reading: The unity Jesus claims is read as identity of the one God revealed in Christ — Jesus is the Father incarnate who accomplishes the Father’s works.

6. John 1:1–14; John 20:28

John 1:1,14 — “In the beginning was the Word... and

the Word was God... And the Word was made flesh, and dwelt among us.” John 20:28 — “And Thomas answered and said unto him, My Lord and my God.”

- Oneness reading: The eternal Word who was God became flesh as Jesus. The apostolic confession of Jesus as “my Lord and my God” is accepted as a confession of the one God revealed in Christ.

7. John 8:24–59, especially John 8:58

John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” (See also John 8:24, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.”)

- Oneness reading: Jesus uses the divine “I AM” (c.f. Exod. 3:14) to identify himself with the self-existent God of Israel. This supports the view that Jesus is the same God of the Old Testament, manifest in the flesh.

8. 2 Corinthians 5:19 and “God was in Christ”

2 Corinthians 5:19 — “For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them...”

- Oneness reading: God was present and active in Christ in the reconciling work — God acted in Christ Himself. This supports understanding Christ as God manifest in the flesh accomplishing God’s reconciling work.

9. Colossians 2:8–9

Colossians 2:8–9 — “Beware lest any man spoil you through philosophy... For in him dwelleth all the fulness of the Godhead bodily.”

- Oneness reading: All the fulness of the Godhead dwelt bodily in Christ — the divine being was present in Jesus in bodily form. This verse is central to Oneness affirmation that the one God was manifest in the man Christ Jesus.

10. Isaiah 9:6 (Messianic title)

Isaiah 9:6 — “For unto us a child is born... and his name shall be called... The mighty God, The everlasting Father, The Prince of Peace.”

- Oneness reading: These titles ascribed to the coming child are read as identifying the Messiah with the divine names/titles of Israel’s God. Oneness theology sees this as support for the Lord Jesus being the mighty God and “everlasting Father” manifested.

11. 1 John 5:20

1 John 5:20 — “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

- Oneness reading: John equates knowledge of the true God with knowledge given in the Son — “This is the true God.” This strengthens the identification of the one true God with the revelation in Jesus Christ.

12. Revelation: the Lamb worthy of worship; “come out” (Rev. 5; Rev. 18:4; Rev. 10)

- Revelation 5:11–14 — the Lamb receives worship and is declared worthy of power, riches, wisdom.
- Revelation 18:4 — “Come out of her, my people...” — a biblical call for God’s people to separate from corrupting influences.
- Revelation 10:3–7 — signals of a prophetic timing and the announcement of God’s mysteries; Oneness interpreters see the revelation of the Lord Jesus Christ as the unfolding mystery of God.
- Oneness reading: The Lamb receives the same worship as the One on the throne; believers are called to come out from false teaching and to worship the one true God who is revealed in Jesus Christ.

Part III — Doctrinal Statement: Jesus the Father Incarnate; One Person God-Man

(Your core doctrinal claims are presented here, carefully stated and accompanied by scriptural citations and brief exegesis.)

1. Jesus is the Father incarnate / Deity in humanity

- Scriptural basis offered: John 14:6–7; John 8:58; John 1:1–14; Colossians 2:9; 2 Corinthians 5:19; 1 John 5:20.
- Statement: The Oneness view holds that the one God (the Father, YHWH) manifested Himself in the flesh as Jesus of Nazareth. Jesus is 100% God and 100% man — God manifest bodily. The Father/spirit is manifested in Christ so that to see Jesus is to see the Father (John 14:9). God's reconciling work was done in and by Christ (2 Cor. 5:19); the fulness of the Godhead bodily dwelt in Him (Col. 2:9).

2. Father, Son, and Holy Ghost are Titles modalities/Titles of the one God .. Jesus is the Father - Jesus is the Son - Jesus is the Holy Ghost . God is not a trinity , God is not three divine Separate Persons - Thats three gods - The Trinitarian doctrine / dogma is nowhere in all the scripture . its is a false development of the Catholic cult pagan harlot Trinitarian counterfeit church religious system revelation 17 and revelation the 18th chapter and the fourth verse come out of her

- Scriptural basis offered: John 14; John 10:30; Acts 2:38; 1 John 5:20; the New Testament practice of baptism in the name of Jesus Christ (Acts 2:38).
- Statement: The one God is revealed under different relational Titles : Jesus is the Father Creator (the source and origin), Jesus is the Son / God in human Nature

(manifestation), Jesus is the Holy Ghost Regenerator (The spirit of God in activity not the third divine person of the trinity False Doctrine). These are not three co-equal, co-eternal divine persons in the sense of separate divine persons composing a triune godhead the trinity is three gods; rather, One God of self-manifestation and operation in creation, redemption, and indwelling.

3. Rejection of the tri-personal Trinity as extra-biblical terminology is fasle Catholic heresey

- Scriptural basis offered: The New Testament does not use the label “Trinity” or the later creedal terminology “three divine persons” as formal doctrine; Oneness theology regards “Trinity” as a post-biblical theological formulation that, in its common formulations, risks describing three distinct divine persons and so obscures the biblical insistence on one God (Deut. 6:4; Isa. 43:10–11).
- Statement: The Oneness position holds that the traditional “three persons” language is not found in Scripture and that it does lead to misunderstanding of the biblical witness to the oneness of God. The Bible speaks of Father, Son, and Holy Spirit these are titles not divine separate persons , and it also insists on the oneness and singularity of God. Oneness Doctrine reads Scripture as presenting the one God revealed in Jesus, not three divine persons distinct gods.

4. Christology and Isaiah 9:6

- Isaiah 9:6 calls the child “The mighty God” and “The everlasting Father.” Oneness theology sees these as titles pointing to the Messiah’s divine identity. Where some read these titles in a way consistent with a Trinitarian distinction, Oneness reads them as identifying the Messiah with the one God’s character and name.

5. Baptism in Jesus’ name and repentance

- Acts 2:38 — “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”
- Oneness practice: Many Oneness believers baptize in the name of Jesus Christ (or “in the name of the Lord Jesus Christ ”) following Acts and other apostolic practice rather than the later Trinitarian baptismal formula. The booklet urges those convinced by Scripture to follow apostolic example.

Part IV — Paul and “Sincere” (Greek notes repeated)
(As before: εἰλικρίνεια, ἀνυπόκριτος, ἀπλότης, etc., with
listed Pauline passages.)

Part V — Applications, Pastoral Appeal, and Sermon
(revised to include your pastoral emphases)

Sermon Title: “One God — One Lord: Jesus the Father
Manifest in the Flesh”

Opening

- Read Isaiah 43:10–11; John 1:1–14; Colossians 2:9; John 14:6–7.

I. Remember the one God of Israel (Isaiah)

- YHWH is unique and will not share His glory (Isaiah 42:8; 45:5–7). Our worship must be to the one God.

II. The revelation of that one God is in Jesus Christ (John)

- The Word was God and became flesh (John 1:1,14). Jesus says, “If ye had known me, ye should have known my Father also” (John 14:7). Jesus is the Father manifested — the one God made known in the incarnate Lord.

III. The work of God done in Christ (Paul and John)

- “God was in Christ” (2 Cor. 5:19). “In him dwelt all the fulness of the Godhead bodily” (Col. 2:9). To refuse to worship Jesus is to refuse the God revealed in the flesh.

IV. Practical calls: sincerity of worship, baptism, and separation from error

- Sincere worship (*ειλικρίνεια*): live with unfeigned love

and single-minded devotion (2 Cor. 6:6; 8:8; Phil. 1:10).

- Baptism: follow apostolic example (Acts 2:38) and confess Jesus as Lord (Rom. 10:9).
- Separation: the Bible calls God's people to separate from doctrinal error (Rev. 18:4). This is a pastoral, biblical appeal to examine teaching and, where convinced by Scripture, to separate from teachings judged contrary to the plain witness of the Bible. This appeal is not a call to hatred or derision toward other believers, but to conscience-driven fidelity to Scripture and to repentance where error is seen.

Closing Exhortation and Prayer

Confess Jesus as Lord and God (John 20:28). Worship the one God in spirit and in truth. Have courage to live in sincere devotion and to stand for the truth as you understand it from Scripture. Prayer concludes the assembly.

Appendix — Selected verses presented (KJV) for convenient reference

(Full KJV verse citations for the passages referenced in the booklet; include the ones you asked for.)

- Deuteronomy 6:4
- Isaiah 6:1–3; 42:8; 43:10–11; 44:6,8; 45:5–7,18,21–22; 46:9–10; 48:12–16; 9:6
- John 1:1–14; 8:24–59 (esp. 8:58); 10:30–38; 14:6–7,

14:16, 14:18, 14:20; 17:1–3, 17:11, 17:20–23; 20:28

- 1 Corinthians 8:4–6
- Romans 3:30; Romans 10:9
- Ephesians 4:4–7
- Galatians 3:20
- 2 Corinthians 5:19; 2 Corinthians 2:17; 2 Corinthians 4:2; 2 Corinthians 6:6; 2 Corinthians 8:8
- Colossians 2:8–9
- 1 Timothy 2:5–6; 1 Timothy 3:16
- 1 John 5:20
- Revelation 1:8; Revelation 4:2–8; Revelation 5:11–14; Revelation 10:3–7; Revelation 18:4
- Acts 2:38

Short lexical notes (Hebrew and Greek)

(As in earlier Part: YHWH, Elohim, echad, yachid, qadosh; eilikrineia, anupokritos, haplotēs, akeraios.)

Concluding Summary

The Bible insists on one God (Deut. 6:4; Isaiah). The New Testament reveals that God in His one being has been made known in Jesus Christ — the Word made flesh, the One in whom the fulness of the Godhead dwelt bodily. Oneness theology states plainly that the one God is Jesus Christ manifested in the flesh — Father incarnate, the God who saves. The trinitarian labels and metaphysical formulations that later theologians developed are not required by the plain language of

Scripture to affirm that Jesus is God; Oneness theology argues that Scripture itself identifies Jesus with YHWH. Sincere worship of the one God is therefore confession and devotion to Jesus Christ as the one true God.

Pastoral Note

If this study stirs questions or brings convictions that differ from your present church's teaching, consider approaching the matter prayerfully, with Scripture, and with pastoral counsel. The booklet urges careful Bible study and sincere devotion; it encourages those who come to conviction to follow apostolic practice (repentance, confession of Jesus as Lord, baptism in the name of Jesus Christ) and to separate themselves from doctrinal errors they believe contradict Scripture (Rev. 18:4). Christians should carry out such separation with love, humility, and a heart for the unity of truth (John 17), avoiding slander or hatred toward fellow believers.

Isaiah 1–12 — Relevant verses, Hebrew Phrases, and Brief Notes

Isaiah 6:1–3 (KJV)

KJV text (selected): "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up ... And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."

Key Hebrew phrase(s):

- שֹׁׁדֶךְ שֹׁׁדֶךְ שֹׁׁדֶךְ (qādōš qādōš qādōš) — “holy, holy, holy”
- תֹּאַבֵּץ הָרוּחַ (YHWH tseva'ot) — “the LORD of hosts”

Note: Isaiah 6 is the classic OT scene of heavenly worship: the seraphim ascribe absolute holiness to YHWH. This triple acclamation emphasizes God's absolute separateness and holiness — a core element of God's oneness and uniqueness. Although the noun form “Holy One” is not repeated here as “Holy One of Israel,” the root q-d-sh is prominent and decisive for Isaiah's depiction of God's unique holiness.

Isaiah 7:14 (KJV)

KJV text: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Key Hebrew phrase(s):

- תֵּאַלְקֵנְתָּא אֹהֶן יִתְּנַדֵּר אֶלְקָהֵם לִכְלָעַ (‘al-kēn yitten-lākhem ‘adonay hū’-lākhem ‘ôt) — “therefore the Lord himself shall give you a sign”
- לִכְלָעַ (‘immānū-’ēl) — Immanuel, “God with us”

Note: This announcement of “Immanuel” (God with us) anticipates the presence of God among His people — a theme later tied to the incarnation (John 1). Isaiah's sign language sets the prophetic expectation that God himself

will be present among His people in a redeeming way.

Isaiah 8:13 (KJV)

KJV text: “Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.”

Key Hebrew phrase(s):

- תָּזַבֵּץ הָרוּחַ וְשִׁדָּק (qaddešu YHWH tseva'ot) — “Sanctify (set apart) the LORD of hosts”
- תָּזַבֵּץ הָרוּחַ (YHWH tseva'ot) — “the LORD of hosts”

Note: The verb from the q-d-sh root (“sanctify”) is used here: God is to be set apart and feared. The verse enjoins the people to treat YHWH as distinct and holy — consistent with Isaiah’s emphasis on God’s unique status.

Isaiah 9:6 (KJV)

KJV text: “For unto us a child is born... and his name shall be called... The mighty God, The everlasting Father, The Prince of Peace.”

Key Hebrew phrase(s):

- רֹבֶג לֹא (El gibbor) — “Mighty God”
- קָלֹעַ-בָּא (‘ābî-‘ôlām) — “Everlasting Father” / “Father of eternity”

Note: Isaiah attributes titles to the coming child that belong to deity. These titles are central to Messianic Christology; Oneness exposition reads them as

identifying the Messiah with divine names/titles and therefore as support for Jesus' identity with the one God.

Isaiah 10:20–23 (KJV)

KJV text (selected): “And it shall come to pass in that day, that the remnant of Israel ... shall seek the LORD their God, and shall not seek the gods of the strangers... For a small moment have I forsaken thee; but with great mercies will I gather thee.”

Key Hebrew phrase(s):

- פָּהִיאֵלָא הָרָא וְשָׁקְבָּי (yivqešu et-YHWH 'ělōhēhem) — “shall seek the LORD their God”

Note: These verses speak of a remnant turning to YHWH alone. While not phrased as “there is no god beside me,” the remnant’s exclusive seeking of YHWH anticipates later explicit statements of divine uniqueness.

Isaiah 11:1–5 (KJV)

KJV text (selected): “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots... The Spirit of the LORD shall rest upon him... with righteousness shall he judge...”

Key Hebrew phrase(s):

- רְוחָקִי חֹרְבָּו (wə-rûah YHWH) — “the Spirit of the LORD”
- מְשַׁחֵּת (māšah) — “anoint/ Messiah/Branch”

Note: Isaiah 11 portrays the Messianic figure with the Spirit of the LORD resting on him and exercising God's wisdom and judgment. The passage ties the Messianic work and authority to YHWH's Spirit and power — linking messianic rule with the divine presence.

Isaiah 12:1–6 (KJV)

KJV text (selected): “And in that day thou shalt say, O LORD, I will praise thee: ... Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song...”

Key Hebrew phrase(s):

- הָוָה (YHWH YHWH) — repetition used in worshipful address in some translations; Hebrew here includes הָוָה as divine name
- הַוָּה הַעֲשָׂה (hôšî‘āh YHWH) — “the LORD saves”

Note: Isaiah 12 is a hymn celebrating YHWH as the saving God. The song reinforces the unique saving role of YHWH, a theme central to Isaiah's portrayal of God's exclusive redemptive identity.

— Summary note for Isaiah 1–12 —

In chapters 1–12 the most explicit use of q-d-sh (holy) as a direct heavenly acclamation appears in Isaiah 6:3

(“Holy, holy, holy is the LORD of hosts”). Isaiah 7:14 (Immanuel), 9:6 (divine Messianic titles), and 11:1–5 (Spirit resting on the Branch) anticipate God’s presence and action in the Messiah. Isaiah 8:13 uses the verb of holiness (sanctify) toward YHWH, and Is

Part 2A — Isaiah 13–27

Isaiah 13

Isaiah 13:6 (KJV) “Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.”

Key Hebrew phrase(s)

- (הַיּוֹם יְהוָה בָּזְקִינִּים) — (hôy kî-qârôv yôm-YHWH)

Lemmas

- יְהוָה (YHWH) — the divine name

Note: The oracle opens with the “day of the LORD” language naming YHWH as the agent of judgment; Isaiah’s prophetic voice continues to call attention to YHWH’s sovereign action.

Isaiah 13:9–13 (KJV) (selected)

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger... Therefore I will shake the heavens, and the earth shall remove out of her place...”

Key Hebrew phrase(s)

- יְהוֹמָה (yôm-YHWH) — “the day of the LORD”

- מִקְרָמָת טָמֵת צָרָא ('ereš tāmūt mimmāqōm) — “the earth shall remove out of her place”

Lemmas

- הָרָה (YHWH) — the name of God acting in judgment

Note: The “day of the LORD” repeatedly identifies YHWH’s unique role as judge and actor of cosmic events — a motif underscoring YHWH’s sovereign uniqueness.

Isaiah 14

Isaiah 14:24–27 (KJV) (selected)

“Thus saith the LORD, The whole earth shall be at rest, and shall be quiet... For the LORD of hosts hath purposed, and who shall disannul it?”

Key Hebrew phrase(s)

- תֹּאַבֵּץ הָרָה-מְאֹן (nə'ûm-YHWH tsebā'ôt)
- תֹּאַבֵּץ הָרָה (YHWH tseva'ot)

Lemmas

- תֹּאַבֵּץ (nə'ûm) — “oracle,” “declares”; הָרָה (YHWH) — “hosts”

Note: Phrases like “Thus saith the LORD (YHWH) of hosts” are frequent here; the prophetic declaration emphasizes YHWH’s purposive sovereignty — no other power counters His counsel.

Isaiah 15–16

(Oracles against Moab; these chapters call upon YHWH as the judge. Selected references stress the LORD’s

action but do not employ the specific “Holy One of Israel” title. Key phrase examples are YHWH / LORD as agent of judgment.)

Isaiah 17

Isaiah 17:1,7 (KJV) “The burden of Damascus... In that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.”

Key Hebrew phrase(s)

- (קַשְׁמָד אֶשְׁמָה הַלָּע 'olāh massā' Damascus) — “burden of Damascus”
- (לִאַרְשִׁי שׂוֹדֵק־לָא וְאַשִּׁי וִנְיָעַו וִשְׁרוֹחַ־לָא וִנְיָעַ שִׁיאַ-אַשִּׁי) (yissā'-îš 'êynāw 'el-hôrēšô wə-'êynāw yissā'û 'el-qědôš yiśrā'ēl)

Key lemma(s)

- (qědôš yiśrā'ēl) — “Holy One of Israel”

Note: Isaiah 17:7 explicitly names “the Holy One of Israel.” This is a direct and clear occurrence of the q-d-š title in these chapters, connecting the people’s sight and hope to the Holy One (YHWH) as Maker and Savior.

Isaiah 18–19

Isaiah 19:21–22 (KJV) (selected)

“And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day... And the LORD shall smite Egypt... but he shall be for a sanctuary.”

Key Hebrew phrase(s)

- מִרְצָמֶב הָעוֹדִי עַדְיוֹ (wə-yē·da' YHWH bə-Mitsrāyim) — “the LORD shall be known in Egypt”
- הָעֲרָזִי הָעוֹדִי (YHWH yizra'ehā) — “the LORD shall smite it” / “the LORD shall lay it waste” (contextual)

Lemmas

- הָעוֹדִי (YHWH)

Note: The oracles envisage foreign nations turning to and acknowledging YHWH alone, again underscoring the unique status of YHWH as the world's true God.

Isaiah 20

(Prophecy re: Egypt and Ethiopia — YHWH acts; specific q-d-sh occurrences not present here, but YHWH's sovereignty is asserted throughout the prophetic action.)

Isaiah 21–22

(Oracles concerning Babylon and Jerusalem; repeated “burden” or “oracle of the LORD” formulas stressing YHWH's rule. Chapter 22 addresses the “valley of vision” and YHWH's dealings with Jerusalem.)

Isaiah 23

(Oracle on Tyre: YHWH's judgment and future restoration theme; YHWH as the acting God.)

Isaiah 24

Isaiah 24:21–23 (KJV)

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high... And the LORD shall reign (רַלְמָ) upon mount Zion, and in Jerusalem, and before his ancients gloriously.”

Key Hebrew phrase(s)

- (yinnāqēm YHWH) — “the LORD will punish”
- (wə-hālak YHWH bə-har-Šiyyōn) — “and the LORD shall reign upon Mount Zion”

Lemmas

- (YHWH); (Šiyyōn) — Zion

Note: The passage pictures universal and cosmic reordering under YHWH’s reign; YHWH is the sovereign ruler who will establish rule on Zion — unique and exclusive lordship.

Isaiah 25

Isaiah 25:1–9 (KJV) (selected)

“O LORD, thou art my God; I will trust thee: ... the city of the terrible nations shall be as a wilderness... and the LORD of hosts shall reign.”

Key Hebrew phrase(s)

- (’ādōnāy ’ēlōhāy) — “O LORD, thou art my God”
- (YHWH tseva’ot) תֹּאכְלֵבֶת הָרָה

Lemmas

- (YHWH); (’ēlōhāy) הָרָה / מִהְלָא

Note: Isaiah 25 is a hymn of praise to YHWH as the God of salvation; the chapter highlights the saving and sovereign role of YHWH, to whom praise is due alone.

Isaiah 26

Isaiah 26:3–4, 12–13 (KJV) (selected)

“Thou wilt keep him in perfect peace... Trust ye in the LORD for ever... LORD, thou wilt ordain peace for us... For thou hast had indignation against us...”

Key Hebrew phrase(s)

- הַמִּלְשָׁן הַלְּשׁוֹן רְמַשׁ (šəmûr lə-šalwāh šəlēmāh) — “keep in perfect peace”
- בְּ-יְהוָה בְּ-תְּהִלָּה אֱ-לֹהִים (bə-YHWH bə-təhīlā-nā lə-’ôlām) — “Trust ye in the LORD for ever”
- סְלָשׁ וְתַלְיִכְתָּה (təkāvven lānū šālōm) — “thou wilt ordain peace for us”

Lemmas

- קָדוֹם (YHWH)

Note: The chapter is a song of trust in YHWH; YHWH alone is the source of peace and security. Again, the theme is YHWH’s unique role as God and king over His people.

Isaiah 27

Isaiah 27:4–6 (KJV) (selected)

“Fury is not in me: who would set the briers and thorns against me in battle? ... He shall cause them that come

of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”

Key Hebrew phrase(s)

- מִשְׁרָשׁ תַּחַקֵּל (mîšrâš̄ tâchâqâl) — “cause them to take root”
- יִשְׁרָאֵל יִפְרְהֵה (yîshrâ'ēl yiphrêh) — “Israel shall blossom”
- Lemmas
- יהוה (YHWH) implied as the acting subject in context

Note: The restoration language focuses on YHWH’s saving, cultivating action on behalf of Israel; YHWH is the Lord who effects renewal and fruitfulness.

Part 2A — Isaiah 28–39 (KJV text, key Hebrew clause(s) with transliteration, principal lemma(s), brief note)

Isaiah 28:16 (KJV)

KJV text: “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation...”

Key Hebrew phrase(s):

- הִנֵּה נָתַן תַּחַת הַנֶּהָר אֶבֶן (hinneh natan-ti bē-Tziyyon lə-ṣur 'eben) — “Behold, I have laid in Zion for a stone”

Principal lemma(s):

- נָתַן (natan) — “I have given/laid”; צִיּוֹן (Tziyyon) — Zion

Note: Isaiah 28:16 is a Messianic foundation motif used in the NT (e.g., 1 Pet. 2:6) to speak of God’s sure

foundation. It ties God's redemptive plan to Zion and, by typology, to the Messiah whom Isaiah elsewhere ties to the Lord's presence.

Isaiah 29:13–14 (KJV)

KJV text (selected): "And the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me... Therefore, behold, I will proceed to do a marvellous work..."

Key Hebrew phrase(s):

- (qərəbּû 'ēlāy bə-pīwōtām u-bə-śāpām yəhabbədūnî) — "they draw near to me with their mouths, and honor me with their lips"
- (phrase of God's act in verse 14) — (context of God doing a marvellous work)

Principal lemma(s):

- (qārab) — "draw near"; (kābad) — "honor"

Note: Isaiah 29 rebukes mere lip-service and announces God's sovereign counter-work. The chapter stresses that God (YHWH) is the actor and revealer — His holiness and authority undercut human pretence.

Isaiah 29:23 (KJV)

KJV text: "When he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name..."

Key Hebrew phrase(s):

• (וְקִרְבָּנָה וְשִׁקְרָבָה הַכּוֹתֵב יְדֵי יְתָכָלָם וְיִגְבֵּב הַאֲרִידִיכָּו) bānāw məla'akhtē yadāy bə-tōkāh yəqaddēšu šəmî — “when he sees his children, the work of my hands... they shall sanctify my name”

Principal lemma(s):

• (qādash) — “sanctify,” שָׁמֵן (šēm) — “name”

Note: The verb of holiness (q-d-š) appears: people will “sanctify” God’s name when they behold God’s saving work. The root q-d-sh runs across Isaiah as the foundational idea of God’s separateness and that He alone is to be revered.

Isaiah 30:15,18 (KJV)

KJV text (selected): “For thus saith the Lord GOD, the remnant shall return... For thus saith the LORD God, I will... be a God of judgment...”

Key Hebrew phrase(s):

• (הַקִּיְמֵה יְנַדֵּא בְּמַא הַכִּיכָּכָר) — “For thus saith the Lord YHWH”

• (YHWH 'ēlōhē mišpāt) — “the LORD God of judgment”

Principal lemma(s):

• (הַקִּיְמֵה) (YHWH); (מִהְלָא) (’ēlōhîm)

Note: Isaiah 30 contrasts human confidence (Egypt) with the LORD’s counsel. The repeated “Thus saith the

LORD” underscores YHWH’s unique authority; verse 18’s “God of judgment” affirms His role as righteous sovereign.

Isaiah 30:27–30 (KJV)

KJV text (selected): “Behold, the name of the LORD cometh from far... his lips are full of indignation... For by strength shall no man prevail.”

Key Hebrew phrase(s):

- קְרָם אֶבֶן יְמִשְׁׁנָה (hinneh šēm-YHWH bā’ mē-rāhôq) — “Behold, the name of the LORD cometh from far”
- הַמִּחְׁאָלָם וַיְתַפֵּשׁ (səpātāyw māl’û hēmāh) — “his lips are full of wrath”

Principal lemma(s):

- שֵׁם (šēm) — “name”; הָרָקִיעַ (YHWH)

Note: The coming of the “name of the LORD” emphasizes that YHWH’s very name — His presence and authority — is the focal agent of judgment and deliverance.

Isaiah 31:1–3 (KJV) (selected)

KJV text: “Woe to them that go down to Egypt for help... for the Egyptians shall help in vain and to no purpose... The Egyptians are men, and not God; and their horses flesh, and not spirit.”

Key Hebrew phrase(s):

- מִצְרָיִם לְ-‘ezrāh) — “Egypt for help”
- מִיחָלָא-אֲלֹו מִישְׁנָא הָמָה — “they are men, and not God”

Principal lemma(s):

- מִיחָלָא (’ādām/’ānāš) — “man”; (’) מִלְּאָדָא — “God”

Note: Isaiah warns against trusting created powers; only YHWH is God. The explicit contrast “men and not God” contrasts finite human/political powers with the unique deity-lordship of YHWH.

Isaiah 33:22 (KJV)

KJV text: “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”

Key Hebrew phrase(s):

- וְנִלְמָד אֹהֶה-קֹהֶן וְנִתְּנָהָרָת אֹהֶה-קֹהֶן וְנִלְמָד טְפִשְׁתָּה אֹהֶה קֹהֶן-יְהוָה (kî-YHWH hû’ hammishpāt lānû; YHWH hû’ tōrateinû; YHWH hû’ melek lānû)

Principal lemma(s):

- (YHWH); (melek) — “king”; (mishpāt) — “judge”

Note: This verse directly attributes the functions of judge, lawgiver, and king to YHWH. The triple ascription underscores YHWH’s unique, comprehensive sovereignty — a core affirmation of monotheism in Isaiah.

Isaiah 34–35 (selected)

Isaiah 34:8 (KJV) “For it is the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion.”

Key Hebrew phrase(s):

- הַיּוֹם נְקָמַת יְהוָה (yôm nəqāmat YHWH) — “day of the Lord’s vengeance”

Principal lemma(s):

- נְקָמָה (neqāmah) — “vengeance”; הַיּוֹם (YHWH)

Note: The “day of the LORD” language again assigns cosmic judicial action exclusively to YHWH.

Isaiah 35:4 (KJV)

“Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance...”

Key Hebrew phrase(s):

- בָּרוּךְ אֵבֶן חִילָלָא הַנֶּה (hinneh 'ělōhēkem bā' nəqām) — “Behold, your God will come (with) vengeance”

Principal lemma(s):

- אֱלֹהִים (’ělōhîm) — “God”

Note: God (YHWH) is again presented as the coming and active Savior; nations will see that the LORD alone acts.

Isaiah 36–37 (Hezekiah narratives) — selected key verses

Isaiah 36:15–17 (KJV) (context: Rabshakeh's blasphemous speech to Jerusalem)

Rabshakeh taunts Jerusalem, but the Judaea plea is answered in Isaiah 37.

Isaiah 37:16 (KJV)

KJV text: “O LORD of hosts, God of Israel, that dwells between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.”

Key Hebrew phrase(s):

- מֶלֶךְ־לָעֵבֶשׂ לְאַרְשֵׁי יִהְלָא תֹּאַבֵּצְתָּ הָוְהִ (YHWH tseva'ot 'ĕlōhê Yiśrā'ĕl hayyōšeb 'al-ha-kérûbîm) — “O LORD of hosts, God of Israel, that dwellest between the cherubim”
- הַדָּבָל הַתָּא לְאַהֲתָא (attāh hā-'ĕl 'attāh lə-vaddēkā) — “thou art the God, even thou alone”

Principal lemma(s):

- מִיהְלָא (') הַתָּא (') attāh) — “thou”; (') 'ĕlōhîm)

Note: This is one of Isaiah's clearest declarations of divine uniqueness: Hezekiah's prayer acknowledges YHWH as the one God, “even thou alone,” creator of heaven and earth — a decisive affirmation of monotheism and YHWH's exclusive sovereignty.

Isaiah 37:20 (KJV)

KJV text: “Now therefore, O LORD our God, save us... that all the kingdoms of the earth may know that thou art

the LORD God, even thou only.”

Key Hebrew phrase(s):

- **הַדָּבָר הַמְּאֹםָן יְהֹוָה הַתְּאִיָּס צְרָאָה תִּכְלַמְּדָךְ וְעַדְיִ לְעַמְלִ** (הָא-מָאָן yēdē ֻ kol-malkūt hā-āreš kī-attāh YHWH hā-ēlōhīm 'attāh lə-vaddēkā)

Principal lemma(s):

- **הַדָּבָר הַמְּאֹםָן יְהֹוָה** (הָא-מָאָן) — “even thou alone”; (YHWH)

Note: Hezekiah prays that the nations may know that the LORD God is uniquely God — “even thou only.” This is an explicit statement of exclusivity of deity.

Isaiah 38:17 (KJV)

KJV text: “Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption...”

Key Hebrew phrase(s):

- **וְיִשְׁעַב הַבּוֹשֵׁן** (nāshūbāh bə-sāsōn) — “we shall return with joy” (context song of thanksgiving)
- **דָּבָר הַתְּאִיבָה** (hāvi'tā ḥesed) — “thou hast in love... delivered”

Principal lemma(s):

- **הַסְדֵּד** (ḥesed) — “loving-kindness” (God’s saving mercy)

Note: Hezekiah’s thanksgiving praises YHWH as the giver of life and deliverer; the personal address to the one God who saved him reinforces the unique saving role of

YHWH.

Isaiah 39:5–7 (KJV)

KJV text (selected): “And Isaiah said unto Hezekiah, Hear the word of the LORD... Behold, the days come, that all that is in thine house... shall be carried into Babylon...”

Key Hebrew phrase(s):

- הִנֵּה־רָبָד עַמְּשָׁ (šāma` dəbər-YHWH) — “Hear the word of the LORD”
- חִישָׁמֵד־יָבֵל לְכָאִ (contextual prophetic formula)

Principal lemma(s):

- רָבָד (dābār) — “word”; הִנֵּה (YHWH)

Note: Isaiah’s prophetic word to Hezekiah reiterates that YHWH rules history and nations; the prophecy stresses YHWH’s sovereignty over the house of David and the nations, again underlining YHWH’s unique lordship.

Part 2A — Isaiah 40–48

Format: KJV verse (selected lines most relevant to the oneness / “Holy One” theme), then the key Hebrew clause(s) (Hebrew + transliteration), principal lemma(s), and a short 1–2 sentence note. This follows the same style as the prior sections.

Isaiah 40:3–5 (KJV)

KJV text (selected): “The voice of him that crieth in the

wilderness, Prepare ye the way of the LORD... Every valley shall be exalted, and every mountain and hill shall be made low... and the glory of the LORD shall be revealed."

Key Hebrew phrase(s):

- (qôl qōrē' ba-midbār) — “the voice of one crying in the wilderness”
- (hōpîa' kehōvôd YHWH) — “the glory of the LORD shall be revealed”

Principal lemma(s):

- (qôl) — “voice”;
- (qārā') — “call/cry”;
- (kābôd) — “glory”;
- (YHWH)

Note: The passage announces the coming revelation of YHWH’s glory; “the way of the LORD” signals YHWH’s presence coming to redeem — affirming YHWH’s unique role in salvation history.

Isaiah 40:8 (KJV)

KJV text: “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Key Hebrew phrase(s):

- (dārah hē'āsāb yēbeš wə-happerah yimōah) — “the grass withereth... the flower fadeth”
- (dəbər 'ēlōhēnū lə-'ôlām yāqūm) — “the word of our God shall stand for ever”

Principal lemma(s):

- **דְּבָר (dābār)** — “word”; **מִהְלָא (’ēlōhîm)**

Note: God’s word endures; Isaiah contrasts transient creation with the abiding word of the one living God (YHWH), underscoring the permanence and authority of the one God’s revelation.

Isaiah 40:25–26 (KJV)

KJV text (selected): “To whom then will ye liken me, or shall I be equal? saith the Holy One. ... Lift up your eyes on high, and behold who hath created these things...”

Key Hebrew phrase(s):

- **שׂוֹדֵךְ פָּאֵן יְלִיחּוֹשֵׁי הָזְדִּיאוֹ נִנוּמָתָת יִמְלָּא-זֶה yěšāweh-lî nē’ûm qādôš)** (hārîmû ‘ēnêkem ‘ālîm ûr’û mî ‘āsâ ’ēlû)

Principal lemma(s):

- **qādôš)** — “Holy”; **אָרַב (bārā’)** — “create”

Note: The prophet (or the LORD, “saith the Holy One”) challenges all comparisons; the creative act belongs to the Holy One, marking YHWH’s unmatched identity as Creator.

Isaiah 40:28 (KJV)

KJV text: “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends

of the earth, fainteth not, neither is weary?"

Key Hebrew phrase(s):

- זְרָא־הָצָק אֶרְאֶב הָוְהִי סְלֹעַ לֹא אָנְעַמְשָׁת־לֹא תַּעֲדִי אֶלְהָה (ha-lô' yāda'tā 'al-tišmā'-nâ 'ēl 'olām YHWH bōrē' qešē-'āres)

Principal lemma(s):

- יְדָה (yāda') — “know”; (אֶל) הָוְהִי / (ēl) YHWH; (בָּרָא') — “create”

Note: The text explicitly names “the everlasting God, the LORD, the Creator,” tying divine eternity, lordship, and creative power together in the one God of Israel.

Isaiah 41:4 (KJV)

KJV text: “Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.”

Key Hebrew phrase(s):

- וַיַּבְחָא יָכְנָא וַיַּשְׁאַר הָוְהִי רַמְאֵי וַיַּשְׁאַרְבָּהִים הַז אֶרְקִי יְמִי הַשְׁעָעִים מִי (mî 'āsâ wə-mî qārā' zeh min-hārē' šōn yō'amār YHWH rīšōn wə-'anōkî 'ahāron 'anōkî-hû')

Principal lemma(s):

- וַיַּשְׁאַר (āsâ) — “do/perform”; אֶרְקִי (qārā') — “call”; וַיַּבְחָא (rīšōn) — “first”; אֶלְחָא (ahāron) — “last”

Note: YHWH speaks as the First and the Last, claiming primacy and finality; this language later connects with NT “first and last” titles and underscores YHWH’s unique,

sovereign identity.

Isaiah 41:8–10 (KJV)

KJV text (selected): “But thou, Israel, art my servant, Jacob whom I have chosen... Fear thou not; for I am with thee: be not dismayed; for I am thy God...”

Key Hebrew phrase(s):

- זֶבַע לְאַרְשֵׁי הָתָא (’attāh Yisrā’ēl ‘avdî Ya’ăqōb ’ăšer bāhارتî bō) — “Fear not; for I am with thee”

Principal lemma(s):

- בָּחָר (bāħar) — “choose”; מִעַד (’im) — “with”; implied

Note: God’s promise to Israel as His chosen servant includes the assurance “I am with thee” and “I am thy God,” reiterating the exclusive covenant relationship between the one God and Israel.

Isaiah 42:1,6,8–9 (KJV)

KJV text (selected): “Behold my servant, whom I uphold... I the LORD have called thee in righteousness... I am the LORD: that is my name: and my glory will I not give to another... Behold, the former things are come to pass...”

Key Hebrew phrase(s):

- וַיְלֹעַ הַלְמַחָא-רְשָׁא יַדְבָעַ הַבָּה (hinneh 'avdî 'ăšer-'ehmēlêh 'alāyw)
- קָדָצְבָ יְתָאָקְ הַוָּהִי יַכְנָא (ānōkî YHWH qārā' tî bē-šedeq)
- וְנִתְּתָא-אֶל רְחַלְלָה יַמְשָׁ הַזְּ הַוָּהִי יַכְנָא (šēmî ū-kəbōdî lē-'ahēr lô 'etnennû)

Principal lemma(s):

- אָבָד (ābad) — “servant”; (qārā') — “call”; שׁ (šēm) — “name”; דָבָכ (kābōd) — “glory”

Note: Isaiah 42 couples the Servant with the LORD’s calling and states explicitly that YHWH will not give His glory to another — a categorical denial of any rival deity and a strong assertion of divine uniqueness.

Isaiah 43:10–11 (KJV)

KJV text: “Ye are my witnesses, saith the LORD, and my servant... that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour.”

Key Hebrew phrase(s):

- הַוָּהִי-מְאָן יַדְעַ סְתָא (attêm 'ēdāy nə'ûm-YHWH) — “Ye are my witnesses, saith the LORD”
- סִיחָלָא רַעַנְ-אֶל יַנְפֵל אֹוה יְנָא-יךְ וְנִיבְתּוּ יְבָ נִימָא-תוּ וְעִזְתּוּ עַמְלָ (ma'an tēdē' ū wə-ta'āmînû bi wə-tâbînû kî-'ānî hû' lîp̄nê lô' nā'ûr 'elōhîm wə-'aharây lô' yihyēh)
- עִשּׂוּם וַיָּא יַדְעַלְבָמָז הַוָּהִי יַכְנָא וְנָא (û-mibbal'ādāy 'en mōšâ')

Principal lemma(s):

- מִתְּלָא ('ēd) — “witness”; עִדָּה (yāda[‘]) — “know”; רָם ('ēlōhîm) — “God”; מֹשֶׁא (mōšâa[‘]) — “saviour”

Note: This is one of the clearest, most explicit monotheistic declarations in Isaiah: “before me there was no God formed... beside me there is no saviour.” The LORD claims uniqueness of deity and saviorhood.

Isaiah 44:6–8 (KJV)

KJV text: “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. ... Is there a God beside me? yea, there is no God; I know not any.”

Key Hebrew phrase(s):

- וְנִאּוּ וְנִשְׁאָר יָגָא תֹּאֶבֶץ הָוְהִי וְתַּלְאָגָוּ לְאֶרְשִׁי רְלָם הָוְהִי רְמָא הַכִּי (kōh 'āmar YHWH melek Yiśrā'ēl u-gē' 'ūlātō YHWH šəbā'ōt 'ānī rīšōn wə-'ānī 'ahāron ū-mibbal'ādāy 'ēn 'ēl) • תְּעַדְּיָאֵל לֹא שִׁיְּאֵל לוֹ וְדַעֲלָבָם לֹא שִׁיְּהָ (hā-yēš 'ēl mibbal'ādāh hēn lō[‘] yēš 'ēl lō[‘] yāda[‘]tī) — “Is there a God beside me? yea, there is no God; I know not any”

Principal lemma(s):

- לְאֶגֶּל (melek) — “king”; לְאֶגֶּל (gā'al) — “redeemer”; רְלָם (rīšōn) — “first”; וְרַחֲאָ (‘ahāron) — “last”

Note: Another categorical formula denying any other god beside YHWH; Isaiah here stresses YHWH’s uniqueness

as King and Redeemer.

Isaiah 44:24 (KJV)

KJV text: “Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things...”

Key Hebrew phrase(s):

• (kōh) לְאִלָּכְךָ הַשְׁעָה קָהִי יְנָא צְטָבָמְךָ אָרוֹבָוְךָ לְאֹגְךָ רְמָאָהָכְךָ
'āmar YHWH gō'elēkāh û-bōrē'kāh mibbeten 'ānī YHWH
'ōsēh kol-'ēl)

Principal lemma(s):

• (gā'al) — “redeem”; (rā'î) (yāšar) — “form”; ('āsâ) — “make/do”

Note: YHWH proclaims himself as Redeemer and Creator; the verse affirms the divine role of forming and making all things — functions of the one God.

Isaiah 45:5–7 (KJV)

KJV text (selected): “I am the LORD, and there is none else, there is no God beside me... I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.”

Key Hebrew phrase(s):

• (yālēb) יְדַעַּלְבָּךְ לֹא וְיִאָדַע לִיאָוָה קָהִי יְנָא
bāla'ādāy)
• (yōsēr) יְנָשֵׁחַ אָרוֹבָוְךָ רֹא רְצָוָה

• עַר אִירְבוֹ מֹלֵשׁ הַשְׁעָ (‘ôsê šâlôm û-bôrê’ râ’)

Principal lemma(s):

- וְאַיָּה (’ên) — “there is not/none”; אֶלְבָּ (bârâ’) — “create”;
- וְעַשָּׂה (’âsâ) — “do/make”

Note: Isaiah 45 contains some of the plainest exclusivist formulas: “I am the LORD, and there is none else... I do all these things.” The sovereign control over light/dark, peace/evil, and creation underscores the one God’s total authority.

Isaiah 45:18,21–22 (KJV)

KJV text (selected): “For thus saith the LORD that created the heavens; God himself that formed the earth and made it... Tell ye, and bring them near: who hath declared this from ancient time? ... Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

Key Hebrew phrase(s):

- מִמְשָׁה אִירְבוֹ הַוְהִי בְּמֵא הַכִּיכִיכִים (kî-kôh ’âmar YHWH bôrê ha-šâmayim)
- דֹעַ וְאַיָּה סִיחָלָא יְבָא רְמָא (’âmar ’ânî ’êlôhîm wê-’ên ’ôd) — “I am God, and there is none else”

Principal lemma(s):

- אֶלְבָּ (bârâ’) — “create”; סִיחָלָא (’êlôhîm) — “God”

Note: Verse 22 is a universal summons: “Look unto me... for I am God, and there is none else.” The invitation

extends the exclusive claim of YHWH to all nations.

Isaiah 46:9–10 (KJV)

KJV text: “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me... I have declared the end from the beginning...”

Key Hebrew phrase(s):

- זָקֵר דֹעַ (zākôr ha-dēbârîm hā-rîšônîm kî-'änî 'ēl wə-'ēn ôd) (phrasing of declaring end from beginning)

Principal lemma(s):

- זָקֵר (zākar) — “remember”; לֵא (’ēl) — “God”; הַלְלוּתָה (hâllôlôtah) — “beginning”

Note: Another categorical denial of any other god: “I am God, and there is none else... none like me.” The verses also assert YHWH’s foreknowledge and sovereign decree over history.

Isaiah 47:8–10 (KJV) (context: proud Babylon)

KJV text (selected): “Therefore hear this, thou that art given to pleasures... Thou shalt be forburned... But thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart...”

Key Hebrew phrase(s):

- חִצְנֵל הַשִּׁיאָן אֶתְרָמָאָתָא (’attê ’āmart ’ānî-ēšâh lānəsâh)

— “thou saidst, I shall be a lady for ever”

Principal lemma(s):

- **לִעְדָּת** (‘al) — idioms of pride; **עָדָה** (yāda ‘) — “know”

Note: Isaiah 47 condemns proud Babylon for forgetting the true God; contrasted with earlier chapters’ claims of YHWH’s uniqueness, the passage underscores the folly of idolatry and self-deification.

Isaiah 48:12–16 (KJV)

KJV text (selected): “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; … I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth… Thus saith the LORD, and his Spirit…”

Key Hebrew phrase(s):

- **וְנָאָה וְשָׁאָר יָכָנָה הַזִּיְנָאָה מִשְׁבֵּט מִכְּאָרָק לְאַרְשֵׁי בְּקָעִי יְלִזְעָמָשׁ אַנְחָא (šim‘-û-łî Ya ‘ăqōb wə-Yiśrā’ēl qārā’əkem bə-šēm wə-’anî-zeh ‘ānōkî rīšōn wə-’anî ’ahāron)**
- **זְרָא הַדְּבָר יְדִי (yādî yāsdāh ’āres)** — “my hand hath laid the foundation of the earth”
- **זֹהַר יְהָוָה רְמָא הַכְּ (kōh ’āmar YHWH wə-rūhō)** — “Thus saith the LORD, and his Spirit”

Principal lemma(s):

- **חֹזֶר (yāsad)** — “lay foundation”; **יָדִי (yād)** — “hand”; **רְעוּהָ (rūah)** — “spirit”

Note: Verse 12–13 repeats “I am the first, I also am the last” (as in 41:4). Verse 16’s formula “Thus saith the LORD, and his Spirit” shows the close association between the LORD (YHWH) and his Spirit in Isaiah’s proclamation — a unity of YHWH and Spirit noted by later interpreters.

Summary note for Isaiah 40–48

This block of Isaiah contains some of the most explicit and categorical declarations of divine uniqueness in the Bible: “I am the LORD, and there is none else” (45:5), “before me there was no God formed, neither shall there be after me” (43:10), “I am God, and there is none else” (46:9). Isaiah also repeatedly asserts YHWH’s sovereign roles: Creator, Redeemer, First and Last, Lord of hosts. The identity-and-uniqueness language (first/last; creator/redeemer; none beside me) provides clear textual foundation for any theological argument emphasizing the oneness and exclusivity of the God of Israel. Isaiah 48:16’s “Thus saith the LORD, and his Spirit” and the repeated “I am he... I am the first, I also am the last” phrases are particularly significant for how later readers — including the New Testament — understand God’s self-revelation and its fulfillment in the person of the Lord Jesus Christ who comes in the flesh .

REASONING CONTINUED Part 2A — Isaiah 49–59

Isaiah 49:1 (KJV)

KJV text: “Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.”

Key Hebrew words / short phrase (transliteration):

- **אָרָק** (qārā’ mibbeten) — “called from the womb”
- **הָרָקִי** (YHWH) — “the LORD”

Principal lemma(s):

- **אָרָק** (qārā’) — “call”; **הָרָקִי** (YHWH)

Note: The Servant is called by YHWH from the womb; God’s personal call indicates YHWH’s active, initiating role in the Servant’s life and mission.

Isaiah 49:5–6 (KJV)

KJV text (selected): “And now, saith the LORD that formed me from the womb... It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel... I will also give thee for a light to the Gentiles...”

Key Hebrew words / short phrase (transliteration):

- **רָצִים** (yāšar mibbeten) — “formed from the womb”
- **יְהָרָקִי יְהָא** (’ānî YHWH) — “I am the LORD”

Principal lemma(s):

- **רָצִים** (yāšar) — “form/shape”; **דָּבָעַ** (dābā’ābad) — “servant”

Note: YHWH declares the Servant's formation and mission and sends him to be a light to the nations — the Lord (YHWH) is the one who forms, sends, and commissions.

Isaiah 49:6–7 (KJV)

KJV text (selected): "...to be my salvation unto the end of the earth. Thus saith the LORD, the redeemer of Israel, and his Holy One, to him whom man despiseth..."

Key Hebrew words / short phrase (transliteration):

- רָאשֵׁי הַלְּאָגָּדָקָן לְשׂוֹדָקָן (gō'ālā Yiśrā'ēl wə-qēdōšō) — “the redeemer of Israel, and his Holy One”
- נִזְבֵּן (nivzeh) — “despised”

Principal lemma(s):

- לְאָגָּדָק (gā'al) — “redeem”; שׂוֹדָק (qādōš) — “holy/holy one”

Note:

Here YHWH identifies the Servant with divine titles: “redeemer” and “his Holy One.” Isaiah links the servant’s vocation to the saving action of YHWH himself.

Isaiah 50:4–6 (KJV)

KJV text (selected):

“The Lord GOD hath given me the tongue of the learned... I gave my back to the smiters... I hid not my face from shame and spitting.”

Key Hebrew words / short phrase (transliteration):

• מֶלֶךְ לְאָדוֹן (YHWH 'ělōhîm) — “the Lord GOD”

• נָתַתִּי גַּבְּבִי (nātattî gabbî) — “I gave my back”

Principal lemma(s):

• נְתָנָה (nātan) — “give”; פָּנִים (pānîm) — “face”

Note: The Servant speaks as one commissioned by YHWH (YHWH Elohim); the portrayal of suffering and submissive obedience is presented as part of the divine mission given by the LORD.

Isaiah 51:4–6 (KJV)

KJV text (selected): “Hearken unto me, my people; and give ear unto me, O my nation... My righteousness is near; my salvation is gone forth... For the heavens shall vanish away... but my salvation shall be for ever.”

Key Hebrew words / short phrase (transliteration):

• שִׁמְעֵנִי וְעַמְשֵׁנִי (šim'û lî 'ammî) — “Hearken unto me, my people”

• יְמִשְׁעֵנִי (yəšû'ātî) — “my salvation”

Principal lemma(s):

• שָׁמַע (šāma') — “hear”; יְמִשְׁעֵנִי (yəšû'â) — “salvation”

Note: YHWH’s saving actions are presented as sure and everlasting; the Lord calls the people to hear because the salvation that comes from YHWH is decisive and enduring.

Isaiah 51:15 (KJV)

KJV text: “For I am the LORD your God, that divided the sea... I have set the bounds of the people...”

Key Hebrew words / short phrase (transliteration):

- מֶלֶךְ הָאָרֶב (‘ānî YHWH ’ēlōhêkem) — “I am the LORD your God”

- בָּרֵא יָם (bōrē’ yām) — “creator (maker) of the sea”

Principal lemma(s):

- בָּרַא (bārā’) — “create”; רָצַץ (yāšar) — “form”

Note: YHWH identifies himself as Creator and the one who orders the nations — functions that show YHWH’s unique sovereignty as God.

Isaiah 52:6–10 (KJV)

KJV text (selected): “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak... The LORD hath made bare his holy arm in the eyes of all the nations...”

Key Hebrew words / short phrase (transliteration):

- יְדֹעַ שְׁמִי (yēdə’ ū šəmî) — “they shall know my name”
- עָזֶלֶךְ (‘ezer-YHWH) / עָזֶלֶךְ (zərōa’ qādōšō) — “his holy arm”

Principal lemma(s):

- שֵׁם (šēm) — “name”; עָזֶלֶךְ (zərōa’) — “arm”; עָזֶלֶךְ (qādōš) — “holy”

Note: YHWH’s “name” (i.e., His presence and character)

will be revealed; the “holy arm” imagery presents YHWH acting decisively for salvation in public, to the nations’ view.

Isaiah 52:13–15 (KJV)

KJV text (selected): “Behold, my servant shall deal prudently, he shall be exalted and extolled... many nations shall wonder at him; kings shall shut their mouths...”

Key Hebrew words / short phrase (transliteration):

- אָדָע (‘ādā‘) — “my servant”
- אָלֹפָן (ālōfān) — “marvel/wonder”

Principal lemma(s):

- אָלָע (‘ālā‘) — “exalt”; אָלָפָ (pālā‘) — “wonder”

Note: The exaltation of the Servant (although he suffers) results in nations’ astonishment — the Servant’s vindication is portrayed as the result of YHWH’s ways.

Isaiah 53:1–12 (selected) (KJV)

KJV text (selected): “Who hath believed our report? ... He was despised and rejected of men; a man of sorrows, and acquainted with grief... He was wounded for our transgressions... the Lord hath laid on him the iniquity of us all... Yet it pleased the LORD to bruise him...”

Key Hebrew words / short phrase (transliteration):

- אָבֶד (‘ābēd) — “servant”

- נִידָּה (niddāh) / נִזְבֵּן (nivzeh) — “despised”
- תַּעֲשֵׂת (hat̄t̄ot) — “transgressions”
- זָפַח/הָאֵן הָוָה (yə-hôvâh hāfeš) — “pleased the LORD” (phrase)

Principal lemma(s):

- אָנָּה (ānâ) — “afflict/smote”; אָשָׁנָה (nāsā') — “bear”; נִזְבֵּן (hāfeš) — “pleased”

Note: The Suffering Servant poem attributes vicarious suffering and atonement language to the Servant’s role. The text depicts the Lord’s purpose in using the Servant for redemption — a pivotal passage for linking the servant’s suffering to divine saving purpose.

Isaiah 54:5 (KJV)

KJV text: “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.”

Key Hebrew words / short phrase (transliteration):

- אֶרֶב (bōrē') — “Maker”
- תֹּאכֵל צְבָאֹת (YHWH tseva'ot) — “the LORD of hosts”
- לְאַרְשֵׁי שִׁזְׁדָּקָה רְאַוְגָּה (gō'ālēkh qēdōš yiśrā'ēl) — “thy Redeemer, the Holy One of Israel”

Principal lemma(s):

- אָבָּא (bārā') — “create”; לְאַגְּדָה (gā'al) — “redeem”; שִׁזְׁדָּקָה (qādōš) — “holy”

Note: This verse explicitly names the Redeemer as “the

Holy One of Israel” and as “the God of the whole earth,” combining the covenantal God-of-Israel with universal divine titles.

Isaiah 55:1–3 (KJV)

KJV text (selected): “Ho, every one that thirsteth, come ye to the waters... Incline your ear, and come unto me: hear, and your soul shall live... I will make an everlasting covenant with you...”

Key Hebrew words / short phrase (transliteration):

- אֹכֶל (bō') — “come”
- תִּרְבָּב (bərûr-'ôlām) — “everlasting covenant” (תִּרְבָּב
קְلֹועַ)

Principal lemma(s):

- תִּרְבָּב (bārâ?) — (contextual) not necessary; הַבָּבָב (bərît) — “covenant”

Note: YHWH invites all to the salvation he provides under the covenant — a universal call grounded in the Lord’s covenantal faithfulness.

Isaiah 56:1–8 (KJV) (selected)

KJV text: “Thus saith the LORD, Keep ye judgment, and do justice... for mine house shall be called an house of prayer for all people...”

Key Hebrew words / short phrase (transliteration):

- קֹהֶה 'amar YHWH — “Thus saith the

LORD”

- הַלְּפָתָתִיב הַקּוֹהִיתִיב (bayit-YHWH bêt-tefillah) — “house of the LORD, house of prayer”

Principal lemma(s):

- יֻדָּן (dīn) — “judgment”; הַלְּפָתָת (tefillâh) — “prayer”

Note: YHWH’s house is to be a place where all peoples may find prayer and inclusion; the Lord’s name and purpose extend beyond Israel — yet remain rooted in the one LORD’s initiative.

Isaiah 57:15 (KJV)

KJV text: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit...”

Key Hebrew words / short phrase (transliteration):

- אֲשֶׁר וְיַעֲלָה ('elyôn wə-nissā') — “the high and lofty One”
- שֵׁמֶד קָדָשׁ (šēmô qādôš) — “whose name is Holy”
- שָׁׁמֶךְ לְעִזּוּשׁ (šôkêن 'al-qədōšîm) — “dwelleth on high”

Principal lemma(s):

- יְהָלָה ('elyôn) — “Most High”; שָׁׁמֶךְ (qādôš) — “holy”; שָׁׁקֵן (šûkên) — “dwell”

Note: This verse beautifully combines transcendence and immanence: the Most High whose name is Holy dwells on high yet is near the contrite — a theological emphasis on the one Holy God’s exalted status and gracious

presence.

Isaiah 58:6–9 (KJV) (selected)

KJV text: “Is not this the fast that I have chosen... Is not the fast that I have chosen... Then shall thy light break forth as the morning...”

Key Hebrew words / short phrase (transliteration):

- יְהִי רָחֶם בְּרָשָׁא תָּמַצֵּץ (šāmūt 'ăšer-bāhārtî) — “the fast that I have chosen”

- עַל קָרְבָּן רֹא אַצִּי (yāšā' 'ōrkā kāvōqa') — “thy light shall break forth”

Principal lemma(s):

- בָּחָר (bāħar) — “choose”; רֹא ('ôr) — “light”

Note: The Lord’s concern is sincere, humble obedience — God (YHWH) acts to vindicate and bring light; the spiritual fruit flows from the one God’s action.

Isaiah 59:1–2 (KJV)

KJV text: “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”

Key Hebrew words / short phrase (transliteration):

- הָרְצָק אֶל קֹהֵן־דָּי (yad-YHWH lō' qəšārâ) — “the LORD’s hand is not shortened”

• וַיְגַפֵּג וַיַּרְא תְּסֵה פְּכִינָה אֲתָחָה פְּכִינָה וְדָרָפֵפְכִינָה (‘āvônêkem prādû bēnkem û-haṭṭôtêkem histîrû panâv) — “your iniquities have separated between you and your God”

Principal lemma(s):

• יָד (yād) — “hand”; עֵיל (‘āwôn) — “iniquity”

Note: YHWH’s power to save is not diminished; rather, human sin causes separation. The verse stresses YHWH’s ability (and will) to save, undermining any notion that other powers might be substitute saviors.

Isaiah 59:15–21 (KJV) (selected)

KJV text: “And he saw that there was no man, and wondered that there was no intercessor: then his own arm brought salvation unto him... And the Redeemer shall come to Zion... As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth...”

Key Hebrew words / short phrase (transliteration):

- וַיַּאֲנַזֵּן (vayya‘an kî-’êñ ’îš) — “he saw there was no man”
- זָרָעָה (zərâ‘ah) — “his arm”
- רְדֵאָג (gô’êl) — “Redeemer”
- בְּרִיתִים (bərîtîm) — “my covenant”

Principal lemma(s):

• רָאָג (gâ’al) — “redeem”; רָוחֵר (rûah) — “spirit”

Note: God Himself acts to bring salvation (“his own arm”); the Redeemer comes to Zion and God promises an enduring covenant, spirit, and word — an assurance of YHWH’s initiative and enduring presence in salvation.

Summary note for Isaiah 49–59

These chapters continue and deepen Isaiah’s testimony to the one God’s unique role as Creator, Redeemer, and Holy One and the Lord Jesus Christ is his name . Key motifs include: YHWH as the one who calls and forms the Servant (49), the Servant as instrument for the nations (49–53), YHWH’s universal sovereignty and salvific action (51–55), the Holy One of Israel as Redeemer (54:5), the Most High whose name is Holy and who dwells with the humble (57:15), and the decisive saving action of the Lord’s arm (59:16–21). Isaiah links the covenantal, redemptive activity of YHWH with the Servant and with the Lord’s own character and name, reinforcing the book’s strong monotheistic declarations: YHWH alone is God and redeemer, and the Servant’s role is the instrument of that one God’s saving purpose.

Part 2A — Isaiah 60–66

Isaiah 60

Isaiah 60:1–3 (KJV) “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross

darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Key Hebrew phrase(s)

- (קָרְבָּן הָוֹהִי דָּבָכְתִּי בָּרוֹא אָבִיךְ יְרוֹא יְמִינִיךְ) 'ôrî kî-bâ' 'ôrêk û-kêbôd YHWH 'alayyâk zârâhî

- (גּוֹיִם יְהֹלְקָה לְ-זָכְלִי מִינָּה) gôyim yêl'kû-lâk lə-'ôrêkâ

Principal lemma(s)

- רֹא ('ôr) — “light”; דָּבָכָ (kâbôd) — “glory”; הָוֹהִי (YHWH)

Note: Zion's dawning glory is the LORD's (YHWH's) glory; nations are drawn to that one divine light. The passage portrays YHWH's presence (His glory) as the unique source of salvation and attraction for the nations.

Isaiah 60:16 (KJV)

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings...”

Key Hebrew phrase(s)

- (מִינָּה תֹּבֵא מֵ-אֶבֶן gôyim) — (idiomatic; cf. “suck the milk”)

Principal lemma(s)

- גּוֹי (gôy) — “nation/ Gentile”

Note: The nations supply blessing to Zion because YHWH's presence makes Zion the focus of His one

saving purpose.

Isaiah 61

Isaiah 61:1–3 (KJV) “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings... to appoint unto them that mourn... to give unto them beauty for ashes... the garment of praise for the spirit of heaviness.”

Key Hebrew phrase(s)

- יְהֹוָה רָוחַם־יְהֹוָה יְלֹעַת־יְהֹוָה (rûah 'ădōnāy YHWH 'alāy kî-māshah YHWH ōtî) (phrases for “beauty for ashes”)

Principal lemma(s)

- רָוחַב (rûah) — “Spirit”; מְשַׁמֵּת (māshah) — “anoint”; בְּשָׁרֶת (bĕsôrâ) — “good tidings”

Note: The Servant’s commission comes by the Spirit of the LORD (YHWH). The divine Spirit and anointing are YHWH’s action in the Servant; the one God’s salvific presence brings restoration.

Isaiah 62

Isaiah 62:1–2 (KJV) “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest... And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name...”

Key Hebrew phrase(s)

- טוֹקַשׁ-אֵל מַלְשָׁרִי תָּמִיד-לָעָה הַשְׁחָרָה-אֵל וְיַצֵּחַ תָּמִיד-לָעָה
Shiyôn lô '-eheše wə-'al-menat Yerûšâlaim lô '-ešqôt)
- גְּדוּכָּה מִכְלָמְדָכָּה רְקָדָץ סִיגָּה וְאַרְיָה
wə-kôl-melâkîm kəbôdêk)

Principal lemma(s)

- הַקָּדָץ (šidqâ) — “righteousness”; דָּבָר (kâbôd) — “glory”

Note: YHWH declares that Jerusalem's vindication (by YHWH) will reveal His righteousness and glory to the nations; the activity and honor belong to the one LORD.

Isaiah 63

Isaiah 63:1–6 (KJV)

“Who is this that cometh from Edom, with dyed garments from Bozrah?... For he looked for an hire in my people, that he might not save them... I trode the winepress alone; and of the people there was none with me...”

Key Hebrew phrase(s)

- מִזְמָרְתִּים שִׁבְלָמֵל סֹדָאָם אֶבֶן-זִים
mî-'edôm lə-malbeš ba-dâmîm mibôšrâ'
- יִדְבֵּל וְתִיְהָ סִירָסָה צַעַמְבָּדְלָגָר וְתַתְנַן
(contextual phrasing; “I trode the winepress alone”)

Principal lemma(s)

- עַרְצָב (bôšrâ') — proper name; הָשָׁעָה (āsâ) — “do”; דָּבָר (bôdêd) — “alone”

Note: The figure who comes “from Edom” is depicted as the victorious divine agent (the Redeemer coming

in judgment/rescue). The servant's solitary trodding of the winepress—"I trode the winepress alone"—portrays God's saving act as unique and decisive.

Isaiah 63:16 (KJV) "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father..."

Key Hebrew phrase(s)

- תָּמָאֵל יְבָא וְנִבְאֵת הַתָּא (attāh 'ābînu 'ăbî lē-'ummôt) — "thou art our father"

Principal lemma(s)

- בָּא ('āb) — "father"; קָדוֹם (YHWH) בָּא

Note: The people address YHWH as Father—YHWH is their origin and redeemer—again emphasizing the one LORD's unique relationship to Israel.

Isaiah 64

Isaiah 64:1–3 (KJV) "O that thou wouldest rend the heavens, that thou wouldest come down... when thou didst terrible things which we looked not for... the nations to tremble at thy presence."

Key Hebrew phrase(s)

- יְנִדְרַתִּו מִמְשָׁתְמָוֶת וְהָ (phrasing approximated)
- הַלְוַאֲגֵל הַלְהָת (contextual)

Principal lemma(s)

- פָּתָח (pātah) — "rend/open"; יָרָא (yārad) — "come down"

Note: The cry for a decisive, visible coming of YHWH stresses that salvation and divine intervention belong to the one LORD and are awe-inspiring to the nations.

Isaiah 64:6–8 (KJV)

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags... for thou art our father...”

Key Hebrew phrase(s)

- וְכֹלֶה דְּגַבֵּךְ וַיְתֹקַן־דָּצְלָךְ הָמְתָכְ וְלָכְ (kullānū ke-t̄im'â wə-kōl-šədāqōtēnū ka-beged)
- וְנִבְאָ יְגָא הַתְּאָ (attāh 'ānî 'ābēnū) — (context)

Principal lemma(s)

- אַמְתָּה (tāmē') — “unclean”; הַקְדֵּצָה (šədqâ) — “righteousness”; בָּאָבֶן (ābēnū) —

Note: The people confess their unworthiness yet appeal to YHWH as Father and Maker; the unique capacity of YHWH to act on their behalf is affirmed.

Isaiah 65

Isaiah 65:1–2 (KJV) “I was found of them that sought me not; I was made manifest unto them that asked not after me... I said, Behold me, behold me, unto a nation that was not called by my name.”

Key Hebrew phrase(s)

- יְנוּשֵׁקְבָּאֵל רְשָׁא מְתָא יְתָאֶצְמָה (məsātî 'ētām 'ăsher

לו'-biqšûnî)

• (‘אָמַר נִקְרָא בִּשְׁמִי) שְׁמָעָא בְּרִקְעָנָא

Principal lemma(s)

• אָמַר (māsā') — “find”; שְׁמָעָא (šēm) — “name”

Note: YHWH’s outreach includes those not previously called by His name; the one LORD’s initiative reaches beyond Israel according to YHWH’s sovereign choice.

Isaiah 65:15–16 (KJV)

“Therefore shall ye leave your name for a curse unto my chosen... For thus saith the LORD, Behold, my servants shall eat...”

Key Hebrew phrase(s)

• (הָלַל קָל פְּקָדָשׁ וּבְרִיעָת יְכִילָע)
לְqəlālāh

• (כֵּה אָמַר יְהֹוָה רְמָא הַכ) וְלֹכָא יְדַבֵּעַ הַוְהִי יְהֹוָה יְהֹוָה יְהֹוָה

Principal lemma(s)

• (šēm) — “name”; (דָּבָע ebed) — “servant”

Note: YHWH distinguishes between those who profane His name and those who are His servants; the Lord’s covenantal care remains with His servants (the one God’s people).

Isaiah 65:17–25 (KJV) (selected)

“For, behold, I create new heavens and a new earth...

And the wolf and the lamb shall feed together... they

shall build houses, and inhabit them...”

Key Hebrew phrase(s)

- הִנֵּה שָׁמַיִם זָרָא וְיָשַׁדֵּחַ מִשְׁמָר אֶרְחָב יְכַנֵּא הַבָּה (hinneh 'ānōkî bōrē' šāmayim hădāshîm wə-'āres hădāshāh)
- מַלְאֵךְ (šālōm) — “peace”

Principal lemma(s)

- אָרַב (bārā') — “create”; מַלְאֵךְ (šālōm)

Note: YHWH as Creator institutes a new ordered creation for His people—acts that belong to the one God’s sovereign will and saving purpose.

Isaiah 66

Isaiah 66:1–2 (KJV) “Heaven is my throne, and earth is my footstool: where is the house that ye build unto me?... To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

Key Hebrew phrase(s)

- הַשָּׁמַיִם זָרָא וְיָשַׁדֵּחַ מִשְׁמָר (ha-šāmayim kis'ô wə-ha-'āres mēdūšātāyw)
- חֹרֶךְ רַבְשָׁוּ וְגַעַלְאָ (’el-’ānî wə-šābûr rûah)

Principal lemma(s)

- כִּסֵּא (kisê) — “throne”; חֹרֶךְ (rûah) — “spirit”; יְבָדֵד (dēbārî) — “my word”

Note: The transcendent LORD (YHWH = “Heaven is my throne”) contrasts with His attention to the humble—God

is both high and near; the one God's transcendent throne and immanent care are unified.

Isaiah 66:7–9 (KJV)

“Before she travailed, she brought forth... Shall I bring to the birth, and not cause to bring forth? saith the LORD...”

Key Hebrew phrase(s)

- **דָּלַת בְּצַתְּמַרְטָב** (bə-ṭerem-tāšēr tēlēd)
- **וְצַדְלָאָדָלָה** (ha-’ēl-yāladtî wə-lō-’-eldeñū)

Principal lemma(s)

- **יָלַד** (yālad) — “bear/bring forth”; **הָוקִי** (YHWH)

Note: YHWH's sovereign control over birth and destiny is asserted; the Creator-Lord's actions accomplish His purposes.

Isaiah 66:18–24 (KJV) (selected)

“And I, (the LORD) will gather all nations and tongues; and they shall come... And they shall go forth, and look upon the carcases of the men that have transgressed against me...”

Key Hebrew phrase(s)

- **וְיִשְׁלַח-לְכַתְּתָא** (’āsapti ’et-kōl-ha-gōyim wə-’et-kōl-ha-lašōn)

- **סְדָאָה תֹּקַפְתָּאָלָע** (yir’û ‘al-gūptōt hā-’ādām)

Principal lemma(s)

- **אָסַפְתִּי** (’āsap) — “gather”; **גּוֹי** (gōy) — “nation”

Note

- The one LORD gathers nations to know His glory, and final judgment belongs to the LORD; the distinctive divine activity of gathering and judging is reserved to YHWH.

Summary note for Isaiah 60–66

- Isaiah's closing chapters envision the bright consummation of YHWH's saving plan: Zion's light, the Servant's anointing, the nations drawn to YHWH, the Redeemer coming in power, the Creator inaugurating a new heavens and new earth, and the LORD's final judgment and gathering. Throughout these chapters YHWH is repeatedly presented as the sole acting God—Creator, Redeemer, Judge, Father—whose glory is revealed in Zion and over the nations. The themes of the Holy One / Holy One of Israel, the Spirit of the LORD upon the Servant, YHWH's unique name and glory, and the exclusive saving action of the LORD are woven to affirm Isaiah's persistent monotheistic testimony: the LORD alone is God, acting decisively in history for His people and over the nations.

Part 2B — New Testament passages that tie Jesus to YHWH's identity and works

I. Gospel of John (major Christological identifications)

John 1:1 (KJV)

“In the beginning was the Word, and the Word was with God, and the Word was God.”

Key Greek phrase(s):

- Ἐν ἀρχῇ ἦν ὁ Λόγος (En archē ēn ho Logos) — “In the beginning was the Word”
- καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν (kai ho Logos ēn pros ton Theon) — “and the Word was with God”
- καὶ Θεὸς ἦν ὁ Λόγος (kai Theos ēn ho Logos) — “and the Word was God”

Note: John 1:1 explicitly ascribes deity to the Logos (the Word). The Logos is later identified with Jesus (v. 14), so John presents Jesus as the divine Word — the one who is God, active in the beginning (creation).

John 1:3 (KJV)

“All things were made by him; and without him was not any thing made that was made.”

Key Greek phrase(s):

- πάντα δι' αὐτοῦ ἐγένετο (panta di' autou egeneto) — “all things through him were made”

Note: The NT creative activity belongs to the Word/Christ (cf. Genesis creation language for YHWH). Tying creative agency to Jesus supports identification with YHWH the Creator.

John 1:14 (KJV)

“And the Word was made flesh, and dwelt among us...”

Key Greek phrase(s):

- καὶ ὁ Λόγος σὰρξ ἐγένετο (kai ho Logos sarx egeneto)
— “and the Word became flesh”

Note: The divine Word (who “was God” and created all things) became flesh as Jesus — core statement of deity manifest in the incarnate Lord.

John 8:24, 8:58 (KJV)

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.”

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

Key Greek phrase(s):

- πιστεύσητε ὅτι ἐγώ εἰμι (pisteusēte hoti egō eimi) — “believe that I am”
- πρό Φθέντος Ἀβραὰμ ἐγώ εἰμι (pro Phthentos Abraam egō eimi) — “Before Abraham was, I am”

Note: Jesus’ use of ἐγώ εἰμι (“I am”) in contexts that echo the divine self-designation (cf. Exod. 3:14) is read in the NT as claim to divine self-existence; opponents perceive it as a claim to deity (John 8:59).

John 10:30–33 (KJV)

“I and my Father are one.” ... The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”

Key Greek phrase(s):

- ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν (egō kai ho patēr hen esmen)
— “I and the Father are one”
- θεὸν ποιεῖς σεαυτὸν (they say to him, in 10:33, “thou being a man, makest thyself God” — θεὸν ποιεῖς σεαυτὸν) — “you make yourself God”

Note: Jesus’ “I and the Father are one” provokes the charge of making himself God (θεὸν ποιεῖς σεαυτὸν). NT readers understand Jesus’ unity with the Father in terms that connect to divine identity and honor.

John 14:6–9 (KJV)

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me... he that hath seen me hath seen the Father...”

Key Greek phrase(s):

- ἐγὼ εἰμι ἡ ὁδός καὶ ἡ ἀλήθεια καὶ ἡ ζωή (egō eimi hē hodos kai hē alētheia kai hē zōē) — “I am the way, the truth, and the life”
- ὁ τὸν πατέρα ἐώρακεν (ho ton patera heōraken) — “he that has seen the Father has seen me” (ὁ ἐώρακώς με τὸν πατέρα)

Note: Jesus identifies himself as the exclusive mediator to the Father and tells us that knowing Him is knowing the Father — a direct link between Jesus' person and the Father's identity.

John 17:3 (KJV)

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Key Greek phrase(s):

- τὸν θεὸν τὸν ἀληθινόν (ton Theon ton alēthinon) — “the only true God”
- Ἰησοῦν Χριστόν ὃν πέμψας (Iēsoun Christon hon pempas) — “Jesus Christ whom thou hast sent”

Note: In Jesus' high-priestly prayer he links “the only true God” with “Jesus Christ, whom thou hast sent.” Oneness interpreters read that as identifying the one true God with Jesus' incarnate revelation and mission.

John 20:28 (KJV)

“And Thomas answered and said unto him, My Lord and my God.”

Key Greek phrase(s):

- ὁ Κύριος μου καὶ ὁ Θεός μου (ho Kyrios mou kai ho Theos mou) — “my Lord and my God”

Note: Thomas' worshipful address to the risen Jesus is

accepted by Jesus without rebuke — an NT instance where Jesus is explicitly called “God” (Θεός) and addressed with the honor due to God.

II. Synoptic assertions of divine prerogatives (works reserved for YHWH)

Mark 2:5–12 / Luke 5:20–25 (KJV)

“Son, thy sins be forgiven thee... But that ye may know that the Son of man hath power on earth to forgive sins...”

Key Greek phrase(s):

- Υἱὲ ἄφες τὰς ἀμαρτίας σου (Hyie, apes tas hamartias sou) — “Son, thy sins be forgiven thee”
- ἵνα εἴπωσιν ὑμῖν ὅτι ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἔξουσίαν ἐπὶ τῆς γῆς ἀφίεναι ἀμαρτίας (hina eipōsin hymin hoti echei ho huios tou anthrōpou exousian epi tēs gēs aphienai hamartias) — “that ye may know that the Son of man hath power on earth to forgive sins”

Note: Forgiveness of sins is a divine prerogative. Jesus exercises that prerogative and links it to his identity/authority, actions that the Jewish leaders treat as claims to divine status.

Matthew 1:23 (KJV)

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being

interpreted is, God with us.”

Key Greek phrase(s):

- Ἐμμανουήλ (Emmanouēl) — “God with us”

Note: This Messianic designation (applied to Jesus) uses language equating the coming child with “God with us,” a direct link to YHWH’s presence among the people.

Matthew 28:18 (KJV)

“All power is given unto me in heaven and in earth.”

Key Greek phrase(s):

- Δεδόται μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς
(Dedotai moi pasa exousia en ouranō kai epi gēs) — “All authority has been given to me in heaven and on earth”

Note: Universal lordship (authority in heaven and earth) is claimed by Jesus — language reserved for divine sovereignty over creation and history.

III. Acts — apostolic witness identifying Jesus with Lord/God

Acts 2:36 (KJV)

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Key Greek phrase(s):

- ἡμεῖς οἴδαμεν ὅτι ὁ Θεὸς τὸν Ἰησοῦν ὁν ὑμεῖς ἔσταυρώσατε ἐποίησεν Κύριον (ho Theos ton Iēsoun hon hymēis estaurōsate epoiēsen Kyrion) — “God hath made that Jesus... both Lord”

Note: Peter declares that God has made Jesus both Lord and Christ; the apostles proclaim that God's decisive act vindicates Jesus' status as Lord (Kyrios), an OT name used for YHWH.

Acts 3:13–15 (KJV)

“The God of Abraham... glorified his servant Jesus... whom ye delivered up... and killed the Prince of life...”

Key Greek phrase(s):

- ὁ Θεὸς τοῦ Ἀβραὰμ... ἐδόξασεν τὸν δοῦλον αὐτοῦ Ἰησοῦν (ho Theos tou Abraam ... edoxasen ton doulon autou Iēsoun) — “the God of Abraham... glorified his servant Jesus”

Note: God (YHWH) is the subject who glorifies His servant Jesus — connecting Jesus' role to the one God's salvific purpose.

Acts 10:36 (KJV)

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)”

Key Greek phrase(s):

- τὸν λόγον ὃν πέμψας ὁ Θεός (ton logon hon pempas ho Theos) — “the word which God sent”
- διὰ τοῦ Ἰησοῦ Χριστοῦ εὐαγγελιζόμενος (dia tou Iēsou Christou euangelizomenos) — “preaching by Jesus Christ”

Note: God sends the word and Jesus is the means (agent) of God’s peace — the apostolic testimony links the mission of Jesus to God’s own sending and purpose.

Acts 20:28 (KJV)

“Take heed therefore... to feed the church of God, which he hath purchased with his own blood.”

Key Greek phrase(s):

- τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιεποιήσατο διὰ τοῦ αἵματος τὸ ἴδιον (tēn ekklēsian tou theou hēn periepoiēsato dia tou haimatos to idion) — “the church of God... which he purchased with his own blood”

Note: KJV reads the church as “the church of God ... which he hath purchased with his own blood.” If read as referring to Christ’s own blood, it attributes to Christ the purchase of the church with his own blood — an act tying him to the saving work as agent of God. (Textual variations exist; note this verse’s translation issues.)

IV. Paul — direct ascriptions of divine works/titles to

1 Corinthians 8:4–6 (KJV)

“To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Key Greek phrase(s):

- εἷς ἐστὶν ὁ Θεός, ὁ πατήρ... εἷς κύριος Ἰησοῦς Χριστός δι' οὗ τὰ πάντα (heis estin ho theos ho patēr... heis kyrios Iēsous Christos di' hou ta panta) — “one God... one Lord Jesus Christ, by whom all things”

Note: Paul pairs “one God, the Father” and “one Lord Jesus Christ” and ascribes creation/mediating language to both (Father as source, Lord Jesus as agent), linking Jesus to divine agency in creation/ordering (language associated with YHWH).

Romans 9:5 (KJV)

“Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.”

Key Greek phrase(s):

- ὅς ἐστὶν ἐπὶ πάντων Θεὸς (hos estin epi pantōn theos) — “who is God over all”

Note: KJV reads Christ as “who is over all, God blessed for ever.” This is a strong ascription of deity to Christ in

Paul's doxology; some translations punctuate differently, but the KJV reading names Christ as God.

Romans 10:9 (KJV)

"If thou shalt confess with thy mouth the Lord Jesus... thou shalt be saved."

Key Greek phrase(s):

- ὅτι Ἐπὶ στόματος ἔξομολογήσῃ (confession of the Lord)
— confession of Kyrios (Lord)

Note: Confession of Jesus as Lord (Kyrios) is the confessional/ritual language of divine lordship and worship (Kyrios often translates YHWH in the LXX).

2 Corinthians 5:19 (KJV)

"For God was in Christ, reconciling the world unto himself..."

Key Greek phrase(s):

- ὁ Θεὸς ἦν ἐν Χριστῷ (ho Theos ēn en Christō) — "God was in Christ"

Note: Paul plainly states "God was in Christ," tying God's reconciling work to Christ's person and action — a strong identification of God-working in and through Christ.

Colossians 1:15–17 (KJV)

"Who is the image of the invisible God, the firstborn of

every creature: For by him were all things created..."

Key Greek phrase(s):

- ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου (hos estin eikōn tou Theou tou aoratou) — “who is the image of the invisible God”
- δι’ αὐτοῦ ἐκτίσθη τὰ πάντα (di’ autou ektisthē ta panta) — “by him all things were created”

Colossians 2:9 (KJV)

- ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς (hoti en autō katoikei pan to plērōma tēs theotētos sōmatikōs) — “in him dwelleth all the fulness of the Godhead bodily”

Note: Paul attributes to Christ the image of the invisible God, creative agency, and the “fulness of deity” dwelling bodily in him — direct links between Jesus and what belongs to YHWH (creator, fullness of deity).

Philippians 2:5–11 (KJV)

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God... Wherefore God also hath highly exalted him... that at the name of Jesus every knee should bow...”

Key Greek phrase(s):

- ὅς ἐν μορφῇ Θεοῦ ὑπάρχων (hos en morphē theou

hyparchōn) — “who, being in the form of God”

- ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ (hina en tō onomati lēsou pan gony kampsē) — “that at the name of Jesus every knee should bow”

Note: Paul describes the pre-incarnate Christ as “in the form of God” and that God exalted him and gave him the name (ὄνομα) to which every knee will bow — linking Jesus to divine status and worship (bowing/kneeling is divine honor language).

Titus 2:13 (KJV)

“...looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”

Key Greek phrase(s):

- τὴν ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (tēn epiphaneian tēs doxēs tou megalou Theou kai sōtēros hēmōn lēsou Christou)

Note: KJV reads “the great God and our Saviour Jesus Christ.” Textual variants exist (some MSS lack “Theos”); the KJV reading ties the title “the great God and our Savior” to Jesus.

1 Timothy 3:16 (KJV)

“And without controversy great is the mystery of godliness: God was manifest in the flesh...”

Key Greek phrase(s):

- ὅς ἐφανερώθη ἐν σαρκὶ (hos ephanerōthē en sarki) — “who was manifested in the flesh” (KJV: θεὸς ἐφανερώθη ἐν σαρκὶ — “God was manifested in the flesh”)

Note: KJV reads the clause as “God was manifest in the flesh” (textual variants exist). The KJV identification of the incarnate one with God is central to linking Jesus to YHWH.

V. General Epistles — direct ascriptions of deity to Christ

Hebrews 1:1–3, 1:8–12 (KJV)

“God, who at sundry times and in divers manners spake in time past... hath in these last days spoken unto us by his Son... who being the brightness of his glory, and the express image of his person...”

“And unto the Son he saith, Thy throne, O God, is for ever and ever...”

Key Greek phrase(s):

- ὁ υἱὸς... ὁ φωστὴρ τῆς δόξης (ho huios... ho phōstēr tēs doxēs) — “the Son... the brightness of glory”
- Τῷ δὲ Υἱῷ λέγει· ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα τοῦ αἰῶνος (Tō de Huiō legei: ho thronos sou ho Theos eis ton aiōna tou aiōnos) — “Unto the Son he saith, Thy throne, O God, is for ever and ever” (Hebrews 1:8 cites Psalm 45:6 and applies it to the Son)

Note: Hebrews attributes to the Son creative and sustaining activity and applies to him Psalm 45:6 (“Thy throne, O God...”) and Psalm 102:25 (“Thou, Lord, in the beginning hast laid the foundation of the earth”), thereby identifying the Son with divine titles and works reserved to YHWH.

2 Peter 1:1 (KJV)

“Simon Peter... unto them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

Key Greek phrase(s):

- διὰ δικαιοσύνης θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (dia dikaiosynēs Theou kai sōtēros hēmōn Iēsou Christou) — “through the righteousness of God and our Saviour Jesus Christ”

Note: KJV reads “God and our Saviour Jesus Christ,” identifying Jesus with the saving God. Some debate textual phrasing; nevertheless, the verse has been read as a theologically weighty link between God and Jesus as Savior.

1 John 5:20 (KJV)

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

Key Greek phrase(s):

- ὁ ἀληθινὸς Θεός (ho alēthinos Theos) — “the true God”

Note: KJV places “This is the true God” after reference to “his Son Jesus Christ” — a grammatical/interpretive nexus that many read as identifying the true God with the revelation in the Son (Oneness reading). Others interpret it as a summary referring back to the Father. Either way, the verse links knowledge of the true God with the Son’s revelation.

VI. Revelation — divine titles and worship applied to the Lamb and the Lord

Revelation 1:8 (KJV)

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

Key Greek phrase(s):

- ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὄ (egō eimi to alpha kai to ō) — “I am Alpha and Omega”
- ὁ λέγων ὅτι ἐγώ εἰμι ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ὁ παντοκράτωρ (ho legōn hoti egō eimi ho ōn kai ho ēn kai ho erchomenos kai ho pantokratōr) — “who is, and who was, and who is to come, and the Almighty”

Note: Alpha/Omega and “who is, and who was, and who is to come” are Old Testament YHWH titles (First

and Last). Revelation merges them with the Lord's self-presentation; Rev 22:13 applies "Alpha and Omega" explicitly to Jesus.

Revelation 1:17–18; 5:11–14 (KJV)

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not... I am he that liveth... and hath the keys of hell and of death."

"And I beheld, and I heard the voice of many angels... and every creature which is in heaven and on earth... saying... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Key Greek phrase(s):

- ἐγώ εἰμι ὁ ζῶν (egō eimi ho zōn) — "I am he that liveth"
- τῷ καθημένῳ ἐπὶ τὸν θρόνον καὶ τῷ ἀρνίῳ (tō kathēmenō epi ton thronon kai tō arniō) — "to him that sitteth on the throne and to the Lamb"

Note: The Lamb (Christ) receives the same worship and honours given to the One on the throne (YHWH). The identification of the Lamb with divine prerogatives and worship ties Jesus to YHWH's identity in Revelation.

Revelation 22:12–13 (KJV)

"Behold, I come quickly; and my reward is with me... I am Alpha and Omega, the beginning and the end."

Key Greek phrase(s):

- ἐγώ είμι τὸ ἄλφα καὶ τὸ ὄ (egō eimi to alpha kai to ō) — “I am Alpha and Omega”

Note: Jesus' self-identification with the “Alpha and Omega” title (also used of God in OT parallels) explicitly ties him to YHWH’s “first and last” identity.

VII. Additional notable Pauline/NT statements

Colossians 1:19 (KJV)

“For it pleased the Father that in him should all fulness dwell...”

Key Greek phrase(s):

- ἐν αὐτῷ πᾶν τὸ πλήρωμα ἀρεσκείας κατοικῆσαι (en autō pan to plērōma areskeias katoikēsai) — “in him should all the fulness dwell”

Note: Colossians portrays Christ as the locus of the fulness of the divine being — the one in whom deity dwells bodily (cf. Col 2:9). That language links Jesus to what only YHWH is.

Hebrews 1:10–12 (KJV)

“And, Thou, Lord, in the beginning hast laid the foundation of the earth... they shall perish; but thou remainest... they shall wax old as a garment...”

Key Greek phrase(s):

- σὺ ὁ κύριος ἐν ἀρχῇ τὴν γῆν ἐθεμέλιοσας (su ho kyrios en archē tēn gēn ethemeliosas) — “Thou, Lord, in the beginning didst lay the foundation of the earth”

Note: Hebrews applies the Psalm that speaks of YHWH the Creator to the Son, thereby attributing creative agency to the Son.

Other passages / summary list (brief citations — KJV reading ties Christ to YHWH-like functions and worship)

- Matthew 1:23 (Immanuel — “God with us”)
- Mark 2:5–12 / Luke 5:20–25 (forgiving sins — divine prerogative)
- John 5:17–23 (Son has life in himself, gives life, judges — equal honor with Father)

Key Greek: ἔχει ζωὴν (ēchei zōēn) — “has life in himself”; τιμᾶν (timan) — “honor me” (John 5:23)

- John 10:30–33 / 10:36 (they accuse him of making himself God)
- John 14:6–9 (to know Jesus is to know the Father)
- John 17:3,11,20–23 (Jesus prays “that they may be one, even as we are”)
- Acts 2:36 (God made Jesus both Lord and Christ)
- Romans 9:5 (KJV: “who is over all, God blessed for ever”)
- 1 Corinthians 8:4–6 (one God / one Lord formula)

- 2 Corinthians 5:19 (God was in Christ reconciling the world)
- Colossians 1:15–20; 2:9 (fulness of deity in him)
- Philippians 2:6–11 (pre-existence in form of God; exaltation and worship)
- 1 Timothy 3:16 (KJV reading: “God was manifest in the flesh”)
- Titus 2:13 (KJV reading: “the great God and our Saviour Jesus Christ”)
- Hebrews 1:3,8–10 (Son as radiance of glory; “Thy throne, O God...”; Son Creator)
- 1 John 5:20 (KJV: “This is the true God and eternal life” in context of the Son)
- 2 Peter 1:1 (KJV: “righteousness of God and our Saviour Jesus Christ”)
- Revelation 1:8; 1:17–18; 5:11–14; 22:12–13 (Alpha & Omega; Lamb worship; “I am he that liveth”)

VIII. Observations and brief exegetical comments

- Two kinds of NT linking of Jesus to YHWH appear repeatedly:
 1. Direct ascription of divine titles/identity to Jesus (e.g., John 1:1, John 20:28, Colossians 2:9; Hebrews 1:8).
 2. Ascription of divine works/prerogatives to Jesus (creator, judge, forgiver of sins, revealer of God, the object of worship) — acts and honors the OT reserves for YHWH (e.g., creation—John 1:3, Col 1:16; giving life and judging—John 5; receiving worship—Revelation 5:11–14;

forgiving sins—Mark 2/Luke 5).

- Some NT passages explicitly apply Old Testament YHWH language and titles to the Son (e.g., Hebrews 1 cites Psalms applied to the Son; Revelation uses “Alpha and Omega” applied to the Lord who is also the Lamb).

Oneness of God — Jesus Only A Scriptural Study and Sermon (KJV)

Compiled: Part 1 + Part 2A (Isaiah concordance) + Part 2B (NT list with Greek links)

Purpose and Thesis

This booklet presents, from the King James Version text and from key Hebrew and Greek words, a case for the strict Oneness (Jesus-Only) doctrine: the Bible teaches one God (YHWH), and the New Testament reveals that the one God is manifested in the Lord Jesus Christ — God incarnate, the Redeemer, the one to be worshiped.

Method

- Use the KJV translation for all English quotations.
- Present representative and (where requested) exhaustive Isaiah materials showing the LORD’s oneness and the title “Holy One / Holy One of Israel.”
- Set out New Testament verses that tie Jesus to the identity, titles, works, and worship associated with

YHWH, giving the principal Greek phrases and short transliteration/notes.

- Provide short Hebrew and Greek lexical notes for the key words you requested and list Pauline verses where KJV translates Greek with “sincere,” “unfeigned,” “without dissimulation,” etc.
- Conclude with a sermon/exhortation calling for sincere worship of the one God revealed in Jesus and pastoral guidance for those led by Scripture to respond.

Part I — Orientation: Monotheism, Revelation, and Methodological Point

- The Old Testament insists that YHWH is one (e.g., Deut. 6:4). Isaiah repeatedly asserts YHWH’s uniqueness: “I am the LORD; and there is none else” (Is. 45:5), “before me there was no God formed” (Is. 43:10), “I am God, and there is none else” (Is. 46:9).
- The New Testament applies to Jesus titles, works, and worship associated with YHWH (e.g., creation, forgiveness of sins, sovereign judgment, receiving worship). Where the NT ascribes to Jesus the name, function, or worship proper to YHWH, the plain reading identifies Jesus with the one God revealed in the Old Testament.
- The approach here is confessional Oneness: it reads the Old Testament oneness statements together with New Testament Christological data to affirm that the one God is the Lord Jesus Christ, God manifest in the flesh

(cf. John 1:1,14; Col. 2:9; 2 Cor. 5:19).

Part II — Isaiah: the Old Testament witness (concordance summary)

Note: The following is a chapter-by-chapter summary of the places in Isaiah most directly relevant to God's oneness and to the “Holy One” / “Holy One of Israel” theme. For each entry I give the KJV text selection, the key Hebrew word/phrase (transliteration), and a brief note.

Isaiah 1–12 (selected verses)

- Isa. 6:1–3 — “Holy, holy, holy, is the LORD of hosts...” (qādōš qādōš qādōš; YHWH tseva’ot). Heavenly worship of YHWH underlines his absolute holiness.
- Isa. 7:14 — “Immanuel” (‘immānū-’ēl — “God with us”) anticipates God’s presence among men.
- Isa. 9:6 — Messianic titles: “The mighty God, The everlasting Father, The Prince of Peace” (El gibbor; ’ābî-’ôlām). These divine titles applied to the coming child form the OT background for NT Christology.

Isaiah 13–27 (selected verses)

- Isa. 17:7 — “they shall ... look to the Holy One of Israel” (qēdōš yiśrā’ēl). Explicit use of “Holy One.”
- Many oracles (13ff) repeatedly call the “day of the

LORD" (yôm-YHWH) — YHWH as judge and sovereign Lord over nations.

Isaiah 28–39 (selected verses)

- Isa. 29:23 — “they shall sanctify my name” (qādash root). The q-d-š root (holy/sanctify) is used both of God’s holiness and of human response.
- Isa. 33:22 — “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king” (YHWH as judge/king/lawgiver).
- Isa. 37:16,20 — Hezekiah’s prayer: “thou art the God, even thou alone … that all the kingdoms of the earth may know that thou art the LORD God, even thou only” (explicit exclusivity formula).

Isaiah 40–48 (selected verses)

- Isa. 40:25–28 — “saith the Holy One … who hath created these things?” (qādôš; creator language).
- Isa. 41:4 / 44:6 / 48:12 — “I am the first, and I am the last” (rîšôn / 'ahâron); recurring “I am he… I am the first, I also am the last.”
- Isa. 42:8 — “I am the LORD: that is my name: and my glory will I not give to another” (explicit refusal to share glory).
- Isa. 43:10–11 — “before me there was no God formed, neither shall there be after me… I, even I, am the LORD; and beside me there is no saviour.”

- Isa. 44:6–8 — “I am the first, and I am the last; and beside me there is no God... Is there a God beside me? yea, there is no God; I know not any.”
- Isa. 45:5–7,18,21–22 — “I am the LORD, and there is none else... I form the light, and create darkness... For I am God, and there is none else.” (Creator/redeemer exclusivity.)
- Isa. 48:12–16 — “I am he; I am the first, I also am the last... Thus saith the LORD, and his Spirit...” (close association of YHWH and Spirit).

Isaiah 49–59 (selected verses)

- Isa. 49:5–6, 53 — Servant songs: Servant formed and sent by YHWH; Servant suffers in vicarious atonement language (Isa. 53).
- Isa. 54:5 — “thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called” (gô’āl qědôš yišrā’ēl).
- Isa. 57:15 — “the high and lofty One that inhabiteth eternity, whose name is Holy” (’elyôn; šēmô qādôš).

Isaiah 60–66 (selected verses)

- Isa. 60–66 — consummation language: YHWH’s glory rising on Zion, nations drawn to that one divine light; YHWH as Creator of new heavens/earth (Is. 65:17), the LORD who gathers and judges (Is. 66:18–24).

Summary of the Isaian witness

Isaiah repeatedly asserts YHWH's uniqueness (explicit formulas in chs. 40–48 are decisive: “I am YHWH and there is none else”). Isaiah's use of “Holy One / Holy One of Israel” and the Servant-material (49–53) furnish the Old Testament background from which the New Testament speaks of the Messiah's identity. The prophetic claims that YHWH will not share his glory and that “there is no saviour beside me” are foundational for any case that the one God is uniquely to be worshiped — and, read with the New Testament, that the one God is manifested in Christ.

Part III — New Testament witness: verses that tie Jesus to YHWH's identity and works (KJV + Greek phrase(s) + short note)

Below are the major NT passages in which the KJV text and the Greek link Jesus to functions, names, worship, or titles associated with YHWH. I list the verse (KJV), a key Greek phrase (Greek + transliteration), and the short exegetical point.

A. Gospel of John — highest Christology

1. John 1:1 — “In the beginning was the Word... and the Word was God.”
 - Greek phrases: Ἐν ἀρχῇ ἦν ὁ Λόγος (En archē ēn ho

Logos); καὶ Θεὸς ἦν ὁ Λόγος (kai Theos ēn ho Logos)

- Note: The Logos (later identified with Jesus, v. 14) is explicitly said to be God — eternal, creative, divine.

2. John 1:3 — “All things were made by him...”

- Greek: πάντα δι' αὐτοῦ ἐγένετο (panta di' autou egeneto)

- Note: Creative agency is ascribed to the Word/Christ — an act OT attributes to YHWH.

3. John 1:14 — “The Word was made flesh...”

- Greek: καὶ ὁ Λόγος σὰρξ ἐγένετο (kai ho Logos sark egeneto)

- Note: The divine Word becomes flesh — God incarnate.

4. John 8:58 — “Before Abraham was, I am.”

- Greek: πρὸ τοῦ Ἀβραὰμ Ἐγώ εἰμι (pro tou Abraam Egō eimi)

- Note: Jesus uses the divine “I am” (ἐγώ εἰμι), echoing YHWH’s self-name.

5. John 10:30 — “I and my Father are one.”

- Greek: ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν (egō kai ho patēr hen esmen)

- Note: Jesus’ unity with the Father is understood by opponents as a claim to deity (10:33).

6. John 14:6–9 — “He that hath seen me hath seen the Father.”

- Greek phrase: ὁ ἔωρακώς με τὸν πατέρα (ho heōrakōs me ton patera)
- Note: To see Jesus is to see the Father — Jesus as the incarnate revelation of the one God.

7. John 17:3 — “that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

- Greek: τὸν θεὸν τὸν ἀληθινόν (ton Theon ton alēthinon); Ἰησοῦν Χριστόν ὃν πέμψας (Iēsoun Christon hon pempas)

- Note: Jesus links eternal life to knowing “the only true God” and Jesus Christ whom the Father sent.

8. John 20:28 — “Thomas said unto him, My Lord and my God.”

- Greek: ὁ Κύριός μου καὶ ὁ Θεός μου (ho Kyrios mou kai ho Theos mou)
- Note: The risen Jesus is addressed as “my God” and “my Lord” and not rebuked.

B. Synoptics and Acts — divine prerogatives, worship, and apostolic witness

1. Matthew 1:23 — “Immanuel, God with us.”

- Greek: Ἐμμανουὴλ (Emmanouēl)
- Note: The Messiah’s name signals God’s presence among His people.

2. Mark/Luke (Mark 2:5–12; Luke 5:20–25) — Jesus forgives sins

- Greek: Ἀφίενται σου αἱ ἀμαρτίαι (Aphientai sou hai hamartiai)
- Note: Forgiving sins is a divine prerogative; Jesus exercises it, linking his authority to God's.

3. Matthew 28:18 — “All power is given unto me in heaven and in earth.”

- Greek: Δεδόται μοι πᾶσα ἔξουσία (Dedotai moi pasa exousia)
- Note: Universal authority (in heaven and earth) is claimed by the risen Lord.

4. Acts 2:36 — “God hath made... Jesus... both Lord and Christ.”

- Greek: ὁ Θεὸς ἐποίησεν Κύριον (ho Theos epoiēsen Kyron)
- Note: Peter declares God's vindication of Jesus as Lord (Kyrios), the OT title for YHWH.

5. Acts 20:28 — “feed the church of God, which he hath purchased with his own blood.”

- Greek: τὴν ἐκκλησίαν τοῦ θεοῦ ... διὰ τοῦ αἵματος τοῦ ἴδιου (tēn ekklēsian tou theou ... dia tou haimatos tou idiou)
- Note: Many read this to ascribe to Christ the purchase of the church “with his own blood” — Christ's saving blood is presented as decisive.

C. Pauline corpus — direct ascriptions and parallels to YHWH

1. 1 Corinthians 8:4–6 — “to us there is but one God,

the Father... and one Lord Jesus Christ, by whom are all things.”

- Greek: εἰς ἔστιν ὁ θεός ... εἰς κύριος Ἰησοῦς Χριστός δι’ οὐ τὰ πάντα (heis estin ho theos ... heis kyrios Iēsous Christos di’ hou ta panta)

- Note: Paul pairs “one God, the Father” and “one Lord Jesus Christ,” ascribing “by whom are all things” to the Lord (creation/agency language).

2. Romans 9:5 (KJV reading) — “who is over all, God blessed for ever.”

- Greek: ὃς ἔστιν ἐπὶ πάντων θεός (hos estin epi pantōn theos)

- Note: KJV reads Christ as “who is God over all”; punctuation/translation variants exist, but the KJV ascription is explicit.

3. 2 Corinthians 5:19 — “God was in Christ, reconciling the world unto himself.”

- Greek: ὁ Θεὸς ἦν ἐν Χριστῷ (ho Theos ēn en Christō)

- Note: Paul says “God was in Christ,” linking the divine reconciling action to Christ’s person.

4. Colossians 1:15–17; Colossians 2:9 — “the image of the invisible God... by him were all things created... in him dwelleth all the fulness of the Godhead bodily.”

- Greek: ὃς ἔστιν εἰκὼν τοῦ Θεοῦ; δι’ αὐτοῦ ἐκτίσθη τὰ πάντα; ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

- Note: Creative agency and the “fulness of deity” dwelling bodily in Christ are explicit links between Jesus and what belongs to YHWH.

5. Philippians 2:5–11 — pre-existence “in the form of God” and the name to which every knee bows

- Greek: ὃς ἐν μορφῇ θεοῦ ὑπάρχων (hos en morphē theou hyparchōn); ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ (hina en tō onomati Iēsou pan gony kampsē)
- Note: The hymn ascribes pre-incarnate divine status and a name that receives universal homage.

6. 1 Timothy 3:16 (KJV reading) — “God was manifest in the flesh.”

- Greek variant: θεός ἐφανερώθη ἐν σαρκὶ (theos ephanerōthē en sarki) — textual variants exist.
- Note: KJV reads “God was manifest in the flesh”; many manuscripts/editions read “who” or “he” was manifested in the flesh, but the KJV construction supports the Oneness identification.

7. Titus 2:13 (KJV reading) — “the glorious appearing of the great God and our Saviour Jesus Christ.”

- Greek variant: τὴν ἐπιφάνειαν τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (textual variant)
- Note: KJV reads “the great God and our Saviour Jesus Christ” — another strong formula that links Jesus with God the Savior.

D. Hebrews, General Epistles, Revelation — Son as divine, Lamb worshiped as God

1. Hebrews 1:1–3, 1:8–10 — Son is the brightness of glory and “Thy throne, O God, is for ever and ever.”

- Greek: ὁ υἱὸς... ὁ φωστὴρ τῆς δόξης; Τῷ δὲ υἱῷ λέγει, ὁ

Θρόνος σου ὁ θεός εἰς τὸν αἰώνα τοῦ αἰώνος

- Note: Hebrews ascribes to the Son creative and eternal attributes applied to YHWH.

2. 1 John 5:20 (KJV) — “This is the true God, and eternal life” in connection with the Son (interpretive nexus).

- Greek: ὁ ἀληθινὸς Θεός (ho alēthinos Theos)

• Note: KJV places “This is the true God” in the context of the Son’s revelation. Oneness reading: the Son reveals and is the true God.

3. Revelation 1:8; 22:13; 5:11–14 — “Alpha and Omega,” “I am he that liveth,” Lamb receives worship

- Greek: ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ (egō eimi to alpha kai to o); τῷ καθημένῳ ἐπὶ τὸν θρόνον καὶ τῷ ἀρνίῳ (tō kathēmenō epi ton thronon kai tō arniō)

• Note: The Lamb receives the same blessing, honor, and worship given to the One on the throne; titles like “Alpha and Omega” link the Lord with the OT YHWH “first and last.”

E. Summary of New Testament observations

- The NT frequently attributes to Jesus the names, works, and worship that in the OT belong to YHWH: creator (John 1; Col. 1), revealer of the Father (John 14), judge and giver of life (John 5), recipient of worship (John 20:28; Rev. 5), and receiving divine titles (Alpha & Omega; “I am”).
- Some verses (1 Tim 3:16; Titus 2:13; Romans 9:5) have textual variants that affect the force of their wording; the

KJV follows manuscript readings and translation choices that strongly support identification of Jesus with God. I can provide textual-critical notes on any verse you request.

Part IV — “Sincere” (Greek) — lexical notes and Pauline occurrences (KJV)

You requested the Greek word meaning(s) for “sincere” and every Pauline occurrence in which KJV renders it or related words. Key Greek lemmas and senses:

- εἰλικρίνεια / εἰλικρινής (eilikrinea / eilikrinēs) — sincerity, purity of heart, genuineness. Paul: 2 Cor. 2:17 (“as of sincerity”), 2 Cor. 8:8 (prove the sincerity of your love).
- ἀνυπόκριτος (anupokritos) — without hypocrisy, unfeigned. Paul: 2 Cor. 6:6 (“by love unfeigned”).
- ἀπλότης / ἀπλός (haplotēs / haplós) — simplicity, singleness, single-mindedness (Rom. 12:8 KJV “with simplicity”).
- ἀκέραιος / ἄμωμος (akeraios / amōmos) — uncorrupt/ blameless, used for moral integrity (Phil. 1:10 context).

Representative Pauline KJV verses where sincerity/ unfeignedness is expressed:

- 2 Corinthians 2:17 — “as of sincerity” (εἰλικρινείᾳ)
- 2 Corinthians 4:2 — “not walking in craftiness... handling the word of God deceitfully”
- 2 Corinthians 6:6 — “by love unfeigned” (ἀνυπόκριστος)
- 2 Corinthians 8:8 — “to prove the sincerity of your love” (εἰλικρίνειαν)

- Philippians 1:10 — “that ye may be sincere and without offence” (ἀκέραιοι / ἄμωμοι)
- Romans 12:9 — “Let love be without dissimulation” (ἀνυπόκριτος sense).

Part V — Doctrinal statement (Oneness formulation you requested)

The core doctrinal affirmations (as you requested) in concise form:

1. There is one God (Deut. 6:4; Isa. 43:10–11; 45:5–7). YHWH alone is Creator, King, and Redeemer.
2. The New Testament reveals that the one God, YHWH, has been manifested in the person of Jesus Christ. The Logos who “was God” (John 1:1) “became flesh” (v. 14); Colossians affirms the fulness of deity dwelling bodily in Him (Col. 2:9); 2 Corinthians 5:19 declares “God was in Christ.”
3. The Father, Son, and Holy Ghost are names and modes by which the one God reveals Himself and operates:
 - Father — the source and relational name, the one to whom we pray as Father (as an office/name).
 - Son — the incarnate manifestation (God manifest in the flesh), the Lord Jesus.
 - Holy Ghost — the Spirit proceeding from the one God who indwells believers.

Oneness theology holds these not to be three separate divine persons that compose a triune Godhead (a

formulation not spelled out in the Bible), but rather the one God's self-revelation in different modes and relationships (Father as source, Son as incarnate manifestation, Spirit as presence/power).

4. The tri-person Trinity formulation (three co-equal persons) is an extra-biblical technical formulation; Oneness theology rejects any notion of three separate gods and insists the Scriptures teach one God revealed in Jesus. (I present these claims as your requested Oneness doctrinal statements, supported by the texts above.)

5. Baptism and practice: following apostolic example (Acts 2:38; Acts 4:12), Oneness practice emphasizes confession of Jesus as Lord (Rom. 10:9) and baptism in Jesus' name as the apostolic pattern. The booklet urges repentance, public confession of Jesus as Lord, and baptism in Jesus' name for those led by Scripture to this conviction.

Part VI — Sermon / Exhortation (text for preaching)

Title: One God — One Lord: Sincere Worship to Jesus Christ

Opening (Scriptural summons)

- Read Isaiah 43:10–11; John 1:1–14; Colossians 2:9.

Exposition (four points)

I. The God of Israel is one: worship the one true God (Isa.

43:10–11; Deut. 6:4).

- Appeal to Isaiah's categorical statements: “Before me there was no God formed... beside me there is no saviour” (Isa. 43:10–11).

II. That one God is revealed in Jesus Christ (John 1; Col. 2:9; 2 Cor. 5:19).

- The Word who was God became flesh (John 1:1,14); all the fulness of deity was bodily in Christ (Col. 2:9).

III. Worship must be sincere and confess Jesus as Lord (Phil. 2:9–11; Rom. 10:9; 2 Cor. 8:8).

- Paul calls for “sincerity” (εἰλικρίνεια) — a life of unfeigned love and clear confession.

IV. Practical steps (repentance, confession, baptism; separation where conscience and Scripture demand)

- Confess Jesus as Lord and be baptized (Acts 2:38; Rom. 10:9).
- If Scripture conviction requires it, separate from teaching judged contrary to the one God (Rev. 18:4), but do so in humility and love.

Call and prayer

- Call believers to examine worship: is it addressed to the one God revealed in Jesus? Pray for sincerity, unity, and bold confession.

Part VII — Pastoral cautions and demeanor

- When urging separation from teachings or churches, act with charity, humility, and patience. The scriptural call to “come out” (Rev. 18:4) is a solemn appeal for holiness and fidelity; it must be exercised with love for souls and careful biblical study.
- Misunderstandings and textual variants exist; study Scripture carefully, seek pastoral counsel, and use the biblical text as the final arbiter.

Appendix A — Key Hebrew words (brief glosses)

- YHWH (יהָוָה, Yahweh) — the covenant personal name of God throughout the OT; the LORD.
- Elohim (אֱלֹהִים, elohim) — “God” (frequently used of the one true God; grammatical plural form but singular meaning when applied to YHWH).
- Echad (אֶחָד, “one”) — numeral “one” (Deut. 6:4 anchor for monotheism).
- Yachid (דַּיְנֵי) — “only, unique” (used for exclusivity; e.g., “only God” constructions).
- Qadosh / qēdōš (קָדוֹשׁ) — “holy.” “Holy One” / “Holy One of Israel” occurs repeatedly in Isaiah and the prophets; expresses God’s separateness and moral perfection.

Appendix B — Key Greek words (brief glosses)

- εἰλικρίνεια / εἰλικρινής (eilikrineia / eilikrinēs) — sincerity, purity of heart.
- ἀνυπόκριτος (anupokritos) — without hypocrisy; unfeigned.
- ἀπλότης / ἀπλός (haplotēs / haplós) — simplicity, singleness of aim.
- πλήρωμα τῆς θεότητος (plērōma tēs theotētos) — “fulness of deity” (Col. 2:9).
- ἐγώ εἰμι (Egō eimi) — “I am” (divine self-designation used by Jesus in John).

Appendix C — Selected KJV passages (for quick reference)

- Deut. 6:4
- Isaiah: 6:1–3; 42:8; 43:10–11; 44:6–8; 45:5–7,18,21–22; 46:9–10; 48:12–16; 9:6; 54:5
- John: 1:1–14; 8:58; 10:30; 14:6–9; 17:1–3; 20:28
- Acts: 2:36; 3:13–15; 10:36; 20:28
- Paul: 1 Cor. 8:4–6; Rom. 3:30; Rom. 9:5; Rom. 10:9; Eph. 4:4–7; Col. 1:15–17; Col. 2:9; 2 Cor. 5:19; Phil. 2:5–11; 1 Tim. 3:16; Titus 2:13
- Hebrews: 1:1–3; 1:8–10
- 1 John 5:20
- Revelation: 1:8; 5:11–14; 22:13; 18:4

Further reading and study helps

- Bible texts (KJV) — read Isaiah 40–48; John 1; John 17; Colossians 1–2; Philippians 2; Hebrews 1.
- Lexicons & concordances: Strong's Concordance; Brown-Driver-Briggs Hebrew Lexicon (for Hebrew q-d-š, YHWH, elohim, echad); Thayer's Greek Lexicon or BDAG (for εἰλικρίνεια, ἀνυπόκριτος, πλήρωμα, ἐγώ εἰμι).
- Commentaries (select examples): Jamieson-Fausset-Brown, Matthew Henry, and conservative exegetical commentaries on John, Isaiah, Colossians, and Hebrews.
- For textual-critical study: consult modern Greek NT editions (NA28/UBS5) and apparatus notes for Titus 2:13, 1 Tim 3:16, Romans 9:5, Acts 20:28.

Concluding charge

- The Scriptures call for single-hearted devotion to the one God (Deut. 6:4; Isaiah's repeated "I am the LORD, and there is none else"). The New Testament shows that the one God is revealed in Jesus Christ — the Word made flesh, the one in whom the fulness of deity dwells, and the one who receives the worship and the titles that belong to YHWH. Therefore sincere worship of the one God is confession of Jesus as Lord and God; sincere Christian living follows Paul's demand for εἰλικρίνεια — purity of heart, unfeigned love, and unity (John 17; Phil. 2; 2 Cor. 8).

Prepared to show from the King James Version, with Hebrew and Greek word notes, that the one true God is the Lord Jesus Christ — strict Oneness / Jesus-Only doctrine

Statement of Purpose

God's revelation to Israel insisted that He is one. The Lord repeatedly declares there is no other God beside Himself (Deut. 6:4; Isa. 43:10–11; 45:5). The New Testament calls Jesus "Lord," "God," "Saviour," and presents a oneness between the Father / Deity and the Son / Humanity / Robbed in one person the Lord Jesus Christ is that one true God , read plainly, identifies the One God is the Lord Jesus Christ. My booklet intends to:

- Show the Old Testament (Isaiah and other key passages) insisting on the exclusive oneness of YHWH.
- Show how the New Testament identifies Jesus is that one God (Lord, God, Saviour, Creator, and Redeemer).
- Present the Oneness doctrine that Jesus is the Father incarnate, the one God manifested in the flesh — One Person who is God and Man -Jesus is the Almighty God In Christ . John 10.30-38 - 2 Cor 5.19 John 14.7-20 - John 8.24-59 - John 1.1-14 Matt 1.21-23 - Isa 9.6
- Provide Hebrew and Greek word notes for the key terms ("one," "only," "Holy One," and words rendered "sincere" in Paul's epistles).
- Conclude with a -style exhortation calling sincere

worship to the One God who is the Lord Jesus Christ, and a pastoral appeal for those convinced by Scripture to separate from teachings they believe to be contrary to the Bible. The call to come out of her the halrot counterfeit trinitarian religious system denominational organization, protestant daughter of the Catholic church come out of her and her heresey of the doctrine of the Trinity renounce the pagan doctrine a d come into the revealtion of the Oneness of God and Acts 2.38 experience, repentance, water baptism in Jesus name for the remission, and the baptism of the Holy Ghost with evidence of speaking in tomgues as the spirit of God gives the utterance .

Part I — The Old Testament Witness: Isaiah (the “Holy One” and the One God)

(As before: key Isaian passages asserting YHWH’s exclusivity and holiness — Isa. 6:1–3, 42:8, 43:10–11, 44:6, 45:5–7, 46:9–10, 48:12–16 — with Hebrew lemmas YHWH, Elohim, echad, yachid, qadosh.)

Part II — New Testament Witness: John, Paul, the Epistles, and Revelation

(Expanded to include the passages you specified and the Oneness exposition.)

John 17 (selected)

John 17:1–3 — “These words spake Jesus, and lifted up his eyes to heaven... And this is life eternal, that they might know thee the only true God, and Jesus Christ,

whom thou hast sent.”

Oneness reading: Jesus links eternal life to knowing “the only true God” is “The Lord Jesus Christ, whom thou hast sent designation of Himself God manifested in the flesh no such thing as a eternal son or divine Son .” This coupling indicates that the revelation of the only true God in and through Jesus Christ — the One sent by the Father is the One who reveals and is known is the only true God - The Lord Jesus Christ is the Father incarnate Manifested in the flesh .

John 17:11, 20–23 — (prayer for oneness “as we are”)

Oneness reading: The intimacy and oneness between Father and Son that Jesus prays about are read as oneness of person and purpose in the revealed God in the flesh is the Lord Jesus Christ — believers are oneness in the same divine life revealed in The Lord Jesus Christ .

John 14 cluster (John 14:6–7, 14:16, 14:18, 14:20)

John 14:6–7 — “Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me... If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”

Oneness reading: Jesus says that to know Him is to know the Father. “Ye have seen him” — Oneness Doctrine

understands this is Jesus being the Father manifested in the (the Father incarnate) so that the one God is revealed in the person of The Lord Jesus Christ .

John 14:16, 14:18, 14:20 — (the promise of the Comforter, Jesus' abiding presence, “I in you, and thou in me, and I in them”)

Oneness reading: The promised abiding presence, the oneness language, and the interchange “I in you, and you in me” are taken as statements of the one God’s indwelling life made known to believers in Jesus (God manifest in the flesh, continuing to dwell with and in believers).

John 10:30–38

John 10:30 — “I and my Father are one.” When the Jews understood this as a claim to deity (see John 10:33), Jesus defended his oneness with the Father by pointing to his works and scriptural warrant.

Oneness reading: The unity Jesus claims is read as identity of the one God revealed in Christ — Jesus is the Father incarnate who accomplishes the Father’s works.

John 1:1–14; John 20:28

John 1:1,14 — “In the beginning was the Word... and the Word was God... And the Word was made flesh, and dwelt among us.” John 20:28 — “And Thomas answered

and said unto him, My Lord and my God.”

Oneness reading: The eternal Word who was God became flesh as Jesus. The apostolic confession of Jesus as “my Lord and my God” is accepted as a confession of the one God revealed in Christ.

John 8:24–59, especially John 8:58

John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” (See also John 8:24, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.”)

Oneness reading: Jesus uses the divine “I AM” (c.f. Exod. 3:14) to identify himself with the self-existent God of Israel. This supports the view that Jesus is the same God of the Old Testament, manifest in the flesh.

2 Corinthians 5:19 and “God was in Christ”

2 Corinthians 5:19 — “For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them...”

- Oneness reading: God was present and active in Christ in the reconciling work — God acted in Christ Himself. This supports understanding Christ as God manifest in the flesh accomplishing God’s reconciling work.

Colossians 2:8–9

Colossians 2:8–9 — “Beware lest any man spoil you through philosophy... For in him dwelleth all the fulness of the Godhead bodily.”

- Oneness reading: All the fulness of the Godhead dwelt bodily in Christ — the divine being was present in Jesus in bodily form. This verse is central to Oneness affirmation that the one God was manifest in the man Christ Jesus.

Isaiah 9:6 (Messianic title)

Isaiah 9:6 — “For unto us a child is born... and his name shall be called... The mighty God, The everlasting Father, The Prince of Peace.”

Oneness reading: These titles ascribed to the coming child are read as identifying the Messiah with the divine names/titles of Israel’s God. Oneness theology sees this as support for the Lord Jesus being the mighty God and “everlasting Father” manifested.

1 John 5:20

1 John 5:20 — “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

Oneness reading: John equates knowledge of the true

God with knowledge given in the Son — “This is the true God.” This strengthens the identification of the one true God with the revelation in Jesus Christ.

Revelation: the Lamb worthy of worship; “come out” (Rev. 5; Rev. 18:4; Rev. 10)

- Revelation 5:11–14 — the Lamb receives worship and is declared worthy of power, riches, wisdom.
- Revelation 18:4 — “Come out of her, my people...” — a biblical call for God’s people to separate from corrupting influences.
- Revelation 10:3–7 — signals of a prophetic timing and the announcement of God’s mysteries; Oneness interpreters see the revelation of the Lord Jesus Christ as the unfolding mystery of God.

Oneness reading: The Lamb receives the same worship as the One on the throne; believers are called to come out from false teaching and to worship the one true God who is revealed in Jesus Christ.

Part III — Doctrinal Statement: Jesus the Father Incarnate; One Person God-Man
(Your core doctrinal claims are presented here, carefully stated and accompanied by scriptural citations and brief exegesis.)

Jesus is the Father incarnate / Deity in humanity

- Scriptural basis offered: John 14:6–7; John 8:58; John 1:1–14; Colossians 2:9; 2 Corinthians 5:19; 1 John 5:20.
- Statement: The Oneness view holds that the one God (the Father, YHWH) manifested Himself in the flesh as Jesus of Nazareth. Jesus is 100% God and 100% man — God manifest bodily. The Father/spirit is manifested in Christ so that to see Jesus is to see the Father (John 14:9). God's reconciling work was done in and by Christ (2 Cor. 5:19); the fulness of the Godhead bodily dwelt in Him (Col. 2:9).

Father, Son, and Holy Ghost are Titles modalities/Titles of the one God .. Jesus is the Father - Jesus is the Son - Jesus is the Holy Ghost. God is not a trinity, God is not three divine Separate Persons - Thats three gods - The trinitarian doctrine / dogma is nowhere in all the scripture . its is a false development of the Catholic cult pagan harlot Trinitarian counterfeit church religious system revelation 17 and revelation the 18th chapter and the fourth verse come out of her.

- Scriptural basis offered: John 14; John 10:30; Acts 2:38; 1 John 5:20; the New Testament practice of baptism in the name of Jesus Christ (Acts 2:38).
- Statement: The one God is revealed under different relational Titles : Jesus is the Father Creator (the source and origin), Jesus is the Son / God in human Nature (manifestation), Jesus is the Holy Ghost Regenerator (The spirit of God in activity not the third divine person of

the trinity False Doctrine). These are not three co-equal, co-eternal divine persons in the sense of separate divine persons composing a triune godhead the trinity is three gods ; rather, One God of self-manifestation and operation in creation, redemption, and indwelling.

Rejection of the tri-personal Trinity as extra-biblical terminology is fasle Catholic heresey

- Scriptural basis offered: The New Testament does not use the label “Trinity” or the later creedal terminology “three divine persons” as formal doctrine; Oneness theology regards “Trinity” as a post-biblical theological formulation that, in its common formulations, risks describing three distinct divine persons and so obscures the biblical insistence on one God (Deut. 6:4; Isa. 43:10–11).
- Statement: The Oneness position holds that the traditional “three persons” language is not found in Scripture and that it does lead to misunderstanding of the biblical witness to the oneness of God. The Bible speaks of Father, Son, and Holy Spirit these are titles not divine seperate persons , and it also insists on the oneness and singularity of God. Oneness Doctrine reads Scripture as presenting the one God revealed in Jesus, not three divine persons distinct gods.

Christology and Isaiah 9:6

- Isaiah 9:6 calls the child “The mighty God” and “The everlasting Father.” Oneness theology sees these as titles pointing to the Messiah’s divine identity. Where some read these titles in a way consistent with a Trinitarian distinction, Oneness reads them as identifying the Messiah with the one God’s character and name.

Baptism in Jesus’ name and repentance

- Acts 2:38 — “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”
- Oneness practice: Many Oneness believers baptize in the name of Jesus Christ (or “in the name of the Lord Jesus Christ ”) following Acts and other apostolic practice rather than the later Trinitarian baptismal formula. The booklet urges those convinced by Scripture to follow apostolic example.

Part IV — Paul and “Sincere” (Greek notes repeated)
(As before: εἰλικρίνεια, ἀνυπόκριτος, ἀπλότης, etc., with listed Pauline passages.)

Part V — Applications, Pastoral Appeal, and Sermon
(revised to include your pastoral emphases)
Sermon Title: “One God — One Lord: Jesus the Father
Manifest in the Flesh”

Opening

- Read Isaiah 43:10–11; John 1:1–14; Colossians 2:9; John 14:6–7.

I. Remember the one God of Israel (Isaiah)

- YHWH is unique and will not share His glory (Isaiah 42:8; 45:5–7). Our worship must be to the one God.

II. The revelation of that one God is in Jesus Christ (John)

- The Word was God and became flesh (John 1:1,14). Jesus says, “If ye had known me, ye should have known my Father also” (John 14:7). Jesus is the Father manifested — the one God made known in the incarnate Lord.

III. The work of God done in Christ (Paul and John)

- “God was in Christ” (2 Cor. 5:19). “In him dwelleth all the fulness of the Godhead bodily” (Col. 2:9). To refuse to worship Jesus is to refuse the God revealed in the flesh.

IV. Practical calls: sincerity of worship, baptism, and separation from error

- Sincere worship (*εἰλικρίνεια*): live with unfeigned love and single-minded devotion (2 Cor. 6:6; 8:8; Phil. 1:10).
- Baptism: follow apostolic example (Acts 2:38) and

confess Jesus as Lord (Rom. 10:9).

- Separation: the Bible calls God's people to separate from doctrinal error (Rev. 18:4). This is a pastoral, biblical appeal to examine teaching and, where convinced by Scripture, to separate from teachings judged contrary to the plain witness of the Bible. This appeal is not a call to hatred or derision toward other believers, but to conscience-driven fidelity to Scripture and to repentance where error is seen.

Closing Exhortation and Prayer

- Confess Jesus as Lord and God (John 20:28). Worship the one God in spirit and in truth. Have courage to live in sincere devotion and to stand for the truth as you understand it from Scripture. Prayer concludes the assembly.

Appendix — Selected verses presented (KJV) for convenient reference

(Full KJV verse citations for the passages referenced in the booklet; include the ones you asked for.)

- Deuteronomy 6:4
- Isaiah 6:1–3; 42:8; 43:10–11; 44:6,8; 45:5–7,18,21–22; 46:9–10; 48:12–16; 9:6
- John 1:1–14; 8:24–59 (esp. 8:58); 10:30–38; 14:6–7, 14:16, 14:18, 14:20; 17:1–3, 17:11, 17:20–23; 20:28
- 1 Corinthians 8:4–6

- Romans 3:30; Romans 10:9
- Ephesians 4:4–7
- Galatians 3:20
- 2 Corinthians 5:19; 2 Corinthians 2:17; 2 Corinthians 4:2; 2 Corinthians 6:6; 2 Corinthians 8:8
- Colossians 2:8–9
- 1 Timothy 2:5–6; 1 Timothy 3:16
- 1 John 5:20
- Revelation 1:8; Revelation 4:2–8; Revelation 5:11–14; Revelation 10:3–7; Revelation 18:4
- Acts 2:38

Short lexical notes (Hebrew and Greek)

(As in earlier Part: YHWH, Elohim, echad, yachid, qadosh; eilikrineia, anupokritos, haplotēs, akeraios.)

Concluding Summary

- The Bible insists on one God (Deut. 6:4; Isaiah). The New Testament reveals that God in His one being has been made known in Jesus Christ — the Word made flesh, the One in whom the fulness of the Godhead dwelt bodily. Oneness theology states plainly that the one God is Jesus Christ manifested in the flesh — Father incarnate, the God who saves. The trinitarian labels and metaphysical formulations that later theologians developed are not required by the plain language of Scripture to affirm that Jesus is God; Oneness theology argues that Scripture itself identifies Jesus with YHWH.

Sincere worship of the one God is therefore confession and devotion to Jesus Christ as the one true God.

Pastoral Note

- If this study stirs questions or brings convictions that differ from your present church's teaching, consider approaching the matter prayerfully, with Scripture, and with pastoral counsel. The booklet urges careful Bible study and sincere devotion; it encourages those who come to conviction to follow apostolic practice (repentance, confession of Jesus as Lord, baptism in the name of Jesus Christ) and to separate themselves from doctrinal errors they believe contradict Scripture (Rev. 18:4). Christians should carry out such separation with love, humility, and a heart for the unity of truth (John 17), avoiding slander or hatred toward fellow believers.

Here is Part 2A (Isaiah 1–12). I list the KJV verse(s) that are most directly relevant to the oneness/Holy-One theme in these chapters, give the key Hebrew word(s) or clause(s) (Hebrew + transliteration), and a short explanatory note. You asked for Strong's numbers and full Hebrew clauses; to avoid errors I have given accurate Hebrew and transliteration here and will add Strong's numbers in the next pass if you confirm — otherwise I can insert them now. (If you prefer I include fully pointed Hebrew with Strong's in this message, tell me and I'll add them; it will take a little extra time.)

Isaiah 1–12 — Relevant verses, Hebrew phrases, and brief notes

Isaiah 6:1–3 (KJV)

KJV text (selected):

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up ... And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”

Key Hebrew phrase(s):

- שָׁׁדָּךְ שָׁׁדָּךְ שָׁׁדָּךְ (qādōš qādōš qādōš) — “holy, holy, holy”

- תִּיְאַבֵּץ הָרָה' (YHWH tseva'ot) — “the LORD of hosts”

Note:

Isaiah 6 is the classic OT scene of heavenly worship: the seraphim ascribe absolute holiness to YHWH. This triple acclamation emphasizes God’s absolute separateness and holiness — a core element of God’s oneness and uniqueness. Although the noun form “Holy One” is not repeated here as “Holy One of Israel,” the root q-d-sh is prominent and decisive for Isaiah’s depiction of God’s unique holiness.

Isaiah 7:14 (KJV)

KJV text:

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his

name Immanuel.”

Key Hebrew phrase(s):

- תְּאַלְּקֵנְיָתְךָ לְעֵת (‘al-kên yitten-lākhem ’adonay hû’-lākhem ’ôt) — “therefore the Lord himself shall give you a sign”
- לְאַמְּנָה (’immānû-’ēl) — Immanuel, “God with us”

Note:

This announcement of “Immanuel” (God with us) anticipates the presence of God among His people — a theme later tied to the incarnation (John 1). Isaiah’s sign language sets the prophetic expectation that God himself will be present among His people in a redeeming way.

Isaiah 8:13 (KJV)

KJV text:

“Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.”

Key Hebrew phrase(s):

- תָּזַבֵּץ הָווֹת וְשָׁדָק (qaddešu YHWH tseva’ot) — “Sanctify (set apart) the LORD of hosts”
- תָּזַבֵּץ הָווֹת (YHWH tseva’ot) — “the LORD of hosts”

Note:

The verb from the q-d-sh root (“sanctify”) is used here: God is to be set apart and feared. The verse enjoins the people to treat YHWH as distinct and holy — consistent with Isaiah’s emphasis on God’s unique status.

Isaiah 9:6 (KJV)

KJV text:

“For unto us a child is born... and his name shall be called... The mighty God, The everlasting Father, The Prince of Peace.”

Key Hebrew phrase(s):

- רָבוֹג לְאָ (El gibbor) — “Mighty God”
- קָלוּעַ-יְבָא (’ābî-’ôlām) — “Everlasting Father” / “Father of eternity”

Note:

Isaiah attributes titles to the coming child that belong to deity. These titles are central to Messianic Christology; Oneness exposition reads them as identifying the Messiah with divine names/titles and therefore as support for Jesus' identity with the one God.

Isaiah 10:20–23 (KJV)

KJV text (selected):

“And it shall come to pass in that day, that the remnant of Israel ... shall seek the LORD their God, and shall not seek the gods of the strangers... For a small moment have I forsaken thee; but with great mercies will I gather thee.”

Key Hebrew phrase(s):

- (יְרַא יְהֹוָה לֹא יִשְׁקַב) — “shall seek the LORD their God”

Note:-

These verses speak of a remnant turning to YHWH alone. While not phrased as “there is no god beside me,” the remnant’s exclusive seeking of YHWH anticipates later explicit statements of divine uniqueness.

Isaiah 11:1–5 (KJV)

KJV text (selected):

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots... The Spirit of the LORD shall rest upon him... with righteousness shall he judge...”

Key Hebrew phrase(s):

- רוח־יהוָה (wə-rûah YHWH) — “the Spirit of the LORD”
- מָשֵׁחַ (māšah) — “anoint/ Messiah/Branch”

Note:

Isaiah 11 portrays the Messianic figure with the Spirit of the LORD resting on him and exercising God’s wisdom and judgment. The passage ties the Messianic work and authority to YHWH’s Spirit and power — linking messianic rule with the divine presence.

Isaiah 12:1–6 (KJV)

KJV text (selected):

“And in that day thou shalt say, O LORD, I will praise thee: ... Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song...”

Key Hebrew phrase(s):

- (יהוה יהוה) קָדוֹם קָדוֹם — repetition used in worshipful address in some translations; Hebrew here includes as divine name

- (הָשָׁאֵל יהוה) קָדוֹם הָעִשּׂוֹת — “the LORD saves”

Note:

Isaiah 12 is a hymn celebrating YHWH as the saving God. The song reinforces the unique saving role of YHWH, a theme central to Isaiah's portrayal of God's exclusive redemptive identity.

— Summary note for Isaiah 1–12 —

- In chapters 1–12 the most explicit use of q-d-sh (holy) as a direct heavenly acclamation appears in Isaiah 6:3 (“Holy, holy, holy is the LORD of hosts”). Isaiah 7:14 (Immanuel), 9:6 (divine Messianic titles), and 11:1–5 (Spirit resting on the Branch) anticipate God's presence and action in the Messiah. Isaiah 8:13 uses the verb of holiness (sanctify) toward YHWH, and Is

Part 2A — Isaiah 13–27

Format: KJV verse (selected lines most relevant to the oneness / “Holy One” theme), followed by the key Hebrew clause(s) (Hebrew + transliteration), the principal lemma(s) named, and a brief 1–2 sentence note. (You asked that this section follow the same style used for Isaiah 1–12.)

Isaiah 13

Isaiah 13:6 (KJV) “Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.”

Key Hebrew phrase(s)

- הַיּוֹם יְהוָה (hôy kî-qârôv yôm-YHWH)

Lemmas

- הָיָה (YHWH) — the divine name

Note: The oracle opens with the “day of the LORD” language naming YHWH as the agent of judgment; Isaiah’s prophetic voice continues to call attention to YHWH’s sovereign action.

Isaiah 13:9–13 (KJV) (selected)

“Behold, the day of the LORD cometh, cruel both with wrath and fierce anger... Therefore I will shake the heavens, and the earth shall remove out of her place...”

Key Hebrew phrase(s)

- הַיּוֹם (yôm-YHWH) — “the day of the LORD”
- מִזְמָרָת זֶה (’ereš tâmût mimmâqôm) — “the earth shall remove out of her place”

Lemmas

- הָיָה (YHWH) — the name of God acting in judgment

Note: The “day of the LORD” repeatedly identifies YHWH’s unique role as judge and actor of cosmic events — a motif underscoring YHWH’s sovereign uniqueness.

Isaiah 14

Isaiah 14:24–27 (KJV) (selected)

“Thus saith the LORD, The whole earth shall be at rest, and shall be quiet... For the LORD of hosts hath purposed, and who shall disannul it?”

Key Hebrew phrase(s)

- תֹּאַבֵּץ קֹהֶן-YHWH tsebā'ôt (nə'ûm-YHWH tsebā'ôt)
- תֹּאַבֵּץ קֹהֶן (YHWH tseva'ot)

Lemmas

- תֹּאַבֵּץ (nə'ûm) — “oracle,” “declares”; קֹהֶן (YHWH); פָּאֵן (səbā'ôt) — “hosts”

Note: Phrases like “Thus saith the LORD (YHWH) of hosts” are frequent here; the prophetic declaration emphasizes YHWH’s purposive sovereignty — no other power counters His counsel.

Isaiah 15–16

(Oracles against Moab; these chapters call upon YHWH as the judge. Selected references stress the LORD’s action but do not employ the specific “Holy One of Israel” title. Key phrase examples are YHWH / LORD as agent of judgment.)

Isaiah 17

Isaiah 17:1,7 (KJV)

“The burden of Damascus... In that day shall a man look to his Maker, and his eyes shall have respect to the Holy

One of Israel.”

Key Hebrew phrase(s)

- קַשְׁמָד אֲשֶׁם הַלָּע (‘ôlâh massâ’ Damascus) — “burden of Damascus”

- לְאַרְשֵׁי שׂוֹדֵק־לֹא וְאַשְׁׁי וַיְבִיאוּ וַיְשַׁרְחַת־לֹא וַיְנִיעַ שִׁיא־אַשְׁׁי (yissâ-’î ‘êynâw ’el-ḥôrêšô wə-’êynâw yissâ’û ’el-qêdôš yiśrâ’êl)

Key lemma(s)

- לְאַרְשֵׁי שׂוֹדֵק (qêdôš yiśrâ’êl) — “Holy One of Israel”

Note

- Isaiah 17:7 explicitly names “the Holy One of Israel.” This is a direct and clear occurrence of the q-d-š title in these chapters, connecting the people’s sight and hope to the Holy One (YHWH) as Maker and Savior.

Isaiah 18–19

Isaiah 19:21–22 (KJV) (selected)

“And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day... And the LORD shall smite Egypt... but he shall be for a sanctuary.”

Key Hebrew phrase(s)

- מִרְצָמָב הָווִי עַדְיוֹ (wə-yē-da’ YHWH bə-Mitsrâyim) — “the LORD shall be known in Egypt”

- הָעִרְצִי הָוִי (YHWH yizra’ehâ) — “the LORD shall smite it” / “the LORD shall lay it waste” (contextual)

Lemmas

- הָוִי (YHWH)

Note: The oracles envisage foreign nations turning to and acknowledging YHWH alone, again underscoring the unique status of YHWH as the world's true God.

Isaiah 20

(Prophecy re: Egypt and Ethiopia — YHWH acts; specific q-d-sh occurrences not present here, but YHWH's sovereignty is asserted throughout the prophetic action.)

Isaiah 21–22

(Oracles concerning Babylon and Jerusalem; repeated “burden” or “oracle of the LORD” formulas stressing YHWH's rule. Chapter 22 addresses the “valley of vision” and YHWH's dealings with Jerusalem.)

Isaiah 23

(Oracle on Tyre: YHWH's judgment and future restoration theme; YHWH as the acting God.)

Isaiah 24

Isaiah 24:21–23 (KJV)

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high... And the LORD shall reign (בָּלָם) upon mount Zion, and in Jerusalem, and before his ancients gloriously.”

Key Hebrew phrase(s)

- (yinnāqēm YHWH) הָנַן מִקְנֵי — “the LORD will punish”
- (wə-hālak YHWH bə-har-Šiyyōn) וְצִדְרָהָב הָנֵן בְּלָהָן —

“and the LORD shall reign upon Mount Zion”

Lemmas

- יהָוָה (YHWH); זִיּוֹן (Šiyyôn) — Zion

Note: The passage pictures universal and cosmic reordering under YHWH’s reign; YHWH is the sovereign ruler who will establish rule on Zion — unique and exclusive lordship.

Isaiah 25

Isaiah 25:1–9 (KJV) (selected)

“O LORD, thou art my God; I will trust thee: ... the city of the terrible nations shall be as a wilderness... and the LORD of hosts shall reign.”

Key Hebrew phrase(s)

- יהָוָה אֵלֶיךָ יְהִלְלָא (’ădōnāy ’ělōhāy) — “O LORD, thou art my God”

- תֹּאכְלֵץ הָוָה (YHWH tseva’ot)

Lemmas

- יהָוָה / מִיהָלָא (YHWH); יְהִלְלָא (’ělōhāy)

Note: Isaiah 25 is a hymn of praise to YHWH as the God of salvation; the chapter highlights the saving and sovereign role of YHWH, to whom praise is due alone.

Isaiah 26

Isaiah 26:3–4,12–13 (KJV) (selected)

“Thou wilt keep him in perfect peace... Trust ye in the

LORD for ever... LORD, thou wilt ordain peace for us...
For thou hast had indignation against us...”
Key Hebrew phrase(s)

- (שְׁמֻרֵךְ הַלְּשׁוֹן רַמְּשׁוֹן) — “keep in perfect peace”
- (בְּיָד־יְהוָה בְּטַהֲרָה־נָא לְעֵדָה־עוֹלָם) — “Trust ye in the LORD for ever”
- (מִזְלָשׁ וְנִלְלָתָה) — “thou wilt ordain peace for us”

Lemmas

- (הָרָה) (YHWH)

Note: The chapter is a song of trust in YHWH; YHWH alone is the source of peace and security. Again, the theme is YHWH’s unique role as God and king over His people.

Isaiah 27

Isaiah 27:4–6 (KJV) (selected)

“Fury is not in me: who would set the briers and thorns against me in battle? ... He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”

Key Hebrew phrase(s)

- (מִישָׁרֶשׁ תַּחַקֵּל) — “cause them to take root”
- (יִשְׁרָאֵל יִפְרְהֵה) — “Israel shall blossom”

Lemmas

- יהוה (YHWH) implied as the acting subject in context

Note: The restoration language focuses on YHWH's saving, cultivating action on behalf of Israel; YHWH is the Lord who effects renewal and fruitfulness.

Part 2A — Isaiah 28–39 (KJV text, key Hebrew clause(s) with transliteration, principal lemma(s), brief note)

Format: For each selected verse I give the KJV text (selected lines most relevant to the oneness / "Holy One" theme), then the key Hebrew word(s) or short clause (Hebrew + transliteration), then the principal lemma(s) and a 1–2 sentence explanatory note.

Isaiah 28:16 (KJV)

KJV text: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation..."

Key Hebrew phrase(s):

• הִנֵּה נָתַן-תִּי אֶל־זִוִּין בְּשָׁעָר־עַמּוֹן (hinneh natan-ti b^e-Tziyyon lə-ṣur 'ebeñ) — "Behold, I have laid in Zion for a stone"

Principal lemma(s):

• נָתַן (natan) — "I have given/laid"; זִוִּין (Tziyyon) — Zion

Note: Isaiah 28:16 is a Messianic foundation motif used in the NT (e.g., 1 Pet. 2:6) to speak of God's sure

foundation. It ties God's redemptive plan to Zion and, by typology, to the Messiah whom Isaiah elsewhere ties to the Lord's presence.

Isaiah 29:13–14 (KJV)

KJV text (selected): "And the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me... Therefore, behold, I will proceed to do a marvellous work..."

Key Hebrew phrase(s):

- (נִזְבֵּכִי סְפִלְבּוּ מִתְיִפְּבּוּ לֹא וּבָרְקָה) — "they draw near to me with their mouths, and honor me with their lips"
- אָרוֹג הַשְׁעָם יְדִילָעַ יְתֹזֹהָ אַלְמַי (phrase of God's act in verse 14) — (context of God doing a marvellous work)

Principal lemma(s):

- בָּרָק (qārab) — "draw near"; (kābad) — "honor"

Note: Isaiah 29 rebukes mere lip-service and announces God's sovereign counter-work. The chapter stresses that God (YHWH) is the actor and revealer — His holiness and authority undercut human pretence.

Isaiah 29:23 (KJV)

KJV text: "When he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name..."

Key Hebrew phrase(s):

- וְנִשְׁתַּחַק הַכֹּתֶב יְדֵי יְתִכְאַלְמָן וַיְגַב הָאָרִידִיכּוּ (wə-kî-yir'eh bānāw məla'akhtē yadāy bə-tōkāh yəqaddēšu šəmî) — “when he sees his children, the work of my hands... they shall sanctify my name”

Principal lemma(s):

- קָדַשׁ (qādash) — “sanctify,” שֵׁם (šēm) — “name”

Note: The verb of holiness (q-d-š) appears: people will “sanctify” God’s name when they behold God’s saving work. The root q-d-sh runs across Isaiah as the foundational idea of God’s separateness and that He alone is to be revered.

Isaiah 30:15,18 (KJV)

KJV text (selected): “For thus saith the Lord GOD, the remnant shall return... For thus saith the LORD God, I will... be a God of judgment...”

Key Hebrew phrase(s):

- קַיְ-קֹה 'āmar 'ādōnāy YHWH) — “For thus saith the Lord YHWH”

- יְהֹוָה 'ēlōhē mišpāṭ) — “the LORD God of judgment”

Principal lemma(s):

- יְהֹוָה (YHWH); מִלְּאָה (') 'ēlōhîm)

Note: Isaiah 30 contrasts human confidence (Egypt) with the LORD’s counsel. The repeated “Thus saith the

LORD” underscores YHWH’s unique authority; verse 18’s “God of judgment” affirms His role as righteous sovereign.

Isaiah 30:27–30 (KJV)

KJV text (selected): “Behold, the name of the LORD cometh from far... his lips are full of indignation... For by strength shall no man prevail.”

Key Hebrew phrase(s):

- קֹרְבָּן אֵב הָקֹדֶשׁ הַנָּה (hinneh šēm-YHWH bā’ mē-rāhôq) — “Behold, the name of the LORD cometh from far”
- (שְׁפָטָאֵת מְלָאֵם וְתִתְפֹּשׁ) — “his lips are full of wrath”

Principal lemma(s):

- (šēm) — “name”; (YHWH)

Note: The coming of the “name of the LORD” emphasizes that YHWH’s very name — His presence and authority — is the focal agent of judgment and deliverance.

Isaiah 31:1–3 (KJV) (selected)

KJV text: “Woe to them that go down to Egypt for help... for the Egyptians shall help in vain and to no purpose... The Egyptians are men, and not God; and their horses flesh, and not spirit.”

Key Hebrew phrase(s):

- מִצְרָיִם לֹא־'אֶזְרָאֵל (Mitsrayim lə-‘ezrāh) — “Egypt for help”
- מִיחָלָא־אֲלֹו מִשְׁנָא הָמָה (hēmâ ’ānāšîm wə-lô-’ēlōhîm) — “they are men, and not God”

Principal lemma(s):

- מִיחָלָא/מִדָּא (’ādām/’ānāš) — “man”; מִשְׁנָא (’ēlōhîm) — “God”

Note: Isaiah warns against trusting created powers; only YHWH is God. The explicit contrast “men and not God” contrasts finite human/political powers with the unique deity-lordship of YHWH.

Isaiah 33:22 (KJV)

KJV text: “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”

Key Hebrew phrase(s):

- וְנִלְמָד אֹהֶה־קֹהֶן וְגִתְּרוֹת אֹהֶה־קֹהֶן וְנִלְמָד טְפִשְׁתָּה אֹהֶה־קֹהֶן־יְהִיכָּה (kî-YHWH hû’ hammishpāt lānû; YHWH hû’ tōrateinû; YHWH hû’ melek lānû)

Principal lemma(s):

- מֶלֶךְ (YHWH); מֶלֶךְ (melek) — “king”; טְפִשְׁתָּה (mishpāt) — “judge”

Note: This verse directly attributes the functions of judge, lawgiver, and king to YHWH. The triple ascription underscores YHWH’s unique, comprehensive sovereignty — a core affirmation of monotheism in Isaiah.

Isaiah 34–35 (selected)

Isaiah 34:8 (KJV) “For it is the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion.”

Key Hebrew phrase(s):

- הַיּוֹם נָאכָם יְהוָה (yôm nəqāmat YHWH) — “day of the Lord’s vengeance”

Principal lemma(s):

- נָאכָם (neqāmah) — “vengeance”; הָמָקֵן (YHWH)

Note: The “day of the LORD” language again assigns cosmic judicial action exclusively to YHWH.

Isaiah 35:4 (KJV)

“Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance...”

Key Hebrew phrase(s):

- הִנֵּה אָבֵד כִּיהְלָא הַנָּה (hinneh 'ēlōhēkem bā' nəqām) — “Behold, your God will come (with) vengeance”

Principal lemma(s):

- אָבֵד כִּיהְלָא ('ēlōhîm) — “God”

Note: God (YHWH) is again presented as the coming and active Savior; nations will see that the LORD alone acts.

Isaiah 36–37 (Hezekiah narratives) — selected key verses

Isaiah 36:15–17 (KJV) (context: Rabshakeh's blasphemous speech to Jerusalem)

Rabshakeh taunts Jerusalem, but the Judean plea is answered in Isaiah 37.

Isaiah 37:16 (KJV)

KJV text: “O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.”

Key Hebrew phrase(s):

- סְבִרְכָה־לָעַבְשִׁיה לְאַרְשֵׁי יְהָלָא תְּזַבְּצֵה הָוְהִי (YHWH tseva'ot 'elohê Yiśrâ'ēl hayyōšēb 'al-ha-kərûbîm) — “O LORD of hosts, God of Israel, that dwellest between the cherubim”
- הַדָּבֵל הַתָּא לֵא הַתָּא (attâh hā-'ēl 'attâh lə-vaddekā) — “thou art the God, even thou alone”

Principal lemma(s):

- מִהְלָא (ēl) / לֵא (attâh) — “thou”; (') אלהִים ('elohîm)

Note: This is one of Isaiah's clearest declarations of divine uniqueness: Hezekiah's prayer acknowledges YHWH as the one God, “even thou alone,” creator of heaven and earth — a decisive affirmation of monotheism and YHWH's exclusive sovereignty.

Isaiah 37:20 (KJV)

KJV text: “Now therefore, O LORD our God, save us... that all the kingdoms of the earth may know that thou art

the LORD God, even thou only."

Key Hebrew phrase(s):

וְדַבֵּר הַתֵּא סִיחָלָה הַוְהָיָה הַתְּאִזֵּיכְךָ עַרְאָה תּוֹכְלָמָדְךָ וְעַדְיִ לְעַמְלָלָה (lə-ma'an yēdə 'û kol-malkūt hā-'ārēš kî-'attāh YHWH hā-'ēlōhîm 'attāh lə-vaddēkā)

Principal lemma(s):

• הַוְעַדְךָ (הַוְעַדְךָ) — “even thou alone”; רַבָּל (רַבָּל) — “thou only” (YHWH).

Note: Hezekiah prays that the nations may know that the LORD God is uniquely God — “even thou only.” This is an explicit statement of exclusivity of deity.

Isaiah 38:17 (KJV)

KJV text: “Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption...”

Key Hebrew phrase(s):

- (nāšûbāh bə-sāsôn) — “we shall return with joy” (context song of thanksgiving)
- (hāvi’tā ḥesed) — “thou hast in love... delivered”

Principal lemma(s):

- הֵסֶד (hesed) — “loving-kindness” (God’s saving mercy)

Note: Hezekiah's thanksgiving praises YHWH as the giver of life and deliverer; the personal address to the one God who saved him reinforces the unique saving role of

YHWH.

Isaiah 39:5–7 (KJV)

KJV text (selected): “And Isaiah said unto Hezekiah, Hear the word of the LORD... Behold, the days come, that all that is in thine house... shall be carried into Babylon...”

Key Hebrew phrase(s):

- (שָׁמָע šāma‘ dəbər-YHWH) — “Hear the word of the LORD”
- (חִישָׁמֵד יְהָבֵד וְלֹכָאֵד) (contextual prophetic formula)

Principal lemma(s):

- (דְּבָר dābār) — “word”; (הָוָה) (YHWH)

Note: Isaiah’s prophetic word to Hezekiah reiterates that YHWH rules history and nations; the prophecy stresses YHWH’s sovereignty over the house of David and the nations, again underlining YHWH’s unique lordship.

Part 2A — Isaiah 40–48

Isaiah 40:3–5 (KJV)

KJV text (selected): “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD... Every valley shall be exalted, and every mountain and hill shall be made low... and the glory of the LORD shall be revealed.”

Key Hebrew phrase(s):

- בְּבֹדֶבֶת קָרְאָה לֹא (qôrē' ba-midbâr) — “the voice of one crying in the wilderness”
- הַכְּבוֹד הַקָּדוֹשׁ דָּבָר עִפּוֹה (hôpîa' kehôvôd YHWH) — “the glory of the LORD shall be revealed”

Principal lemma(s):

- קָרְאָה (qôrâ') — “voice”; אָרָק (qârâ') — “call/cry”; כָּבוֹד (kâbôd) — “glory”; קָדוֹשׁ (YHWH) — “holy”

Note: The passage announces the coming revelation of YHWH’s glory; “the way of the LORD” signals YHWH’s presence coming to redeem — affirming YHWH’s unique role in salvation history.

Isaiah 40:8 (KJV)

KJV text: “The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”

Key Hebrew phrase(s):

- דָּרָה הַמִּזְרָחָה שְׁבִי בְּשָׁעָה רְבָד (dârah hê'âsâb yêbeš wê-happeraḥ yimōah) — “the grass withereth... the flower fadeth”
- מֹקֶם קְלֹזָל וַיְהִי אֶתְּנָא (dêbar 'élôhênu lê-'ôlâm yâqûm) — “the word of our God shall stand for ever”

Principal lemma(s):

- מֹקֶם (dâbâr) — “word”; אֶתְּנָא ('élôhîm)

Note: God’s word endures; Isaiah contrasts transient creation with the abiding word of the one living God (YHWH), underscoring the permanence and authority of the one God’s revelation.

Isaiah 40:25–26 (KJV)

KJV text (selected): “To whom then will ye liken me, or shall I be equal? saith the Holy One. ... Lift up your eyes on high, and behold who hath created these things...”

Key Hebrew phrase(s):

- שׂׂדָק מִן יְלָהָשִׁי הַזְּדִיאוֹ יְנוּמָדָת יִמְלָא (tədammûnî wə-’î-zeh yəšāweh-lî nə’ûm qādôš)
- וְלֹא הַשְׁעֵם וְאַרְוֵם מִילָעַ סְכִינִיעַ וְמִרְהָא (hārîmû ‘ēnêkem ‘ālîm ûr’û mî ‘āsâ’ ēlû)

Principal lemma(s):

- שׁׁדָךְ (qādōš) — “Holy”; בָּרָא (bārā') — “create”

Note:

The prophet (or the LORD, “saith the Holy One”) challenges all comparisons; the creative act belongs to the Holy One, marking YHWH’s unmatched identity as Creator.

Isaiah 40:28 (KJV)

KJV text: "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?"

Key Hebrew phrase(s):

• (ערָא-הַצָּק אִרְזָב הָרָה סְלוּעַ לֹא אָנָ-עַמְשָׁת-לֹא: תְּעִדִּי אֱלֹהָה' ha-lô' yâda'tâ 'al-tišmâ-'nâ 'êl 'ôlâm YHWH bôrê' qesê-'âres)

Principal lemma(s):

• אָרָב (bārā') — “know”; הָוֶה / אֵל (ēl) — “YHWH”; יְדָה (yāda') — “know”;

— “create”

Note: The text explicitly names “the everlasting God, the LORD, the Creator,” tying divine eternity, lordship, and creative power together in the one God of Israel.

Isaiah 41:4 (KJV)

KJV text: "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he."

Key Hebrew phrase(s):

וְרֹחֵץ יָכְנָא וְשַׁאֲרַהֲיוּמָה הַז אֲרָק יְמָה הַשְׁעָם •
YHWH rîšôn wə-'anōkî 'ahāron 'anōkî-hû')

Principal lemma(s):

- וַיַּשְׁאֵר (āsâ) — “do/perform”; אָרָק (qārā') — “call”; רִישׁוֹן (rîšôn) — “first”; וַיַּרְחַח (’ahāron) — “last”

Note: YHWH speaks as the First and the Last, claiming primacy and finality; this language later connects with NT “first and last” titles and underscores YHWH’s unique, sovereign identity.

Isaiah 41:8–10 (KJV)

KJV text (selected): “But thou, Israel, art my servant, Jacob whom I have chosen... Fear thou not; for I am with thee: be not dismayed; for I am thy God...”

Key Hebrew phrase(s):

- וְיִתְרַחֵב נֹשֶׁא בְּקֻעִי יִדְבֹּעַ לִאָרֶשִׁי הַתֹּאֵ (attāh Yísrá'ēl 'avdî Ya'ăqōb 'ăsher bāhارتî bô)
- בְּאֵלֶּה מְעוּדִיכְאָרִיתְלְאָ (al-tîrā' kî-'imməkā 'anî) — “Fear not; for I am with thee”

Principal lemma(s):

- רְחֹב (bāhar) — “choose”; מִעַ (im) — “with”; מִיהְלָא / מִיהְלָא implied

Note: God’s promise to Israel as His chosen servant includes the assurance “I am with thee” and “I am thy God,” reiterating the exclusive covenant relationship between the one God and Israel.

Isaiah 42:1,6,8–9 (KJV)

KJV text (selected): “Behold my servant, whom I uphold... I the LORD have called thee in righteousness... I am the LORD: that is my name: and my glory will I not give to another... Behold, the former things are come to pass...”

Key Hebrew phrase(s):

- וַיְלַע הַלְמַחְאָדְנָשָׁא יִדְבֹּעַ הַנְּהָ (hinneh 'avdî 'ăsher-'ehməlêh 'alāyw)
- קָדְצֵב יִתְאַקֵּ (ānōkî YHWH qārā' tî b-e-şedeq)
- וְעַתְּהָאָדָל רְחַלְלֵי יִמְשְׁחֵ (ānōkî YHWH zeh šēmî ū-kəbōdî le-'ahēr lô 'etnennû)

Principal lemma(s):

- דָּבָע (ābad) — “servant”; אַרְקֵ (qārā') — “call”; מִשׁ (šēm)

— “name”; כָּבֹד (kābôd) — “glory”

Note: Isaiah 42 couples the Servant with the LORD's calling and states explicitly that YHWH will not give His glory to another — a categorical denial of any rival deity and a strong assertion of divine uniqueness.

Isaiah 43:10–11 (KJV)

KJV text: "Ye are my witnesses, saith the LORD, and my servant... that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour."

Key Hebrew phrase(s):

- הַקָּדוֹשׁ בָּרוּךְ הוּא יְהוָה יְהוָה יְהוָה (') attēm 'ēdāy nə'ûm-YHWH) — “Ye are my witnesses, saith the LORD”
- מִיהָלָא רַעֲנָא-אָל יַנְפֵל אֹהֶן יְגָדְתָהוּ יְבָנִים אַתָּה וְעַדְתָּה לְעַמְלָה
- מִיהָלָא רַעֲנָא-אָל יַנְפֵל אֹהֶן יְגָדְתָהוּ יְבָנִים אַתָּה וְעַדְתָּה לְעַמְלָה (') הַיְהוָה-אָל יְבָחָנוּ kī- 'ānî hû 'lîrōnê lô' yihyēh (') עַדְתָּה לְעַמְלָה וְעַדְתָּה לְעַמְלָה wə- 'āhārāy lô' yihyēh
- הַקָּדוֹשׁ בָּרוּךְ הוּא יְהוָה יְהוָה יְהוָה (') עַדְתָּה לְעַמְלָה וְעַדְתָּה לְעַמְלָה 'ānî 'ānōkî YHWH
- הַקָּדוֹשׁ בָּרוּךְ הוּא יְהוָה יְהוָה יְהוָה (') עַדְתָּה לְעַמְלָה 'ānî 'ānōkî YHWH

Principal lemma(s):

- מִיהָלָא; עִדָּ' (yādā') — “know”;
('ělōhîm) — “God”; עִשְׂיוֹן (mōšîa') — “saviour”

Note: This is one of the clearest, most explicit monotheistic declarations in Isaiah: "before me there was no God formed... beside me there is no saviour." The

LORD claims uniqueness of deity and saviorhood.

Isaiah 44:6–8 (KJV)

KJV text:

“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. … Is there a God beside me? yea, there is no God; I know not any.”

Key Hebrew phrase(s):

- בָּאָו לֹא שָׁאַר וְגַא תֹּאַבֵּצְתָּ הָהִי וְתַלְאָגָו לְאַרְשֵׁי רֶלֶמֶת הָהִי כְּמָא הַכָּא (בָּאָו לֹא שָׁאַר וְגַא תֹּאַבֵּצְתָּ הָהִי וְתַלְאָגָו לְאַרְשֵׁי רֶלֶמֶת הָהִי כְּמָא הַכָּא) kôh 'āmar YHWH melek Yisrā'ēl לֵא וְיַדְעַלְבָמָו וְרַחֲאָה u-ge' 'ulātō YHWH səbā'ōt 'ānî rîšōn wə-'ānî 'ahāron ū-mibbal'ādāy 'ēn 'ēl (לֵא וְיַדְעַלְבָמָו וְרַחֲאָה u-ge' 'ulātō YHWH səbā'ōt 'ānî rîšōn wə-'ānî 'ahāron ū-mibbal'ādāy 'ēn 'ēl)
- יְתַعֲדֵי־אֵל לֹא שִׁי־אֵל לוֹ יַדְעַלְבָמָ לֹא שִׁי־הָהִי (hă-yēš 'ēl mibbal'ādī hēn lō yēš 'ēl lō yāda'tî) — “Is there a God beside me? yea, there is no God; I know not any”

Principal lemma(s):

- וְשָׁאַר (melek) — “king”; לֹא־גָּא (gā'al) — “redeemer”; רֶלֶמֶת (rîšōn) — “first”; וְרַחֲאָה (’ahāron) — “last”

Note: Another categorical formula denying any other god beside YHWH; Isaiah here stresses YHWH’s uniqueness as King and Redeemer.

Isaiah 44:24 (KJV)

KJV text:

“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all

things...”

Key Hebrew phrase(s):

לֵא-לֹכֶד הַשְׁעָה הוּא יָגָא לְטַבְמָה אֵרָבוֹן גָּלָגָה הוּא רְמָא הַכָּה (kōh 'āmar YHWH gō'elēkāh û-bōrē'kāh mibbeten 'ānî YHWH 'ōsēh kol-'ēl)

Principal lemma(s):

• גָּאַל (gā'al) — “redeem” (צָרִ; yāšar) — “form” (‘āsâ)
— “make/do”

Note: YHWH proclaims himself as Redeemer and Creator; the verse affirms the divine role of forming and making all things — functions of the one God.

Isaiah 45:5–7 (KJV)

KJV text (selected): “I am the LORD, and there is none else, there is no God beside me... I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.”

Key Hebrew phrase(s):

• יְדַעַּלְבָּה לֹא יְיָא דֹעַ (') 'ānî YHWH wə-'ēn 'ōd 'ēn 'ēl bāla'ādāy)

• יְנַשֵּׁח אֵרָבוֹן רֹא רְצִוִּי (yōšēr 'ōr û-bōrē' hōšek)

• עַר אֵרָבוֹן מַזְלֵשׁ הַשְׁעָה (') 'ōsē šālōm û-bōrē' rā')

Principal lemma(s):

• יְיָא (') 'ēn) — “there is not/none”; אֶרְבָּה (bārā') — “create”;
עַר (') 'āsâ) — “do/make”

Note: Isaiah 45 contains some of the plainest exclusivist formulas: “I am the LORD, and there is none else... I do all these things.” The sovereign control over light/dark, peace/evil, and creation underscores the one God’s total authority.

Isaiah 45:18,21–22 (KJV)

KJV text (selected): “For thus saith the LORD that created the heavens; God himself that formed the earth and made it... Tell ye, and bring them near: who hath declared this from ancient time? ... Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

Key Hebrew phrase(s):

- **מִמְשָׁה אָרוֹב הָווִי כִּמְאַהֲרֹן** (Kî-kōh 'āmar YHWH bōrē' ha-šāmayim)
- **דֹעַ זַיְאָו מִיהָלָא יְנָא רַמְאָה** (āmar 'ānî 'ělōhîm wə-'ēn 'ôd) — “I am God, and there is none else”

Principal lemma(s):

- **אָרַב** (bārā') — “create”; **מִיהָלָא** ('ělōhîm) — “God”

Note: Verse 22 is a universal summons: “Look unto me... for I am God, and there is none else.” The invitation extends the exclusive claim of YHWH to all nations.

Isaiah 46:9–10 (KJV)

KJV text: “Remember the former things of old: for I am God, and there is none else; I am God, and there is none

like me... I have declared the end from the beginning..."

Key Hebrew phrase(s):

- **דֹעַ עַל־אֶלָּא וְאֶיךָ מִנְשָׁאָרָה מִרְבָּדָה רָאָצָה** (zākôr ha-dēbârîm hā-rîšônîm kî-'ânhî 'êl wé-'ênu 'ôd) (phrasing of declaring end from beginning)

Principal lemma(s):

- **זִכָּר** (zâkar) — “remember”; **לֵא** (’êl) — “God”; **רָאָצָה** (râ’âzâh) — “beginning”

Note: Another categorical denial of any other god: “I am God, and there is none else... none like me.” The verses also assert YHWH’s foreknowledge and sovereign decree over history.

Isaiah 47:8–10 (KJV) (context: proud Babylon)

KJV text (selected): “Therefore hear this, thou that art given to pleasures... Thou shalt be forburned... But thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart...”

Key Hebrew phrase(s):

- **חִצְנָל תְּשִׁיאֵלָנָא תְּרִמְמָא תְּנָא** (’attâ ’âmart ’âni-éshâh lânəsâh) — “thou saidst, I shall be a lady for ever”

Principal lemma(s):

- **לָעַד** (’al) — idioms of pride; **עָדָה** (yâda ‘) — “know”

Note: Isaiah 47 condemns proud Babylon for forgetting

the true God; contrasted with earlier chapters' claims of YHWH's uniqueness, the passage underscores the folly of idolatry and self-deification.

Isaiah 48:12–16 (KJV)

KJV text (selected): “Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; … I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth… Thus saith the LORD, and his Spirit…”

Key Hebrew phrase(s):

- יְהֹוָה וּשְׁאָר יָכְנָא הַז-יְגָנָא מִשְׁבֵּט מִכְּאָרָק לְאַרְשֵׁיו בְּקֻעִי יְלִזְעָמָשׁ (šim'û-lî Ya 'aqôb wə-Yiśrâ'ēl qârâ'ekem bə-šêm wə-'anî-zeh 'ānōkî rîšôn wə-'anî 'ahâron)
- צְرָא הַדָּסִי יְדִי (yâdî yâsdâh 'âres) — “my hand hath laid the foundation of the earth”
- וַחֲזִיקָה קָוִי רַמָּא הַכָּ (kôh 'âmar YHWH wə-rûhô) — “Thus saith the LORD, and his Spirit”

Principal lemma(s):

- חַיֵּר (yâsad) — “lay foundation”; יְדִי (yâd) — “hand”; רַעַת (rûah) — “spirit”

Note: Verse 12–13 repeats “I am the first, I also am the last” (as in 41:4). Verse 16’s formula “Thus saith the LORD, and his Spirit” shows the close association between the LORD (YHWH) and his Spirit in Isaiah’s proclamation — a unity of YHWH and Spirit noted by later

interpreters.

Summary note for Isaiah 40–48

This block of Isaiah contains some of the most explicit and categorical declarations of divine uniqueness in the Bible: “I am the LORD, and there is none else” (45:5), “before me there was no God formed, neither shall there be after me” (43:10), “I am God, and there is none else” (46:9). Isaiah also repeatedly asserts YHWH’s sovereign roles: Creator, Redeemer, First and Last, Lord of hosts. The identity-and-uniqueness language (first/last; creator/redeemer; none beside me) provides clear textual foundation for any theological argument emphasizing the oneness and exclusivity of the God of Israel. Isaiah 48:16’s “Thus saith the LORD, and his Spirit” and the repeated “I am he... I am the first, I also am the last” phrases are particularly significant for how later readers — including the New Testament — understand God’s self-revelation and its fulfillment in the person of the Lord Jesus Christ who comes in the flesh.

REASONING CONTINUED Part 2A — Isaiah 49–59

Isaiah 49:1 (KJV)

KJV text: “Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.”

Key Hebrew words / short phrase (transliteration):

- לִתְבַּם אֶרְקָה (qārā' mibbeten) — “called from the womb”
- הָוָה (YHWH) — “the LORD”

Principal lemma(s):

- אֶרְקָה (qārā') — “call”; הָוָה (YHWH)

Note: The Servant is called by YHWH from the womb; God’s personal call indicates YHWH’s active, initiating role in the Servant’s life and mission.

Isaiah 49:5–6 (KJV)

KJV text (selected): “And now, saith the LORD that formed me from the womb... It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel... I will also give thee for a light to the Gentiles...”

Key Hebrew words / short phrase (transliteration):

- לִתְבַּם רֶצֶן (yāšar mibbeten) — “formed from the womb”
- הָוָה יָבָא (‘ānî YHWH) — “I am the LORD”

Principal lemma(s):

- רֶצֶן (yāšar) — “form/shape”; אֶבֶן (‘ābad) — “servant”

Note: YHWH declares the Servant’s formation and mission and sends him to be a light to the nations — the Lord (YHWH) is the one who forms, sends, and commissions.

Isaiah 49:6–7 (KJV)

KJV text (selected):

“...to be my salvation unto the end of the earth. Thus saith the LORD, the redeemer of Israel, and his Holy One, to him whom man despiseth...”

Key Hebrew words / short phrase (transliteration):

- וְשׁוֹדֵךְ לְאַרְשֵׁי הָלָג (gō'ālā Yiśrā'ēl wə-qēdōšō) — “the redeemer of Israel, and his Holy One”
- הָזַבֵּן (hazbēn) — “despised”

Principal lemma(s):

- לְאַג (gā'al) — “redeem”; שָׁׁדֵךְ (qādōš) — “holy/holy one”

Note: Here YHWH identifies the Servant with divine titles: “redeemer” and “his Holy One.” Isaiah links the servant’s vocation to the saving action of YHWH himself.

Isaiah 50:4–6 (KJV)

KJV text (selected): “The Lord GOD hath given me the tongue of the learned... I gave my back to the smiters... I hid not my face from shame and spitting.”

Key Hebrew words / short phrase (transliteration):

- מִהְלָא קָוִחַ (YHWH 'ēlōhîm) — “the Lord GOD”
- בָּגַת תַּתְנַ (nātattî gabbi) — “I gave my back”

Principal lemma(s):

- לְתַנֵּ (nātan) — “give”; פִּנְפָּ (pānîm) — “face”

Note: The Servant speaks as one commissioned by YHWH (YHWH Elohim); the portrayal of suffering and

submissive obedience is presented as part of the divine mission given by the LORD.

Isaiah 51:4–6 (KJV)

KJV text (selected): “Hearken unto me, my people; and give ear unto me, O my nation... My righteousness is near; my salvation is gone forth... For the heavens shall vanish away... but my salvation shall be for ever.”

Key Hebrew words / short phrase (transliteration):

- שְׁמַע יִלְוָמֵשׁ (šim'û lî 'ammî) — “Hearken unto me, my people”
- יְהִשְׁעֵנִי (yəšû'ātî) — “my salvation”

Principal lemma(s):

- שִׁמְעָה (šāma') — “hear”; הַעֲשֵׂה (yəšû'â) — “salvation”

Note: YHWH’s saving actions are presented as sure and everlasting; the Lord calls the people to hear because the salvation that comes from YHWH is decisive and enduring.

Isaiah 51:15 (KJV)

KJV text: “For I am the LORD your God, that divided the sea... I have set the bounds of the people...”

Key Hebrew words / short phrase (transliteration):

- סְכִינַת יְהֹוָה 'elohêkem) — “I am the LORD your God”
- בָּרֵא yām) — “creator (maker) of the sea”

Principal lemma(s):

- בָּרָא (bārā') — “create”; רָצַי (yāṣar) — “form”

Note: YHWH identifies himself as Creator and the one who orders the nations — functions that show YHWH’s unique sovereignty as God.

Isaiah 52:6–10 (KJV)

KJV text (selected): “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak... The LORD hath made bare his holy arm in the eyes of all the nations...”

Key Hebrew words / short phrase (transliteration):

- יְדֹעַת שְׁמִי (yēdə'û šəmî) — “they shall know my name”
- שׁׁׂדָקְעָזָר (zərōa' qādōšō) — “his holy arm”

Principal lemma(s):

- שֵׁם (šēm) — “name”; עֶזֶר (zəroa') — “arm”; שׁׁׂדָקְעָזָר (qādōš) — “holy”

Note: YHWH’s “name” (i.e., His presence and character) will be revealed; the “holy arm” imagery presents YHWH acting decisively for salvation in public, to the nations’ view.

Isaiah 52:13–15 (KJV)

KJV text (selected): “Behold, my servant shall deal prudently, he shall be exalted and extolled... many

nations shall wonder at him; kings shall shut their mouths..."

Key Hebrew words / short phrase (transliteration):

- אָדָבָע (‘avdâ‘) — “my servant”
- אָלָפָן (niflâ‘) — “marvel/wonder”

Principal lemma(s):

- הָלָע (‘älâh) — “exalt”; אָלָפָן (pâlâ‘) — “wonder”

Note: The exaltation of the Servant (although he suffers) results in nations' astonishment — the Servant's vindication is portrayed as the result of YHWH's ways.

Isaiah 53:1–12 (selected) (KJV)

KJV text (selected): “Who hath believed our report? ... He was despised and rejected of men; a man of sorrows, and acquainted with grief... He was wounded for our transgressions... the Lord hath laid on him the iniquity of us all... Yet it pleased the LORD to bruise him...”

Key Hebrew words / short phrase (transliteration):

- אָבָד (‘ebed) — “servant”
- נִידָּה (niddâh) / נִזְבֵּן (nivzeh) — “despised”
- תַּאֲלִתּוֹת (hattîôt) — “transgressions”
- יְהִוָּה/הָאֵן הָרַקֵּן (yə-hôvâh hâfeš) — “pleased the LORD” (phrase)

Principal lemma(s):

- הָנָע (‘ânâ) — “afflict/smote”; אָשָׁנָה (nâsâ‘) — “bear”; הָרַקֵּן (hâfeš) — “pleased”

Note: The Suffering Servant poem attributes vicarious suffering and atonement language to the Servant's role. The text depicts the Lord's purpose in using the Servant for redemption — a pivotal passage for linking the servant's suffering to divine saving purpose.

Isaiah 54:5 (KJV)

KJV text: "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."

Key Hebrew words / short phrase (transliteration):

- אָרוֹב (bōrē') — "Maker"
- תֹּאַבֵּץ הָוקִי (YHWH tseva'ot) — "the LORD of hosts"
- לְאַרְשֵׁי שֹׁׁדֵךְ רְלָאֹגֶן (gō'älêkh qědôš yiśrā'ēl) — "thy Redeemer, the Holy One of Israel"

Principal lemma(s):

- אָרַב (bārā') — "create"; לְאַגֵּד (gā'al) — "redeem"; שֹׁׁדֵךְ (qādôš) — "holy"

Note: This verse explicitly names the Redeemer as "the Holy One of Israel" and as "the God of the whole earth," combining the covenantal God-of-Israel with universal divine titles.

Isaiah 55:1–3 (KJV)

KJV text (selected): "Ho, every one that thirsteth, come ye to the waters... Incline your ear, and come unto me: hear, and your soul shall live... I will make an everlasting

covenant with you...”

Key Hebrew words / short phrase (transliteration):

- אֶתָּוּ (bō') — “come”
- תִּרְבֹּ (bərûr- 'ôlām) — “everlasting covenant” תִּרְבֹּ (bərûr- 'ôlām)

Principal lemma(s):

- תִּרְבֹּ (bārâ?) — (contextual הַזֶּ) not necessary; תִּרְבֹּ (bərît) — “covenant”

Note: YHWH invites all to the salvation he provides under the covenant — a universal call grounded in the Lord's covenantal faithfulness.

Isaiah 56:1–8 (KJV) (selected)

KJV text: “Thus saith the LORD, Keep ye judgment, and do justice... for mine house shall be called an house of prayer for all people...”

Key Hebrew words / short phrase (transliteration):

- קֹהֶן 'amar YHWH) — “Thus saith the LORD”
- בֵּית־תְּפִילָה (bayit-YHWH bêt-tefillah) — “house of the LORD, house of prayer”

Principal lemma(s):

- יֻدָּח (dīn) — “judgment”; תְּפִילָה (tefillâh) — “prayer”

Note: YHWH's house is to be a place where all peoples may find prayer and inclusion; the Lord's name and

purpose extend beyond Israel — yet remain rooted in the one LORD's initiative.

Isaiah 57:15 (KJV)

KJV text: “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit...”

Key Hebrew words / short phrase (transliteration):

- אֲשֶׁר (’elyôn wə-nissā') — “the high and lofty One”
- שָׁמֶן (šēmô qādôš) — “whose name is Holy”
- מֵשֶׁךְ-לָעֵל (šôkên ‘al-qədôšîm) — “dwelleth on high”

Principal lemma(s):

- אֲשֶׁר (’elyôn) — “Most High”; שָׁמֶן (qādôš) — “holy”; מֵשֶׁךְ-לָעֵל (šôkên) — “dwell”

Note: This verse beautifully combines transcendence and immanence: the Most High whose name is Holy dwells on high yet is near the contrite — a theological emphasis on the one Holy God's exalted status and gracious presence.

Isaiah 58:6–9 (KJV) (selected)

KJV text: “Is not this the fast that I have chosen... Is not the fast that I have chosen... Then shall thy light break forth as the morning...”

Key Hebrew words / short phrase (transliteration):

- יְתִרְחַב־רְשָׁא תָּמַצְתִּי (šāmūt 'ăšer-bāhārtî) — “the fast that I have chosen”
- עַקְבָּכְךָ רָרוֹא אַצְּיָה (yāṣā' 'ōrkā kāvōqa') — “thy light shall break forth”

Principal lemma(s):

- רְחַב (bāhār) — “choose”; רֹא (’ôr) — “light”

Note: The Lord’s concern is sincere, humble obedience — God (YHWH) acts to vindicate and bring light; the spiritual fruit flows from the one God’s action.

Isaiah 59:1–2 (KJV)

KJV text: “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”

Key Hebrew words / short phrase (transliteration):

- הַרְאֵק אֶל הָוֶה־דַּי (yad-YHWH lô' qəsārâ) — “the LORD’s hand is not shortened”
- וַיְנַפֵּר וַיִּתְסַהֵּה מִכִּיתוֹאַתָּהוּ מִכִּינְבֵּד וַיַּרְאֵפֵבְּנֵךְ מִכִּינְעֵבְּנֵךְ (’āvônêkem prādû bēnkem û-haṭṭôtêkem histîrû panâv) — “your iniquities have separated between you and your God”

Principal lemma(s):

- דַּי (yād) — “hand”; עַי (’āwôn) — “iniquity”

Note: YHWH’s power to save is not diminished; rather, human sin causes separation. The verse stresses

YHWH's ability (and will) to save, undermining any notion that other powers might be substitute saviors.

Isaiah 59:15–21 (KJV) (selected)

KJV text: "And he saw that there was no man, and wondered that there was no intercessor: then his own arm brought salvation unto him... And the Redeemer shall come to Zion... As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth..."

Key Hebrew words / short phrase (transliteration):

- וְיָאָרֶת לֹא (vayya'an kî-'êñ 'îš) — "he saw there was no man"
- וְעֹרֶץ (zérôa' ô) — "his arm"
- רְאֹמֶן (gô'ēl) — "Redeemer"
- יְתִירָב (bərî'î) — "my covenant"

Principal lemma(s):

- לְאַג (gā'al) — "redeem"; רַוחַר (rûah) — "spirit"

Note: God Himself acts to bring salvation ("his own arm"); the Redeemer comes to Zion and God promises an enduring covenant, spirit, and word — an assurance of YHWH's initiative and enduring presence in salvation.

Summary note for Isaiah 49–59

These chapters continue and deepen Isaiah's testimony

to the one God's unique role as Creator, Redeemer, and Holy One and the Lord Jesus Christ is his name . Key motifs include: YHWH as the one who calls and forms the Servant (49), the Servant as instrument for the nations (49–53), YHWH's universal sovereignty and salvific action (51–55), the Holy One of Israel as Redeemer (54:5), the Most High whose name is Holy and who dwells with the humble (57:15), and the decisive saving action of the Lord's arm (59:16–21). Isaiah links the covenantal, redemptive activity of YHWH with the Servant and with the Lord's own character and name, reinforcing the book's strong monotheistic declarations: YHWH alone is God and redeemer, and the Servant's role is the instrument of that one God's saving purpose.

Part 2A — Isaiah 60–66

Isaiah 60

Isaiah 60:1–3 (KJV)

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Key Hebrew phrase(s)

• קָרְבָּן רִילָע קָרוֹן דָּבְכָּה בָּרוֹא אָבִיכָּה יְרוֹא יְמִינָךְ (kûmâ' ôrî kî-bâ'

’ôrēk û-kēbôd YHWH ‘alayyְk zârâhּ)

• גּוֹיִם (גּוֹיִם yēl’kû-lâk lə-’ôrêkā) סְיוֹגּ

Principal lemma(s)

• רֹא (’ôr) — “light”; כָּבֹד (kâbôd) — “glory”; (YHWH) הָוָה

Note: Zion’s dawning glory is the LORD’s (YHWH’s) glory; nations are drawn to that one divine light. The passage portrays YHWH’s presence (His glory) as the unique source of salvation and attraction for the nations.

Isaiah 60:16 (KJV)

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings...”

Key Hebrew phrase(s)

• מִלְּקָדְשָׁתִים תֹּבֵא מֵאַגְּדָתִים (təšāqrî mē-’āvôt gôyim) — (idiomatic; cf. “suck the milk”)

Principal lemma(s)

• גּוֹי (gôy) — “nation/ Gentile”

Note: The nations supply blessing to Zion because YHWH’s presence makes Zion the focus of His one saving purpose.

Isaiah 61

Isaiah 61:1–3 (KJV)

“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings... to

appoint unto them that mourn... to give unto them beauty for ashes... the garment of praise for the spirit of heaviness.”

Key Hebrew phrase(s)

- **רָוחַם-לְעֵדָה** (rûah 'ădōnây YHWH 'alây kî-mâshâh YHWH ôtî) (phrases for “beauty for ashes”)

Principal lemma(s)

- **רוּחַ** (rûah) — “Spirit”; **מִשְׁחָה** (mâshâh) — “anoint”; **בִּטְחָנוֹת** (bësôrâ) — “good tidings”

Note: The Servant’s commission comes by the Spirit of the LORD (YHWH). The divine Spirit and anointing are YHWH’s action in the Servant; the one God’s salvific presence brings restoration.

Isaiah 62

Isaiah 62:1–2 (KJV)

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest... And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name...”

Key Hebrew phrase(s)

- **טוֹקֵשׁ-אֶל מִלְשׁוֹרִי** תִּנְמַלְעֵו הַשְׁחָא-אֶל וַיַּצְתַּמֵּל עַל Siyyôn lô '-eheše wə-'al-mənaṭ Yerûšâlaim lô '-ešqôt)
- **רְדוֹבֶכְ מִיכְלָמְלָכוֹ רְקַדֵּצְ מִיּוֹגְ וְאַרְיֵי** (yir'û gôyim šidqêk

wə-kôl-məlākîm kəbôdêk)

Principal lemma(s)

- (שִׁדְקָה) — “righteousness”; (כָּבוֹד) — “glory”

Note: YHWH declares that Jerusalem's vindication (by YHWH) will reveal His righteousness and glory to the nations; the activity and honor belong to the one LORD.

Isaiah 63

Isaiah 63:1–6 (KJV)

“Who is this that cometh from Edom, with dyed garments from Bozrah?... For he looked for an hire in my people, that he might not save them... I trode the winepress alone; and of the people there was none with me...”

Key Hebrew phrase(s)

• (עָרַצְתָּם מִימְדֵב שְׁבַלְמָלְסָדָאָם אָב הַזִּים) mî-zeh bā'

mê-'ědōm lə-malbeš ba-dāmîm mibōšrâ'

• (יָדָבְּלִיתְיָה סִגְסָה צָעַמְבְּלִיגְרִיתְתָּן) (contextual phrasing; “I trode the winepress alone”)

Principal lemma(s)

- (bōšrâ') — proper name; (הָשָׁע) ('āsâ) — “do”; (bôdēd) — “alone”

Note: The figure who comes “from Edom” is depicted as the victorious divine agent (the Redeemer coming in judgment/rescue). The servant's solitary trodding of the winepress—“I trode the winepress alone”—portrays

God's saving act as unique and decisive.

Isaiah 63:16 (KJV)

“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father...”

Key Hebrew phrase(s)

- תָּמָל יְבָא וַיְבָא הָתָא (attāh 'ābînu 'ābî le-'ummôt) — “thou art our father”

Principal lemma(s)

- בָּא (āb) — “father” (YHWH)

Note: The people address YHWH as Father—YHWH is their origin and redeemer—again emphasizing the one LORD's unique relationship to Israel.

Isaiah 64

Isaiah 64:1–3 (KJV)

“O that thou wouldest rend the heavens, that thou wouldest come down... when thou didst terrible things which we looked not for... the nations to tremble at thy presence.”

Key Hebrew phrase(s)

- יָנַדְתָּנוּ סִימָשׁ-תִּמְמֹרֶת וְהָ (phrasing approximated)
- הַלְוָאָגָל הַלְהָתָ (contextual)

Principal lemma(s)

- בָּתָּף (bātāh) — “rend/open”; יָרָא (yārad) — “come down”

Note: The cry for a decisive, visible coming of YHWH stresses that salvation and divine intervention belong to the one LORD and are awe-inspiring to the nations.

Isaiah 64:6–8 (KJV)

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags... for thou art our father...”

Key Hebrew phrase(s)

- וְנִכְלָה דְּגַבֵּכְךָ וְנִתְוֹקְדַּצְלָכְךָ הָאָמֶתְךָ וְכָלְכָךְ (kullānū k-e-ṭim'ā wə-kōl-ṣədāqōtēnū ka-beged)
- וְנִיבָא יְנָא הַתָּא (attāh 'ānī 'ābēnū) — (context)

Principal lemma(s)

- טָמֵא (tāmē') — “unclean”; הַקְּדַצָּה (ṣədqâ) — “righteousness”; בָּא (’āb)

Note: The people confess their unworthiness yet appeal to YHWH as Father and Maker; the unique capacity of YHWH to act on their behalf is affirmed.

Isaiah 65

Isaiah 65:1–2 (KJV)

“I was found of them that sought me not; I was made manifest unto them that asked not after me... I said, Behold me, behold me, unto a nation that was not called

by my name.”

Key Hebrew phrase(s)

- (מֵשֶׁתֶּקֶב־אֶל־נִשְׁאָרֶתֶּא וְתָאָצָם) **וְשָׁאָרֶתֶּא וְתָאָצָם** 'ăšer lô'-biqšûnî)
- (אָמַר לְנִירָא בְּשֵׁם־אֱלֹהִים) **אָמַר לְנִירָא בְּשֵׁם־אֱלֹהִים** 'am lô'-niqrâ' bi-šêmî)

Principal lemma(s)

- **מִשָּׁאָרֶתֶּא** (māšā') — “find”; **שֵׁם** (šêm) — “name”

Note: YHWH’s outreach includes those not previously called by His name; the one LORD’s initiative reaches beyond Israel according to YHWH’s sovereign choice.

Isaiah 65:15–16 (KJV)

“Therefore shall ye leave your name for a curse unto my chosen... For thus saith the LORD, Behold, my servants shall eat...”

Key Hebrew phrase(s)

- (הַלְּקֹל טְכַמֵּשׁ וּבְצָעֵת לְכַלּוּ) **הַלְּקֹל טְכַמֵּשׁ וּבְצָעֵת לְכַלּוּ** 'al-kên ta'ăzôbû šemākem lə-qəlālāh)
- (וְלֹכֶד יְדַבֵּעַ הָרָה בְּמֵאַתָּה) **וְלֹכֶד יְדַבֵּעַ הָרָה בְּמֵאַתָּה** 'ilcēd yēd̄bē'ah YHWH 'ivdâi yōkēlû)

Principal lemma(s)

- **שֵׁם** (šêm) — “name”; **בְּבָעֵד** (bəb̄ēd) — “servant”

Note: YHWH distinguishes between those who profane His name and those who are His servants; the Lord’s covenantal care remains with His servants (the one God’s people).

Isaiah 65:17–25 (KJV) (selected)

“For, behold, I create new heavens and a new earth...
And the wolf and the lamb shall feed together... they
shall build houses, and inhabit them...”

Key Hebrew phrase(s)

- הִנֵּה שָׁמֶן עָרָוֹת מִשְׁמָרָה אֶרְזָב יְכָנָא הַנָּה (hinneh 'ānōkî bōrē šāmayim hădāšîm wə-'āreš hădāšāh)
• שָׁלֹם (šālōm) — “peace”

Principal lemma(s)

- בָּרָא (bārā') — “create”; שָׁלֹם (šālōm)

Note: YHWH as Creator institutes a new ordered creation for His people—acts that belong to the one God’s sovereign will and saving purpose.

Isaiah 66

Isaiah 66:1–2 (KJV)

“Heaven is my throne, and earth is my footstool: where is the house that ye build unto me?... To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

Key Hebrew phrase(s)

- הַשָּׁמְיָם עָרָה וְאָסָכָה מִסְמָרָה (ha-šāmayim kis'ô wə-ha-'āreš medûšātāyw)

- רַוחַר רַבְשׁוּ וְנַעַלְאַ (’el-'ānî wə-šābûr rûah)

Principal lemma(s)

• כָּסֵה (kisê) — “throne”; רַוחַ (rûah) — “spirit”; יְרָבָד (dəbârî) — “my word”

Note: The transcendent LORD (YHWH = “Heaven is my throne”) contrasts with His attention to the humble—God is both high and near; the one God’s transcendent throne and immanent care are unified.

Isaiah 66:7–9 (KJV)

“Before she travailed, she brought forth... Shall I bring to the birth, and not cause to bring forth? saith the LORD...”

Key Hebrew phrase(s)

- דָּלַת רָצַת-מְרֻטָּב (bə-terem-tâšēr tēlēd)
- וְהַלְאָא-אָלָו יִתְדַּלְיָה (ha-'ēl-yāladtî wə-lô-'eldenû)

Principal lemma(s)

- יָלָד (yālad) — “bear/bring forth”; (YHWH)

Note: YHWH’s sovereign control over birth and destiny is asserted; the Creator-Lord’s actions accomplish His purposes.

Isaiah 66:18–24 (KJV) (selected)

“And I, (the LORD) will gather all nations and tongues; and they shall come... And they shall go forth, and look upon the carcases of the men that have transgressed against me...”

Key Hebrew phrase(s)

- לְיִשְׁלַח-לְכָתָא מִזְגָה-לְכָתָא יִתְפֹסָא (’āsapti ’et-kôl-ha-gôyim wə-’et-kôl-ha-lašôn)
- פָדָה תָוֹתְפָא-לָע וְאַרְי (yir’û ‘al-gūptôt hā- ’ādām)

Principal lemma(s)

- אָסָּא (’āsap) — “gather”; גּוֹי (gôy) — “nation”

Note: The one LORD gathers nations to know His glory, and final judgment belongs to the LORD; the distinctive divine activity of gathering and judging is reserved to YHWH.

Summary note for Isaiah 60–66

Isaiah’s closing chapters envision the bright consummation of YHWH’s saving plan: Zion’s light, the Servant’s anointing, the nations drawn to YHWH, the Redeemer coming in power, the Creator inaugurating a new heavens and new earth, and the LORD’s final judgment and gathering. Throughout these chapters YHWH is repeatedly presented as the sole acting God—Creator, Redeemer, Judge, Father—whose glory is revealed in Zion and over the nations. The themes of the Holy One / Holy One of Israel, the Spirit of the LORD upon the Servant, YHWH’s unique name and glory, and the exclusive saving action of the LORD are woven to affirm Isaiah’s persistent monotheistic testimony: the LORD alone is God, acting decisively in history for His people and over the nations.

Part 2B — New Testament passages that tie Jesus to YHWH's identity and works

I. Gospel of John (major Christological identifications)

John 1:1 (KJV)

“In the beginning was the Word, and the Word was with God, and the Word was God.”

Key Greek phrase(s):

- Ἐν ἀρχῇ ἦν ὁ Λόγος (En archē ēn ho Logos) — “In the beginning was the Word”
- καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν (kai ho Logos ēn pros ton Theon) — “and the Word was with God”
- καὶ Θεὸς ἦν ὁ Λόγος (kai Theos ēn ho Logos) — “and the Word was God”

Note: John 1:1 explicitly ascribes deity to the Logos (the Word). The Logos is later identified with Jesus (v. 14), so John presents Jesus as the divine Word — the one who is God, active in the beginning (creation).

John 1:3 (KJV)

“All things were made by him; and without him was not any thing made that was made.”

Key Greek phrase(s):

- πάντα δι' αὐτοῦ ἐγένετο (panta di' autou egeneto) — “all things through him were made”

Note: The NT creative activity belongs to the Word/Christ (cf. Genesis creation language for YHWH). Tying creative agency to Jesus supports identification with YHWH the Creator.

John 1:14 (KJV)

“And the Word was made flesh, and dwelt among us...”

Key Greek phrase(s):

- καὶ ὁ Λόγος σὰρξ ἐγένετο (kai ho Logos sarx egeneto)
— “and the Word became flesh”

Note: The divine Word (who “was God” and created all things) became flesh as Jesus — core statement of deity manifest in the incarnate Lord.

John 8:24, 8:58 (KJV)

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.”

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

Key Greek phrase(s):

- πιστεύσητε ὅτι ἐγώ εἰμι (pisteusēte hoti egō eimi) — “believe that I am”
- πρό Φθέντος Ἀβραὰμ ἐγώ εἰμι (pro Phthentos Abraam egō eimi) — “Before Abraham was, I am”

Note: Jesus’ use of ἐγώ εἰμι (“I am”) in contexts that echo

the divine self-designation (cf. Exod. 3:14) is read in the NT as claim to divine self-existence; opponents perceive it as a claim to deity (John 8:59).

John 10:30–33 (KJV)

“I and my Father are one.” ... The Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?”

Key Greek phrase(s):

- ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν (egō kai ho patēr hen esmen)
— “I and the Father are one”
- θεὸν ποιεῖς σεαυτὸν (they say to him, in 10:33, “thou being a man, makest thyself God” — θεὸν ποιεῖς σεαυτὸν) — “you make yourself God”

Note: Jesus’ “I and the Father are one” provokes the charge of making himself God (θεὸν ποιεῖς σεαυτὸν). NT readers understand Jesus’ unity with the Father in terms that connect to divine identity and honor.

John 14:6–9 (KJV)

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me... he that hath seen me hath seen the Father...”

Key Greek phrase(s):

- ἐγὼ εἰμι ἡ ὁδός καὶ ἡ ἀλήθεια καὶ ἡ ζωή (egō eimi hē

hodos kai hē alētheia kai hē zōē) — “I am the way, the truth, and the life”

• ὁ τὸν πατέρα ἑώρακεν (ho ton patera heōraken) — “he that has seen the Father has seen me” (ὁ ἑώρακώς με τὸν πατέρα)

Note: Jesus identifies himself as the exclusive mediator to the Father and tells us that knowing Him is knowing the Father — a direct link between Jesus’ person and the Father’s identity.

John 17:3 (KJV)

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Key Greek phrase(s):

- τὸν θεὸν τὸν ἀληθινόν (ton Theon ton alēthinon) — “the only true God”
- Ἰησοῦν Χριστόν ὃν πέμψας (Iēsoun Christon hon pempas) — “Jesus Christ whom thou hast sent”

Note: In Jesus’ high-priestly prayer he links “the only true God” with “Jesus Christ, whom thou hast sent.” Oneness interpreters read that as identifying the one true God with Jesus’ incarnate revelation and mission.

John 20:28 (KJV)

“And Thomas answered and said unto him, My Lord and my God.”

Key Greek phrase(s):

- ὁ Κύριός μου καὶ ὁ Θεός μου (ho Kyrios mou kai ho Theos mou) — “my Lord and my God”

Note: Thomas’ worshipful address to the risen Jesus is accepted by Jesus without rebuke — an NT instance where Jesus is explicitly called “God” (Θεός) and addressed with the honor due to God.

II. Synoptic assertions of divine prerogatives (works reserved for YHWH)

Mark 2:5–12 / Luke 5:20–25 (KJV)

“Son, thy sins be forgiven thee... But that ye may know that the Son of man hath power on earth to forgive sins...”

Key Greek phrase(s):

- Υἱὲ ἄφες τὰς ἀμαρτίας σου (Hyie, apes tas hamartias sou) — “Son, thy sins be forgiven thee”
- ἵνα εἴπωσιν ὑμῖν ὅτι ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἐπὶ τῆς γῆς ἀφίεναι ἀμαρτίας (hina eipōsin hymen hoti echei ho huios tou anthrōpou exousian epi tēs gēs aphienai hamartias) — “that ye may know that the Son of man hath power on earth to forgive sins”

Note: Forgiveness of sins is a divine prerogative. Jesus exercises that prerogative and links it to his identity/

authority, actions that the Jewish leaders treat as claims to divine status.

Matthew 1:23 (KJV)

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us.”

Key Greek phrase(s):

- Ἐμμανουὴλ (Emmanouēl) — “God with us”

Note: This Messianic designation (applied to Jesus) uses language equating the coming child with “God with us,” a direct link to YHWH’s presence among the people.

Matthew 28:18 (KJV)

“All power is given unto me in heaven and in earth.”

Key Greek phrase(s):

- Δεδόται μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς
(Dedotai moi pasa exousia en ouranō kai epi gēs) — “All authority has been given to me in heaven and on earth”

Note: Universal lordship (authority in heaven and earth) is claimed by Jesus — language reserved for divine sovereignty over creation and history.

III. Acts — apostolic witness identifying Jesus with Lord/God

Acts 2:36 (KJV)

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Key Greek phrase(s):

- ἡμεῖς οἴδαμεν ὅτι ὁ Θεὸς τὸν Ἰησοῦν ὃν ὑμεῖς ἔσταυρώσατε ἐποίησεν Κύριον (ho Theos ton Iēsoun hon hymēis estaurōsate epoiēsen Kyrion) — “God hath made that Jesus... both Lord”

Note: Peter declares that God has made Jesus both Lord and Christ; the apostles proclaim that God’s decisive act vindicates Jesus’ status as Lord (Kyrios), an OT name used for YHWH.

Acts 3:13–15 (KJV)

“The God of Abraham... glorified his servant Jesus... whom ye delivered up... and killed the Prince of life...”

Key Greek phrase(s):

- ὁ Θεὸς τοῦ Ἀβραὰμ... ἔδόξασεν τὸν δοῦλον αὐτοῦ Ἰησοῦν (ho Theos tou Abraam ... edoxasen ton doulon autou Iēsoun) — “the God of Abraham... glorified his servant Jesus”

Note: God (YHWH) is the subject who glorifies His servant Jesus — connecting Jesus’ role to the one God’s salvific purpose.

Acts 10:36 (KJV)

“The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)”

Key Greek phrase(s):

- τὸν λόγον ὃν πέμψας ὁ Θεός (ton logon hon pempas ho Theos) — “the word which God sent”
- διὰ τοῦ Ἰησοῦ Χριστοῦ εὐαγγελιζόμενος (dia tou Iēsou Christou euangelizomenos) — “preaching by Jesus Christ”

Note: God sends the word and Jesus is the means (agent) of God’s peace — the apostolic testimony links the mission of Jesus to God’s own sending and purpose.

Acts 20:28 (KJV)

“Take heed therefore... to feed the church of God, which he hath purchased with his own blood.”

Key Greek phrase(s):

- τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιεποιήσατο διὰ τοῦ αἵματος τὸ ἴδιον (tēn ekklēsian tou theou hēn periepoiēsato dia tou haimatos to idion) — “the church of God... which he purchased with his own blood”

Note: KJV reads the church as “the church of God ... which he hath purchased with his own blood.” If read as referring to Christ’s own blood, it attributes to Christ the purchase of the church with his own blood — an act

tying him to the saving work as agent of God. (Textual variations exist; note this verse's translation issues.)

IV. Paul — direct ascriptions of divine works/titles to Christ

1 Corinthians 8:4–6 (KJV)

“To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

Key Greek phrase(s):

- εἷς ἐστὶν ὁ Θεός, ὁ πατήρ... εἷς κύριος Ἰησοῦς Χριστός
δι’ οὗ τὰ πάντα (heis estin ho theos ho patēr... heis kyrios Iēsous Christos di' hou ta panta) — “one God... one Lord Jesus Christ, by whom all things”

Note: Paul pairs “one God, the Father” and “one Lord Jesus Christ” and ascribes creation/mediating language to both (Father as source, Lord Jesus as agent), linking Jesus to divine agency in creation/ordering (language associated with YHWH).

Romans 9:5 (KJV)

“Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.”

Key Greek phrase(s):

- ὅς ἐστὶν ἐπὶ πάντων Θεὸς (hos estin epi pantōn theos)

— “who is God over all”

Note: KJV reads Christ as “who is over all, God blessed for ever.” This is a strong ascription of deity to Christ in Paul’s doxology; some translations punctuate differently, but the KJV reading names Christ as God.

Romans 10:9 (KJV)

“If thou shalt confess with thy mouth the Lord Jesus... thou shalt be saved.”

Key Greek phrase(s):

- ὅτι Ἐπὶ στόματος ἔξομολογήσῃ (confession of the Lord)
— confession of Kyrios (Lord)

Note: Confession of Jesus as Lord (Kyrios) is the confessional/ritual language of divine lordship and worship (Kyrios often translates YHWH in the LXX).

2 Corinthians 5:19 (KJV)

“For God was in Christ, reconciling the world unto himself...”

Key Greek phrase(s):

- ὁ Θεὸς ἦν ἐν Χριστῷ (ho Theos ēn en Christō) — “God was in Christ”

Note: Paul plainly states “God was in Christ,” tying God’s reconciling work to Christ’s person and action — a strong

identification of God-working in and through Christ.

Colossians 1:15–17 (KJV)

“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created...”

Key Greek phrase(s):

- ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου (hos estin eikōn tou Theou tou aoratou) — “who is the image of the invisible God”
- δι’ αὐτοῦ ἐκτίσθη τὰ πάντα (di' autou ektisthē ta panta) — “by him all things were created”

Colossians 2:9 (KJV)

- ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς (hoti en autō katoikei pan to plērōma tēs theotētos sōmatikōs) — “in him dwelleth all the fulness of the Godhead bodily”

Note: Paul attributes to Christ the image of the invisible God, creative agency, and the “fulness of deity” dwelling bodily in him — direct links between Jesus and what belongs to YHWH (creator, fullness of deity).

Philippians 2:5–11 (KJV)

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God... Wherefore God also hath highly exalted him... that at the name of Jesus every knee

should bow..."

Key Greek phrase(s):

- ὃς ἐν μορφῇ θεοῦ ὑπάρχων (hos en morphē theou hyparchōn) — “who, being in the form of God”
- ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ (hina en tō onomati Iēsou pan gony kampsē) — “that at the name of Jesus every knee should bow”

Note: Paul describes the pre-incarnate Christ as “in the form of God” and that God exalted him and gave him the name (ὄνομα) to which every knee will bow — linking Jesus to divine status and worship (bowing/kneeling is divine honor language).

Titus 2:13 (KJV)

“...looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”

Key Greek phrase(s):

- τὴν ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (tēn epiphaneian tēs doxēs tou megalou Theou kai sōtēros hēmōn Iēsou Christou)

Note: KJV reads “the great God and our Saviour Jesus Christ.” Textual variants exist (some MSS lack “Theos”); the KJV reading ties the title “the great God and our Savior” to Jesus.

1 Timothy 3:16 (KJV)

“And without controversy great is the mystery of godliness: God was manifest in the flesh...”

Key Greek phrase(s):

- ὃς ἐφανερώθη ἐν σαρκὶ (hos ephanerōthē en sarki) — “who was manifested in the flesh” (KJV: θεὸς ἐφανερώθη ἐν σαρκὶ — “God was manifested in the flesh”)

Note: KJV reads the clause as “God was manifest in the flesh” (textual variants exist). The KJV identification of the incarnate one with God is central to linking Jesus to YHWH.

V. General Epistles — direct ascriptions of deity to Christ

Hebrews 1:1–3, 1:8–12 (KJV)

“God, who at sundry times and in divers manners spake in time past... hath in these last days spoken unto us by his Son... who being the brightness of his glory, and the express image of his person...”

“And unto the Son he saith, Thy throne, O God, is for ever and ever...”

Key Greek phrase(s):

- ὁ υἱὸς... ὁ φωστὴρ τῆς δόξης (ho huios... ho phōstēr tēs doxēs) — “the Son... the brightness of glory”
- Τῷ δὲ Υἱῷ λέγει· ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα τοῦ αἰῶνος (Tō de Huiō legei: ho thronos sou ho Theos

eis ton aiōna tou aiōnos) — “Unto the Son he saith, Thy throne, O God, is for ever and ever” (Hebrews 1:8 cites Psalm 45:6 and applies it to the Son)

Note: Hebrews attributes to the Son creative and sustaining activity and applies to him Psalm 45:6 (“Thy throne, O God...”) and Psalm 102:25 (“Thou, Lord, in the beginning hast laid the foundation of the earth”), thereby identifying the Son with divine titles and works reserved to YHWH.

2 Peter 1:1 (KJV)

“Simon Peter... unto them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

Key Greek phrase(s):

- διὰ δικαιοσύνης θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (dia dikaiosynēs Theou kai sōtēros hēmōn Iēsou Christou) — “through the righteousness of God and our Saviour Jesus Christ”

Note: KJV reads “God and our Saviour Jesus Christ,” identifying Jesus with the saving God. Some debate textual phrasing; nevertheless, the verse has been read as a theologically weighty link between God and Jesus as Savior.

1 John 5:20 (KJV)

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

Key Greek phrase(s):

- ὁ ἀληθινὸς Θεός (ho alēthinos Theos) — “the true God”

Note: KJV places “This is the true God” after reference to “his Son Jesus Christ” — a grammatical/interpretive nexus that many read as identifying the true God with the revelation in the Son (Oneness reading). Others interpret it as a summary referring back to the Father. Either way, the verse links knowledge of the true God with the Son’s revelation.

VI. Revelation — divine titles and worship applied to the Lamb and the Lord

Revelation 1:8 (KJV)

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

Key Greek phrase(s):

- ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ (egō eimi to alpha kai to ō) — “I am Alpha and Omega”
- ὁ λέγων ὅτι ἐγώ εἰμι ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ὁ παντοκράτωρ (ho legōn hoti egō eimi ho ōn kai ho ēn kai

ho erchomenos kai ho pantokratōr) — “who is, and who was, and who is to come, and the Almighty”

Note: Alpha/Omega and “who is, and who was, and who is to come” are Old Testament YHWH titles (First and Last). Revelation merges them with the Lord’s self-presentation; Rev 22:13 applies “Alpha and Omega” explicitly to Jesus.

Revelation 1:17–18; 5:11–14 (KJV)

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not... I am he that liveth... and hath the keys of hell and of death.”

“And I beheld, and I heard the voice of many angels... and every creature which is in heaven and on earth... saying... Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Key Greek phrase(s):

- ἐγώ εἰμι ὁ ζῶν (egō eimi ho zōn) — “I am he that liveth”
- τῷ καθημένῳ ἐπὶ τὸν θρόνον καὶ τῷ ἄρνιῳ (tō kathēmenō epi ton thronon kai tō arniō) — “to him that sitteth on the throne and to the Lamb”

Note: The Lamb (Christ) receives the same worship and honours given to the One on the throne (YHWH). The identification of the Lamb with divine prerogatives and

worship ties Jesus to YHWH's identity in Revelation.

Revelation 22:12–13 (KJV)

“Behold, I come quickly; and my reward is with me... I am Alpha and Omega, the beginning and the end.”

Key Greek phrase(s):

- ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ω (egō eimi to alpha kai to ō) — “I am Alpha and Omega”

Note: Jesus' self-identification with the “Alpha and Omega” title (also used of God in OT parallels) explicitly ties him to YHWH's “first and last” identity.

VII. Additional notable Pauline/NT statements

Colossians 1:19 (KJV)

“For it pleased the Father that in him should all fulness dwell...”

Key Greek phrase(s):

- ἐν αὐτῷ πᾶν τὸ πλήρωμα ἀρεσκείας κατοικῆσαι (en autō pan to plērōma areskeias katoikēsai) — “in him should all the fulness dwell”

Note: Colossians portrays Christ as the locus of the fulness of the divine being — the one in whom deity dwells bodily (cf. Col 2:9). That language links Jesus to what only YHWH is.

Hebrews 1:10–12 (KJV)

“And, Thou, Lord, in the beginning hast laid the foundation of the earth... they shall perish; but thou remainest... they shall wax old as a garment...”

Key Greek phrase(s):

- σὺ ὁ κύριος ἐν ἀρχῇ τὴν γῆν ἔθεμέλιοσας (su ho kyrios en archē tēn gēn ethemeliosas) — “Thou, Lord, in the beginning didst lay the foundation of the earth”

Note: Hebrews applies the Psalm that speaks of YHWH the Creator to the Son, thereby attributing creative agency to the Son.

Other passages / summary list (brief citations — KJV reading ties Christ to YHWH-like functions and worship)

- Matthew 1:23 (Immanuel — “God with us”)
- Mark 2:5–12 / Luke 5:20–25 (forgiving sins — divine prerogative)
- John 5:17–23 (Son has life in himself, gives life, judges — equal honor with Father)

Key Greek: ἴδιον ἔχει ζωὴν (idion echei zōēn) — “has life in himself”; τοῦτον τιμᾶν (touton timan) — “honor me” (John 5:23)

- John 10:30–33 / 10:36 (they accuse him of making himself God)
- John 14:6–9 (to know Jesus is to know the Father)
- John 17:3,11,20–23 (Jesus prays “that they may be

one, even as we are”)

- Acts 2:36 (God made Jesus both Lord and Christ)
- Romans 9:5 (KJV: “who is over all, God blessed for ever”)
- 1 Corinthians 8:4–6 (one God / one Lord formula)
- 2 Corinthians 5:19 (God was in Christ reconciling the world)
- Colossians 1:15–20; 2:9 (fulness of deity in him)
- Philippians 2:6–11 (pre-existence in form of God; exaltation and worship)
- 1 Timothy 3:16 (KJV reading: “God was manifest in the flesh”)
- Titus 2:13 (KJV reading: “the great God and our Saviour Jesus Christ”)
- Hebrews 1:3,8–10 (Son as radiance of glory; “Thy throne, O God...”; Son Creator)
- 1 John 5:20 (KJV: “This is the true God and eternal life” in context of the Son)
- 2 Peter 1:1 (KJV: “righteousness of God and our Saviour Jesus Christ”)
- Revelation 1:8; 1:17–18; 5:11–14; 22:12–13 (Alpha & Omega; Lamb worship; “I am he that liveth”)

VIII. Observations and brief exegetical comments

- Two kinds of NT linking of Jesus to YHWH appear repeatedly:
 1. Direct ascription of divine titles/identity to Jesus (e.g., John 1:1, John 20:28, Colossians 2:9; Hebrews 1:8).

2. Ascription of divine works/prerogatives to Jesus (creator, judge, forgiver of sins, revealer of God, the object of worship) — acts and honors the OT reserves for YHWH (e.g., creation—John 1:3, Col 1:16; giving life and judging—John 5; receiving worship—Revelation 5:11–14; forgiving sins—Mark 2/Luke 5).

- Some NT passages explicitly apply Old Testament YHWH language and titles to the Son (e.g., Hebrews 1 cites Psalms applied to the Son; Revelation uses “Alpha and Omega” applied to the Lord who is also the Lamb).

Oneness of God — Jesus Only
A Scriptural Study and Sermon (KJV)
Compiled: Part 1 + Part 2A (Isaiah concordance) + Part
2B (NT list with Greek links)

Purpose and Thesis

This booklet presents, from the King James Version text and from key Hebrew and Greek words, a case for the strict Oneness (Jesus-Only) doctrine: the Bible teaches one God (YHWH), and the New Testament reveals that the one God is manifested in the Lord Jesus Christ — God incarnate, the Redeemer, the one to be worshiped.

Method

- Use the KJV translation for all English quotations.
- Present representative and (where requested)

exhaustive Isaiah materials showing the LORD's oneness and the title "Holy One / Holy One of Israel."

- Set out New Testament verses that tie Jesus to the identity, titles, works, and worship associated with YHWH, giving the principal Greek phrases and short transliteration/notes.
- Provide short Hebrew and Greek lexical notes for the key words you requested and list Pauline verses where KJV translates Greek with "sincere," "unfeigned," "without dissimulation," etc.
- Conclude with a sermon/exhortation calling for sincere worship of the one God revealed in Jesus and pastoral guidance for those led by Scripture to respond.

Part I — Orientation: Monotheism, Revelation, and Methodological Point

- The Old Testament insists that YHWH is one (e.g., Deut. 6:4). Isaiah repeatedly asserts YHWH's uniqueness: "I am the LORD; and there is none else" (Is. 45:5), "before me there was no God formed" (Is. 43:10), "I am God, and there is none else" (Is. 46:9).
- The New Testament applies to Jesus titles, works, and worship associated with YHWH (e.g., creation, forgiveness of sins, sovereign judgment, receiving worship). Where the NT ascribes to Jesus the name, function, or worship proper to YHWH, the plain reading identifies Jesus with the one God revealed in the Old Testament.

- The approach here is confessional Oneness: it reads the Old Testament oneness statements together with New Testament Christological data to affirm that the one God is the Lord Jesus Christ, God manifest in the flesh (cf. John 1:1,14; Col. 2:9; 2 Cor. 5:19).

Part II — Isaiah: the Old Testament witness (concordance summary)

Note: The following is a chapter-by-chapter summary of the places in Isaiah most directly relevant to God's oneness and to the "Holy One" / "Holy One of Israel" theme. For each entry I give the KJV text selection, the key Hebrew word/phrase (transliteration), and a brief note.

Isaiah 1–12 (selected verses)

- Isa. 6:1–3 — "Holy, holy, holy, is the LORD of hosts..." (qādōš qādōš qādōš; YHWH tseva'ot). Heavenly worship of YHWH underlines his absolute holiness.
- Isa. 7:14 — "Immanuel" ('immānū-'ēl — "God with us") anticipates God's presence among men.
- Isa. 9:6 — Messianic titles: "The mighty God, The everlasting Father, The Prince of Peace" (El gibbor; 'ābî-'ôlām). These divine titles applied to the coming child form the OT background for NT Christology.

Isaiah 13–27 (selected verses)

- Isa. 17:7 — “they shall … look to the Holy One of Israel” (qēdōš yiśrā’ēl). Explicit use of “Holy One.”
- Many oracles (13ff) repeatedly call the “day of the LORD” (yōm-YHWH) — YHWH as judge and sovereign Lord over nations.

Isaiah 28–39 (selected verses)

- Isa. 29:23 — “they shall sanctify my name” (qādash root). The q-d-š root (holy/sanctify) is used both of God’s holiness and of human response.
- Isa. 33:22 — “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king” (YHWH as judge/king/lawgiver).
- Isa. 37:16,20 — Hezekiah’s prayer: “thou art the God, even thou alone … that all the kingdoms of the earth may know that thou art the LORD God, even thou only” (explicit exclusivity formula).

Isaiah 40–48 (selected verses)

- Isa. 40:25–28 — “saith the Holy One … who hath created these things?” (qādōš; creator language).
- Isa. 41:4 / 44:6 / 48:12 — “I am the first, and I am the last” (rīšōn / ’ahāron); recurring “I am he… I am the first, I also am the last.”
- Isa. 42:8 — “I am the LORD: that is my name: and my glory will I not give to another” (explicit refusal to share glory).

- Isa. 43:10–11 — “before me there was no God formed, neither shall there be after me... I, even I, am the LORD; and beside me there is no saviour.”
- Isa. 44:6–8 — “I am the first, and I am the last; and beside me there is no God... Is there a God beside me? yea, there is no God; I know not any.”
- Isa. 45:5–7,18,21–22 — “I am the LORD, and there is none else... I form the light, and create darkness... For I am God, and there is none else.” (Creator/redeemer exclusivity.)
- Isa. 48:12–16 — “I am he; I am the first, I also am the last... Thus saith the LORD, and his Spirit...” (close association of YHWH and Spirit).

Isaiah 49–59 (selected verses)

- Isa. 49:5–6, 53 — Servant songs: Servant formed and sent by YHWH; Servant suffers in vicarious atonement language (Isa. 53).
- Isa. 54:5 — “thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called” (gô’āl qědôš yiśrā’ēl).
- Isa. 57:15 — “the high and lofty One that inhabiteth eternity, whose name is Holy” (’elyôn; šēmô qādôš).

Isaiah 60–66 (selected verses)

- Isa. 60–66 — consummation language: YHWH’s glory rising on Zion, nations drawn to that one divine light;

YHWH as Creator of new heavens/earth (Is. 65:17), the LORD who gathers and judges (Is. 66:18–24).

Summary of the Isaian witness

Isaiah repeatedly asserts YHWH's uniqueness (explicit formulas in chs. 40–48 are decisive: “I am YHWH and there is none else”). Isaiah's use of “Holy One / Holy One of Israel” and the Servant-material (49–53) furnish the Old Testament background from which the New Testament speaks of the Messiah's identity. The prophetic claims that YHWH will not share his glory and that “there is no saviour beside me” are foundational for any case that the one God is uniquely to be worshiped — and, read with the New Testament, that the one God is manifested in Christ.

Part III — New Testament witness: verses that tie Jesus to YHWH's identity and works (KJV + Greek phrase(s) + short note)

Below are the major NT passages in which the KJV text and the Greek link Jesus to functions, names, worship, or titles associated with YHWH. I list the verse (KJV), a key Greek phrase (Greek + transliteration), and the short exegetical point.

A. Gospel of John — highest Christology

1. John 1:1 — “In the beginning was the Word... and the Word was God.”

- Greek phrases: Ἐν ἀρχῇ ἦν ὁ Λόγος (En archē ēn ho Logos); καὶ Θεὸς ἦν ὁ Λόγος (kai Theos ēn ho Logos)
- Note: The Logos (later identified with Jesus, v. 14) is explicitly said to be God — eternal, creative, divine.

2. John 1:3 — “All things were made by him...”

- Greek: πάντα δι' αὐτοῦ ἐγένετο (panta di' autou egeneto)
- Note: Creative agency is ascribed to the Word/Christ — an act OT attributes to YHWH.

3. John 1:14 — “The Word was made flesh...”

- Greek: καὶ ὁ Λόγος σὰρξ ἐγένετο (kai ho Logos sarx egeneto)
- Note: The divine Word becomes flesh — God incarnate.

4. John 8:58 — “Before Abraham was, I am.”

- Greek: πρὸ τοῦ Ἀβραὰμ Ἐγώ εἰμι (pro tou Abraam Egō eimi)
- Note: Jesus uses the divine “I am” (ἐγώ εἰμι), echoing YHWH’s self-name.

5. John 10:30 — “I and my Father are one.”

- Greek: ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν (egō kai ho patēr hen esmen)
- Note: Jesus’ unity with the Father is understood by opponents as a claim to deity (10:33).

6. John 14:6–9 — “He that hath seen me hath seen the Father.”

- Greek phrase: ὁ ἐωρακώς με τὸν πατέρα (ho heōrakōs me ton patera)

- Note: To see Jesus is to see the Father — Jesus as the incarnate revelation of the one God.
- 7. John 17:3 — “that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”
- Greek: τὸν Θεὸν τὸν ἀληθινόν (ton Theon ton alēthinon); Ἰησοῦν Χριστόν ὃν πέμψας (Iēsoun Christon hon pempas)
- Note: Jesus links eternal life to knowing “the only true God” and Jesus Christ whom the Father sent.
- 8. John 20:28 — “Thomas said unto him, My Lord and my God.”
- Greek: ὁ Κύριος μου καὶ ὁ Θεός μου (ho Kyrios mou kai ho Theos mou)
- Note: The risen Jesus is addressed as “my God” and “my Lord” and not rebuked.

B. Synoptics and Acts — divine prerogatives, worship, and apostolic witness

1. Matthew 1:23 — “Immanuel, God with us.”
- Greek: Ἐμμανουήλ (Emmanouēl)
- Note: The Messiah’s name signals God’s presence among His people.
2. Mark/Luke (Mark 2:5–12; Luke 5:20–25) — Jesus forgives sins
- Greek: Ἀφίενται σου αἱ ἀμαρτίαι (Aphientai sou hai hamartiai)
- Note: Forgiving sins is a divine prerogative; Jesus exercises it, linking his authority to God’s.

3. Matthew 28:18 — “All power is given unto me in heaven and in earth.”
 - Greek: Δεδόται μοι πᾶσα ἔξουσία (Dedotai moi pasa exousia)
 - Note: Universal authority (in heaven and earth) is claimed by the risen Lord.
4. Acts 2:36 — “God hath made... Jesus... both Lord and Christ.”
 - Greek: ὁ Θεὸς ἐποίησεν Κύριον (ho Theos epoīesen Kyron)
 - Note: Peter declares God’s vindication of Jesus as Lord (Kyrios), the OT title for YHWH.
5. Acts 20:28 — “feed the church of God, which he hath purchased with his own blood.”
 - Greek: τὴν ἐκκλησίαν τοῦ θεοῦ ... διὰ τοῦ αἵματος τοῦ ἰδίου (tēn ekklēsian tou theou ... dia tou haimatos tou idiou)
 - Note: Many read this to ascribe to Christ the purchase of the church “with his own blood” — Christ’s saving blood is presented as decisive.

C. Pauline corpus — direct ascriptions and parallels to YHWH

1. 1 Corinthians 8:4–6 — “to us there is but one God, the Father... and one Lord Jesus Christ, by whom are all things.”
 - Greek: εἷς ἔστιν ὁ θεός ... εἷς κύριος Ἰησοῦς Χριστός δι' οὗ τὰ πάντα (heis estin ho theos ... heis kyrios Iēsous Christos di' ou tata pantata)

Christos di' hou ta panta)

- Note: Paul pairs “one God, the Father” and “one Lord Jesus Christ,” ascribing “by whom are all things” to the Lord (creation/agency language).

2. Romans 9:5 (KJV reading) — “who is over all, God blessed for ever.”

- Greek: ὃς ἔστιν ἐπὶ πάντων Θεός (hos estin epi pantōn theos)
- Note: KJV reads Christ as “who is God over all”; punctuation/translation variants exist, but the KJV ascription is explicit.

3. 2 Corinthians 5:19 — “God was in Christ, reconciling the world unto himself.”

- Greek: ὁ Θεὸς ἦν ἐν Χριστῷ (ho Theos ēn en Christō)
- Note: Paul says “God was in Christ,” linking the divine reconciling action to Christ’s person.

4. Colossians 1:15–17; Colossians 2:9 — “the image of the invisible God... by him were all things created... in him dwelleth all the fulness of the Godhead bodily.”

- Greek: ὃς ἔστιν εἰκὼν τοῦ Θεοῦ; δι’ αὐτοῦ ἐκτίσθη τὰ πάντα; ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς

• Note: Creative agency and the “fulness of deity” dwelling bodily in Christ are explicit links between Jesus and what belongs to YHWH.

5. Philippians 2:5–11 — pre-existence “in the form of God” and the name to which every knee bows

- Greek: ὃς ἐν μορφῇ Θεοῦ ὑπάρχων (hos en morphē theou hyparchōn); ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ

κάμψη (hina en tō onomati lēsou pan gony kampsē)

- Note: The hymn ascribes pre-incarnate divine status and a name that receives universal homage.

6.1 Timothy 3:16 (KJV reading) — “God was manifest in the flesh.”

- Greek variant: θεός ἐφανερώθη ἐν σαρκί (theos ephanerōthē en sarki) — textual variants exist.

- Note: KJV reads “God was manifest in the flesh”; many manuscripts/editions read “who” or “he” was manifested in the flesh, but the KJV construction supports the Oneness identification.

7. Titus 2:13 (KJV reading) — “the glorious appearing of the great God and our Saviour Jesus Christ.”

- Greek variant: τὴν ἐπιφάνειαν τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ (textual variant)

- Note: KJV reads “the great God and our Saviour Jesus Christ” — another strong formulary that links Jesus with God the Savior.

D. Hebrews, General Epistles, Revelation — Son as Divine, Lamb Worshiped as God

1. Hebrews 1:1–3, 1:8–10 — Son is the brightness of glory and “Thy throne, O God, is for ever and ever.”

- Greek: ὁ υἱὸς... ὁ φωστὴρ τῆς δόξης; Τῷ δὲ υἱῷ λέγει, ὁ θρόνος σου ὁ θεός εἰς τὸν αἰώνα τοῦ αἰώνος

- Note: Hebrews ascribes to the Son creative and eternal attributes applied to YHWH.

2. 1 John 5:20 (KJV) — “This is the true God, and eternal

life” in connection with the Son (interpretive nexus).

- Greek: ὁ ἀληθινὸς Θεός (ho alēthinos Theos)
- Note: KJV places “This is the true God” in the context of the Son’s revelation. Oneness reading: the Son reveals and is the true God.

3. Revelation 1:8; 22:13; 5:11–14 — “Alpha and Omega,” “I am he that liveth,” Lamb receives worship

- Greek: ἔγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ (egō eimi to alpha kai to ō); τῷ καθημένῳ ἐπὶ τὸν θρόνον καὶ τῷ ἀρνίῳ (tō kathēmenō epi ton thronon kai tō arniō)
- Note: The Lamb receives the same blessing, honor, and worship given to the One on the throne; titles like “Alpha and Omega” link the Lord with the OT YHWH “first and last.”

E. Summary of New Testament observations

- The NT frequently attributes to Jesus the names, works, and worship that in the OT belong to YHWH: creator (John 1; Col. 1), revealer of the Father (John 14), judge and giver of life (John 5), recipient of worship (John 20:28; Rev. 5), and receiving divine titles (Alpha & Omega; “I am”).
- Some verses (1 Tim 3:16; Titus 2:13; Romans 9:5) have textual variants that affect the force of their wording; the KJV follows manuscript readings and translation choices that strongly support identification of Jesus with God. I can provide textual-critical notes on any verse you request.

Part IV — “Sincere” (Greek) — Lexical Notes and Pauline Occurrences (KJV)

- εἰλικρίνεια / εἰλικρινής (eilikrineia / eilikrinēs) — sincerity, purity of heart, genuineness. Paul: 2 Cor. 2:17 (“as of sincerity”), 2 Cor. 8:8 (prove the sincerity of your love).
- ἀνυπόκριτος (anupokritos) — without hypocrisy, unfeigned. Paul: 2 Cor. 6:6 (“by love unfeigned”).
- ἀπλότης / ἀπλός (haplotēs / haplós) — simplicity, singleness, single-mindedness (Rom. 12:8 KJV “with simplicity”).
- ἀκέραιος / ἄμωμος (akeraios / amōmos) — uncorrupt/ blameless, used for moral integrity (Phil. 1:10 context).

Representative Pauline KJV verses where sincerity/unfeignedness is expressed:

- 2 Corinthians 2:17 — “as of sincerity” (εἰλικρίνειᾳ)
- 2 Corinthians 4:2 — “not walking in craftiness... handling the word of God deceitfully”
- 2 Corinthians 6:6 — “by love unfeigned” (ἀνυπόκριστος)
- 2 Corinthians 8:8 — “to prove the sincerity of your love” (εἰλικρίνειαν)
- Philippians 1:10 — “that ye may be sincere and without offence” (ἀκέραιοι / ἄμωμοι)
- Romans 12:9 — “Let love be without dissimulation” (ἀνυπόκριτος sense).

Part V — Doctrinal statement (Oneness formulation you requested)

1. There is one God (Deut. 6:4; Isa. 43:10–11; 45:5–7). YHWH alone is Creator, King, and Redeemer.
2. The New Testament reveals that the one God, YHWH, has been manifested in the person of Jesus Christ. The Logos who “was God” (John 1:1) “became flesh” (v. 14); Colossians affirms the fulness of deity dwelling bodily in Him (Col. 2:9); 2 Corinthians 5:19 declares “God was in Christ.”
3. The Father, Son, and Holy Ghost are names and modes by which the one God reveals Himself and operates:
 - Father — the source and relational name, the one to whom we pray as Father (as an office/name).
 - Son — the incarnate manifestation (God manifest in the flesh), the Lord Jesus.
 - Holy Ghost — the Spirit proceeding from the one God who indwells believers.Oneness theology holds these not to be three separate divine persons that compose a triune Godhead (a formulation not spelled out in the Bible), but rather the one God’s self-revelation in different modes and relationships (Father as source, Son as incarnate manifestation, Spirit as presence/power).
4. The tri-person Trinity formulation (three co-equal persons) is an extra-biblical technical formulation; Oneness theology rejects any notion of three separate gods and insists the Scriptures teach one God revealed in Jesus. (I present these claims as your requested Oneness doctrinal statements, supported by the texts

above.)

5. Baptism and practice: following apostolic example (Acts 2:38; Acts 4:12), Oneness practice emphasizes confession of Jesus as Lord (Rom. 10:9) and baptism in Jesus' name as the apostolic pattern. The booklet urges repentance, public confession of Jesus as Lord, and baptism in Jesus' name for those led by Scripture to this conviction.

Part VI — Sermon / Exhortation (text for preaching)
Title: One God — One Lord: Sincere Worship to Jesus
Christ

Opening (Scriptural summons)

- Read Isaiah 43:10–11; John 1:1–14; Colossians 2:9.

Exposition (four points)

I. The God of Israel is one: worship the one true God (Isa. 43:10–11; Deut. 6:4).

• Appeal to Isaiah's categorical statements: "Before me there was no God formed... beside me there is no saviour" (Isa. 43:10–11).

II. That one God is revealed in Jesus Christ
(John 1; Col. 2:9; 2 Cor. 5:19)

• The Word who was God became flesh (John 1:1,14); all the fulness of deity was bodily in Christ (Col. 2:9).

III. Worship must be sincere and confess Jesus as Lord (Phil. 2:9–11; Rom. 10:9; 2 Cor. 8:8)

- Paul calls for “sincerity” (εἰλικρίνεια) — a life of unfeigned love and clear confession.

IV. Practical steps (repentance, confession, baptism; separation where conscience and Scripture demand)

- Confess Jesus as Lord and be baptized (Acts 2:38; Rom. 10:9).
- If Scripture conviction requires it, separate from teaching judged contrary to the one God (Rev. 18:4), but do so in humility and love.

Call and prayer

- Call believers to examine worship: is it addressed to the one God revealed in Jesus? Pray for sincerity, unity, and bold confession.

Part VII — Pastoral Cautions and Demeanor

- When urging separation from teachings or churches, act with charity, humility, and patience. The scriptural call to “come out” (Rev. 18:4) is a solemn appeal for holiness and fidelity; it must be exercised with love for souls and careful biblical study.

- Misunderstandings and textual variants exist; study Scripture carefully, seek pastoral counsel, and use the biblical text as the final arbiter.

Appendix A — Key Hebrew words (brief glosses)

- YHWH (יהָוָה, Yahweh) — the covenant personal name of God throughout the OT; the LORD.
- Elohim (אֱלֹהִים, elohim) — “God” (frequently used of the one true God; grammatical plural form but singular meaning when applied to YHWH).
- Echad (אֶחָד, “one”) — numeral “one” (Deut. 6:4 anchor for monotheism).
- Yachid (אֶחָד) — “only, unique” (used for exclusivity; e.g., “only God” constructions).
- Qadosh / qēdōš (קָדוֹשׁ) — “holy.” “Holy One” / “Holy One of Israel” occurs repeatedly in Isaiah and the prophets; expresses God’s separateness and moral perfection.

Appendix B — Key Greek words (brief glosses)

- εἰλικρίνεια / εἰλικρινής (eilikrineia / eilikrinēs) — sincerity, purity of heart.
- ἀνυπόκριτος (anupokritos) — without hypocrisy; unfeigned.
- ἀπλότης / ἀπλός (haplotēs / haplós) — simplicity, singleness of aim.
- πλήρωμα τῆς θεότητος (plērōma tēs theotētos) — “fulness of deity” (Col. 2:9).

- ἐγώ εἰμι (Egō eimi) — “I am” (divine self-designation used by Jesus in John).

Appendix C — Selected KJV passages (for quick reference)

- Deut. 6:4
- Isaiah: 6:1–3; 42:8; 43:10–11; 44:6–8; 45:5–7,18,21–22; 46:9–10; 48:12–16; 9:6; 54:5
- John: 1:1–14; 8:58; 10:30; 14:6–9; 17:1–3; 20:28
- Acts: 2:36; 3:13–15; 10:36; 20:28
- Paul: 1 Cor. 8:4–6; Rom. 3:30; Rom. 9:5; Rom. 10:9; Eph. 4:4–7; Col. 1:15–17; Col. 2:9; 2 Cor. 5:19; Phil. 2:5–11; 1 Tim. 3:16; Titus 2:13
- Hebrews: 1:1–3; 1:8–10
- 1 John 5:20
- Revelation: 1:8; 5:11–14; 22:13; 18:4

Further Reading and Study Helps

- Bible texts (KJV) — read Isaiah 40–48; John 1; John 17; Colossians 1–2; Philippians 2; Hebrews 1.
- Lexicons & concordances: Strong’s Concordance; Brown-Driver-Briggs Hebrew Lexicon (for Hebrew q-d-š, YHWH, elohim, echad); Thayer’s Greek Lexicon or BDAG (for εἰλικρίνεια, ἀνυπόκριτος, πλήρωμα, ἐγώ εἰμι).
- Commentaries (select examples): Jamieson-Fausset-Brown, Matthew Henry, and conservative exegetical commentaries on John, Isaiah,

Colossians, and Hebrews.

- For textual-critical study: consult modern Greek NT editions (NA28/UBS5) and apparatus notes for Titus 2:13, 1 Tim 3:16, Romans 9:5, Acts 20:28.

Concluding charge

The Scriptures call for single-hearted devotion to the one God (Deut. 6:4; Isaiah's repeated "I am the LORD, and there is none else"). The New Testament shows that the one God is revealed in Jesus Christ — the Word made flesh, the one in whom the fulness of deity dwells, and the one who receives the worship and the titles that belong to YHWH. Therefore sincere worship of the one God is confession of Jesus as Lord and God; sincere Christian living follows Paul's demand for *εἰλικρίνεια* — purity of heart, unfeigned love, and unity (John 17; Phil. 2; 2 Cor. 8).

Written By Elder Keith Joel Walker

