

Compound Names with Spirit¹

Do not cast me from your presence or take your Holy Spirit² from me.
Psa 51:11

The word translated as “spirit” in the Bible, whether in Hebrew (*ruach*) or Greek (*pneuma*), has also the general meaning of wind or breath and is used frequently to describe God’s creative or active power (Gen 1:1-2; Acts 1:8).

Israel’s scriptures anticipated a coming deliverer, anointed by the Spirit of God to initiate God’s rule of righteousness and peace. When this happened the Spirit of God would dwell within the child of God (Ezek 36:24-32). The NT declares the Lord Jesus Christ as that awaited one, who has come and established God’s kingdom of righteousness, peace, and joy (Rom 14:16-17); as promised by the OT, God now abides in each Christian and in the body of Christ through the Holy Spirit (1 Cor 3:16; 6:19).

Though the Spirit is not an impersonal force, and adamantly so, the below descriptions speak more about the role of the Holy Spirit than the essence of the Spirit of God, the latter of which is personal and Trinitarian and though very important not the focus of this section. These descriptive roles are much like Jesus being described by terms such as Word, Branch, Arm of the Lord, etc.

The preposition most descriptive of the Spirit’s activity is “into/in” (TDNT 6:402).

When this concept is applied to redemption, God’s activity of speaking into darkness brings about from death new life, new creation life! That is, we who were dead in our trespasses become alive in Christ. Here, the Holy Spirit, which births Christ into a person’s being, God’s anointing into him or her. This rebirth (John 1:12; 3:1-8) starts the sanctification process of recreating a person into the image of the Son (Rom 8:9-11; 18-30). This promised Holy Spirit is gift, down deposit, and the seal and mark of being Christian, Christ like (Ezek 36:26-27; John 14:16-17; Acts 2:38; 11:17; Rom 8:9; Eph 1:13-14; 4:30).

When this conception is applied to the Trinity and the believer, love is the proper term that both depicts what distinguishes the Holy Spirit’s activity within the Trinity and describes the believer’s new creation state. Tying these two concepts together, only through love can one abide in God, be a healthy part of his church, and an effective witness to the world (John 15; Rom 5:5; 1 John 4; cf. Eph 4:3).

- Augustine saw the Holy Spirit as the "bond of love" and the "communion" between the Father and Son. He declared the Holy Spirit as the "gift of God who is love."³
- Paul and John declared that this same love is the distinguishing mark of the Christian:
 - “God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Rom 5:5).”
 - “Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since

¹ All of the below compound names in this section have footnotes that refer back to either a branch or root Name of God.

² רִּיחַ קֹדֶשׁ קַיָּן, rūah qodšēkā; τὸ πνεῦμα τὸ ἅγιόν σου, *to pneuma to hagion sou*

³ R Wilken’s 2003 book *The Spirit of Early Christian Thought*, p. 104-5

God so loved us, we also ought to love one another. No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us” (1 John 4:7–12).

The one who is joined to the Lord is one spirit with him.
1 Cor 6:17; CEB

Gen 1:1-3a; 2:1–3: In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of **God** was hovering over the waters. ³ And God said, “Let there be ...” ^{2:1} Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.”⁴

Neh 9:19-20: Because of your great compassion you did not abandon them in the desert. By day the pillar of cloud did not cease to guide them on their path, nor the pillar of fire by night to shine on the way they were to take. ²⁰ You gave your **good** Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst. Ps 143:10: Teach me to do your will, for you are my God; may your good Spirit lead me on level ground.

Isa 4:2–6: In that day the Branch of the LORD will be beautiful and glorious ... he who is left in Zion and remains in Jerusalem will be called holy — everyone who is recorded for life in Jerusalem. When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the spirit of **judgment** and the spirit of **fire**. (NAS, but translating “burning” as “fire,” per the NIV and other translations)⁵

Isa 11:2-6, 10-11a: The Spirit of the LORD will rest on him—the Spirit of **wisdom** and of **understanding**, the Spirit of **counsel** and of **power**, the Spirit of **knowledge** and of the **fear** of the LORD — ³ and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb ... In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people.

Isa 28:5-6: In that day the LORD Almighty will be a glorious crown, a beautiful wreath for the remnant of his people. He will be a spirit of **justice** to him who sits in judgment, a source of strength to those who turn back the battle at the gate.⁶

Isa 61:1-6: The Spirit of the **Sovereign LORD** is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor. They will rebuild ... they will renew ... And you will be

⁴ Cf. Job 32:6-8; 33:3-4; 1 Cor 6:11; 1 John 4:2-3; Gen 1:1 (God) in “Hebrew Names with GOD.”

⁵ Cf. Exo 31:13 (The LORD Who Sanctifies) in “Hebrew Names with LORD.”

⁶ Cf. Isa 4:4; Gen 18:25 (Judge) in “Other Primary Hebrew Names of God.”

called priests of the LORD, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast.⁷

Zec 12:10: And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of **grace and supplication**. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.⁸

John 14:16–17; 16:7–11: I [Jesus] will ask the Father, and he will give you another Counselor to be with you forever — the Spirit of **truth**. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned.⁹

Acts 16:6–10: Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of **Jesus** would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia standing and begging him, “Come over to Macedonia and help us.” After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.¹⁰

Rom 1:1–5: Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God — the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of David, and who through the **Spirit of holiness** was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord. Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.¹¹

Rom 8:1-2: Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of **life** set me free from the law of sin and death.¹²

Rom 8:9: You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of **Christ**, he does not belong to Christ.¹³

⁷ Luke 4:16-19 uses these very words found in Isa 61:1-2 as a launching, defining statement of Jesus’ ministry. Cf. 1 Sam 10:6; Isa 11:1-3; 42:1-8; Eph 1:17; Gen 15:2 the (Sovereign LORD) in “Hebrew Names with LORD.”

⁸ The LLX has *pneuma χάριτος καὶ οἰκτιρμοῦ* (“spirit of grace and mercy,” *pneuma charitos kai oiktirmou*) the MT has *רוּחַ חַסְדִּים וְרַחֲמִים* (“spirit of grace and supplication”); cf. Heb 10:28-29: “Spirit of grace.”

⁹ Cf. Isa 65:16 (God of Truth) in “Hebrew Names with God” and Isa 51:2 (Comforter) in “Other Primary Hebrew Names for God.”

¹⁰ Cf. Phil 2:10 (Jesus) in “Names of God Canonically Listed – NT.”

¹¹ Cf. 1 Sam 6:20 (Holy God) in “Hebrew Names with God.”

¹² Cf. Deut 5:26 (Living God) in “Hebrew Names with God.”

¹³ Cf. John 1:41 (Messiah, the Christ) in “Names of God Canonically Listed – NT.” Note the direct parallel between the Spirit of God (8:9a) and the Spirit of Christ (9b).

Rom 8:11: And if the Spirit of **him who raised Jesus from the dead** is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.¹⁴

Rom 8:15: For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of **sonship** (adoption). And by him we cry, “Abba, Father.”¹⁵

Phil 1:19: I know that through your prayers and the help given by the Spirit of **Jesus Christ**, what has happened to me will turn out for my deliverance.¹⁶

1 Pet 4:12–16: Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. If you are insulted because of the name of Christ, you are blessed, for the Spirit of **glory** and of God rests on you. However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.¹⁷

The Spirit of God has made me; the breath of the Almighty gives me life.
Job 33:4

The I Am Statements of John’s Gospel

Given their context within John’s gospel, Jesus’ “I am” statements are understood by most scholars to be divine claims and by some as being linked to the LORD’s “I AM WHO I AM” declaration of Exo 3:14-15 (cf. Isa 43:25 LXX). Within John’s gospel, Jesus declares nine times “I am” minus any amplifying predicate (4:25–26; 6:20; 8:24; 8:28; 8:58; 13:19; 18:4-6[3x]); however, not all of them are claims to divinity.¹⁸ There are also seven distinctive predicative “I am” statements found in John (6:35; 8:12; 10:7, 9; 10:11, 14; 11:25; 14:6; 15:1, 5); e.g. I am the Bread of Life.

Ten of the below “I am” statements help identify, along with many other scriptures, Jesus’ divinity. Christ’s divinity is especially highlighted in John’s gospel given the context of John 8:58-59, in specific, and John 1:1-14, in general. He is “the only Son of God, eternally begotten of the Father,

¹⁴ Cf. Rom 4:17 (The God Who Gives Life to the Dead and Calls Things that Are Not as Though They Were) in “Names of God Canonically Listed – NT.”

¹⁵ Cf. Matt 16:16 (The Christ, the Son of the Living God) in “Names of God Canonically Listed – NT.”

¹⁶ Cf. Matt 16:16 (The Christ, the Son of the Living God) in “Names of God Canonically Listed – NT.”

¹⁷ Psalm 145:1 (My God, the King) in “Hebrew Names with God.” This is the only NT example of the phrase “name of Christ,” here used because of the use of Christian in verse 16. For similar references of suffering for the name of Christ, see Matt. 5:11f; 19:29; Acts 5:41; 9:16; 21:13. See 2 Cor 3:8, 17–18 for a correlation between “Spirit” and “glory.”

¹⁸ The Greek phrase “I am,” when stripped of any divine context, is typically found both outside and within the Bible as no more than an emphatic phrase of self-expression. For example, in John 9:9, the man born blind states, when his neighbors doubted that he was the same man, says, “I am [he]”; when “soldiers and some officials from the chief priests, and Pharisees” came searching for “Jesus of Nazareth,” Jesus declared, “I am [he]” (John 18:5, 8). In John 9:9 and 18:5, 8 the supporting Greek phrase for “I am [he]” has only two words and no third person pronoun “he.” A similar conversation happens between Jesus and the woman at the well (4:25–26). Further, the literal phrase ἐγώ εἰμι (“I am,” *egō eimi*) is used 48x in the NT, which includes Paul, Gabriel and Judas’s use of it; it’s also found 358x in the LXX. (For these NT references cf. Matt 14:27; 22:32; 24:5; 26:22, 25; Mark 6:50; 13:6; 14:62; Luke 1:19; 21:8; 22:70; 24:39; John 4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 9:9; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:5–6, 8; Acts 9:5; 10:21; 18:10; 22:3, 8; 26:15, 29; Rev 1:8, 17; 2:23; 21:6; 22:16)

God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.”¹⁹

The Messiah

John 4:10, 25-26: Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” ... The woman said, “I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.” Then Jesus declared, “*I who speak to you am he.*”²⁰

1. This transliterated Hebrew word, messiah, is only found in the NT in John 1:41; 4:25.
2. Messianic prophecies and their fulfillment conceptually span the length of the entire Bible, traversing from the beginning of Salvation History (Gen 3) to the end of time as we today know it (Rev 21).
3. Here, *ego eimi* is a phrase of self-expression (cf. introductory footnote to this section), with the first formal “I am” statement in John’s gospel found in 6:35.
4. For related names, see also:
 - a. Cf. Psalm 2:2 (The Anointed One) in “Names of God Canonically Listed – OT.”
 - b. Cf. Matt 16:16 (The Christ, the Son of the Living God) in “Names of God Canonically Listed – NT.”
 - c. Cf. John 1:41 (Messiah, the Christ) in “Names of God Canonically Listed – NT.”

The Bread of Life

John 6:32-35: Jesus said to them, “I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.” “Sir,” they said, “from now on give us this bread.” Then Jesus declared, “I am the *bread of life*. He who comes to me will never go hungry, and he who believes in me will never be thirsty.”²¹

1. Related name: “I am the **living bread** that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.” John 6:51 (ὁ ἄρτος ὁ ζῶν = the bread, the living one = *egō eimi ho artos ho zōn*)
2. Bethlehem, where Jesus was born, means “house of bread” (בֵּית לֶחֶם, *bēt lāhem*).
3. At the heart of this passage are two important things:
 - a. Jesus’ confession about his relationship with the living Father, which includes the expectation of how others will find life:
 - i. John 6:57–58: Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven.
 - ii. RWP: “This is the consequence for humanity of the Son acting as the Mediator between God and man; the Father has given to the Son to have life in himself, and through him alone can that divine life be known by man.” As Christians, Jesus Christ is our foundation, our fountain of hope and guarantee of immortality. As the Father was the source of life to Jesus, so Christ is the source of life to us.
 - iii. Jesus’ challenge is sobering, especially for the Jew whose faith encouraged him or her to only find nourishment and life by drinking from the living waters only available from the LORD and to not have any other Gods.

¹⁹ This phrase is excerpted from the Nicene Creed (325 AD). Like the Apostles Creed, this formal statement of belief has many, slightly nuanced, versions. This one is from the 1988 ecumenical version.

²⁰ ἐγὼ εἰμι, ὁ λαλῶν σοι = *egō eimi, ho lalōn soi*

²¹ ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς = *egō eimi ho artos tēs zōēs*; this identical phrase is found two times in John 6:35, 48.

- b. The reaction of the disciples:
 - i. John 6:66–69: From this time many of his disciples turned back and no longer followed him. “You do not want to leave too, do you?” Jesus asked the Twelve. Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God.”
 - ii. WBC on John’s gospel concludes their thoughts on this passage in John with these words: “The disciples of Jesus cannot endure it, and forsake him; the Twelve attain the climax of their growing faith, and confess Jesus as the Holy One of God. The original readers were placed by the Evangelist before the same choice. So are readers of every age. Neutrality on the question, “Who do you say that I am?” is not allowed. The answer determines life now and hereafter.”
- 4. Cf. Deut 8:1-5; Matt 4:3-4; Isa 55:1-3; Matt 6:11; 15:26; 26:26; John 6:26-29, 41, 45-51; 1 Cor 11:26-27

The Light of the World

John 8:12: When Jesus spoke again to the people, he said, “I am *the light of the world*. Whoever follows me will never walk in darkness, but will have the light of life.”²²

1. John’s gospel portrays Jesus as the light that overcomes darkness brought about by sin. As such, Jesus’ healing of the blind man from birth is a picture of what the “Light of the World” does for those who receive him (9:3-5; 1:12-13): those who put their trust in Jesus move from darkness to light, from not seeing and groping for direction to seeing and walking with clarity and assurance. This miraculous transformation is also a consistent theme throughout the NT: followers of Christ are enlightened and empowered to walk not only with him – who is the way, the truth, and the life – but also increasingly in these things.
2. As Christians we’re called to follow Christ and reflect the light, which comes from him; i.e., we also are “the light of the world” (Matt 5:14; cf. Php 2:15). Further, his way of life is to me as Israel’s pillar of fire by night and cloud by day that lights a path forward (Ex 13:21; Neh 9:12; cf. 3:2; 14:24; Num 12:5–6; Deut 31:15–16; Ps 99:6–7).
3. Related names:
 - a. Isa 10:17: [The LORD], the **Light of Israel** will become a fire, their Holy One a flame; in a single day it will burn and consume his thorns and his briars. (לְיִשְׂרָאֵל יִשְׂרָאֵל, ḥôr-yisrā’ēl)
 - b. Isa 42:6–7: I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a **light for the Gentiles**, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness. (אֲנִי יְהוָה גֹּיִים, ḥôr gōyim)
 - c. Psa 27:1: The LORD is **my light** (אֲנִי, φωτισμός) and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid?
 - d. For other significant OT passages on light, see 2 Sam 23:1–4; Job 18:5-6; 22:28; 29:3; Psa 18:28; 36:9; 97:11; 118:27; Pro 13:9; Isa 9:2; Matt 4:12-17; Isa 45:5-9; Rom 9:20-21; 49:6; 58:8; 59:9; 60:1-2, 19-20; Jer 13:16; Lam 3:2; Amos 5:18-20; Mic 7:8-9.
 - e. James 1:17: Every good and perfect gift is from above, coming down from the **Father of the heavenly lights** (φῶς), who does not change like shifting shadows.
 - f. 1 John 1:5–7: This is the message we have heard from him and declare to you: **God is light** (ὁ θεὸς φῶς ἐστίν); in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.
 - g. For other significant NT passages on light, see Matt 5:14-16; Luke 2:29-32; John 3:19-21; 12:44-46; Rom 13:12-14; 2 Cor 4:3-6; Eph 5:8-21; Phil 2:14-16; Col 1:9-14; 1 Thes 5:1-11; 1 Pe 2:9-10; 1 John 2:8-9; 1:1-5 (God is Light) in “God Is Statements.”
4. “Lead, Kindly Light, amidst the encircling gloom, lead Thou me on; The night is dark, and I am far from home; Lead Thou me on: Keep Thou my feet; I do not ask to see the distant scene – one step enough for me. I was not ever thus, nor prayed that Thou shouldst lead me on; I loved to choose and see my path; but now lead Thou me on. I loved the garish day, and, spite of fears, pride ruled my will: remember not past years. So long Thy power hath blest me, sure it still will lead me on, O’er moor and fen, o’er crag and torrent,

²² ἐγώ εἰμι τὸ φῶς τοῦ κόσμου = *egō eimi to phōs tou kosmou*

till The night is gone; And with the morn those angel faces smile, Which I have loved long since, and lost awhile.” by John Henry Newman while in the Mediterranean, while he was sick and longing to come home.

5. "Oh light coming to us from the Father! Oh holy word, better than any other word! An infinite beam coming out of infinite light ... Oh great light, dimmed so as not to blind me! Light twice brought to life, my tongue speaks in thine honor." St. Gregory, the Theologian (As quoted in *The Names of Christ*; Luis de Leon, 340).

I Am from Above I Am Not of This World

John 8:21–24: Once more Jesus said to them, “I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come.” This made the Jews ask, “Will he kill himself? Is that why he says, ‘Where I go, you cannot come?’”²³ But [Jesus] continued, “You are from below; *I am from above*. You are of this world; *I am not of this world*.²⁴ I told you that you would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins.”

1. 8:23a: ἐγὼ ἐκ τῶν ἄνω εἰμί = I am from above = *egō ek tōn anō eimi*
2. 8:23b: ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου = I am not of this world = *egō ouk eimi ek tou kosmou toutou*
3. In 8:24b (ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.), because the copula (*eimi*) has no predicate, it can grammatically mean either:
 - a. “I am from above,” with verse 23 influencing the meaning.
 - b. “I am the one sent from the Father, his Messiah,” with 7:18, 28 influencing the meaning.
 - c. “I am the Light of the World,” with 8:12 influencing the meaning.
 - d. “I am the deliverer from the bondage of sin,” with 8:28, 31-36 influencing the meaning.
 - e. “I am,” using the phrase in the absolute sense and a phrase of self-expression, which can have two meanings:
 - i. As in the NIV: “The one I claim to be.”²³
 - ii. As further elaborated by Jesus in 8:53-59 (cf. Isa 43:10) and therefore a declaration of blasphemy that caused the Jews to want to stone Jesus.
4. The phrase *egō eimi*, occurs in an absolute sense nine times in John (4:26; 6:20; 8:24, 28, 58; 13:19; 18:4-8[3x]). Through these declarations, Jesus may be making a divine claim, especially in 8:24, 58.
 - a. 8:24: This may especially be so, because John 8:24 is uniquely linked to the LXX’s wording found in Isa 43:10b (*hina pisteusēte ... hoti egō eimi* = so that you may believe ... that I am he) – the exact words found in John 8:24. These same words in Isa 43:10 are spoken by the LORD.
 - i. Isa 43:10–13: “You are my witnesses,” declares the LORD, “and my servant whom I have chosen, so that you may know and believe me and understand that I am he (Hebrew אֲנִי הוּא [nī hū] rendered in the LXX as *egō eimi*). Before me no God was formed, nor will there be one after me. I, even I, am the LORD, and apart from me there is no savior. I have revealed and saved and proclaimed—I, and not some foreign god among you. You are my witnesses,” declares the LORD, “that I am God. Yes, and from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?”
 - ii. “Schnackenburg points out the excellence of the connection between Isa 43:10 and John 8:24: “Jesus is in a lawsuit with the “world” (vv 14–18), and in him God testifies that he is the eschatological helper and savior who turns darkness into light and wants to bring every human being into the light of life (8:12). The Jews should put themselves on God’s side, accept his testimony and believe that in Jesus God says his ‘It is I.’ Then they too would win a share in God’s eschatological salvation” (WBC; *John*; 36:131).

I Am

²³ See introductory paragraph to this section and in particular its concluding footnote related to “I am Jesus of Nazareth.”

John 8:53, 56-59: [The Jews asked,] “Who do you think you are?” ... [Jesus replied] “Your father Abraham rejoiced at the thought of seeing my [Jesus’] day; he saw it and was glad.” “You are not yet fifty years old,” the Jews said to him, “and you have seen Abraham!” “I tell you the truth,” Jesus answered, “before Abraham was born, *I am!*” At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds.²⁴

1. This declaration is perhaps a reference to the eternal and self-existent qualities of Jesus and may even be a direct comparison that Jesus made between himself and the LORD. (Cf. Ex 3:14)
2. 8:58: Jesus’ audience wanted to stone him, an action prescribed in Lev 24:16 as punishment for blaspheming “the Name of the LORD.” His listeners must also have heard his words as a divine claim.
 - a. Say to the Israelites: “If anyone curses his God, he will be held responsible; anyone who blasphemes the name of the LORD must be put to death. The entire assembly must stone him. Whether an alien or native-born, when he blasphemes the Name, he must be put to death.” Lev 24:15-16
3. John 13:18–19: I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: “He who shares my bread has lifted up his heel against me.” I am telling you now before it happens, so that when it does happen you will believe that I am he. (ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμὶ)
 - a. Both the CEB and NIV11 translate this underlined portion as “I am.”

The Gate for the Sheep

John 10:1, 7-10: I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber ... I am the *gate for the sheep*. All who ever came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.²⁵

1. In Palestine, shepherds often slept in the passageway by which the sheep went in and out; as such, the shepherd was the gate.
 - a. Similarly, the mind is the gateways to the future because its thoughts shape our will, emotions, decisions, and habits. What you consistently sow in a thought, you’ll reap in a decision; what you consistently sow in a decision, you’ll reap in an action; what you consistently sow in an action ... lifestyle ... your destiny.
 - b. The Good Shepherd desires to be the gateway of our minds, providing us with “the helmet of salvation” (Eph 6:17).
2. “No one is more influential in your life than you are, because no one talks to you more than you do.” (Paul David Tripp) Tweeted: Sept 2016
3. Cf. John 10:1, 7-10; Psa 118:19–23; Rom 8:5-8; 12:1-3; 2 Cor 10:1–5; Eph 4:17-24; 6:10-18; Phil 2:1-5; 4:4-9; Col 2:8-10; Tit 3:2-11; Rev 22:4–5

Lord, this day: I thank you for Jesus Christ, who is my cornerstone and way forward in life. May the words of my mouth and the meditation of my heart be pleasing to you! Be the Gate for my thoughts, decisions ... Thank you for speaking into my darkness and creating light and life to my thoughts! Continue to renew and wash my mind; help me to take my thoughts captive to the obedience of Christ. Help me to join with your efforts of setting those around me free from any “stinking thinking.”

The foundation of my life is irrational: God appearing in the flesh ... Jesus rising from the dead ... that I might experience new creation life. Yet, you O LORD are my Rock, the securest entity in my life. For me and my household, may it ever be “faith seeking understanding.”

The Good Shepherd

²⁴ ἐγὼ εἰμὶ = *egō eimi*

²⁵ ἐγὼ εἰμὶ ἡ θύρα τῶν προβάτων = *egō eimi hē thyra tōn probatōn*.

John 10:11-16: I am the *good shepherd*. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep. “I am the *good shepherd*; I know my sheep and my sheep know me — just as the Father knows me and I know the Father — and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.²⁶

- Cf. Psa 23:1 (The LORD, My Shepherd) in “Hebrew Names with LORD.”
- Ezekiel 34 contains a rebuke “against the shepherds of Israel ... who only take care of themselves: ¹⁰ [God] will remove them from tending the flock, so that the shepherds can no longer feed themselves” (1, 10). Ezekiel also foretells of a time of restoration and gives us insight into the Messiah’s calling: “I will rescue my sheep from all the places they have been scattered on a day of clouds and darkness I will bring them out from the nations and gather them from the countries, and I will bring them into their own land. ²³ I [the LORD] will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them. ... ³⁰ Then they will know that I, the LORD their God, am with them and that they, the house of Israel, are my people, declares the Sovereign LORD. You my sheep, the sheep of my pasture, are people and I am your God.” (Ezek 34:12-13, 23–24, 30-31)

The Resurrection and the Life

John 11:25-26: Jesus said to [Martha], “I am *the resurrection and the life*. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?” “Yes, Lord,” she told him, “I believe that you are the Christ, the Son of God, who was to come into the world.”²⁷

- The Greek articles before the words “resurrection” and “life” are significant: Martha’s faith now gets placed on its firmest foundation. Thus far John’s readers have heard about “living bread”, “living water” and a “living Father,” whose life and resurrection are available through Jesus (4:10-11; 5:21; 6:51, 57; 7:38). All these thoughts now reside in this one singular statement found in John 11:25-26.
 - WBC’s commentary on John 11:25-26: “The eschatological rule of God for which Martha hopes, with all its blessings for humankind, is vested in Jesus. The greatest gift of God’s saving sovereignty is precisely life eternal under that sovereignty and entry upon it through resurrection. The power to initiate it resides in Jesus (“the Resurrection”) and to grant it in its fullness (“the Life”). Both elements of this function are his by God’s appointment (5:21, 26).”
 - Certainly, these are the same followers of Christ whom Paul knows: participants of new creation life, ones who have died but now live in the new life of Spirit love, a people who live not unto themselves but are instead passionate about what is good, sons of Abraham whose foundational belief is in the Living God who from death brings life, from nothing makes something – those who were dead in their trespasses but now live, because of Christ’s faithfulness! Paul would say, “This new life, though in a ‘now and not yet state,’ comes esp’ecially to those who per John 11:25 “live and believe” in Christ, but only because the believer has died to his former way of things and now rises to walk in newness of life.” (Rom 4:17; 5:5; 10:9-10; 14:7-9; 2 Cor 5:14-18; Gal 2:19-21; Eph 2:1-10; Tit 2:11-14)
 - Peter would put similar thoughts this way, “believers are birthed into a ‘living hope through the resurrection of Jesus Christ from the dead ... [and] through faith are shielded by God’s power ... [even] though now for a little while [they] may have to suffer grief in all kinds of trials.” (1 Pe 1:3-6)
- Cf. Rom 4:17 (The God Who Gives Life to the Dead and Calls Things that Are Not as Though They Were) in “Names of God – NT.”

²⁶ Ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός = *egō eimi ho poimēn ho kalos*. Ezekiel and John both use the phrase “one shepherd” differently; however, the LXX’s two Greek words translated as “one shepherd” in Ezek 34:23 are identical to those used in John 10:16.

²⁷ ἐγὼ εἶμι ἡ ἀνάστασις καὶ ἡ ζωὴ = *egō eimi hē anastasis kai hē zōē*

The Way and the Truth and the Life

John 14:1, 4, 6-9: Do not let your hearts be troubled. Trust in God; trust also in me [Jesus].⁴ You know the way to the place where I am going.⁶ *I am the way and the truth and the life.* No one comes to the Father except through me.⁷ If you have known me, you will know my Father too. From now on, you do know him and have seen him.⁸ Philip said, “Lord, show us the Father and that will be enough for us.”⁹ Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”²⁸

- 1 John 1:2: The life appeared; we have seen and testify, and we proclaim to you the eternal life, which was with the Father and has appeared to us.
- John 14:6 is one of the “forms a classical summary of the Johannine doctrine of salvation that is based entirely on Jesus Christ” Schnackenburg
- Cf. Ps 16:11; 37:5-6; 103:7; 119:5, 32; Pro 3:5-6; 4:18; Isa 35:8-10.
- John 14:7a’s above interpretation – “will know” – of the future active indicative verb “know” is supported by the CEB, HCB, NET, NIV11, NJB, and NRSV (contra NIV, ESV, NAS, and NKJV). Flowing from this translation of 7a, RWP understands 7b’s present active indicative verb “know,” as “inchoative”; i.e., expressing the beginning of an action and one occurring of its own accord. Verse 7b could therefore be translated as “From now on, you are beginning to know him.” Why would Jesus say this? The disciple’s understanding of who Jesus was, which had yet to fully dawn upon them, would inherently have a causative effect on their understanding of God. After this Passion Week, their understanding of Jesus would significantly change.

May God be gracious to us and bless us and make his face shine upon us, *Selah*
that your ways may be known on earth, your salvation among all nations.
Ps 67:1-2

The True Vine

John 15:1-5: I am *the true vine*, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the *vine*; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.²⁹

- Cf. Zech 6:12 (The Branch) in “Significant OT Messianic Names.”
- Cf. Ps 80, where Israel is referred to as transplanted “vine out of Egypt ... the root your right hand has planted, the son you have raised up for yourself ... the man at your right hand, the son of man you have raised up.” Here in the LXX, as in John 15, the word to describe vine is ἄμπελος.

Jesus of Nazareth

²⁸ ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ = *egō eimi hē hodos kai hē alētheia kai hē zōē*

²⁹ Εγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ = *Egō eimi hē ampelos hē alēthinē*

John 18:4-6: Jesus, knowing all that was going to happen to him, went out and asked them [Judas, soldiers, and officials from the chief priests and the Pharisees], “Who is it you want?” “*Jesus of Nazareth*,”³⁰ they replied. “I am he,” (ἐγὼ εἰμὶ) Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “I am he,” (ἐγὼ εἰμὶ) they drew back and fell to the ground.

³⁰ For thoughts about the name Jesus, see Phil 2:5-11, which is listed under “Names Thematically and Canonically Grouped.” As mentioned in this section’s heading footnote, “I am” (ἐγὼ εἰμὶ) can be a phrase of emphatic self-expression.

The I Am Statements of John's Revelation

The Alpha and the Omega: Who Is, and Who Was, and Who Is to Come, The Almighty

Rev 1:7–8: Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen. *“I am the Alpha and the Omega,”* says the Lord God, *“who is, and who was, and who is to come, the Almighty.”*³¹

1. Alpha and omega are the first and last letters in the Greek alphabet; therefore, in many ways the phrase “alpha and omega” is parallel to:
 - a. “The beginning and the end” (21:6; 22:13; cf. 3:14).
 - b. “The first and the last” (1:17; 2:8; 22:13).
2. Some scholars believe that this tripartite divine name, “who is, and who was, and who is to come,” (found also in Rev 1:4, 4:8), is a paraphrase of the divine name Yahweh revealed to Moses in Exo 3:14.
3. “Almighty”: the term παντοκράτωρ refers to God’s supremacy over all creation (πάν, “all,” and κρατεῖν, “to rule”); it’s found nine times in Revelation (1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22) and used 170 times within the LXX. When it’s found in the LXX, it’s typically used as a translation for a divine name of God that uses the word “Almighty” and is supported either by the Hebrew word שֶׁבַּאֲדֹת, šēbā’ōt or שַׁדַּי šadday; e.g., LORD of Hosts, Sovereign LORD, God Almighty.
4. Cf. Isa 44:6-8; 46:1–13; 48:12-14; Rev 1:13, 17–18; 2:8; 22:12-13; both the LORD (Isa 44:6) and Jesus (Rev 22:13) are referred to as the First and the Last.
5. The phrase “Alpha and Omega” occurs two more times in Revelation, referencing both God (1:7-8; 21:6) and Christ (22:13). For further thoughts on such parallels amongst the Trinity, see entry entitled “The Incomparability of YHWH, the Shema, and the Trinity” found in the Appendix.

The First and the Last The Living One

Rev 1:17-18: When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. *I am the First and the Last. I am the Living One*; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.”³²

He Who Searches Hearts and Minds and I Will Repay Each of You According to Your Deeds

³¹ Ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. = *Egō eimi to alpha kai to ō, legei kyrios ho theos, ho ōn kai ho ēn kai ho erchomenos, ho pantokratōr.*

³² ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν = *egō eimi ho prōtos kai ho eschatos kai ho zōn*

Rev 2:18–29: To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first. Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. ²³ I will strike her children dead. Then all the churches will know that *I am he who searches hearts and minds, and I will repay each of you according to your deeds.* ²⁴ Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan’s so-called deep secrets (I will not impose any other burden on you): Only hold on to what you have until I come. To him who overcomes and does my will to the end, I will give authority over the nations — “He will rule them with an iron scepter; he will dash them to pieces like pottery” (Ps 2:9)— just as I have received authority from my Father. I will also give him the morning star. He who has an ear, let him hear what the Spirit says to the churches. ³³

1. Ps 139:1, 23–24: O LORD, you have searched me and you know me. Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting.
2. 1 Sam 2:3; 16:7; 1 Ki 8:37-40; 2 Ch 16:9; Ps 17:1-3; 44:20-22; Pro 15:11; 20:27; Jer 12:1-3; 17:10; Ezek 34:8, 11, 16; Rom 8:27.
3. God alone knows our heart and lovingly, patiently shows it to us that we might find both hope and confidence, when in doubt (1 John 3:18-20), but also light and love, when in the wrong.

The Alpha and the Omega Beginning and the End

Rev 21:1-7: Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. ⁴ He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” ⁵ He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” ⁶ He said to me: “It is done. *I am the Alpha and the Omega, the Beginning and the End.* To him who is thirsty I will give to drink without cost from the spring of the water of life. ⁷ He who overcomes will inherit all this, and I will be his God and he will be my son.” ³⁴

The Root and the Offspring of David The Bright Morning Star

³³ ἐγὼ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν. = *egō eimi ho eraunōn nephrous kai kardias, kai dōsō hymin hekastō kata ta erga hymōn.*

³⁴ ἐγὼ [εἰμι] τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. = *egō [eimi] to alpha kai to ō, hē archē kai to telos.*

Rev 22:16-17: I, Jesus, have sent my angel to give you this testimony for the churches. *I am the Root and the Offspring of David, and the bright Morning Star.* The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.³⁵

1. Venus is not a star but a planet; however, when Revelations was written, Venus was known as the largest star and after the sun and the moon the brightest object in the sky. It was called either the “morning star,” “day star,” or “evening star” and known in ancient Babylonia as the star of Ishtar; since it appeared just before the sun dawned, it was understood in those days as the sign and messenger of a new day.
2. Balaam’s fourth oracle predicts “a star ... a scepter rising out of Israel”; the apostle Peter encourages the believer to pay close attention to his message about the majesty of his Lord Jesus Christ, the Son, and allow this morning star to arise in their heart. Likewise, Jesus promises the “morning star” to those who do his will to the end. Cf. Num 24:17; Isa 60:3; 2 Pe 1:19; Rev 2:26-29.
3. The Jesus of history and the Christ of theology speaks here his last “I am” statement to the churches, present and future. Isaiah 11’s “root of Jesse,” with its Davidic and messianic overtones should quickly come to mind.
4. Rev 2:26–29: To him who overcomes and does my will to the end, I will give authority over the nations — ‘He will rule them with an iron scepter; he will dash them to pieces like pottery’ — just as I have received authority from my Father. I will also give him **the morning star** (τὸν ἄστέρα τὸν πρωῖνόν). He who has an ear, let him hear what the Spirit says to the churches.
 - a. WBCNT on Rev 2:28 and the phrase “I will give him the morning star”: “Receiving the morning star, however, is quite different from being the morning star ... The gift of the morning star must refer to the fact that the exalted Christ shares his messianic status with the believer who conquers.”
5. Lord Jesus, you are my dawning of the New Day! My New Day! May resurrection and new creation life continue to dawn in my life and especially so today. *Maranatha!*

³⁵ ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυίδ, ὁ ἄστηρ ὁ λαμπρὸς ὁ πρωῖνός. = *egō eimi hē rhiza kai to genos Dauid, ho astēr ho lampros ho prōinos.*

Copular God Statements³⁶

Primary:

The LORD Is One

Deut 6:4-9: Hear, O Israel: The LORD our God, *the LORD is one*. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

1. Have we not all one Father? Did not **one God** create us? Why do we profane the covenant of our fathers by breaking faith with one another? Mal 2:10
2. The Hebrew Shema comes from Deut 6:4-9; cf. “LORD – The Incomparability of YHWH, the Shema, and the Trinity” found in the Appendix.

The LORD Is Good!

Psa 100:4–5: Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. For the *LORD is good* and his love endures forever; his faithfulness continues through all generations.

1. The twofold scriptural admonition to praise the LORD because he is good and because his love endures forever is:
 - a. A common thread in Scripture (14x in the OT: 1 Chr 16:7, 34-36; 2 Chr 5:13; 7:3; Ezra 3:11; 73:1; 100:5; 106:1; 107:1-3, 21, 43; 118:1, 29; 135:3; 136:1; 145:9; Jer 33:11).
 - b. First expressed by David, when the ark came back into Jerusalem (1 Chr 16:34; cf. Psa 106:1).
 - c. The LORD’s name is good: Ps 52:9; 54:6
2. Scriptures Related to our good God are as follows: Psa 25:7–8; 34:8; 52:9; 73:1; Lam 3:19-26; Nah 1:7-8; Phil 1:6; James 1:17-18; 1 Pet 2:2-3.
 - a. That God is good and has called his children into this goodness shouldn’t surprise: the word gospel is from the Old English word “godspel,” which meant in those days “good story or “good news”; it accurately translates the Greek word for gospel.
 - b. God causes all things to work together for our good, for those ... Rom 8:28
3. Scriptures Related to the Believer and Good: Psa 37:3; 54:6; Luke 6:45; 23:50; Acts 11:24; 20:35; Rom 2:7-16; 7:18; 12:9, 21; 2 Cor 5:10; 6:8; 2 Tim 3:16-17; 1 Pet 3:8-18; 2 Pet 1:3–5.
 - a. Micah 6:8 is a notable and succinct summary statement of God’s requirement for the believer’s life: He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.
 - i. For other similar, succinct summary scriptures, see Deut 10:12-13; Isa 1:15-20; Jer 22:16; Hos 6:6; Jas 1:27.
 - b. Both Jesus and the believer’s life are summarized as “doing good”: Psa 37:3; Acts 10:36-38; Gal 6:10; Eph 2:10.
 - i. We are to “trust in the Lord and do good” (Psalm 37:3); when we choose what is “good and pleasing,” we choose to act like God.
 - ii. Jesus “went around doing good and healing all who were under the power of the devil, because God was with him” (Acts 10:36-38).
 - iii. Prov 22:1: A good name is more desirable than great riches; to be esteemed is better than silver or gold. Cf. Eccl 7:1.
 - c. God disciplines us for our good that we may share in his holiness. Rom 8:28; Heb 12:10

³⁶ In the Bible, there are a plethora of copular statements involving “God/the LORD,” many of them aren’t found below as they closely parallel a name of God listed above.

- d. A lawyer who does work *pro bono* (Latin: "for" [*pro*] "the good"[*bono*]) does legal work for those who cannot afford it and for the common good.
- 4. Heidelberg Catechism (1563): "What is the coming to life of the new man? Answer: "It is wholehearted joy in God through Christ and a delight to do every kind of good as God wants us to."
- 5. Tweets:
 - a. Gospel comes from an old English word: godspel. It meant "good story" or "good news" and depicts well its biblical meaning. Tell it! (11/2015; 3/2016)
 - b. Like Jesus, who went about doing good, help us to serve those around us and bring your goodness to them! (Acts 10:38) (11/2015)

Do good to your servant according to your word, O LORD.
You are good, and what you do is good; teach me your decrees.
Psa 119:65, 68

God Is Spirit

John 4:23–24: Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. *God is spirit*, and his worshipers must worship in spirit and in truth.

1. 2 Cor 3:16–18: Whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.
2. The structure of John 4:24's phrase "God is spirit" (πνεῦμα ὁ θεός, *pneuma ho theos*) emphasizes the quality and nature of God: the very essence and quality of God's action is breath, wind, spirit. God stirs and gives both life and movement. He fills the sails of our hearts, giving our lives shape, energy ... and direction.
3. The articular structure and word placement of 2 Cor 3:16's phrase "the Lord is the Spirit" (ὁ κύριος τὸ πνεῦμά ἐστιν, *ho kyrios to pneuma estin*) emphasizes the equality between Lord and Spirit; they are equal, one and the same. In conformity with this fact, verse 16's declaration, "the Lord is the Spirit," is reemphasized by verse 18: "the Lord, who is the Spirit."
4. LORD, with the psalmist, I too recognize that "deep calls to deep": My deep depravity and need responding to the unfathomable depth of your love and power, bringing forth eternal life and change. O Upright One, you have made my life level, my way smooth! Whatever is good in my family, my church, my life, my heart and thoughts ... what are they but testimonies to your creative Spirit that is able to fashion what was "without form and void" and make it "very good"? This morning, my spirit longs for you, for your fresh breath, again, to carry me through this day and forward victoriously through many days; satisfy me this morning and throughout this day with your unfailing, unfathomable love. I desire to be able, once again, to look back on today and see your faithful, compassionate, gracious Spirit having once again moved in and out of my life and the lives I pastor. You are the Only One who establishes peace (*Shalom*); the breath of your Spirit will do all the good that I can ever accomplish today that is of eternal value. Today, my LORD, other lords besides you will desire to rule over my life and those I pastor, may your name alone be whom we honor today. Fill our sails – our words our thoughts our actions – with the wind of your Spirit. LORD, you are the Spirit who alone brings freedom and empowers us forward into life and wholeness and liberty, all these things as we live and move and have our being in you and grow into your likeness. (Cf. Gen 1; 1 Chron 23:30; Psa 42:7; 92:1-2; Isa 26:7-13; Acts 17:27.)

God Is a Consuming Fire

Heb 12:25–29: See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are

receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our “*God is a consuming fire.*”

- Cf. Ex 20:5 (A Jealous God) in Hebrew Names with God.

God Is Light

1 John 1:5–7: This is the message we have heard from him and declare to you: *God is light*; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

- Cf. John 8:12 (I Am the Light of the World) in “The I Am Statements of John’s Gospel.”

God Is Love

1 John 4:7-9, 13–17: Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. Whoever does not love does not know God, because *God is love*. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love God has for us. *God is love*. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him.

1. If God is foremost Creator or Almighty, we have a weak, incomplete view of him. We think he needs this world to rule over in order to be complete. Likewise, to think of him foremost either as King or Judge or Ruler is to dwell within an equally inept concept of God. Do I love the policeman? Value, yes! But love? No! Further, as finite creatures we are unable to understand the vastness of God; however, we can understand and benefit from the fact that God is love; he expresses his love even before creation occurred (John 17:24); creation is a result of this love.
 - a. The statement “God is love” strikes at the core of the LORD’s essence; however, God isn’t one who needs me as a child to be filled: “For eternity, the Father so loves the Son that he excites the Son’s eternal love in response; Christ so loves the Church that he excites our love in response; the husband so loves his wife that he excites her to love him back. Such is the spreading goodness that rolls out of the very being of this God [who is love]. *Delighting in the Trinity*; Michael Reeves; p. 29.
 - b. Martin Luther’s basic understanding of the gospel came from his search – “Where can I find a gracious God? How can I be found righteous before a righteous God?” His answer was, “God is love!” Luther’s confidence in a loving God came from the fact that God has given himself to be gracious to sinful humanity in the flesh of Christ. He felt that all we can know of God must be seen through this lens.
 - c. Love: selfless, unconditional, and voluntary kindness that desires the good of the beloved; 1 Cor 13; 1 John 3–4.
2. The Hebrew phrase “his love endures forever” is:
 - a. Found in the MT as *לְעוֹלָם חַסְדּוֹ*, *l’^cōlām ḥasdô* and typically in the LXX as *εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ*, *eis ton aiōna to eleos autou*.
 - b. Found 41 times in the Bible (1 Chr 16:34, 41; 2 Chr 5:13; 7:3, 6; 20:21; Ezra 3:11; Ps 100:5; 106:1; 107:1; 118:1–4, 29; 136:1–2, 4–26; 138:8; Jer 33:11)
 - c. Typically accompanied with the admonition to “give thanks,” for his love endures forever, and the description that “the LORD is good.”
3. Psa 136 and 138 are notable in this regards: Ps 138:1, 8: I will praise you, O LORD, with all my heart; before the “gods” I will sing your praise. The LORD will fulfill [his purpose] for me; your love, O LORD, endures forever — do not abandon the works of your hands.

4. "Words are superfluous where deeds abound, for in love deeds are always better than words ... along the centuries. People have left their families, they have given up everything that can be seen or imagined. They have renounced to themselves, to their own lives, and this is something that is still taking place every day ... [Christ] can turn poverty into riches, a desert into a paradise, torment into pleasure, persecutions into bliss. So that love can live in them, Christ's lovers choose to die to the world and its riches ... So that Christ's love becomes in them what gives them shape, life, being, becoming, acting, and ultimately so that everything in them resembles their beloved Christ. This shows without doubt how Jesus is the only being that can be truly be loved in such a fashion ... All [such] love comes from God." *The Names of Christ*; Luis de Leon, 342–343.
5. In 1 John 4:7-5:3 the word “love,” in its various forms, is used 32 times in this short section and 43 times in the entire letter.

As for me, I will always have hope; I will praise you more and more.
My mouth will tell of your righteousness, of your salvation all day long, though I know not its measure.
(Ps 71:14–15)

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Others of Significance:

Exod 15:2: **The LORD is my strength and my song**; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him.

Exo 15:3 **The LORD is a warrior**; the LORD is his name.³⁷

Deut 30:19-20: This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the LORD your God, listen to his voice, and hold fast to him. For **the LORD is your life**, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Judg 11:9–11: Jephthah answered, “Suppose you take me back to fight the Ammonites and the Lord gives them to me — will I really be your head?” The elders of Gilead replied, “**The Lord is our witness**; we will certainly do as you say.” So Jephthah went with the elders of Gilead, and the people made him head and commander over them.

Ps 34:18: **The LORD is close to the brokenhearted** and saves those who are crushed in spirit.

Ps 54:4: Surely God is my help; **the Lord is the one who sustains me**. (cf. 28:8)

Ps 84:4–7, 10–12: Blessed are those who dwell in your house; they are ever praising you. *Selah* Blessed are those whose strength is in you, who have set their hearts on pilgrimage. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools. They go from strength to strength,³⁸ till each appears before God in Zion. Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked.¹¹ For the **LORD God is a sun and shield**; the LORD bestows favor and honor; no good thing does he withhold from those whose walk is blameless. O Lord Almighty, blessed is the man who trusts in you.

³⁷ Lit: “man of war,” a phrase found in the beginning of the song of Moses and Miriam (15:1-21) that was sung by the Israelites in commemoration of their Red Sea deliverance. This phrase is used eight times in the OT (Exod 15:3; Josh 17:1; Judg 20:17; 1 Sam 16:18; 17:33; 2 Sam 17:8; Isa 3:2; Ezek 39:20), most notably to describe David (1 Sam 16:18; 2 Sam 17:8) but also Goliath (1 Sam 17:33).

³⁸ Believers live also from “faith to faith” (Rom 1:17) and have received “grace upon grace” (John 1:17).

Ps 145:13: Your kingdom is an everlasting kingdom, and your dominion endures through all generations. **The LORD is faithful to all his promises and loving toward all he has made.** (cf. 2 Pe 3:9)

Ps 145:18: **The LORD is near to all who call on him,** to all who call on him in truth. (cf. Prov 15:29; Rom 10:12; 1 Pet 3:12)

Lam 3:24: I say to my self, “**The LORD is my portion;** therefore I will wait for him.” (Psa 15:2)