

"I AM COME IN MY FATHER'S NAME..."

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John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."

So what IS the Father's name that the Lord Jesus Christ came in? Is it his OWN NAME? How can it be his OWN NAME from the above passage? We will investigate this statement to see what name it is that is the Father's name.

The approach to this Bible Study is the same as with all my Bible Studies. I will take the position that the words of God are true and without error; that the words of God are final and the authority; and that these words are found without contestation in the Authorized Version you should know as the King James Bible. No deviation, correction, alteration, etc. is intentional or otherwise desired. Where the Bible says a conclusion about a matter, it is settled. However, I also know that in order to understand the Bible; it requires STUDY as the Bible SAYS it does: 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." to rightly divide it; and so this and all my studies are done from a Bible Believing point of view. And now we will start our study.

We read in John 5:43, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Jesus is saying these words and the assumed idea is that because Jesus is saying these words and His name is Jesus that the Father's name is also Jesus. But this is not true because He also said in the same passage that He did not come in his OWN Name! So what is His OWN name?

Here is the trouble. When you get going on the names of God you tend to remove the Name from the PERSON to which that name belongs. This study goes into the wording of passages dealing with the LORD and the reason for the all caps of this word usage in the Old Testament.

Now for a precursor to this study we also need to understand NAMES and words that look like they might be names but are not. Let me help you out here. My name is NOT david although I use this identification in my email. My name is David. Notice that it has a capital first letter because it is a proper name. Names are like this. So why do you capitalize the word God when dealing with the Creator? Perhaps out of respect or in understanding who we are dealing with. But is the word God a proper name? Or are we talking about any God or ONE particular God? Here is the quandary. In definition when I am using the word I am referring

to the God of the Bible. But also I am not referring to a wafer that you eat that somehow turned in the flesh of a deity. I am not taking about a being that was once a man and became a deity. The all-encompassing idea here is that God has attributes that distinguish Him as God and therefore personal. And because He is personal; he is a person. Zechariah 14:9, “And the LORD shall be king over all the earth: in that day shall there be **one LORD**, and **his name one**.” Now this is an unusual statement that seems to be saying that there was a time when this was not the case. Another issue here is that of “...his name one.” Seems to say that ONE is His NAME; however, that is not the case at all because “one” is not capitalized it is therefore NOT a proper name.

Proverbs 30:4, “**Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?”**

So the questions are put to us: “...what is his name, and what is his son’s name...”? The obvious implication of someone ascending and descending up into heaven and down to the earth; and this person has to do with creation.

Ephesians 4:4-10, “There is **one** body, and **one** Spirit, even as ye are called in **one** hope of your calling; **One** Lord, **one** faith, **one** baptism, **One** God and Father of all, who is above all, and through all, and in you all. But unto every **one** of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he **ascended** up on high, he led captivity captive, and gave gifts unto men. (Now that he **ascended**, what is it but that he also **descended** first into the lower parts of the earth? He that **descended** is the same also that **ascended** up far above all heavens, that he might fill all things.)”

John 6:62, “What and if ye shall see the Son of man **ascend** up where he was before?”

John 20:17, “Jesus saith unto her, Touch me not; for **I am not yet ascended to my Father**: but go to my brethren, and say unto them, **I ascend unto my Father**, and **your Father**; and **to my God**, and **your God**.”

Now we see the word Father here that is capitalized as if it were a proper name.

Another time the Lord Jesus Christ says: John 17:11, “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”

Here the term is “Holy Father” that is used and both words are capitalized as personal proper names; and it is also the NAME that the Lord Jesus Christ calls the Heavenly Father. The word “father” is used often in reference to men but never capitalized because it is only a title and not a personal proper name. This obvious usage here where the Lord calls His Father “Holy Father” and prays “...keep through thine OWN NAME those whom thou has given me...” Yet if there is no name given in the passage it seems there is something missing unless “Holy Father” is that name. Furthermore if Jesus is the Father and the Father’s name is Jesus then there is an issue with the ending of that verse: “...That they may be one, as we are.” Now if there is ONE God; and there IS; but if the Father and Son is the SAME one person; then how are WE ONE like He is ONE? That seems a bit out of place.

Let’s deal with the personal proper names of God from: Exodus 6:3, “And I appeared unto Abraham, unto Isaac, and unto Jacob, **by the name of God Almighty, but by my name JEHOVAH was I not known to them.**” And so we have no one prior to Moses that knew God by the name JEHOVAH even though the word shows up in the narrative from Genesis throughout till Moses. The reason for this is because it was Moses (the narrator) who wrote the first five books. It amazes me how little people KNOW that book that try to teach it.

So we see here the names of the Creator are God Almighty and later JEHOVAH. But why is this all capitalization mean? This is the unspoken proper name as revealed to Moses: YHWH (יהוה), also known as the Tetragrammaton. With vowel points added it is Yahweh or Jehovah in English. This is the most holy and sacred name for God to the Hebrews and they think so HOLY that it cannot be pronounce and replace it verbally with Elohim: אֱלֹהִים English God; or Adonai: אֲדֹנָי English: Lord. These substitutes are also personal names as well as titles but in the sense of Names and substitutes for the personal proper Holy unspeakable name they are Personal Proper Names. And now to understand personal proper names as given in the Bible; they are transliterated and have definition as to the meaning of that particular name. Transliterated words are derived from phonetic sounds in this case from Hebrew to English; and with respect to JEHOVAH the unpronounceable name has been not only transliterated but made into an English word so as to NOT actually attempt to pronounce the Holy Personal Proper Name of God. So when the Bible places these all cap words like this in the Bible there is reference to God’s Sacred and Holy name where: LORD or GOD occur.

The New Testament does not have this because of the language difference and the usage of that language. It is therefore as important to understand the name of deity

and the title can be one in the same. It is furthermore obvious that the name of the Father is not the name of the Son. The title relationship of Father and Son would have a twofold meaning as far as the Father's name is concerned. However the Son's name is also as a title a name in that the name of the preincarnate Son was the Word as demonstrable by obvious capitalization of this personal proper name.

John 1:1-3, "In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God. The same was in the beginning with God. All things were made by **him**; and without **him** was not any thing made that was made." And John 1:14, "And **the Word** was made flesh, and dwelt among us, (and we beheld **his** glory, the glory as of **the only begotten of the Father**,) full of grace and truth."

This Son / Father relationship is only realized in the incarnation however the Son of the Creator is seen in the Old Testament in Proverbs 30:4 as we have seen above and also: Isaiah 9:6-7, "For **unto us a child is born, unto us a son is given**: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." The issue of the Son being CALLED everlasting Father has no bearing on the Father being Jesus nor Jesus being the Father. Being called Father does not mean that He IS the Father. The very fact that the Lord Jesus called the Father: Holy Father and was praying to the Father in John 17:1, "These words spake Jesus, and **lifted up his eyes to heaven**, and said, **Father**, the hour is come; **glorify thy Son**, that **thy Son also may glorify thee**:" and during this prayer to the heavenly Father the Lord said: John 17:11, "And now I am no more in the world, but these are in the world, and **I come to thee. Holy Father**, keep through **thine own name** those whom thou hast given me, that **they may be one, as we are**."

So the issue of the Son being the Father is just a fabricated non-issue. Jesus Christ told you that He was the Father's Son: "...thy Son..." and makes direct distinction between Himself and the Holy Father saying: "...through thine own name..." and so that would NOT be the Lord Jesus Christ's name.

Just in case you are still not aware of this obvious difference and division the Lord Jesus Christ said: John 5:37, "And the **Father himself**, which **hath sent me**, hath borne witness of me. **Ye have nether heard his voice at any time, nor seen his shape**." If the Father IS the Son and the Son is the Father; this statement is either a lie or it should be taken as a parable which it does not say that it is; or it is an

esoteric utterance and we should all be pagans! I believe it to be literal and Jesus is NOT the Father, nor is the Father Jesus. Jesus TOLD them that that were THERE HEARING HIS VOICE AND SEEING HIS SHAPE THAT they "...have nether heard his voice at any time, nor seen his shape." So how could the Father be Jesus? He CAN'T! If you still think so; you are calling the Lord Jesus Christ a liar.

Now we move to the all-time Trinitarian passage: 1 John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The statement "...these three are one." Is in fact a mathematic enigma that MUST be understood as a FACT when dealing with God and the Godhead. We know that these THREE are THREE and in fact they are NAMED in the passage. We KNOW that God is ONE God and this is also understood by the three all being God. So when the statement is made that these THREE are ONE; we see the obvious Trinity. The math statement is $3 = 1$. Because I have dealt with this in other studies I will not deal with this here; but understand this; if the THREE are in fact ONE; HOW can they then be THREE? How can titles "...bear record in heaven..." and if they are modes; how can all three modes operate if they are ONE then ONE mode would be needed. Why the redundancy of THREE?

Sometimes the term God is used for the Father and usually the context dictates this usage, nevertheless the term God is also within the scope of the Godhead so we understand how that in the above $3 = 1$ so then that $1 = 3$ which would mean God is Self-Existent, infinite, imploding and exploding within Himself ALMIGHTY. There is NOTHING and NOONE like God. Isaiah 40:18, "To whom then will ye liken God? or what likeness will ye compare unto him?" and again: Isaiah 40:25, "To whom then will ye liken me, or shall I be equal? saith the Holy One." And again: Isaiah 46:5, "To whom will ye liken me, and make me equal, and compare me, that we may be like?"

Philippians 2:9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now for some questions: Who did God highly exalt? Who gave who a name above every name? When every tongue confesses that Jesus Christ is Lord: who gets that glory? And IF that glory goes to God the Father then was it not God the Father that highly exalted Him?

John 17:21, “**That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.”

Now you need to put on your thinking caps! How can they all be one as the Father was IN the Lord Jesus Christ and He was in the Father? And how can they be ONE in “US”? Shouldn’t that say “ME”? If the Son and Father is the SAME person then this would be ridiculous to say we are in THEM like they are in each other. What does that make us, but God? Onenessism promotes themselves as God! Self-righteousness is epidemic.

Hebrews 12:2, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and **is set down at the right hand of the throne of God.**”

The passage is literal where it says “...is set down at the right hand of the throne of God.” And if you make this part of the passage figurative then you must make “...the cross...” also figurative. That is a lie. The Bible makes it clear where it tells you a thing is a figure or an allegory or a parable.

Acts 7:55-56, “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God,** And said, Behold, I see the heavens opened, and the **Son of man standing on the right hand of God.**” The Lord was seated but when Stephen was stoned he saw the Lord standing on the right hand of God. There is no figurative parabolic allegorical similitude here. Stephen was “...full of the Holy Ghost...” when he said that and was being STONED to death. Making a figurative statement at that time would be impractical and absurd.

2 Corinthians 5:21, “For **he hath made him** to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

WHO made WHO to be sin for us? It is obvious that the Father made the Son to be sin for us... Read the CONTEXT!

Galatians 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:”

It was Christ that redeemed us; it was the Lord Jesus Christ that hung on the tree and was cursed for us to become sin. The Father was NOT cursed, and the Father did NOT hang on the tree.

Isaiah 53:10, “Yet **it pleased the LORD to bruise him; he hath put him to grief**: when **thou** shalt make **his soul** an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.”

Who is the LORD and who is the Him what was bruised? Who put who to grief? Who shall make whose soul and offering for sin? The “who” idea designates PERSONAL beings involved in these things. There is no way to mistake these things unless you are under the delusion that the Father bruised HIMSELF; and put HIMSELF to grief and the Father made HIMSELF an offering for sin when it was His SON that was the offering. (See Abraham and Isaac for an example.)

Psalms 16:10, “For **thou** wilt not leave **my soul in hell**; neither wilt thou suffer **thine Holy One** to see corruption.” And quoted in Acts 2:27, “Because **thou** wilt not leave **my soul in hell**, neither wilt thou suffer **thine Holy One** to see corruption.” WHO will not leave whose soul in hell? Is this talking about the Lord Jesus Christ between the time of His death and the Resurrection from the dead? Did His soul go to HELL? The Bible says it did; so, WHO is the Soul of the Lord Jesus Christ? It can't be the Father.

Matthew 27:46, “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” and verse 50, “Jesus, when he had cried again with a loud voice, yielded up the ghost.” The word Eli is the short for Elohim: אֱלֹהִים: “God” and it is chaptalized as the personal proper name for God in the Old Testament.

This is again in Mark 15:34, “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” and verse 37, “And Jesus cried with a loud voice, and gave up the ghost.” also the short for Elohim: אֱלֹהִים: “God”.

These passages come from Psalms 22:1, “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” Here the word God is אֱלֹהִים shortened form of Elohim: אֱלֹהִים: “God”, and usually combined with another word "Almighty" for instance. This usage of this word in Psalms means that those that heard the Lord say this had no idea what was being said. They were concerned about Him calling for Elijah. This was NOT what was happening at all. That is why the Hebrew and Greek were given and the Hebrew was transliterated and the Greek was translated. If you do not make a distinction between the Father and the Son; you will not be able to teach many passages in the Bible.

1 Timothy 2:5, “For there is one God, and **one mediator between God and men**, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.”

If you make God in this passage NOT God the Father then you are making Jesus Christ NOT God! The fact is there is ONE GOD; does not detract from this passage IF the statement that the mediator between God and men is in this order:

GOD the Father → Jesus Christ ← Men

This is the only possible conclusion to this verse. If the Father IS Jesus; then there is no reconciliation between two parties with a third party mediator BETWEEN them. When you go before a Judge and you are brought in with someone against you who stands as your mediator? The Judge? Absolutely NOT! Your defence councilor is your mediator. Now after you are saved you will be judged by your mediator which means it is NOT a judgment AGAINST you for sin nor is it a judgment to put you in hell. That would be the Great White Throne Judgment when God judges all that are in the second resurrection. The body of Christ at the first resurrection stand at the judgment seat of Christ and are judged as sons not sinners. It is the Great White Throne Judgment when God judges sinners.

The determination of a person resides in the fact that there is an independent personal proper name designation and that person is spoken of by another person as a personal independent entity. The Father / Son relationship in the Godhead suggest this very thing; and that the Godhead is in fact a family and thus the idea that God is in fact the “Godhead” shows this very plurality regarding the independence of the Father and the Son and the Holy Spirit; while simultaneously retaining that they three are ONE God. This precludes any sort of modalism or Unitarianism and also precludes polytheism or triple-theism. When a Trinitarian uses the term God the Father or God the Son or God the Holy Spirit we are NOT saying THREE Gods; but are making a distinction from a human father, a human son and the human spirit. There are NOT three Gods. There is a similitude to the Godhead in the human tripartite nature however you cannot line up body, soul and spirit with the Godhead because the Godhead is in all three while retaining each one independent of the other. Humans are not like this; and as a matter of fact there is NOTHING like the Trinity anywhere. In the tripartite nature of man we have a body, soul and spirit. For those of us that are born again our spirit is alive and functional; whereas a lost person has a dead and functional spirit. The born again spirit has the Mind of Christ; and your soul has the YOU inside; which is your conscience mind and your body has the carnal mind in your brain. So, you have

three minds in you if you are born again. Yet none of them are the same mind they are all very different. Humans do not experience anything of their spirit out right. Whatever comes from God through your spirit must enter into your soul for you to have understanding or conscious realization of it. We are the soul inside, not the spirit. The born again spirit in us will bear witness to the words of God we put into our souls by reading God's words.

This brings up an enigma: Jesus Christ was a Man who was the Word incarnate; and when He was incarnated; or when He was born was it only the flesh that was born? Or was that soul also created at that moment? God is a Spirit; so where did that SOUL in the Lord Jesus Christ come from? WHO is that?

Now before you get mad at me let me warn you: I am a student of the Bible; but I am also a Bible Believer. You are NOT going to convince me that any part of the Bible is WRONG by quoting another passage to prove the Bible is wrong. You must show some sort of precedent for the passage to be incorrectly used. Wrong time; relates to someone else; etc. If this cannot be done, then what I am teaching stands as the truth.

Now in talking about the body of Christ and the incarnation there is also the issue of the resurrection from the dead. If the Lord was raised FROM the dead; where did He come from and to what intent did the Body raise up? In other words: what came back into that body to give it life? Did the Spirit come back in? Did the Soul come back in? So we know that they did come back in; but where were they? That is where was the Spirit and where was the Soul? If the Lord Jesus Christ was a man, then that SOUL would have had to be a human soul! But that soul was the person of the Lord Jesus Christ and was the Word which was God and was WITH God. So the Soul in the Lord Jesus Christ is both human and divine where the body is human and the spirit is divine.

But there is an element of the human spirit and the divine flesh in that He was tempted but not because he COULD sin; but to show that He could NOT sin; so His flesh was SINLESS; and His spirit never died!

But the SOUL of the Lord Jesus Christ would be the very PERSON of the Lord Jesus Christ, NEVER the Father.

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