

Usages of *Kurios* in the Greek New Testament

There is no subject more vital for the Christian believer to understand than what the Lord God our Father says of Himself and of His Son, Jesus Christ our Lord. For us there is only one God, the Father, and there is only one Lord, Jesus Christ (I Corinthians 8:6). The New Testament retains the usage of "Lord" referring to God from the Old Testament (which corresponds to the Hebrew word *Jehovah*). Many occurrences of this usage are in New Testament quotations from the Old Testament. The New Testament also has the usage of "Lord" in reference to Jesus Christ who is now seated at God's right hand as our returning Lord and savior.

This study is presented to give Biblical students access to all 748 uses (and the associated usages) of the word *kurios* (most often translated "Lord") in the King James Version of the New Testament according to the critical Greek texts, along with the Aramaic from the ancient Peshitta text, with an explanation of the usage in light of its context. Any difference between the Greek and Aramaic is noted.

Each use is presented in the following way:

The scripture reference and entire verse from the King James Version is given.

The usage of *kurios* is given.

The explanation of the usage in light of the context is given.

The following are the usages of *kurios* that are noted for each use:

1. Referring to God our Father as Lord
2. Referring to Jesus Christ as Lord under the authority of God our Father
3. Referring to angels as messengers of God
- 3a. Referring to fallen angels or devil spirits
4. Referring to people who are Lords over others

The following are the number of uses of *kurios* in the Greek texts of the New Testament as they occur in the King James Version:

Matthew (78), Mark (20), Luke (106), John (46), Acts (110), Romans (45), I Corinthians (69), II Corinthians (30), Galatians (7), Ephesians (25), Philippians (15), Colossians (13), I Thessalonians (25), II Thessalonians (21), I Timothy (8), II Timothy (17), Titus (1), Philemon (6), Hebrews (17), James (15), I Peter (8), II Peter (15), II John (1), Jude (7), Revelation (23)

Matthew 1:20:

But while he thought on these things, behold, the angel of the **Lord** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to a messenger of God the Lord. Compare Genesis 16:7,9,10,11; 22:11,15;24:7,40; Exodus 3:2; Numbers 20:16; 22:23,24,25,26,27,31,32,34,35; Judges 2:1,4; 5:23; 6:11,12,21,22; 13:3,13,15,16,17,18,20,21; II Samuel 24:16; I Kings 19:7; II Kings 1:3,15; 19:35; I Chronicles 21:12,15,16,18,30; II Chronicles 32:21; Psalms 34:7; 35:5,6; Isaiah 37:36; Zechariah 1:11,12,14; 3:1,5,6; 6:5; 12:8.

Matthew 1:22:

Now all this was done, that it might be fulfilled which was spoken of the **Lord** by the prophet, saying.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This refers to God speaking by way of the Prophet Isaiah in Isaiah 7:14.

Matthew 1:24:

Then Joseph being raised from sleep did as the angel of the **Lord** had bidden him, and took unto him his wife.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Matthew 2:13:

And when they were departed, behold, the angel of the **Lord** appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Matthew 2:15:

And was there until the death of Herod: that it might be fulfilled which was spoken of the **Lord** by the prophet, saying, Out of Egypt have I called my son.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:22.

Matthew 2:19:

But when Herod was dead, behold, an angel of the **Lord** appeareth in a dream to Joseph in Egypt.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Matthew 3:3:

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the **Lord**, make his paths straight.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Isaiah 40:3.

The Greek texts in Matthew 3:3 and the Septuagint version of Isaiah 40:3 are almost identical:

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
phonē boōntos en tē erēmō etoimasate tēn hodon **kurīou**, eutheias poiēte tas tribous

τοῦ θεοῦ ἡμῶν [αὐτοῦ in New Testament].

tou theou hēmōn [autou in New Testament].

Context: Isaiah 40:3: "Prepare ye the way of the Lord."

The Hebrew word for "Lord" in Isaiah 40:2-7 is *Jehovah*. Isaiah 40:3 is quoted (referring to John the Baptist fulfilling that prophecy of Isaiah) in Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23. Jesus Christ said that John the Baptist fulfilled that prophecy in Matthew 11:10; Luke 7:27. See explanation at Acts 18:25,26.

Matthew 4:7:

Jesus said unto him, It is written again, Thou shalt not tempt the **Lord** thy God.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 6:16.

The Greek texts in Matthew 4:7 and the Septuagint version of Deuteronomy 6:16 are identical:

οὐκ ἐκπειράσεις κύριον τὸν θεόν σου
ouk ekpeiraseis **kurion** ton theon sou

Context: "the Lord thy God" in Matthew 4:7.

The Hebrew word for "Lord" in Deuteronomy 6:16 is *Jehovah*.

Matthew 4:10:

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the **Lord** thy God, and him only shalt thou serve.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 6:13.

The Greek texts in Matthew 4:10 and the Septuagint version of Deuteronomy 6:13 are almost identical. Deuteronomy 6:13 says to "fear" (*phobēthēsē*) the Lord thy God and Matthew 4:10 says to "worship" (*proskunēseis*) the Lord thy God and "only" (*monō*) serve him.

Deuteronomy 6:13 (Septuagint)

κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις
kurion ton theon sou phobēthēsē kai autō latreuseis

κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις
kurion ton theon sou proskunēseis kai autō monō latreuseis

Context: "Thou shalt worship the Lord thy God" in Matthew 4:10.

The Hebrew word for "Lord" in Deuteronomy 6:13 is *Jehovah*.

Matthew 5:33:

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the **Lord** thine oaths.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Numbers 30:2 and Deuteronomy 23:21.

Here Jesus refers to God speaking in Numbers 30:2 and Deuteronomy 23:21. Matthew 5:33 is a conflation of those two verses with a God-inspired design. Note the Greek below taken from portions of those verses, followed by Matthew 5:33 from the Greek New Testament.

Numbers 30:2

ὅς ἂν εὐξῆται εὐχὴν κυρίῳ ἢ ὁμόση ὄρκον ἢ ὀρίσηται ὀρισμῶ περι τῆς ψυχῆς αὐτοῦ...
hos an euxe'tai euchēn **kuriō** ē omosē horkon ē horisētai horismō peri tēs psuchēs autou...

Deuteronomy 23:21

...οὐ χρονιεῖς ἀποδοῦναι αὐτήν...
...ou chronieis apodounai autēn...

ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιορκήσεις ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου
hoti errethē tois archaiois Ouk epiorkēseis apodōseis de tō **kuriō** tous horkous sou

Context: "shalt perform unto the Lord" in Matthew 5:33.

The Hebrew word for "Lord" in Numbers 30:2 is *Jehovah*.

Matthew 6:24:

No man can serve two **masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Usage 1, corresponding to *Jehovah* in the Old Testament, and **Usage 4**, referring to people who are Lords over others.

Context: "Ye cannot serve God and mammon" in verse 24.

The Greek word *mammōnas* is of Chaldee origin and means "confidence," or figuratively is used of wealth personified. It can also mean avarice.

Matthew 7:21:

Not every one that saith unto me, **Lord, Lord**, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "saith unto me, Lord, Lord" in verse 21.

Matthew 7:22:

Many will say to me in that day, **Lord, Lord**, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "will say to me in that day, Lord, Lord" in verse 22. Same as in verse 21.

Matthew 8:2:

And, behold, there came a leper and worshipped him, saying, **Lord**, if thou wilt, thou canst make me clean.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "there came a leper and worshipped him, saying, Lord" in verse 2.

Matthew 8:6:

And saying, **Lord**, my servant lieth at home sick of the palsy, grievously tormented.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And when Jesus was entered into Capernaum" in verse 5.

Matthew 8:8:

The centurion answered and said, **Lord**, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 6.

Matthew 8:21:

And another of his disciples said unto him, **Lord**, suffer me first to go and bury my father.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And Jesus saith unto him" in verse 20.

Matthew 8:25:

And his disciples came to him, and awoke him, saying, **Lord**, save us: we perish.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "But Jesus said unto him" in verse 22.

Matthew 9:28:

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "and Jesus saith unto them" in verse 28.

Matthew 9:38:

Pray ye therefore the **Lord** of the harvest, that he will send forth labourers into his harvest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This is similar to Luke 10:2. Jesus Christ said in John 4 that he was doing God's work, which included bringing in the "harvest" of reconciling others to God. Jesus Christ said that his heavenly Father was "the Lord of the harvest" (Matthew 9:38; Luke 10:2). This harvesting or reaping was doing "the will of him that sent me" and finishing "his work."

John 4:34-36:

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Matthew 10:24:

The disciple is not above his master, nor the servant above his **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "If they have called the master of the house Beelzebub" in verse 25. Matthew 12:24; Mark 3:22; Luke 11:15 indicate that this statement refers to Jesus Christ.

Note that the word for “master” in this verse is the Greek word *didaskolos*, meaning “teacher or instructor.”

Matthew 10:25:

It is enough for the disciple that he be as his master, and the servant as his **Lord**...

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 24.

...If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The word for “lord” is not in the Greek texts.

Aramaic reads: “If they call the **lord** of the house Beelzebub, how much more the members of his house?”

Usage 4, referring to people who are Lords over others.

Context: “the lord of the house” in verse 25. See Matthew 20:11; Mark 14:14; Luke 12:39; 13:25; 14:21; 22:11.

Matthew 11:25:

At that time Jesus answered and said, I thank thee, O Father, **Lord** of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “O Father, Lord of heaven and earth” in verse 25. Acts 17:24 says “God that made the world and all things therein, seeing that he is Lord of heaven and earth.” God is the Lord of heaven and earth.

Matthew 12:4: The word for “lord” is not in the Greek texts.

Aramaic reads: “how he entered the house of God and ate the bread of the table of the **lord**.”

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the house of God” in verse 4.

Matthew 12:8:

For the Son of man is **Lord** even of the sabbath day.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Son of man” in verse 8. Jesus Christ is the Son of man. See explanation of I Corinthians 15:47.

Matthew 13:27:

So the servants of the householder came and said unto him...

The word for “lord” is not in the Greek texts.

Aramaic reads: “And the servants of the **master** [of] the house drew near and were saying to him.”

Usage 4, referring to people who are Lords over others.

Context: “the master [of] the house” in verse 27.

...**Sir** [*kurios*], didst not thou sow good seed in thy field? from whence then hath it tares?

Usage 4, referring to people who are Lords over others.

Context: “the householder” in verse 27.

Matthew 13:51:

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus saith unto them” in verse 51.

Note that “Lord” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, the Robinson-Pierpont Byzantine Majority Text 2005, and some others).

Matthew 13:52: The word for “lord” is not in the Greek texts.

Aramaic reads: “for the kingdom of heaven is like a man [who is] a **master** [of] a house.”

Usage 4, referring to people who are Lords over others.

Context: Same as verse 27.

Matthew 14:28:

And Peter answered him and said, **Lord**, if it be thou, bid me come unto thee on the water.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “But straightway Jesus spake unto them” in verse 27.

Matthew 14:30:

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, **Lord**, save me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 28.

Matthew 14:31: The word for “lord” is not in the Greek texts.

Aramaic reads: “And immediately our **lord** reached out his hand and grasped him and said to him.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Matthew 14:30.

Matthew 15:15: The word for “lord” is not in the Greek texts.

Aramaic reads: “And Simon Cephas asked and said to him, My **lord**, explain to us this parable.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Matthew 14:30.

Matthew 15:22:

And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O **Lord**, thou Son of David; my daughter is grievously vexed with a devil.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Then Jesus went thence" in verse 21.

Matthew 15:25:

Then came she and worshipped him, saying, **Lord**, help me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 22.

Matthew 15:27:

And she said, Truth, **Lord**: yet the dogs eat of the crumbs which fall from their masters' table.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 22.

Matthew 16:22:

Then Peter took him, and began to rebuke him, saying, Be it far from thee, **Lord**: this shall not be unto thee.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "began Jesus to shew unto his disciples" in verse 21.

Matthew 17:4:

Then answered Peter, and said unto Jesus, **Lord**, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "and said unto Jesus" in verse 4.

Matthew 17:15:

Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And Jesus answered and said unto them" in verse 11.

Matthew 18:21:

Then came Peter to him, and said, **Lord**, how oft shall my brother sin against me, and I forgive him? till seven times?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And Jesus called a little child unto him" in verse 2.

Matthew 18:25:

But forasmuch as he had not to pay, his **Lord** commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Usage 4, referring to people who are Lords over others.

Context: "likened unto a certain king" in verse 23.

Matthew 18:26:

The servant therefore fell down, and worshipped him, saying, **Lord**, have patience with me, and I will pay thee all.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 25.

Some major Greek texts omit "Lord."

Matthew 18:27:

Then the **Lord** of that servant was moved with compassion, and loosed him, and forgave him the debt.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 25.

Matthew 18:31:

So when his fellowservants saw what was done, they were very sorry, and came and told unto their **Lord** all that was done.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 25.

Matthew 18:32:

Then his **Lord**, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 25.

Matthew 18:34:

And his **Lord** was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 25.

Matthew 20:1: The word for "lord" is not in the Greek texts.

Aramaic reads: "For the kingdom of heaven is like a man, the **lord** of a house."

Usage 4, referring to people who are Lords over others.

Context: "the lord of a house" in verse 1. Similar to Aramaic of Matthew 10:25, "master of the house."

Matthew 20:8:

So when even was come, the **Lord** of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

Usage 4, referring to people who are Lords over others.

Context: "the lord of a house" in verse 1 and "the Lord of the vineyard" in verse 8.

Matthew 20:11: The word for "lord" is not in the Greek texts.

Aramaic reads: "And when they received [it] they murmured against the **lord** of the house."

Usage 4, referring to people who are Lords over others.

Context: Same as verse 1. See Matthew 10:25; Mark 14:14; Luke 12:39; 13:25; 14:21; 22:11.

Matthew 20:25: The word for "lord" is not in the Greek texts.

Aramaic reads: "You know that the rulers of the Gentiles are their **lords**."

Usage 4, referring to people who are Lords over others.

Context: "the rulers of the Gentiles" in verse 25.

Matthew 20:30:

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O **Lord**, thou Son of David.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus passed by" in verse 30.

Matthew 20:31:

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O **Lord**, thou Son of David.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 30.

Some Greek texts read "Have mercy on us, O Lord," others omit "Lord" and read "Have mercy on us, Jesus," others read "Have mercy on us," others read "O Lord, have mercy on us," and three others read "O Lord, have mercy on us, Jesus."

Matthew 20:33:

They say unto him, **Lord**, that our eyes may be opened.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 30.

Matthew 21:3:

And if any man say ought unto you, ye shall say, The **Lord** hath need of them; and straightway he will send them.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This refers to Jesus' request in verse 2 for "an ass tied, and a colt with her." In the Eastern culture of that time, certain animals were donated for Temple service. As gifts to God, a holy man (like Jesus Christ) could request them for service to the Lord.

Matthew 21:9:

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the **Lord**; Hosanna in the highest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: As "the Son of David," Jesus Christ came like his ancestor in the name of the Lord God.

I Samuel 17:45:

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

Matthew 21:9 is a quote of Psalms 118:26 (Psalms 117:26 in the Septuagint). The Greek texts in Acts 2:20 and the Septuagint version of Psalms 117:26 are identical.

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου
eulogēmenos ho erchomenos en onomati **kuriou**

The context of Psalms 118:26 shows the Messiah as its subject.

Psalms 118:19-28:

Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord:
This gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation.
The stone *which* the builders refused is become the head *stone* of the corner.
This is the Lord's doing; it *is* marvellous in our eyes.
This *is* the day *which* the Lord hath made; we will rejoice and be glad in it.
Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.
Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.
God *is* the Lord, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.
Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.
O give thanks unto the Lord; for *he is* good: for his mercy *endureth* for ever.

As the Messiah, Jesus Christ was entering the "gate of the Lord" at Jerusalem as the righteous one. Jesus Christ ("Jesus" is the Greek from of the Hebrew name "Joshua," which means "Jehovah saves") was the salvation of the Lord for God's people. Jesus Christ fulfilled: "The stone which the builders refused is become the head stone of the corner" (Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; I Peter 2:7). Jesus Christ was the true light that God showed (John 1:9; I John 2:8). Jesus Christ was the final and complete sacrifice for sin (Hebrews 9:26).

More than any other, Jesus Christ as the Messiah was "Blessed...that cometh in the name of the Lord," in the name of the Lord his God. See also Matthew 23:39; Mark 11:9,10; Luke 13:35; 19:38; John 12:13.

Matthew 21:30:

And he came to the second, and said likewise. And he answered and said, I go, **sir**: and went not.

Usage 4, referring to people who are Lords over others.

Context: "A *certain* man" who "had two sons" in verse 28.

Matthew 21:33: The word for "lord" is not in the Greek texts.

Aramaic reads: "Hear another parable. A certain man was a **lord** of a house."

Usage 4, referring to people who are Lords over others.

Context: Same as Matthew 20:1.

Matthew 21:40:

When the **Lord** therefore of the vineyard cometh, what will he do unto those husbandmen?

Usage 4, referring to people who are Lords over others.

Context: “a certain householder” in verse 33.

Matthew 21:42:

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the **Lord's** doing, and it is marvellous in our eyes?

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Psalms 118:22 and 23 (Psalms 117:22 and 23 in the Septuagint).

The Greek texts in Matthew 21:42 and the Septuagint version of Psalms 117:22 and 23 are identical.

λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
lithon, hon apedokimasan hoi oikodomountes, houtos egenēthē eis kephalēn gōnias:

παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
para **kuriou** egeneto hautē kai estin thaumastē en ophthalmois hēmōn.

Context: The Hebrew word for “Lord” used in Psalms 118:23 is *Jehovah*.

Matthew 22:37:

Jesus said unto him, Thou shalt love the **Lord** thy God with all thy heart, and with all thy soul, and with all thy mind.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 6:5.

The Greek texts in Matthew 22:37 and the Septuagint version of Deuteronomy 6:5 are almost the same. Deuteronomy 6:5 adds the Greek word for “and” at the beginning of the verse.

Deuteronomy 6:5 uses the Greek preposition *ex* (out of) the whole heart, the whole soul, and the whole strength. Matthew 22:37 uses the Greek preposition *en* (within) the whole heart, the whole soul, and the whole “understanding” (rather than “strength”).

Deuteronomy 6:5

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

kai agapēseis **kurion** ton theon sou ex holēs tēs kardias sou kai ex holēs tēs psuchēs sou

καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

kai ex holēs tēs dunameōs sou.

Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν
Agapēseis **kurion** ton theon sou en holē tē kardia sou kai en holē tē psuchē sou kai en

ὅλῃ τῇ διανοίᾳ σου

holē tē dianoiā sou

Context: The Hebrew word for “Lord” used in Deuteronomy 6:5 is *Jehovah*. Matthew 22:37 says “the Lord thy God.”

Matthew 22:43:

He saith unto them, How then doth David in spirit call him **Lord**, saying.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “What think ye of Christ?” in verse 42.

Matthew 22:44:

The **LORD** said...

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Psalms 16:8.

The Greek texts in Matthew 22:44 and the Septuagint version of Psalms 109:1 (Psalms 110:1 in the King James Version) are identical:

Εἶπεν ὁ κύριος...

Eipen ho **kurios**...

Context: The first use of the Hebrew word for “Lord” in Psalms 110:1 is *Jehovah*.

...unto my **Lord**, Sit thou on my right hand, till I make thine enemies thy footstool?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

...τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν
...to **kuriō** mou Kathou ek dexiōn mou, heōs an thō tous exthrouς sou hupopodion tōn

ποδῶν σου.
podōn sou.

Context: "What think ye of Christ?" in verse 42. Jesus Christ as the Messiah was David's lord. The Hebrew word for "Lord" in "unto my Lord" of Psalms 110:1 is *adon*, not *Jehovah*.

Matthew 22:45:

If David then call him **Lord**, how is he his son?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verses 43 and 44.

Matthew 23:39:

For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:9. See also Mark 11:9,10; Luke 13:35; 19:38; John 12:13.

Matthew 24:42:

Watch therefore: for ye know not what hour your **Lord** doth come.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the sign of thy coming" in verse 3.

Matthew 24:43: The word for "lord" is not in the Greek texts.

Aramaic reads: "And know this, that if the **master** of the house had known in what watch the thief would come."

Usage 4, referring to people who are Lords over others.

Context: "master of the house" in verse 43.

Matthew 24:45:

Who then is a faithful and wise servant, whom his **Lord** hath made ruler over his household, to give them meat in due season?

Usage 4, referring to people who are Lords over others.

Context: "master of the house" in verse 43.

Matthew 24:46:

Blessed is that servant, whom his **Lord** when he cometh shall find so doing.

Usage 4, referring to people who are Lords over others.

Context: "master of the house" in verse 43.

Matthew 24:48:

But and if that evil servant shall say in his heart, My **Lord** delayeth his coming.

Usage 4, referring to people who are Lords over others.

Context: "master of the house" in verse 43.

Matthew 24:50:

The **Lord** of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Usage 4, referring to people who are Lords over others.

Context: "master of the house" in verse 43.

Matthew 25:11:

Afterward came also the other virgins, saying, **Lord, Lord**, open to us.

Usage 4, referring to people who are Lords over others.

Context: "the bridegroom" in verse 10.

Matthew 25:18:

But he that had received one went and digged in the earth, and hid his **Lord's** money.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:19:

After a long time the **Lord** of those servants cometh, and reckoneth with them.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:20:

And so he that had received five talents came and brought other five talents, saying, **Lord**, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:21:

His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy **Lord**.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:22:

He also that had received two talents came and said, **Lord**, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:23:

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy **Lord**.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:24:

Then he which had received the one talent came and said, **Lord**, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:26:

His **Lord** answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

Usage 4, referring to people who are Lords over others.

Context: "a man travelling into a far country" in verse 14.

Matthew 25:37:

Then shall the righteous answer him, saying, **Lord**, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Son of man shall come in his glory" in verse 31 and "the King" in verse 34.

Matthew 25:44:

Then shall they also answer him, saying, **Lord**, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Son of man shall come in his glory" in verse 31 and "the King" in verse 34. Jesus Christ is the Son of man. See explanation of I Corinthians 15:47.

Matthew 26:22:

And they were exceeding sorrowful, and began every one of them to say unto him, **Lord**, is it I?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 19 and "he" in verse 20.

Matthew 27:10:

And gave them for the potter's field, as the **Lord** appointed me.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Zechariah 11:13 in the King James Version says:

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them.
And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord.

The Septuagint of Zechariah 11:13 is similar to the Hebrew:

καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ
kai elabon tous triakonta argurous kai enebalon autous eis ton oikon **kurios** eis to

χωνευτήριον
chōneutērion

This can be translated: And I took the thirty pieces of silver, and cast them into the furnace in the house of the Lord.

Context: The Hebrew word for "Lord" used in Zechariah 11:13 is *Jehovah*.

Note that Matthew 27:10 in the Greek differs from these and reads:

καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως καθὰ συνέταξέν μοι κύριος
kai edōkan auta eis ton argon tou kerameōs katha sunetaxen moi **kurios**

This can be translated: And gave them for the potter's field, as the Lord appointed me.

Matthew 27:63:

Saying, **Sir**, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Usage 4, referring to people who are Lords over others.

Context: "Pilate" in verse 62.

Matthew 28:2:

And, behold, there was a great earthquake: for the angel of the **Lord** descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Matthew 28:6:

He is not here: for he is risen, as he said. Come, see the place where the **Lord** lay.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 5.

Some Greek texts omit "Lord" and read "where he lay," many others read "where the lord lay," others read "where Jesus lay," and five others read "where lay the body of the lord."

Mark 1:3:

The voice of one crying in the wilderness, Prepare ye the way of the **Lord**, make his paths straight.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 3:3. Isaiah 40:3 is quoted (referring to John the Baptist fulfilling that prophecy of Isaiah) in Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23. Jesus Christ said that John the Baptist fulfilled that prophecy in Matthew 11:10; Luke 7:27. See explanation at Acts 18:25,26.

Mark 2:26:

The word for "lord" is not in the Greek texts.

Aramaic reads: "And ate the bread of the table of the **lord**."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: I Samuel 21:6 says “So the priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the Lord.” The Word for “Lord” in this verse is *Jehovah*. See also explanation of Matthew 12:4.

Mark 2:28:

Therefore the Son of man is **Lord** also of the sabbath.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Jesus as “the Son of man” in verse 10. Jesus Christ is the Son of man. See explanation of I Corinthians 15:47.

Mark 5:19:

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the **Lord** hath done for thee, and hath had compassion on thee.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Jesus Christ was called “Son of the most high God” by the man with the unclean spirit. Jesus Christ used the power and authority that God gave him to heal this man.

Mark 7:28:

And she answered and said unto him, Yes, **Lord**: yet the dogs under the table eat of the children’s crumbs.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 27.

Some major Greek texts omit “Yes.”

Mark 9:24:

And straightway the father of the child cried out, and said with tears, **Lord**, I believe; help thou mine unbelief.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 23.

Note that “Lord” is omitted in Aramaic and most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Mark 10:42:

But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

The word for “lord” is not in the Greek texts. In this verse the Greek word *katakuriēuō* is translated “exercise lordship over.” It is related to *kurios*.

Aramaic reads: “You know that those who are reckoned as chiefs of the nations are their **lords**.”

Usage 4, referring to people who are Lords over others.

Context: “the Gentiles” in verse 42.

Mark 11:3:

And if any man say unto you, Why do ye this? say ye that the **Lord** hath need of him; and straightway he will send him hither.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:3.

Mark 11:9:

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:9. See also Matthew 23:39; Mark 11:10; Luke 13:35; 19:38; John 12:13.

Mark 11:10:

Blessed be the kingdom of our father David, that cometh in the name of the **Lord**: Hosanna in the highest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:9. See also Matthew 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13.

Note that “in the name of the Lord” is omitted in Aramaic and most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Mark 12:9:

What shall therefore the **Lord** of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

Usage 4, referring to people who are Lords over others.

Context: Same as Matthew 20:8. “A *certain* man” who “planted a vineyard” in Mark 12:1.

Mark 12:11:

This was the **Lord’s** doing, and it is marvellous in our eyes?

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:42.

Mark 12:29:

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The **Lord** our God is one **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 6:4.

The Greek texts in Mark 12:29 and the Septuagint version of Deuteronomy 6:4 are identical:

Ἄκουε, Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν·
Akoue, Israēl: **kurios** ho theos hēmōn **kurios** hies estin.

Context: “The Lord our God” in Mark 12:29.

Both uses of the Hebrew word for “Lord” in Deuteronomy 6:4 are *Jehovah*.

Mark 12:30:

And thou shalt love the **Lord** thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is the first commandment.*

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 22:37.

Mark 12:36:

For David himself said by the Holy Ghost, The **LORD**...

Usage 1, corresponding to *Jehovah* in the Old Testament.

...said to my **Lord**, Sit thou on my right hand.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Psalms 110:1.

Context: Same as Matthew 22:44. See explanation of Acts 2:34. The Hebrew word for "Lord" in "unto my Lord" of Psalms 110:1 is *adon*, not *Jehovah*.

Mark 12:37:

David therefore himself calleth him **Lord**; and whence is he then his son? And the common people heard him gladly.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Matthew 22:43.

Mark 13:20:

And except that the **Lord** had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verses 26 and 27 say "And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13:20 refers to the elect that he, the Son of man, has chosen. Jesus Christ is the Son of man. See explanation of I Corinthians 15:47.

Mark 13:35:

Watch ye therefore: for ye know not when the **master** of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

Usage 4, referring to people who are Lords over others.

Context: "a man taking a far journey" in verse 34. Note the four "watches" in Roman culture: evening (6 p.m. to 9 p.m.), midnight ((9 p.m. to 12 midnight)

Mark 14:14: The word for "lord" is not in the Greek texts.

Aramaic reads: "And wherever he enters, say to the **lord** [of] the house."

Usage 4, referring to people who are Lords over others.

Context: The Greek has "say ye to the goodman [*oikodespotēs*] of the house." The word *oikodespotēs* means a householder or master of a house.

Mark 14:31: The word for "lord" is not in the Greek texts.

Aramaic reads: "And all the more he was saying, If I must die with you I will not deny you my **lord**."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Mark 16:19:

So then after the **Lord** had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene" in verse 9, and "Afterward he appeared unto the eleven" in verse 14.

Some major Greek texts read "the Lord Jesus," some other major texts read "the Lord," two texts read "Jesus," and two other Greek texts read "the Lord Jesus Christ."

Mark 16:20:

And they went forth, and preached every where, the **Lord** working with them, and confirming the word with signs following. Amen.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 19 regarding Jesus Christ as lord. God works in Jesus Christ and also energizes each believer (I Corinthians 12:6,11; Philippians 2:13).

Luke 1:6:

And they were both righteous before God, walking in all the commandments and ordinances of the **Lord** blameless.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God" in verse 6.

Luke 1:9:

According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: All other uses of the English phrase "temple of the Lord" in the King James Version are found in the Old Testament: I Samuel 1:9; 3:3; II Kings 11:10,13; 18:16; 23:4; 24:13; II Chronicles 26:16; 27:2; 29:16; Ezra 3:6,10; Jeremiah 7:4; 24:1; Ezekiel 8:16; Haggai 2:15; Zechariah 6:12,13,14,15. Most refer to the temple at Jerusalem. The Hebrew word for "Lord" in these verses is *Jehovah*.

Luke 1:11:

And there appeared unto him an angel of the **Lord** standing on the right side of the altar of incense.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Luke 1:15:

For he shall be great in the sight of the **Lord**, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: All other uses of the English phrase “in the sight of the Lord” in the King James Version (except II Corinthians 8:21; James 4:10) are found in the Old Testament: Genesis 38:7; Leviticus 10:19; Numbers 32:13; Deuteronomy 4:25; 6:18; 9:18; 12:25,28; 17:2; 21:9; 31:29; Judges 2:11; 3:7,12; 4:1; 6:1; 10:6; 13:1; 1 Samuel 12:17; 15:19; 1 Kings 11:6; 14:22; 15:26,34; 16:7,19,30; 21:20,25; 22:52; 2 Kings 3:2,18; 8:18,27; 12:2; 13:2,11; 14:3,24; 15:3,9,18,24,28,34; 16:2; 17:2,17; 18:3; 21:2,6,16,20; 22:2; 23:32,37; 24:9,19; 1 Chronicles 2:3; 2 Chronicles 20:32; 22:4; 24:2; 25:2; 26:4; 27:2; 28:1; 29:2; 33:2,6,22; 34:2; 36:5,9,12; Psalms 116:15; Malachi 2:17; Luke 1:15. The Hebrew word for “Lord” in these verses is *Jehovah*. It often shows those who were “evil” or “right” in the sight of the Lord, *Jehovah*.

See explanations at II Corinthians 8:21; James 4:10 and note on II Peter 2:11.

Luke 1:16:

And many of the children of Israel shall he turn to the **Lord** their God.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord their God” in verse 16.

Luke 1:17:

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: John the Baptist prepared the way for Jesus Christ, who was *Jehovah's* Messiah.

Isaiah 40:3 is quoted (referring to John the Baptist fulfilling that prophecy of Isaiah) in Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23. Jesus Christ said that John the Baptist fulfilled that prophecy in Matthew 11:10; Luke 7:27.

Luke 1:25:

Thus hath the **Lord** dealt with me in the days wherein he looked on me, to take away my reproach among men.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The same expression regarding “to take away my reproach among men” is found in Genesis 30:23,24 referring to Rachel, who had been childless: “And she conceived, and bare a son; and said, God hath taken away my reproach: And she called his name Joseph; and said, The Lord shall add to me another son.” It was God who took away Rachel’s reproach. The Hebrew word for “Lord” in Genesis 30:24 is *Jehovah*.

Luke 1:28:

And the angel came in unto her, and said, Hail, thou that art highly favoured, the **Lord** is with thee: blessed art thou among women.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Verse 26 says “the angel Gabriel was sent from God” to deliver this message. Verse 30 says that Mary “found favour with God.” Verse 32 refers to “the Lord God.”

Luke 1:32:

He shall be great, and shall be called the Son of the Highest: and the **Lord** God shall give unto him the throne of his father David.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord God” in verse 32.

Luke 1:38:

And Mary said, Behold the handmaid of the **Lord**; be it unto me according to thy word. And the angel departed from her.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Mary made this response to the angel’s message in verse 37: “For with God nothing shall be impossible.” Mary was a female servant to God in carrying out His will that she would bear the Messiah.

The Greek word for “handmaid” in Luke 1:38 is *doulē*. This same Greek word is used in the Septuagint in Exodus 21:7; Leviticus 25:44; Judges 19:19; Ruth 2:13; 3:9; I Samuel 1:11,16,18; 8:16; 25:24,25,27,28,31,41; 28:21,22; II Samuel 14:6,7,12,15,16,19; 20:17; I Kings 1:13,17; 3:20; II Kings 4:2,16; II Chronicles 28:10; Nehemiah 5:5; Isaiah 14:2; 56:6; Joel 2:29; Nahum 2:7. It is used of a woman in actual physical bondage. It is also used as a term of humility and obedience by a woman toward someone greatly respected by her. We see this usage in some of the above

verses regarding Ruth toward Boaz, Hannah toward *Jehovah* and also toward Eli, Abigail toward David, the woman of Endor toward King Saul, the woman of Tekoah toward King David, the wise woman of Abel toward Joab, Bathsheba toward King David, a harlot toward King Solomon, a woman of the wives of the sons of the prophets toward Elisha, and a great woman in Shunem toward Elisha.

The word *doulē* is only used in the New Testament in this record in Luke 1 (verses 38,48) and in Acts 2:18, which quotes Joel 2:29.

Luke 1:43:

And whence is this to me, that the mother of my **Lord** should come to me?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Gabriel told Mary in verses 32,33 that the child she conceived would be “great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” He also told Mary in verse 35 “that holy thing which shall be born of thee shall be called the Son of God.” Mary knew that she would bear the Messiah. Elizabeth called Mary the mother of her “Lord,” referring to the Messiah, Jesus Christ.

Luke 1:45:

And blessed is she that believed: for there shall be a performance of those things which were told her from the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Elizabeth spoke of “those things which were told her [Mary] from the Lord.” This refers to what Gabriel told Mary in Luke 1:30-37. This message was from God by way of His angel. The “angel of the Lord” in verse 11 is Gabriel (according to verse 19). The Lord told Mary “those things” by His angel, Gabriel (according to verse 26). See Matthew 1:20 regarding “the angel of the Lord.”

Luke 1:46:

And Mary said, My soul doth magnify the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “God my Saviour” in verse 47.

Luke 1:58:

And her neighbours and her cousins heard how the **Lord** had shewed great mercy upon her; and they rejoiced with her.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The Lord showing Elizabeth “great mercy” is the same as the Lord taking away her “reproach among men” in verse 25. It was God Who showed mercy to Elizabeth so that she conceived a son, John the Baptist.

Aramaic omits “Lord” and reads “And her neighbors and her relatives heard that God had increased his mercy toward her.”

Luke 1:66:

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the **Lord** was with him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The English phrase “hand of the Lord” is used throughout the King James Version of the Old Testament referring to God’s mighty power and permission over events: Exodus 9:3; 16:3; Deuteronomy 2:15; Joshua 4:24; 22:31; Judges 2:15; Ruth 1:13; I Samuel 5:6,9; 7:13; 12:15; II Samuel 24:14; I Kings 18:46; II Kings 3:15; I Chronicles 21:13; Ezra 7:6,28; Job 12:9; Psalms 75:8; 118:15,16; Proverbs 21:1; Isaiah 19:16; 25:10; 41:20; 51:17; 62:3; 66:14; Ezekiel 1:3; 3:14,22; 8:1; 33:22; 37:1; 40:1. God’s mighty power and blessing would be evident in the life and ministry of John the Baptist. This same expression is used in Acts 11:21; 13:11.

Luke 1:68:

Blessed be the **Lord** God of Israel; for he hath visited and redeemed his people.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord God of Israel” in verse 68.

Some Greek texts omit “Lord.”

Luke 1:76:

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the **Lord** to prepare his ways.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Luke 1:17. John the Baptist prepared the way for Jesus Christ, who was *Jehovah's* Messiah.

Luke 2:9:

And, lo, the angel of the **Lord** came upon them, and the glory of the **Lord** shone round about them: and they were sore afraid.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Regarding "the angel of the Lord," this is the same as Matthew 1:20.

The English phrase "glory of the Lord" is used in the King James Version in Exodus 16:7,10; 24:16,17; 40:34,35; Leviticus 9:6,23; Numbers 14:10,21; 16:19,42; 20:6; 1 Kings 8:11; 2 Chronicles 5:14; 7:1,2,3; Psalms 104:31; 138:5; Isaiah 35:2; 40:5; 58:8; 60:1; Ezekiel 1:28; 3:12,23; 10:4,18; 11:23; 43:4,5; 44:4; Habakkuk 2:14. It refers to God's power manifested in the sight of His people as with Moses and the tabernacle, and with Solomon and the Temple at Jerusalem.

See also the explanation of "glory of the Lord" at II Corinthians 3:18.

Luke 2:11:

For unto you is born this day in the city of David a Saviour, which is Christ the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Mary's "firstborn son" in verse 7, which refers to Jesus, according to Luke 1:31. He would be the Messiah (the Christ) and lord. Peter declares this same truth in Acts 2:36: "God hath made that same Jesus...both Lord and Christ."

Many major Greek texts read "Christ the Lord," other texts read "Christ and Lord," others read "Christ of the Lord," two read "the Lord Christ," two read "Christ Jesus," two read "Christ," one reads "Christ Jesus the Lord," and one reads "Christ the savior."

Luke 2:15:

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the **Lord** hath made known unto us.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God" in verses 13 and 14. Same as "Lord" in verse 9.

Luke 2:22:

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Leviticus 12:1-8 describes this legal requirement: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean." The Hebrew word for "Lord" in Leviticus 12:7 is *Jehovah*.

Luke 2:23:

(As it is written in the law of the **Lord**, Every male that openeth the womb shall be called holy to the **Lord**;))

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The English phrase "law of the Lord" is used 18 times in the King James Version of the Old Testament (II Kings 10:31; I Chronicles 16:40; 22:12; II Chronicles 12:1; 17:9; 31:3,4; 34:14; 35:26; Ezra 7:10; Nehemiah 9:3; Psalms 1:2; 19:7; 119:1; Isaiah 5:24; 30:9; Jeremiah 8:8; Amos 2:4). In all 18 uses, the Hebrew word for "Lord" is *Jehovah*. This English phrase is only found in the King James Version of the New Testament here in Luke 2 (verses 23,24,39).

The quote "Every male that openeth the womb shall be called holy to the Lord" in Luke 2:23 is a conflation of truths from Exodus 13:2,12,15: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine. That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a

beast which thou hast; the males *shall be* the Lord's....therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem." The Hebrew word for "Lord" in Exodus 13:12,15 is *Jehovah*.

Luke 2:24:

And to offer a sacrifice according to that which is said in the law of the **Lord**, A pair of turtledoves, or two young pigeons.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as verse 23.

Luke 2:26:

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the **Lord's** Christ.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God" in verse 28. Same as "Lord" in verses 23 and 24.

Luke 2:29: The word for "lord" is not in the Greek texts.

Aramaic reads: "Now my **lord**, dismiss your servant in peace according to your word."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God" in verse 28.

Luke 2:38:

And she coming in that instant gave thanks likewise unto the **Lord**, and spake of him to all them that looked for redemption in Jerusalem.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "gave thanks likewise" is translated from the Greek word *anthohomologeomai*, which means to "confess in turn." Anna gave thanks to God as Simeon had done, when he blessed (*eulogeō*) God in verse 28.

Note that most Greek texts read “likewise to God” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Luke 2:39:

And when they had performed all things according to the law of the **Lord**, they returned into Galilee, to their own city Nazareth.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as verse 23.

Luke 3:4:

As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the **Lord**, make his paths straight.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Luke 1:17. John the Baptist prepared the way for Jesus Christ, who was *Jehovah’s* Messiah. Isaiah 40:3 is quoted (referring to John the Baptist fulfilling that prophecy of Isaiah) in Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23. Jesus Christ said that John the Baptist fulfilled that prophecy in Matthew 11:10; Luke 7:27. See explanation at Acts 18:25,26.

Luke 4:8:

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the **Lord** thy God, and him only shalt thou serve.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 4:10.

Luke 4:12:

And Jesus answering said unto him, It is said, Thou shalt not tempt the **Lord** thy God.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 4:7.

Luke 4:18:

The Spirit of the **Lord** is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Isaiah 6:1.

The Greek texts in Luke 4:18 and the Septuagint version of Isaiah 6:1 are similar:

Πνεῦμα κυρίου ἐπ' ἐμέ οὗ ἕνεκεν ἔχρισέν με εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέν με
Pneuma **kurīou** ep' eme ou eneken echrisen me euangelizesthai ptōchois apestalken me

ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
iasasthai tous suntetrimmenous tēn kardian, kēruxai aichmalōtois aphesin kai tuphlois

ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει [ἀποστεῖλαι... ἀφέσει not in Septuagint]
anablepsin aposteilai tethrausmenous en aphesei

Context: The Hebrew word for “Lord” in Isaiah 6:1 is a form of *Jehovah*.

Luke 4:19:

To preach the acceptable year of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Isaiah 6:2.

The Greek texts in Luke 4:19 and the Septuagint version of Isaiah 6:2 are similar:

κηρύξαι [καλέσαι in the Septuagint] ἐνιαυτὸν κυρίου δεκτόν
kēruxai [kalesai] eniauton **kurīou** dehton

Context: The Hebrew word for “Lord” in Isaiah 6:2 is *Jehovah*.

Luke 5:8:

When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 8.

Luke 5:12:

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, **Lord**, if thou wilt, thou canst make me clean.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 12.

Luke 5:17:

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the **Lord** was present to heal them.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word for "power" in Luke 5:17 is *dunamis*. It is used with the Greek word for "Lord" 14 times in the New Testament. Acts 4:33 says: "And with great power [*dunamis*] gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. I Corinthians 5:4 says: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power [*dunamis*] of our Lord Jesus Christ." God's power was present in Jesus Christ, who had God's spirit. This gave Jesus Christ *dunamis*, indwelling potential power that he could believe to bring forth into manifestation.

Some Greek texts read "to heal them," others read "to heal him," two others read "to heal all," one other reads "to heal all them," and one other reads "to heal the sick."

Luke 6:4: The word for "lord" is not in the Greek texts.

Aramaic reads: "how he entered the house of God and took the bread of the table of the **lord**."

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Mark 2:26 (and Matthew 12:4).

Luke 6:5:

And he said unto them, That the Son of man is **Lord** also of the sabbath.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Mark 2:28. Jesus Christ is the Son of man. See explanation of I Corinthians 15:47.

Luke 6:46:

And why call ye me, **Lord, Lord**, and do not the things which I say?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "call ye me, Lord, Lord" in verse 46.

Luke 7:6:

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, **Lord**, trouble not thyself: for I am not worthy that thou shouldest enter under my roof.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 6.

Luke 7:13:

And when the **Lord** saw her, he had compassion on her, and said unto her, Weep not.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 9.

Aramaic omits "Lord" and reads "And Jesus saw her and had compassion on her and said to her, Do not cry."

Luke 7:31:

And the **Lord** said, Whereunto then shall I liken the men of this generation? and to what are they like?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 22.

Note that “And the Lord said” is omitted in Aramaic and most Greek texts (other than Scrivener’s Textus Receptus 1894 and the Stephanus Textus Receptus 1550).

Luke 7:41: The word for “lord” is not in the Greek texts.

Aramaic reads: “There were two debtors in debt to a certain **lord**.”

Usage 4, referring to people who are Lords over others.

Context: The Greek New Testament has “a certain creditor [*daneistēs*] which had two debtors.” The Greek word *daneistēs* means a “lender.” This would make him lord over the two debtors.

Luke 9:54:

And when his disciples James and John saw this, they said, **Lord**, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 50.

Luke 9:57:

And it came to pass, that, as they went in the way, a certain man said unto him, **Lord**, I will follow thee whithersoever thou goest.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 50.

Note that “Lord” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Luke 9:59:

And he said unto another, Follow me. But he said, **Lord**, suffer me first to go and bury my father.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 58.

Some Greek texts omit "Lord."

Luke 9:61:

And another also said, **Lord**, I will follow thee; but let me first go bid them farewell, which are at home at my house.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 60.

Luke 10:1:

After these things the **Lord** appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 9:62.

Luke 10:2:

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the **Lord** of the harvest, that he would send forth labourers into his harvest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 9:38.

Luke 10:17:

And the seventy returned again with joy, saying, **Lord**, even the devils are subject unto us through thy name.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 9:62.

Luke 10:21:

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord** of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Father" in verse 21. Same as Matthew 11:25.

Luke 10:27:

And he answering said, Thou shalt love the **Lord** thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord thy God" in verse 27. Same as Matthew 22:37; Mark 12:30.

Luke 10:39: The word for "lord" is not in the King James Version. Most Greek texts (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005) read: "And she had a sister called Mary, which also sat at the feet of the **lord**, and heard his word." Aramaic is similar and reads: "And she came [and] seated herself at the feet of our **lord** and was listening to his words."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 37. The King James Version says "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."

Luke 10:40:

But Martha was cumbered about much serving, and came to him, and said, **Lord**, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 37,39.

Luke 11:1:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, **Lord**, teach us to pray, as John also taught his disciples.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 10:37,39.

Luke 11:39:

And the **Lord** said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 10:37,39.

Aramaic omits "Lord" and reads "And Jesus said to him, Now you Pharisees cleanse the outside of the cup and of the plate."

Luke 12:36:

And ye yourselves like unto men that wait for their **Lord**, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Usage 4, referring to people who are Lords over others.

Context: Men responding to their lord "when he will return from the wedding."

Luke 12:37:

Blessed are those servants, whom the **Lord** when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 36.

Luke 12:39: The word for "lord" is not in the Greek texts.

Aramaic reads: "Now this know, that if the **lord** of the house had known in what watch the thief would come."

Usage 4, referring to people who are Lords over others.

Context: The Greek has "that if the goodman of the house [*oikodespotēs*] had known what hour the thief would come." The word *oikodespotēs* means a householder or master of a house. See Matthew 10:25; 20:11; Mark 14:14; Luke 13:25; 14:21; 22:11.

Luke 12:41:

Then Peter said unto him, **Lord**, speakest thou this parable unto us, or even to all?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 10:37,39.

Luke 12:42:

And the Lord said, Who then is that faithful and wise steward, whom his **Lord** shall make ruler over his household, to give them their portion of meat in due season?

Usage 4, referring to people who are Lords over others.

Context: The lord of a household (who will make his steward ruler over his household) in verse 42.

Luke 12:43:

Blessed is that servant, whom his **Lord** when he cometh shall find so doing.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 42.

Luke 12:45:

But and if that servant say in his heart, My **Lord** delayeth his coming...

Usage 4, referring to people who are Lords over others.

Context: Same as verses 42,43.

...and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken.

The word for "lord" is not in the Greek texts.

Aramaic reads: "and begins to beat the servants and the handmaids of his **lord** and begins to eat and to drink and be drunk."

Usage 4, referring to people who are Lords over others.

Context: Same as verses 42,43.

Luke 12:46:

The **Lord** of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Usage 4, referring to people who are Lords over others.

Context: Same as verses 42,43.

Luke 12:47:

And that servant, which knew his **Lord's** will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Usage 4, referring to people who are Lords over others.

Context: Same as verses 42,43.

Luke 13:8:

And he answering said unto him, **Lord**, let it alone this year also, till I shall dig about it, and dung it.

Usage 4, referring to people who are Lords over others.

Context: "A certain *man*" who "had a fig tree planted in his vineyard" in verse 6.

Luke 13:15:

The **Lord** then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 12,14.

Aramaic omits "Lord" and reads "And Jesus answered and said to him, Hypocrite."

Luke 13:23:

Then said one unto him, **Lord**, are there few that be saved? And he said unto them.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 12,14.

Aramaic omits "Lord" and reads "And a man asked him whether those who will live are few."

Luke 13:25:

When once the master of the house is risen up, and hath shut to the door...

The word for "lord" is not in the Greek texts.

Aramaic reads: "From the hour that the **lord** [of] the house rises and secures the door."

Usage 4, referring to people who are Lords over others.

Context: The Greek has "the master of the house [*oikodespotēs*] is risen up, and hath shut to the door...." The word *oikodespotēs* means a householder or master of a house. Compare Mark 14:14; Luke 12:39.

...and ye begin to stand without, and to knock at the door, saying, **Lord, Lord**, open unto us; and he shall answer and say unto you, I know you not whence ye are.

Usage 4, referring to people who are Lords over others.

Context: "the master of the house" in verse 25.

Note that the second use of "Lord" in the phrase "Lord, Lord" is omitted in most Greek texts (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Luke 13:35:

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:9. See also Matthew 23:39; Mark 11:9,10; Luke 19:38; John 12:13.

Luke 14:21:

So that servant came, and shewed his **Lord** these things....

Usage 4, referring to people who are Lords over others.

Context: "A certain man" who "made a great supper" in verse 16.

...Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

The word for "lord" is not in the Greek texts.

Aramaic reads: "Then the **lord** of the house was angry, and said to his servant."

Usage 4, referring to people who are Lords over others.

Context: The Greek has "Then the master of the house [*oikodespotēs*] being angry said to his servant." The word *oikodespotēs* means a householder or master of a house. See Matthew 10:25; 20:11; Mark 14:14; Luke 12:39; 13:25; 22:11.

Luke 14:22:

And the servant said, **Lord**, it is done as thou hast commanded, and yet there is room.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 21.

Luke 14:23:

And the **Lord** said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 21,22.

Luke 16:2: The word for "lord" is not in the Greek texts.

Aramaic reads: "And his **lord** called him and said to him, What is this that I hear about you?"

Usage 4, referring to people who are Lords over others.

Context: "a certain rich man" in verse 1.

Luke 16:3:

Then the steward said within himself, What shall I do? for my **Lord** taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

Usage 4, referring to people who are Lords over others.

Context: "a certain rich man" in verse 1.

Luke 16:5:

So he called every one of his **Lord's** debtors unto him, and said unto the first, How much owest thou unto my **Lord**?

Usage 4, referring to people who are Lords over others.

Context: Same as verse 3.

Luke 16:7: The word for "lord" is not in the Greek texts.

Aramaic reads: "And he said to another, And what do you owe my **lord**?"

Usage 4, referring to people who are Lords over others.

Context: Same as verse 2.

Luke 16:8:

And the **Lord** commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 3.

Luke 16:13:

No servant can serve two **masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 4**, referring to people who are Lords over others.

Context: Same as Matthew 6:24.

Luke 17:5:

And the apostles said unto the **Lord**, Increase our faith.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 14:3.

Luke 17:6:

And the **Lord** said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 14:3.

Aramaic omits "Lord" and reads "He said to them, If you have faith like a grain of mustard seed."

Luke 17:29: The word for "lord" is not in the Greek texts.

Aramaic reads: "and on the day that Lot went out from Sodom, the **lord** rained fire and brimstone from heaven and destroyed all of them."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Genesis 19:24 says "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." The Hebrew word for "Lord" in Genesis 19:24 is *Jehovah*.

Luke 17:37:

And they answered and said unto him, Where, **Lord**? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 17.

Luke 18:6:

And the **Lord** said, Hear what the unjust judge saith.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 17:17.

Luke 18:41:

Saying, What wilt thou that I shall do unto thee? And he said, **Lord**, that I may receive my sight.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 40.

Luke 19:8:

And Zacchaeus stood, and said unto the **Lord**; Behold, **Lord**, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 5.

Luke 19:16:

Then came the first, saying, **Lord**, thy pound hath gained ten pounds.

Usage 4, referring to people who are Lords over others.

Context: "A certain nobleman" in verse 12.

Luke 19:18:

And the second came, saying, **Lord**, thy pound hath gained five pounds.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 16.

Luke 19:20:

And another came, saying, **Lord**, behold, here is thy pound, which I have kept laid up in a napkin.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 16.

Luke 19:25:

(And they said unto him, **Lord**, he hath ten pounds.)

Usage 4, referring to people who are Lords over others.

Context: Same as verse 16.

A few Greek texts omit verse 25.

Luke 19:31:

And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the **Lord** hath need of him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:3; Mark 11:3.

Luke 19:33:

And as they were loosing the colt, the **owners** thereof said unto them, Why loose ye the colt?

Usage 4, referring to people who are Lords over others.

Context: The owners were "lords" over their property.

Luke 19:34:

And they said, The **Lord** hath need of him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Luke 19:33.

Luke 19:38:

Saying, Blessed be the King that cometh in the name of the **Lord**: peace in heaven, and glory in the highest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 21:9. See also Matthew 23:39; Mark 11:9,10; Luke 13:35; John 12:13.

Luke 20:13:

Then said the **Lord** of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

Usage 4, referring to people who are Lords over others.

Context: Same as Matthew 20:8; Mark 12:9. "A certain man" who "planted a vineyard" in Luke 20:9.

Luke 20:15:

So they cast him out of the vineyard, and killed him. What therefore shall the **Lord** of the vineyard do unto them?

Usage 4, referring to people who are Lords over others.

Context: Same as verse 13.

Luke 20:37:

Now that the dead are raised, even Moses shewed at the bush, when he calleth the **Lord** the God of Abraham, and the God of Isaac, and the God of Jacob.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the God of Abraham, and the God of Isaac, and the God of Jacob" in verse 37. Exodus 3:4-6 says "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." The Hebrew word for "Lord" in Exodus 3:4 is *Jehovah*.

Luke 20:42:

The **LORD** said...

Usage 1, corresponding to *Jehovah* in the Old Testament.

...unto my **Lord**, Sit thou on my right hand.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Matthew 22:44; Mark 12:36. See explanation of Acts 2:34.

Luke 20:44:

David therefore calleth him **Lord**, how is he then his son?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Matthew 22:43; Mark 12:37.

Luke 22:11: The word for "lord" is not in the Greek texts.

Aramaic reads: "And where he enters, say to the **lord** of the house."

Usage 4, referring to people who are Lords over others.

Context: The Greek has "And ye shall say unto the goodman [*oikodespotēs*] of the house." The word *oikodespotēs* means a householder or master of a house. Same as Matthew 10:25; 20:11; Mark 14:14; Luke 12:39; 13:25; 14:21.

Luke 22:25: The word for "lord" is not in the Greek texts.

Aramaic reads: "And Jesus said to them, The kings of the Gentiles are their **lords**."

Usage 4, referring to people who are Lords over others.

Context: Luke 22:25 says "The kings of the Gentiles exercise lordship over [*kurieuō*] them." The Greek verb translated "have exercise lordship over" in the King James Version is *kurieuō*, meaning "to exercise lordship over." It is related to the Greek noun *kurios*.

Luke 22:31:

And the **Lord** said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in Luke 20:34.

“And the Lord said” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Aramaic omits “Lord” and reads “And Jesus said to Simon, Simon, behold, Satan wants to sift you like wheat.”

Luke 22:33:

And he said unto him, **Lord**, I am ready to go with thee, both into prison, and to death.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in Luke 20:34.

Luke 22:38:

And they said, **Lord**, behold, here are two swords. And he said unto them, It is enough.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 33.

Luke 22:49:

When they which were about him saw what would follow, they said unto him, **Lord**, shall we smite with the sword?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 48.

Luke 22:61:

And the **Lord** turned, and looked upon Peter....

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 52.

...And Peter remembered the word of the **Lord**, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the word of the Lord” that Peter remembered is recorded in verse 34, which says “And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.”

Luke 23:42:

And he said unto Jesus, **Lord**, remember me when thou comest into thy kingdom.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 42.

“Lord” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Luke 24:3:

And they entered in, and found not the body of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 3.

Aramaic and a few Greek texts omit “Lord,” and two omit “of the Lord Jesus” entirely.

Luke 24:34:

Saying, The **Lord** is risen indeed, and hath appeared to Simon.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 3, who “is risen” in verse 6. The Lord Jesus Christ appeared to Simon Peter. I Corinthians 15:3-5 says “that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas [Peter], then of the twelve.

John 1:23:

He said, I am the voice of one crying in the wilderness, Make straight the way of the **Lord**, as said the prophet Esaias.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Luke 3:4. Isaiah 40:3 is quoted (referring to John the Baptist fulfilling that prophecy of Isaiah) in Matthew 3:3; Mark 1:2,3; Luke 3:4; John 1:23. Jesus Christ said that John the Baptist fulfilled that prophecy in Matthew 11:10; Luke 7:27. See explanation at Acts 18:25,26.

John 4:1:

When therefore the **Lord** knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 1,2.

Aramaic and some Greek texts have "Jesus." Other Greek texts have "the Lord."

John 4:11:

The woman saith unto him, **Sir**, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father, and **Usage 4**, referring to people who are Lords over others.

Context: "Jesus" in verse 10.

This woman showed Jesus Christ respect as a Judean before she learned that he was a prophet (verse 19) and the Christ (verse 26). She said in verse 9 "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" and the verse explains "for the Jews have no dealings with the Samaritans." She called him "Sir" (lord) out of respect for him as a man and a Judean. See explanation regarding Eastern custom at Luke 1:38.

John 4:15:

The woman saith unto him, **Sir**, give me this water, that I thirst not, neither come hither to draw.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father, and **Usage 4**, referring to people who are Lords over others.

Context: Same as verse 11.

John 4:19:

The woman saith unto him, **Sir**, I perceive that thou art a prophet.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father, and **Usage 4**, referring to people who are Lords over others.

Context: Same as verse 11. She now uses "Sir" (lord) in a greater way, as she considers Jesus Christ to be a prophet.

John 4:49:

The nobleman saith unto him, **Sir**, come down ere my child die.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 48.

John 5:7:

The impotent man answered him, **Sir**, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 6.

John 6:23:

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the **Lord** had given thanks.)

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 22. Verse 11 says "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples."

Aramaic and a few Greek texts read "Jesus had given thanks."

John 6:34:

Then said they unto him, **Lord**, evermore give us this bread.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 32.

John 6:68:

Then Simon Peter answered him, **Lord**, to whom shall we go? thou hast the words of eternal life.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 67.

John 8:11:

She said, No man, **Lord**. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 11.

Some Greek texts omit John 7:53—8:11.

John 9:36:

He answered and said, Who is he, **Lord**, that I might believe on him?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 35.

Two Greek texts omit "Lord."

John 9:38:

And he said, **Lord**, I believe. And he worshipped him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 37.

John 11:2:

(It was that Mary which anointed the **Lord** with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 4. John 12:1-3 says "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

Aramaic omits "Lord" and reads "And it was this Mary who anointed the feet of Jesus with perfume and wiped [them] with her hair."

John 11:3:

Therefore his sisters sent unto him, saying, **Lord**, behold, he whom thou lovest is sick.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 4.

John 11:12:

Then said his disciples, **Lord**, if he sleep, he shall do well.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 9.

John 11:21:

Then said Martha unto Jesus, **Lord**, if thou hadst been here, my brother had not died.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 11.

John 11:27:

She saith unto him, Yea, **Lord**: I believe that thou art the Christ, the Son of God, which should come into the world.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 25.

John 11:32:

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, **Lord**, if thou hadst been here, my brother had not died.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 32.

John 11:34:

And said, Where have ye laid him? They said unto him, **Lord**, come and see.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 33.

John 11:39:

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, **Lord**, by this time he stinketh: for he hath been dead four days.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 39.

John 12:13:

Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Same as Matthew 21:9. See also Matthew 23:39; Mark 11:9,10; Luke 13:35; 19:38.

John 12:21:

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, **Sir**, we would see Jesus.

Usage 4, referring to people who are Lords over others.

Context: "certain Greeks" who "came therefore to Philip" in verses 20,21 showed respect for Philip as an apostle (Matthew 10:3) and as someone who served with Jesus.

John 12:38:

That the saying of Esaias the prophet might be fulfilled, which he spake, **Lord**, who hath believed our report? and to whom hath the arm of the **Lord** been revealed?

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 53:1.

The Greek texts in John 12:38 and the Septuagint version of Isaiah 53:1 are identical:

κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη
kurie, tis episteusen tē akoē hēmōn? kai ho brachiōn **kurio**u tini apekaluphthē

Context: The Hebrew word for "Lord" in "the arm of the Lord" in Isaiah 53:1 is *Jehovah*. This English phrase is also found in Isaiah 51:9 in the King James Version. See also Romans 10:16.

John 13:6:

Then cometh he to Simon Peter: and Peter saith unto him, **Lord**, dost thou wash my feet?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 3.

John 13:9:

Simon Peter saith unto him, **Lord**, not my feet only, but also my hands and my head.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 8.

John 13:13:

Ye call me Master and **Lord**: and ye say well; for so I am.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 10.

John 13:14:

If I then, your **Lord** and Master, have washed your feet; ye also ought to wash one another's feet.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 10.

John 13:16:

Verily, verily, I say unto you, The servant is not greater than his **Lord**; neither he that is sent greater than he that sent him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 10.

John 13:25:

He then lying on Jesus' breast saith unto him, **Lord**, who is it?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 25.

John 13:36:

Simon Peter said unto him, **Lord**, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 36.

John 13:37:

Peter said unto him, **Lord**, why cannot I follow thee now? I will lay down my life for thy sake.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 36.

A few Greek texts omit "Lord."

John 14:5:

Thomas saith unto him, **Lord**, we know not whither thou goest; and how can we know the way?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 6.

John 14:8:

Philip saith unto him, **Lord**, shew us the Father, and it sufficeth us.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 6.

John 14:22:

Judas saith unto him, not Iscariot, **Lord**, how is it that thou wilt manifest thyself unto us, and not unto the world?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 9.

John 15:15:

Henceforth I call you not servants; for the servant knoweth not what his **Lord** doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Usage 4, referring to people who are Lords over others.

Context: The Greek word for "servant" is *doulos*, which means a "bond slave." See explanation of the master and servant relationship at II Timothy 2:24.

John 15:20:

Remember the word that I said unto you, The servant is not greater than his **Lord**. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

Usage 4, referring to people who are Lords over others.

Context: Same as verse 15.

John 20:2:

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the **Lord** out of the sepulchre, and we know not where they have laid him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: John 19:42 says "There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand."

John 20:13:

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my **Lord**, and I know not where they have laid him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 2.

John 20:15:

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, **Sir**, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Usage 4, referring to people who are Lords over others.

Context: Similar to John 4:11. Mary showed respect to Jesus as a Judean man, "supposing him to be the gardener." See explanation regarding Eastern custom at Luke 1:38.

John 20:18:

Mary Magdalene came and told the disciples that she had seen the **Lord**, and that he had spoken these things unto her.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 16,17.

John 20:20:

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 19.

John 20:25:

The other disciples therefore said unto him, We have seen the **Lord**. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 24.

John 20:28:

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

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 26.

John 21:7:

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the **Lord**, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verses 5,7.

John 21:12:

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 10.

John 21:15:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, **Lord**; thou knowest that I love thee. He saith unto him, Feed my lambs.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 15.

John 21:16:

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, **Lord**; thou knowest that I love thee. He saith unto him, Feed my sheep.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 16.

John 21:17:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, **Lord**, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 17.

John 21:20:

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, **Lord**, which is he that betrayeth thee?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 17.

John 21:21:

Peter seeing him saith to Jesus, **Lord**, and what shall this man do?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 17.

Acts 1:1: The word for “lord” is not in the Greek texts.

Aramaic reads: “I wrote the former book, O Theophilus, concerning all those [things] that our **Lord** Jesus the Messiah began to do and to teach.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus the Messiah” in verse 1.

Acts 1:6:

When they therefore were come together, they asked of him, saying, **Lord**, wilt thou at this time restore again the kingdom to Israel?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus” in verse 1.

Acts 1:21:

Wherefore of these men which have companied with us all the time that the **Lord** Jesus went in and out among us.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 21.

Acts 1:24:

And they prayed, and said, Thou, **Lord**, which knowest the hearts of all men, shew whether of these two thou hast chosen.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “knowest the hearts of all men” referring to God as in Genesis 20:6; Deuteronomy 8:2; I Kings 8:39; II Chronicles 6:30; 32:31; Psalms 44:21; 139:23; Jeremiah 12:3; Luke 16:15; Acts 15:8; Romans 8:27; I John 3:20; (Revelation 2:18 and 23 refers to Jesus Christ as judge who will give according to men’s works as God reveals them to him).

Acts 2:20:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the **Lord** come.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Joel 2:31.

The Greek texts in Acts 2:20 and the Septuagint version of Joel 2:31 are identical:

ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἢ ἐλθεῖν
ho hēlios metastraphēsetai eis skotos kai hē selēnē eis haima prin hē elthein

τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ
tēn hēmeran **kurīou** tēn megalēn kai epiphanē

Context: “Jesus of Nazareth” as Lord and Christ in verses 22-36. This refers to “the day of the Lord.” See Isaiah 2:12; 13:6,9; 34:8; Jeremiah 46:10; Lamentations 2:22; Ezekiel 13:5; 30:3; Joel 1:15; 2:1,11,31; 3:14; Amos 5:18,20; Obadiah 1:15; Zephaniah 1:7,8,14,18; 2:2,3; Zechariah 14:1; Malachi 4:5; Acts 2:20; 1 Corinthians 5:5; II Corinthians 1:14; I Thessalonians 5:2; II Peter 3:10. Jesus Christ has been given authority under God, his Father, to judge on that day. He is above all principalities and powers (I Corinthians 15:24-28; Ephesians 1:20-22; Philippians 2:9-11; Colossians 2:10,15). See explanation of “the day of the Lord” at I Thessalonians 5:2.

The Hebrew word for “Lord” in Joel 2:31 is *Jehovah*.

Acts 2:21:

And it shall come to pass, that whosoever shall call on the name of the **Lord** shall be saved.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Joel 2:32.

The Greek texts in Acts 2:21 and the Septuagint version of Joel 2:32 are identical:

καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται
kai estai pas hos an epikalesētai to onoma **kurīou** sōthēsetai

Context: “Jesus of Nazareth” as Lord and Christ in verses 22-36. The Hebrew word for “Lord” in Joel 2:32 is *Jehovah*. God provides salvation to those who call upon the name of His Son, Jesus Christ our lord.

Note that calling on the Lord is found in the Old Testament in II Samuel 22:4; I Kings 18:24; II Kings 5:11; Joel 2:32; Zechariah 13:9. The word for “Lord” in all of those verses is *Jehovah*. Compare Romans 10:13.

Acts 2:25:

For David speaketh concerning him, I foresaw the **Lord** always before my face, for he is on my right hand, that I should not be moved.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Psalms 16:8.

The Greek texts in Acts 2:25 and the Septuagint version of Psalms 15:8 (Psalms 16:8 in the King James Version) are identical:

Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός ὅτι ἐκ δεξιῶν μου ἐστίν
Proōrōmēn ton **kurion** enōpion mou dia pantos hoti ek dexiō mou estin

ἵνα μὴ σαλευθῶ
hina mē saleuthō

Context: “Jesus of Nazareth” as Lord and Christ in verses 22-36.

The Hebrew word for “Lord” in Joel 2:31 is *Jehovah*. Jesus Christ was *Jehovah*’s promised Messiah.

Acts 2:34:

For David is not ascended into the heavens: but he saith himself, The **LORD**...

Usage 1, corresponding to *Jehovah* in the Old Testament.

...said unto my **Lord**, Sit thou on my right hand.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Psalms 110:1.

The Greek texts in Acts 2:34 and the first part of the Septuagint version of Psalms 109:1 (Psalms 110:1 in the King James Version) are identical:

Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου

Eipen ho kurios tō **kuriō** mou Kathou ek dexiōn mou

Jesus Christ addressed this subject in Matthew 22:41-46 and Mark 12:35-37.

Mark 12:35-37:

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

Context: "Jesus of Nazareth" as Lord and Christ in verses 22-36.

Although Jesus Christ was born of the line of David, Jesus Christ (as the Messiah) is David's Lord. David anticipated the coming of the Messiah from his line.

Note that Psalm 100 has other references to the Messiah: verse 2 "the rod of thy strength;" verse 3 "the beauties of holiness;" verse 4 "a priest for ever after the order of Melchizedek" (see Hebrews 5:6,10; 6:20; 7:1,10,11,15,17,21); verse 5 "The Lord at thy right hand;" verse 6 "He shall judge;" and verse 7 "shall he lift up the head."

The Hebrew word for "Lord" in "the Lord said" of Psalms 110:1 is *Jehovah*.

The Hebrew word for "Lord" in "unto my Lord" of Psalms 110:1 is *adon*.

God as Lord sent the Messiah our Lord.

Acts 2:36:

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

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "that same Jesus" in verse 36. As the Christ, the Messiah, Jesus is Lord.

Acts 2:38: The word for "lord" is not in the Greek texts.

Aramaic reads: "Simon said to them, Repent and be baptized, each one of you, in the name of **the Lord** Jesus for the remission of sins, that you might receive the gift of holy spirit." This agrees with Romans 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Greek texts read "Jesus Christ."

Acts 2:39:

For the promise is unto you, and to your children, and to all that are afar off, even as many as the **Lord** our God shall call.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord our God" in verse 39.

Aramaic omits "Lord" and reads "those whom God will call."

Acts 2:47:

Praising God, and having favour with all the people. And the **Lord** added to the church daily such as should be saved.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

God by way of the preaching of Jesus Christ added to the church, "the called out." Note that believers are "added" (same Greek word as Acts 2:47) to the Lord in Acts 5:14 and 11:24.

Context: The Lord our God calling people by way of the Lord Jesus Christ in verses 36-41.

Acts 3:19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "he shall send Jesus Christ" in verse 20.

Acts 3:22:

For Moses truly said unto the fathers, A prophet shall the **Lord** your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Deuteronomy 18:15.

The Greek texts in Acts 3:22 and the Septuagint version of Deuteronomy 18:15 are similar:

Deuteronomy 18:15 (Septuagint)

προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεός σου, αὐτοῦ
prophētēn ek tōn adelphōn sou hōs eme anastēsei soi **kurios** ho theos sou, autou

ἀκούσεσθε
akousesthe

Acts 3:22 (Nestle 1904 Greek New Testament)

Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ
Prophētēn humin anastēsei **Kurios** ho Theos ek tōn adelphōn humōn hōs eme: autou

ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς
akousesthe kata panta hosa an lalēsēi pros humas

Context: “Lord your God” in verse 22. This truth of Jesus Christ fulfilling Deuteronomy 18:15 is also found in Mark 6:15; John 1:25; 6:14; 7:40; Acts 7:37.

Some Greek texts read “your God,” others read “our God,” and some read “God.”

The Hebrew word for “Lord” in Deuteronomy 18:15 is *Jehovah*.

Acts 4:24: Not in the major Greek texts.

Aramaic reads: “And when they heard [it], they raised their voice as one to God and said, **Lord**, you are God who made the heaven and earth and seas and everything that is in them.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “Lord, you are God” in verse 24.

A small number of minor Greek texts include “Lord.”

Acts 4:26:

The kings of the earth stood up, and the rulers were gathered together against the **Lord**, and against his Christ.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Psalms 2:2.

The Greek texts in Acts 4:26 and the Septuagint version of Psalms 2:2 are identical:

παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
parestēsan hoi basileis tēs gēs kai hoi archontes sunēchthēsan epi to auto kata tou

κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ
kurīou kai kata tou Christou autou

Context: “the Lord, and...his Christ” in verse 26. Note that Psalms 2:7 also refers to Jesus Christ: “the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee.”

The Hebrew word for “Lord” in Psalms 2:2 is *Jehovah*.

Acts 4:29:

And now, **Lord**, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord, and...his Christ” in verse 26; “thy holy child Jesus, whom thou hast anointed” in verse 27 (compare Acts 10:38); “thy hand and thy counsel” in verse 28.

Acts 4:33:

And with great power gave the apostles witness of the resurrection of the **Lord** Jesus: and great grace was upon them all.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus” in verse 33.

Not in the Aramaic, which reads: “And with great power the apostles testified about the resurrection of Jesus the Messiah.”

Some Greek texts read “of Jesus Christ,” some read “of the Lord Jesus Christ,” some read “of Jesus Christ our Lord,” and some read “of our Lord Jesus Christ.”

Acts 5:9:

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the **Lord**? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "lie to the Holy Ghost (God)" in verse 3. Compare Luke 4:18; Acts 8:39; II Corinthians 3:17,18.

Acts 5:14:

And believers were the more added to the **Lord**, multitudes both of men and women.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: same Acts 2:47.

Acts 5:19:

But the angel of the **Lord** by night opened the prison doors, and brought them forth, and said.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: same as Matthew 1:20.

Acts 5:42: The word for "lord" is not in the Greek texts.

Aramaic reads: "And they did not cease to teach every day in the temple and at home and to preach about our **Lord** Jesus the Messiah."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus the Messiah" in verse 42 in Aramaic.

Greek texts read "Christ Jesus."

Acts 6:3: The word for "lord" is not in the Greek texts.

Aramaic reads: "Therefore my brothers, search out and choose seven men from you concerning whom there is testimony, and [who] are full of the spirit of the **Lord** and wisdom, and we will set them over this matter."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: same as Matthew 1:20.

Acts 7:30:

And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the **Lord** in a flame of fire in a bush.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: same as Matthew 1:20.

Not in the major Greek texts. Note that "of the Lord" is found in Scrivener's Textus Receptus 1894 and the Stephanus Textus Receptus 1550.

Acts 7:31:

When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the **Lord** came unto him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Exodus 3:4 says: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I."

Acts 7:33:

Then said the **Lord** to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Same as verse 31.

Acts 7:37:

This is that Moses, which said unto the children of Israel, A prophet shall the **Lord** your God raise up unto you of your brethren, like unto me; him shall ye hear.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Acts 3:22 (This refers to the prophecy in Deuteronomy 18:15).

Not in the major Greek texts. “the Lord your” is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Greek Orthodox Church text 1904. Also, “the Lord our” is found in the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 7:49:

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the **Lord**: or what is the place of my rest?

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to the prophecy in Isaiah 66:1.

The Greek texts in Acts 7:49 and the Septuagint version of Isaiah 66:1 are almost identical:

Ὁ οὐρανός μοι θρόνος ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε
Ho ouranos moi thronos hē de gē hupopodion tōn podōn mou: poion oikon oikodomēsete

μοι λέγει κύριος ἢ τίς τόπος τῆς καταπαύσεώς μου;
moi legei **kurios** hē tis topos tēs katapauseōs mou?

Context: Isaiah 66:1: “Thus saith the Lord”

The Hebrew word for “Lord” in Isaiah 66:1 is *Jehovah*.

Acts 7:59:

And they stoned Stephen, calling upon God, and saying, **Lord** Jesus, receive my spirit.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus” in verse 59.

Acts 7:60:

And he kneeled down, and cried with a loud voice, **Lord**, lay not this sin to their charge. And when he had said this, he fell asleep.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus” in verse 59.

Acts 8:12: The word for “lord” is not in the Greek texts.

Aramaic reads: "But when they believed Philip who was preaching the kingdom of God in the name of our **Lord** Jesus the Messiah, they were baptized, men and women."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus the Messiah" in verse 12 in Aramaic.

Greek texts read "Jesus Christ."

Acts 8:16:

(For as yet he was fallen upon none of them: only they were baptized in the name of the **Lord** Jesus.)

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus" in verse 16.

Acts 8:24:

Then answered Simon, and said, Pray ye to the **Lord** for me, that none of these things which ye have spoken come upon me.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "thy heart is not right in the sight of God" in verse 21 and "pray God, if perhaps the thought of thine heart may be forgiven thee" in verse 22.

Aramaic omits "Lord" and reads "Simon answered and said, Entreat God for my sake."

Acts 8:25:

And they, when they had testified and preached the word of the **Lord**, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Luke 22:61 says: "And the Lord [Jesus Christ] turned, and looked upon Peter. And Peter remembered **the word of the Lord**, how he had said unto him, Before the cock crow, thou shalt deny me thrice." Acts 19:10 says: "And this continued by the space of two years; so that all they which dwelt in Asia heard **the word of the Lord** Jesus, both Jews and Greeks."

The English phrase “word of the Lord” occurs in the following places in the King James Version: Acts 11:16; 13:48,49; 15:35,36; 16:32, I Thessalonians 1:8; 4:15; II Thessalonians 3:1; I Peter 1:25.

Aramaic omits “Lord” and reads “And Simon and John, when they had testified and taught the word of God.”

Acts 8:26:

And the angel of the **Lord** spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Acts 8:35: The word for “lord” is not in the Greek texts.

Aramaic reads: “Then Philip opened his mouth and began, from this scripture, to preach to him about our **Lord** Jesus.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus” in verse 35 in Aramaic.

Acts 8:39:

And when they were come up out of the water, the Spirit of the **Lord** caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: same as Acts 5:19.

Acts 9:1:

And Saul, yet breathing out threatenings and slaughter against the disciples of the **Lord**, went unto the high priest.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “this way” in verse 2, referring to Jesus Christ.

Acts 9:5:

And he said, Who art thou, **Lord**? And the **Lord** said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And the Lord said, I am Jesus" in verse 5.

The second use of "Lord" is not in the major Greek texts. It is found in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 9:6:

And he trembling and astonished said, **Lord**, what wilt thou have me to do? And the **Lord** said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And the Lord said, I am Jesus" in verse 5.

Not in the Aramaic, which reads: "But arise, enter the city."

Neither use of "Lord" is found in the major Greek texts. They are found in Scrivener's Textus Receptus 1894 and the Stephanus Textus Receptus 1550.

Acts 9:10:

And there was a certain disciple at Damascus, named Ananias; and to him said the **Lord** in a vision, Ananias. And he said, Behold, I am here, **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "all that call on thy name" in verse 14 and "the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me" in verse 17.

This verse says that "to him said the Lord in a vision." The Greek word for "vision" in this verse refers to revelation from God in other uses in Acts (Acts 9:12; 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9). This would have been a vision of Jesus Christ that Ananias saw by revelation.

Jesus Christ will not return to earth again until after he gathers together the Church, as described in I Thessalonians 4:13-18.

In Acts 1:11 after the ascension, there are two angels "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall

so **come in like manner** as ye have seen him go into heaven." Jesus Christ was seen on earth in his resurrected body before the ascension, but not since that time.

Paul refers to seeing Jesus on the Road to Damascus in Acts 26:19 as a "vision." "I was not disobedient unto the heavenly vision." Paul uses this same Greek word for "vision" in II Corinthians 12:1: "It is not expedient for me doubtless to glory. I will come to **visions** and revelations of the Lord."

Acts 9:11:

And the **Lord** said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 10.

Acts 9:13:

Then Ananias answered, **Lord**, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 10.

Acts 9:15:

But the **Lord** said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 10.

Acts 9:17:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the **Lord**, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord, even Jesus" in verse 17.

Acts 9:27:

But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the **Lord** in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord, even Jesus” in verse 17.

Acts 9:29:

And he spake boldly in the name of the **Lord** Jesus, and disputed against the Grecians: but they went about to slay him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the name of the Lord Jesus” in verse 29.

Aramaic omits “Lord” and reads “And he was speaking in the name of Jesus boldly.”

Not in the major Greek texts. Note that “the Lord” is found in Scrivener’s Textus Receptus 1894 and the Stephanus Textus Receptus 1550.

Acts 9:31:

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the **Lord**, and in the comfort of the Holy Ghost, were multiplied.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “The fear of the Lord” refers to a respect for God throughout the Old Testament (I Samuel 11:7; II Chronicles 14:14; 17:10; 19:7,9; Job 28:28; Psalms 19:9; 34:11; 111:10; Proverbs 1:7,29; 2:5; 8:13; 9:10; 10:27; 14:26,27; 15:16,33; 16:6; 19:23; 22:4; 23:17; Isaiah 2:10,19,21; 11:2,3; 33:6). In Isaiah 11:2 and 3, prophecy refers to Jesus Christ having respect for God, his Father. The immediate context of Acts 9:31 indicates that this respect for God was a result of people believing on the Lord Jesus Christ. Verse 27 says that Saul (Paul) “preached boldly at Damascus in the name of Jesus” and verse 34 says that “Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed.”

Acts 19:17 says “fear fell on them all, and the name of the Lord Jesus was magnified.”

Not in the Aramaic, which reads: “and were walking in the fear of God.”

Acts 9:35:

And all that dwelt at Lydda and Saron saw him, and turned to the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verse 34 says that “Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed.” As a result of Aeneas’s healing, those that saw him turned to the Lord.

Aramaic omits “Lord” and reads “And all who dwelt in Lydda and Saron saw him and turned to **God**.”

Acts 9:42:

And it was known throughout all Joppa; and many believed in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Similar to verse 35. After it was known in Joppa that Peter ministered healing to Tabitha, “many believed in the Lord.”

Acts 10:4:

And when he looked on him, he was afraid, and said, What is it, **Lord**? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

Usage 3, referring to angels as messengers of God.

Context: Cornelius saw in a vision “an angel of God” in verse 3.

Acts 10:14:

But Peter said, Not so, **Lord**; for I have never eaten any thing that is common or unclean.

Usage 1, corresponding to *Jehovah* in the Old Testament or **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father or **Usage 3**, referring to angels as messengers of God.

Context: Peter saw this revelation in a “vision,” according to Acts 11:5. The text does not specify who is speaking to Peter. It could have been a vision of God, of Jesus Christ, or of an angel.

Acts 10:36:

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

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ: (he is Lord of all:)" in verse 36.

Acts 10:48:

And he commanded them to be baptized in the name of the **Lord**. Then prayed they him to tarry certain days.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verses 36-43 describe Jesus Christ and close with "that through his name whosoever believeth in him shall receive remission of sins." Peter taught them to confess Jesus as Lord (verse 36) and to believe that God raised Jesus from the dead (verse 40) so that they were saved, born again (Romans 10:9 and 10). Baptism in the name of Jesus Christ is also found in Matthew 28:19 (several quotations of this verse in early Christian literature read "in my name"); Acts 2:38; 8:12,16; 19:5; Romans 6:3; Galatians 3:27.

The major Greek texts read "Jesus Christ." Some read "the Lord," others read "the Lord Jesus," others read "the Lord Jesus Christ," and one version reads "our Lord."

Acts 11:8:

But I said, Not so, **Lord**: for nothing common or unclean hath at any time entered into my mouth.

Usage 1, corresponding to *Jehovah* in the Old Testament or **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father or **Usage 3**, referring to angels as messengers of God.

Context: Same as Acts 10:14.

Acts 11:16:

Then remembered I the word of the **Lord**, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: This refers to Jesus Christ's words in Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Acts 11:17:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the **Lord** Jesus Christ; what was I, that I could withstand God?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 17.

Acts 11:20:

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 20.

Acts 11:21:

And the hand of the **Lord** was with them: and a great number believed, and turned unto the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: See Luke 1:66, which uses this expression to refer to how God was with John the Baptist. The immediate context of Acts 11:21 is that some were "preaching the Lord Jesus" (verse 20). Thus, they turned to the Lord God by way of His Son, Jesus Christ the Lord. This same expression is used in Acts 13:11.

Acts 11:23:

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "preaching the Lord Jesus" in verse 20 and "the hand of the Lord was with them: and a great number believed, and turned unto the Lord" in verse 21.

Some Greek texts read "in the Lord."

Acts 11:24:

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 2:47; 11:23.

Acts 12:7:

And, behold, the angel of the **Lord** came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Acts 12:11:

And when Peter was come to himself, he said, Now I know of a surety, that the **Lord** hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Acts 12:17:

But he, beckoning unto them with the hand to hold their peace, declared unto them how the **Lord** had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: God by way of His angel mentioned in verses 7 and 11. Same as Matthew 1:20.

Acts 12:23:

And immediately the angel of the **Lord** smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Matthew 1:20.

Acts 13:2:

As they ministered to the **Lord**, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Holy Ghost [God] said" in verse 2. Similar to Acts 5:9.

Aramaic omits "Lord" and reads "And while they were fasting and making supplication to **God**."

Acts 13:5: The word for "lord" is not in the Greek texts.

Aramaic reads: "And after they entered the city [of] Salamis they were preaching the word of our **Lord** in the synagogues of the Judeans."

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

Greek texts read "the word of God."

Acts 13:10:

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the **Lord**?

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of **God**" in verse 7. Hosea 14:9 refers to the "right ways" of God as Lord: "Who is wise, and he shall understand these things? prudent, and he shall know them? for **the ways of the Lord are right**, and the just shall walk in them: but the transgressors shall fall therein." Note

similar uses of same Hebrew words for “ways” and “right” in I Samuel 12:23; Ezra 8:21; Psalms 107:7; Jeremiah 3:19.

This could also relate to **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father, since they were teaching the deputy about “the faith [of Jesus Christ]” in verse 8.

Acts 13:11:

And now, behold, the hand of the **Lord** is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same phrase as in 11:21. Here showing God’s power in the name of Jesus Christ.

Acts 13:12:

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: They were teaching the deputy “the word of God” in verse 7 and about “the faith [of Jesus Christ]” in verse 8.

Note that in the Gospels, this Greek word for “doctrine” always applies to the teaching of Jesus Christ (except for Matthew 16:12, where it refers to “the doctrine of the Pharisees and of the Sadducees”): Matthew 7:28; 22:33; Mark 1:22,27; 4:2; 11:18; 12:38; Luke 4:32; John 7:16,17; 18:19.

In Acts, this Greek word also refers to teaching about Jesus Christ: “the apostles’ doctrine” in 2:42 where they taught about Jesus Christ; “ye [the apostles] have filled Jerusalem with your doctrine, and intend to bring this man’s [Jesus Christ’s] blood upon us in 5:28; here in 13:12; “he [Paul] preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?” in 17:19.

Acts 13:47:

For so hath the **Lord** commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 49:6.

The Greek texts in Acts 13:47 and the Septuagint version of Isaiah 49:6 are identical:

τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
tetheika se eis phōs ethnōn tou einai se eis sōtērian eōs eschatou tēs gēs.

Note that the Septuagint does add “εἰς διαθήκην γένους” (*eis diathēkēn genous*) after “τέθεικά σε” (*tetheika se*) but this phrase is not in the Hebrew or Alexandrian texts.

Context: “And he [the Lord] said” in Isaiah 49:6.

The Hebrew word for “Lord” in Isaiah 49:5 and 7 is *Jehovah*.

Acts 13:48:

And when the Gentiles heard this, they were glad, and glorified the word of the **Lord**: and as many as were ordained to eternal life believed.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Paul is preaching about Jesus Christ in Antioch of Pisidia in verses 14-49. It is “the word of God” in verse 44. Those who believed on Jesus Christ received eternal life.

Aramaic omits “Lord” and reads “And when the Gentiles heard, they rejoiced and praised **God.**”

The major Greek texts read “the word of the Lord.” Some read “the word of God,” others read “God,” and one reads “the Lord.”

Acts 13:49:

And the word of the **Lord** was published throughout all the region.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 48.

Acts 14:3:

Long time therefore abode they speaking boldly in the **Lord**, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The English phrase “in the Lord” occurs in the following places in the King James Version: Acts 9:42; 14:3; Romans 16:2,8,11,12,13,22; I Corinthians 1:31; 4:17; 7:22,39; 9:1,2; 11:11; 15:58; 16:19; II Corinthians 10:17; Ephesians 1:15; 2:21; 4:17; 5:8; 6:1,10,21; Philippians 1:14; 2:19,24,29; 3:1; 4:1,2,4,10; Colossians 3:18; 4:7,17; I Thessalonians 1:1; 3:8; 5:12; II Thessalonians 3:4; Philemon 1:16,20; Revelation 14:13. The common meaning involves service to Jesus Christ as Lord. This is understood in relation to Jesus Christ being Lord under the authority of God, his Father. I Corinthians 15:28 says: “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

Acts 14:1 says that “a great multitude both of the Jews and also of the Greeks believed.” Paul and Barnabas taught about Jesus Christ and the new birth so that many believed.

Acts 14:10: The word for “lord” is not in the Greek texts.

Aramaic reads: “he said to him in a loud voice, To you, I say in the name of our **Lord** Jesus the Messiah.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus the Messiah” in verse 10 in Aramaic.

Acts 14:12: The word for “lord” is not in the Greek texts.

Aramaic reads: “And they named Barnabas **Lord** of the gods.”

Usage 3a, referring to fallen angels or devil spirits, and **Usage 4**, referring to people [in this case a personal “god”] who are Lords over others.

Context: They called him Jupiter, who was king (Lord) of the gods in the Roman pantheon.

Acts 14:13: The word for “lord” is not in the Greek texts.

Aramaic reads: “And the priest of the **Lord** of the gods.”

Usage 3a, referring to fallen angels or devil spirits, and **Usage 4**, referring to people [in this case a personal “god”] who are Lords over others.

Context: They called him Jupiter, who was king (Lord) of the gods in the Roman pantheon.

Acts 14:23:

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the **Lord**, on whom they believed.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: This agrees with verse 1 that says “a great multitude both of the Jews and also of the Greeks believed.” They believed on Jesus Christ as Lord. They would also commend them to God (**Usage 1**, corresponding to *Jehovah* in the Old Testament) since they believed God’s Word.

Acts 14:25: The word for “lord” is not in the Greek texts.

Aramaic reads: “And after they had spoken the word **of the Lord**.”

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25. Also in relation to 14:23.

Acts 14:26: The word for “lord” is not in the Greek texts.

Aramaic reads: “from there they had been commended to the grace of the **Lord**.”

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Greek reads “the grace of God.” The only other time “grace of the Lord” is used in the Greek New Testament is in Acts 15:11: “through the grace of the Lord Jesus Christ” and in II Corinthians 13:14: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

Acts 15:11:

But we believe that through the grace of the **Lord** Jesus Christ we shall be saved, even as they.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 11.

Note that “Christ” is omitted in the major Greek texts. It is added in Scrivener’s Textus Receptus 1894 and the Stephanus Textus Receptus 1550.

Acts 15:17:

That the residue of men might seek after the **Lord**, and all the Gentiles, upon whom my name is called, saith the **Lord**, who doeth all these things.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Amos 9:11 (verse 12 in the Septuagint).

The Greek texts in Acts 15:17 and the Septuagint version of Amos 9:11 are almost the same, with the first use of “Lord” being added in Acts 15:17:

ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων [τὸν κύριον added in Acts 15:17]
hōpōs an ekzētēsōsin hoi kataloīpoi tōn anthrōpōn [ton **kurion**]

καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς λέγει κύριος ὁ ποιῶν
kai panta ta ethnē eph' hous epikeklētai to onoma mou ep' autous legei **kurios** ho poiōn

ταῦτα [πάντα added in some New Testament Greek texts of Acts 15:17].
tauta.

Context: “the Lord God of hosts” in Amos 9:5.

The Hebrew words for “Lord God” in Amos 9:5 are *Adonai Jehovah*.

Acts 15:26:

Men that have hazarded their lives for the name of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 26.

Acts 15:29: The word for “lord” is not in the Greek texts.

Aramaic reads: “Be steadfast in our **Lord**.”

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the name of our Lord Jesus Christ” in verse 26 and “For it seemed good to the Holy Ghost [God]” in verse 28. The Greek reads “Fare ye well.”

Acts 15:35:

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the **Lord**, with many others also.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25. Not in the Aramaic.

Acts 15:36:

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the **Lord**, and see how they do.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25. Not in the Aramaic.

Acts 16:10:

And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the **Lord** had called us for to preach the gospel unto them.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Paul, Silas, and Timothy “were forbidden of the Holy Ghost [God] to preach the word in Asia” in verse 6 and “the Spirit [God] suffered them not” in verse 7.

The major Greek texts read “God.” Some other texts read “Lord.”

Acts 16:14:

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the **Lord** opened, that she attended unto the things which were spoken of Paul.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context is God calling them to preach in verse 10. Also, the wording to “open” someone’s “heart” of verse 14 is not found anywhere else in the Bible. The Greek word for “opened” in Acts 16:14 is used when Jesus Christ spoke to the two men on the road to Emmaus in Luke 24: it says that “their eyes were opened” in verse 31, and the men said that Jesus Christ “opened to us the scriptures” in verse 32. Later, Jesus Christ appeared to them and other disciples in verse 45, which says: “Then opened he [Jesus Christ] their understanding, that they might understand the scriptures.” This Greek word is also used in Acts 17:3 where Paul “reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” God opened Lydia’s heart by way of the preaching of Jesus Christ.

Acts 16:15:

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the **Lord**, come into my house, and abide there. And she constrained us.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 14.

Acts 16:16:

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her **masters** much gain by soothsaying.

The possessed damsel served these men.

Acts 16:19:

And when her **masters** saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers.

Usage 4, referring to people who are Lords over others.

Context: The possessed damsel served these men.

Acts 16:30:

And brought them out, and said, **Sirs**, what must I do to be saved?

Usage 4, referring to people who are Lords over others.

Context: This was a term of respect for Paul and Silas.

Acts 16:31:

And they said, Believe on the **Lord** Jesus Christ, and thou shalt be saved, and thy house.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 31.

The word for "Christ" is not in the major Greek texts. It is found in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 16:32:

And they spake unto him the word of the **Lord**, and to all that were in his house.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

Some Greek texts read "the word of God," and one text reads "the word."

Acts 17:24:

God that made the world and all things therein, seeing that he is **Lord** of heaven and earth, dwelleth not in temples made with hands.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God that made the world and all things therein" in verse 24.

Acts 17:27:

That they should seek the **Lord**, if haply they might feel after him, and find him, though he be not far from every one of us.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Verses 23-30 describe “THE UNKNOWN GOD” of verse 22. Then Paul speaks of the Lordship and resurrection of Jesus Christ in verse 31.

Aramaic and the major Greek texts read “God.” The Greek word for “Lord” is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 18:8:

And Crispus, the chief ruler of the synagogue, believed on the **Lord** with all his house; and many of the Corinthians hearing believed, and were baptized.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 11:17. Crispus and his house were born again by believing on Jesus Christ. Then many Corinthians who heard of this were baptized into the name of Jesus Christ.

Acts 18:9:

Then spake the **Lord** to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: God gave Paul revelation concerning Jesus Christ. The immediate context includes both the Lordship of Jesus Christ in verse 8 and Paul “teaching the word of God” in verse 11.

Acts 18:25:

This man was instructed in the way of the **Lord**; and being fervent in the spirit, he spake and taught diligently the things of the **Lord**, knowing only the baptism of John.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The phrase “the way of the Lord” is used in the King James Version in Genesis 18:19; Judges 2:22; II Kings 21:22; Proverbs 10:29; Isaiah 40:3; Jeremiah 5:4,5; Ezekiel 18:25,29; 33:17,20; Matthew 3:3; Mark 1:3; Luke 3:4. It is also used in John 1:23, where John the Baptist quoted Isaiah 40:3 and said “Make straight the way of the Lord.” This spoke of the coming of the Messiah, Jesus Christ. The way of the Lord, is God’s way: Jesus Christ, who said of himself that “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Apollos taught diligently the things concerning Jesus Christ, but only knew of the baptism of John. Later in Acts 19, Paul taught them about manifesting the gift of holy spirit that they received.

For the second use of "Lord," Aramaic and the major Greek texts read "Jesus." Some Greek texts read "of the Lord," some read "of Christ," and some read "of the Lord Jesus."

Acts 18:26: The word for "lord" is not in the Greek texts.

Aramaic reads: "and fully showed him the way of the **Lord**."

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 25.

The major Greek texts read "the way of God." Some texts read "the way of the Lord," some texts read "to the way of God" (dative case), and some texts read "the way."

Acts 19:5:

When they heard this, they were baptized in the name of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 5.

Acts 19:10:

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the **Lord** Jesus, both Jews and Greeks.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

The major Greek texts omit "Jesus." The Greek word for "Jesus" is added in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 19:13:

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the **Lord** Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 13.

Acts 19:17:

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the **Lord** Jesus was magnified.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 17.

Acts 19:20:

So mightily grew the word of God and prevailed.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25. Also note the immediate context of verses 5, 10 (in some texts), 13, and 17 referring to "the Lord Jesus." Paul preached God's Word concerning the Lord Jesus Christ and that Word mightily grew and prevailed.

Most major Greek texts read "the word of the Lord." A few texts read "the word of God," and very few read "the faith (or believing) of God."

Aramaic reads: "And thus with great power the faith of God prevailed and increased."

Acts 20:19:

Serving the **Lord** with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context of Acts 20:18-35 is Paul speaking to the leaders assembled at Ephesus. Note that he refers to "the Lord Jesus Christ" in verse 21 and "the Lord Jesus" in verses 24 and 35.

The same Greek word for “serving” in Acts 20:19 is also used in reference to serving Jesus Christ in Romans 7:25; 16:18; Ephesians 6:7; Colossians 3:24. Paul says he is a servant (noun form of the same Greek word for “serving”) of Jesus Christ in Romans 1:1; II Corinthians 4:5; Galatians 1:10; Philippians 1:1.

Some major Greek texts of Acts 20:28 replace “the church of God” with “the church of the Lord.” Other texts read “the church of the Lord and God,” “the church of the Lord God,” “the church of the Lord Jesus,” “the church of Jesus Christ,” and “the church of Christ.” The context indicates that the preferred reading may be either “the church of the Lord,” “the church of the Lord Jesus,” “the church of Jesus Christ,” or “the church of Christ” since the rest of the verse says: “which he hath purchased with his own blood.” This is an obvious reference to Jesus Christ.

Aramaic reads: “I was working for God.”

Acts 20:21:

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 19.

Most major Greek texts read “toward our Lord Jesus.” Some texts read “toward our Lord Jesus Christ,” and two texts read “through (or by means of) our Lord Jesus Christ.”

Acts 20:24:

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the **Lord** Jesus, to testify the gospel of the grace of God.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 24.

Acts 20:35:

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the **Lord** Jesus, how he said, It is more blessed to give than to receive.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 35.

Acts 21:11: The word for "lord" is not in the Greek texts.

Aramaic reads: "Thus says the holy spirit: so the Judeans in Jerusalem will bind the man [who is] the **owner** of this girdle."

Acts 21:13:

Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 13.

Acts 21:14:

And when he would not be persuaded, we ceased, saying, The will of the **Lord** be done.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context is "the Lord Jesus" in verse 13.

Ephesians 5:17 also refers to "the will of the Lord" in the context of "making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" in verses 19 and 20. Jesus Christ always does the Father's will, so doing the will of the Lord Jesus Christ will be carrying out the Father's will. I Corinthians 4:19 has "the Lord will."

Acts 21:20:

And when they heard it, they glorified the **Lord**, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: James and the elders at Jerusalem glorified God.

Aramaic and the major Greek texts read “God.” The Greek word for “Lord” is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 22:8:

And I answered, Who art thou, **Lord**? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 9:5.

Acts 22:10:

And I said, What shall I do, **Lord**? And the **Lord** said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 9:6.

Acts 22:16:

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context is that Paul should “see that Just One [Jesus Christ], and shouldest hear the voice of his mouth.” God gave Saul revelation of Jesus Christ.

Aramaic and the major Greek texts read “calling on **his** name.” The Greek word for “Lord” is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Acts 22:19:

And I said, **Lord**, they know that I imprisoned and beat in every synagogue them that believed on thee.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context of verses 6-21 is God giving Saul revelation of Jesus Christ.

Acts 23:11:

And the night following the **Lord** stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Paul testified of Jesus Christ in Jerusalem in Acts 9:20-22 and Acts 22:1-21. Here, God gave Paul revelation of Jesus Christ encouraging him to be of good cheer and to know that Paul would witness of him in Rome.

Acts 25:26:

Of whom I have no certain thing to write unto my **Lord**. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Usage 4, referring to people who are Lords over others.

Context: Festus used this term of respect toward Caesar.

Not in the Aramaic, which reads: "And I do not know what I should write concerning him to Caesar."

Acts 26:15:

And I said, Who art thou, **Lord**? And he said, I am Jesus whom thou persecutest.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 9:5.

Most Greek texts (including the Stephanus Textus Receptus 1550) read "And the **Lord** said, I am Jesus whom thou persecutest."

Aramaic similarly reads: "And I said, Who are you my **Lord**? And our **Lord** said to me."

Acts 28:31:

Preaching the kingdom of God, and teaching those things which concern the **Lord** Jesus Christ, with all confidence, no man forbidding him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 31.

Romans 1:3:

Concerning his Son Jesus Christ our **Lord**, which was made of the seed of David according to the flesh.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 3.

Aramaic and most Greek texts (including the Stephanus Textus Receptus 1550) omit "Jesus Christ our Lord."

Romans 1:4: The word for "lord" is not in the Greek texts.

Aramaic reads: "who rose from the dead, Jesus the Messiah our **lord**."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus the Messiah our Lord" in verse 4.

Romans 1:7:

To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in verse 7.

Note that the Church Epistles are from God, the Father, and from our Lord Jesus Christ (Romans 1:7; I Corinthians 1:3; II Corinthians 1:2; Galatians 1:1 [referring to Paul's apostleship]; Ephesians 1:2; Philippians 1:2; Colossians 1:2; I Thessalonians 1:1; II Thessalonians 1:2). Paul's other epistles: I Timothy (1:2), II Timothy (1:2), Titus (1:4), and Philemon (1:3) are also addressed in this manner, as is John's second epistle (1:3).

Romans 3:26: The word for "lord" is not in the Greek texts.

Aramaic reads: “that he might be righteous and might justify by righteousness him who is in the faith of our **lord** Jesus the Messiah.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our lord Jesus the Messiah” in verse 26.

Romans 4:8:

Blessed is the man to whom the **Lord** will not impute sin.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 32:2 (Psalms 31:2 in the Septuagint).

The Greek texts in Romans 4:8 and the Septuagint version of Psalms 31:2 are identical:

μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν.
makarios anēr hō ou mē logisētai kurios hamartian.

Context: The Hebrew word for “Lord” in Psalms 32:2 is *Jehovah*.

Aramaic omits “Lord” and reads “Blessed is the man to whom **God** will not reckon his sin.”

Romans 4:24:

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our **Lord** from the dead.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus our Lord” in verse 24.

Romans 5:1:

Therefore being justified by faith, we have peace with God through our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus Christ” in verse 1.

Romans 5:11:

And not only so, but we also joy in God through our **Lord** Jesus Christ, by whom we have now received the atonement.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in verse 11.

Romans 5:21:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 21.

Romans 6:11:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 11.

Many major Greek texts read "in Christ Jesus." Some other major texts (including Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005) read "in Christ Jesus our Lord." A few texts read "in our Lord," and one text reads "in Christ our Lord."

Romans 6:23:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 23.

Most Greek texts read (including the Stephanus Textus Receptus 1550) read "in Christ Jesus our Lord."

Romans 7:25:

I thank God through Jesus Christ our **Lord**. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 25.

Romans 8:11: The word for "lord" is not in the Greek texts.

Aramaic reads: "And if the spirit of that one who raised our **Lord** Jesus the Messiah from the dead dwells in you."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus the Messiah" in verse 1.

Romans 8:39:

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ Jesus our Lord" in verse 39.

Romans 9:28:

For he will finish the work, and cut it short in righteousness: because a short work will the **Lord** make upon the earth.

Romans 9:27 and 28 are a quote from Isaiah 10:22 and 23.

The Greek texts of Romans 9:27 and 28 are similar to Isaiah 10:22 and 23 in the Septuagint, except for the changes noted below:

Isaiah 10:22/Romans 9:27

Ἐὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν [Septuagint reads: γένηται ὁ λαὸς not ἢ ὁ ἀριθμὸς τῶν υἱῶν]
Ean ē ho arithmos tōn huiōn genētai ho laos ē ho arithmos tōn huiōn

Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ κατάλειμμα [Septuagint adds: αὐτῶν] σωθήσεται·
Israēl hōs hē ammos tēs thalassēs to kataleimma autōn sōthēsetai

Isaiah 10:23/Romans 9:28

λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσυνῇ ὅτι λόγον
logon gar suntelōn kai suntemnōn en dikaiosunē hoti logon

συντετμημένον κύριος ποιήσει ἐπὶ τῆς γῆς υἰῶν.
suntetmēmenon **kurios** poiēsei epi tēs gēs huiōn

[Septuagint reads: ἐν τῇ οἰκουμένῃ ὅλη not ἐπὶ τῆς γῆς υἰῶν]
en tē oikoumenē holē epi tēs gēs huiōn

Context: The Hebrew words for “Lord God” in Isaiah 10:23 are *Adonai Jehovah*.

Romans 9:29:

And as Esaias said before, Except the **Lord** of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 1:9.

The Greek texts in Romans 9:29 and the Septuagint version of Isaiah 1:9 are identical:

καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σοδομα ἂν ἐγενήθημεν καὶ ὡς
kai ei mē **kurios** sabaōth enkatelipen hemin sperma hōs Sodoma an egenēthēmen kai hōs

Γομορρα ἂν ὁμοιώθημεν.
Gomorra an hōmoiōthēmen.

Context: The Hebrew word for “Lord” in Isaiah 1:9 is *Jehovah*.

“Lord of Sabaoth” in Romans 9:29 corresponds to *Jehovah Sebaah* in the Old Testament, which is most often translated “Lord of hosts.” The English expression “Lord of hosts” is used in the King James Version in the following books of the Bible: I Samuel (5 times); II Samuel (5 times); I Kings (1 time); II Kings (2 times); I Chronicles (3 times); Psalms (7 times); Isaiah (54 times); Jeremiah (71 times); Micah (1 time); Nahum (2 times); Habakkuk (1 time); Zephaniah (2 times); Haggai (14 times); Zechariah (53 times); Malachi (24 times).

Romans 10:9:

That if thou shalt confess with thy mouth the **Lord** Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 9.

Most major Greek texts read “the Lord Jesus.” Some texts read “the Lord Jesus Christ.” A few texts read “that Jesus is Lord,” a few texts read “that Jesus Christ is Lord,” and one text reads “the word in your mouth that Jesus is Lord.”

Romans 10:12:

For there is no difference between the Jew and the Greek: for the same **Lord** over all is rich unto all that call upon him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 9 and the quotation from Joel 2:32 in verse 13. Same as Acts 2:21.

Romans 10:13:

For whosoever shall call upon the name of the **Lord** shall be saved.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to the prophecy in Joel 2:32. Same as Acts 2:21.

Context: “the Lord Jesus” in verse 9.

Romans 10:16:

But they have not all obeyed the gospel. For Esaias saith, **Lord**, who hath believed our report?

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 53:1.

The Greek texts in Romans 10:16 and the Septuagint version of Isaiah 53:1 are identical:

κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
kurie, tis episteusen tē akoē hēmōn?

Context: The Hebrew word for “Lord” in “the arm of the Lord” in Isaiah 53:1 is *Jehovah*. This English phrase is also found in Isaiah 51:9 in the King James Version. See also John 12:38.

Romans 11:3:

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in I Kings 19:10 (and repeated in verse 14).

The Greek texts in Romans 11:3 and the Septuagint version of I Kings 19:10 and 14 are similar. The word for “Lord” is added to the Greek texts in Romans 11:3, some phrases are moved and some other changes are made from the Septuagint version:

I Kings 19:10 (Septuagint)

τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ
ta thusiastēria sou kateskapsan kai tous prophētas sou apekteinan en romphaia kai

ὑπολέλειμμαί ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου
hupoleleimmai egō monōtatos, kai zētousi tēn psuchēn mou

Romans 11:3

Κύριε τοὺς προφήτας σου ἀπέκτειναν καὶ τὰ θυσιαστήριά σου κατέσκαψαν καὶ ἐγὼ
Kurie tous prophētas sou apekteinan kai ta thusiastēria sou kateskapsan kagō

ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου
hupelēiphthēn monos kai zētousin tēn psuchēn mou

Context: The Hebrew word for “Lord” in “I have been very jealous for the Lord” in I Kings 19:10 and 14 is *Jehovah*.

Romans 11:34:

For who hath known the mind of the **Lord**? or who hath been his counsellor?

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 40:13.

The Greek texts in Romans 11:43 and the Septuagint version of Isaiah 40:13 are identical:

τίς ἔγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο...;
tis egnō noun **kurīou**, kai tis autou sumboulos egeneto...?

Context: The Hebrew word for “Lord” in “Who hath directed the Spirit of the Lord” in Isaiah 40:13 is *Jehovah*.

Romans 12:11:

Not slothful in business; fervent in spirit; serving the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the mercies of God” and “acceptable unto God” in verse 1, the “will of God” in verse 2, and “according as God hath dealt to every man the measure of faith” in verse 3. God deals to every man the faith of Jesus Christ when they make Jesus Christ Lord and believe that God raised him from the dead (Romans 10:9). Then they “are one body in Christ, and every one members one of another” in verse 5. They can then serve their Lord, Jesus Christ, and God their Father (I Corinthians 8:6). Note that the Book of Romans opens with “Paul, a **servant** of Jesus Christ, called *to be* an apostle, separated unto the gospel of God” (1:1) and is “from God our Father, and the **Lord** Jesus Christ” (1:7).

Most major Greek texts read “the Lord.” Some texts read “in season.” [The Greek word for “Lord” (*kuriō*) and the Greek word for “in season” (*kairō*) are similar.]

Romans 12:19:

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 32:35.

The Greek texts in Romans 12:19 and the Septuagint version of Deuteronomy 32:35 are similar. The words for “saith the Lord” are added to the Greek texts in Romans 12:19 and some other changes are made from the Septuagint version:

Deuteronomy 32:35 (Septuagint)

Ἐμοὶ ἐκδίκησις ἐγὼ ἀνταποδώσω λέγει κύριος
Emoi ekdikēseōs egō antapodōsō legei **kurios**

Romans 12:19

ἐκδικήσεως ἀνταποδώσω
ekdikēseōs antapodōsō

Context: The Hebrew word for “Lord” in Deuteronomy 32:30 and 36 is *Jehovah*.

Aramaic omits "Lord" and reads "I will perform your judgment, says God."

Romans 13:14:

But put ye on the **Lord** Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in verse 14.

Romans 14:4:

Who art thou that judgest another man's servant? to his own **master** he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in 13:14.

Aramaic has three uses of "Lord" in this verse: "Who are you that you judge a servant who is not your own, who if he stands, stands before his **Lord**, and if he falls, falls before his **Lord**? But he will indeed stand, for it will be by hands of his **Lord** that he will be established."

Romans 14:6:

He that regardeth the day, regardeth it unto the **Lord**; and he that regardeth not the day, to the **Lord** he doth not regard it. He that eateth, eateth to the **Lord**, for he giveth God thanks; and he that eateth not, to the **Lord** he eateth not, and giveth God thanks.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in 13:14.

Romans 14:8:

For whether we live, we live unto the **Lord**; and whether we die, we die unto the **Lord**: whether we live therefore, or die, we are the **Lord's**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in 13:14.

Romans 14:9: The word for “lord” is not in the Greek texts.

Aramaic reads: “and is risen that he might be the **lord** for the dead and for the living.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus Christ” in 13:14.

Romans 14:11:

For it is written, As I live, saith the **Lord**, every knee shall bow to me, and every tongue shall confess to God.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 49:18 and 45:23. Romans 14:11 is a conflation of those two verses with a God-inspired design.

The Greek texts in Romans 14:11 and the Septuagint version of Isaiah 49:18 and 45:23 are similar. The words for “For it is written” are added to the Greek texts in Romans 14:11 and some other changes are made from the Septuagint version:

Isaiah 49:18 (Septuagint)

ζῶ ἐγώ, λέγει κύριος
zō egō legei **kurios**

Isaiah 45:23 (Septuagint)

ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ
hoti emoi kampsēi pan gonu kai exomologēsetai pasa glōssa tō theō

Romans 14:11

γέγραπται γάρ, Ζῶ ἐγώ λέγει κύριος ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα
gegraptai gar, Zō egō legei **kurios** hoti emoi kampsēi pan gonu kai pasa glōssa

ἐξομολογήσεται τῷ θεῷ
exomologēsetai tō theō

Context: The Hebrew word for “Lord” in Isaiah 49:18 is *Jehovah*.

Romans 14:14:

I know, and am persuaded by the **Lord** Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 14.

Romans 15:6:

That ye may with one mind and one mouth glorify God, even the Father of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 6.

Romans 15:11:

And again, Praise the **Lord**, all ye Gentiles; and laud him, all ye people.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to God speaking in Psalms 117:1. God should be praised for what He has done through the Messiah, His Son Jesus Christ.

The Greek texts in Romans 15:11 and the Septuagint version of Psalms 116:1 (Psalms 117:1 in the King James Version) are similar. Romans 15:11 adds "And again."

Αἰνεῖτε τὸν κύριον, πάντα τὰ ἔθνη, ἐπαινέσατε αὐτόν, πάντες οἱ λαοί
Aineite ton **kurion**, panta ta ethnē, epainesate auton, pantes hoi laoi

Context: Note that verses 9-12 are quotations from the Old Testament with some relation to the Messiah.

1. Romans 15:9 is a quote from Psalms 18:49.
2. Romans 15:10 is a quote from Deuteronomy 32:43.
3. Romans 15:11 is a quote from Psalms 117:1.
4. Romans 15:12 is a quote from Isaiah 11:10.

1. The immediate context of Psalms 18:49 refers to the Messiah in verse 50.

Psalms 18:49 and 50:

Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

Great deliverance giveth he to **his king**; and sheweth mercy to **his anointed**, to David, and to **his seed for evermore**.

Jesus Christ was the son of David and God's great king.

2. Deuteronomy 32:43 refers to God's mercy.

Deuteronomy 32:43:

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be **merciful** unto his land, and to his people.

Jesus Christ was the fulfillment of God's covenant and "the **sure mercies** of David."

Isaiah 55:3:

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an **everlasting covenant** with you, even the **sure mercies** of David.

Acts 13:44:

And as concerning that he [God] raised him [Jesus Christ] up from the dead, now no more to return to corruption, he said on this wise, I will give you the **sure mercies** of David.

The immediate context of Psalms 117:1 refers to God's mercy.

3. Psalms 117:1 and 2:

O praise the Lord, all ye nations: praise him, all ye people.

For his **merciful** kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

Jesus Christ received "the sure mercies of David" (Isaiah 55:3; Acts 13:44).

4. Isaiah 11:10 refers to Jesus Christ as the "root of Jesse."

Isaiah 11:10:

And in that day there shall be a **root of Jesse**, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Also note that the immediate context (verse 16) of Romans 15:9-12 is that Jesus Christ is the subject of the good news of God that should be ministered to the Gentiles.

Romans 15:16:

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The Hebrew word for "Lord" in Isaiah Psalms 117:1 is *Jehovah*.

Romans 15:30:

Now I beseech you, brethren, for the **Lord** Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ's" in verse 30.

Romans 16:2:

That ye receive her in the **Lord**, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:8:

Greet Amplias my beloved in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:10: The word for "lord" is not in the Greek texts.

Aramaic reads: "Greet Apelles, chosen in our **lord**."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus Christ" in 16:18 and 20.

Romans 16:11:

Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:12:

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:13:

Salute Rufus chosen in the **Lord**, and his mother and mine.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:18:

For they that are such serve not our **Lord** Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 18.

Some major Greek texts do not include "Jesus." It is found in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Romans 16:20:

And the God of peace shall bruise Satan under your feet shortly. The grace of our **Lord** Jesus Christ be with you. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 20.

The English phrase "the grace of our Lord Jesus Christ" occurs in the following places in the King James Version: Romans 16:20,24; I Corinthians 16:23; II Corinthians 8:9; Galatians 6:18; Philippians 4:23; I Thessalonians 5:28; II Thessalonians 3:18; Philemon 1:25; Revelation 22:21.

Ephesians 2:7 says: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Ephesians 4:7 says: "But unto every one of us is given grace according to the measure of the gift of Christ." The following verses show that grace comes from God through Jesus Christ our lord: John 1:17; Acts 15:11; Romans 1:7; 3:24; 5:15,17,21; 16:20,24; I Corinthians 1:3,4; 16:23; II Corinthians 1:2; 8:9; 12:9; 13:14; Galatians 1:3,6; 2:21; 5:4; 6:18; Ephesians 1:2; 2:5,7; 3:8; 4:7; 6:24; Philippians 1:2; 4:23; Colossians 1:2; I Thessalonians 1:1; 5:28; II Thessalonians 1:2,12; 2:16; 3:18; I Timothy 1:2,14; II Timothy 1:2,9; 2:1; Titus 1:4; Philemon 1:3,25; I Peter 1:2,13; 5:10; II Peter 3:18; II John 1:3; Revelation 22:21.

II Timothy 1:8 and 9 says: "...the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus. God's grace was given "in Christ Jesus."

Some major Greek texts of Romans 16:20 do not include "Christ." It is found in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005.

Romans 16:22:

I Tertius, who wrote this epistle, salute you in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Romans 16:24:

The grace of our **Lord** Jesus Christ be with you all. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 24. Same as Romans 16:20.

This entire verse is deleted from most Greek texts. It is found in Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Aramaic puts this verse at the end of Romans 16.

I Corinthians 1:2:

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our **Lord**, both theirs and ours.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 2.

I Corinthians 1:3:

Grace be unto you, and peace, from God our Father, and from the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 3.

I Corinthians 1:7:

So that ye come behind in no gift; waiting for the coming of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 7.

I Corinthians 1:8:

Who shall also confirm you unto the end, that ye may be blameless in the day of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 8.

Note that "Christ" is omitted in some Greek texts.

I Corinthians 1:9:

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ as Lord" in verse 9.

I Corinthians 1:10:

Now I beseech you, brethren, by the name of our **Lord** Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 10.

I Corinthians 1:31:

That, according as it is written, He that glorieth, let him glory in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This is similar to a quote from Jeremiah 9:23 in the Septuagint.

The Greek texts in I Corinthians 1:31 and the Septuagint version of Jeremiah 9:23 (Jeremiah 9:24 in the King James Version) are similar in meaning, but not the same wording:

Jeremiah 9:23 (Septuagint)

ἀλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι **κύριος**

all' ēn en toutō kauchasthō ho kauchōmenos, suniein kai ginōskein hoti egō eimi kurios

*but in this let him boast who is boasting, to understand and to know that I am the **Lord***

I Corinthians 1:31

ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν **κυρίῳ** καυχάσθω

hina kathōs gegraptai, Ho kauchōmenos en kuriō kauchasthō

*In order that as it is written, The one boasting, in the **Lord** let him boast*

Context: The Hebrew word for "Lord" used twice in Jeremiah 9:24 is *Jehovah*. This quote is referring to God as Lord.

The immediate context of “Lord” in I Corinthians 1:31 is verse 30 which says: “Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” God made Jesus Christ to be these things unto us when we were born again. If we are to boast, we are to boast about what God has made us to be in Christ, our Lord.

Jesus Christ is called “the Lord of glory” in I Corinthians 2:8. Note that the word “Lord” refers to Jesus Christ six times in chapter 1 of I Corinthians. I Corinthians 2:16 refers to “the mind of the Lord” and “the mind of Christ.”

I Corinthians 2:8:

Which none of the princes of this world knew: for had they known it, they would not have crucified the **Lord** of glory.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Jesus Christ’s crucifixion per “they would not have crucified” in verse 8. Note that the only other Biblical use of “the Lord of glory” is in James 2:1, which also refers to Jesus Christ: “our Lord Jesus Christ, *the Lord of glory*,” (although “the Lord” is not in many Greek texts).

I Corinthians 2:16:

For who hath known the mind of the **Lord**, that he may instruct him? But we have the mind of Christ.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This is similar to a quote from Isaiah 40:13 in the Septuagint.

The Greek texts in I Corinthians 2:16 and the Septuagint version of Isaiah 40:13 are similar in meaning, but not the same wording:

Isaiah 40:13 (Septuagint)

τίς ἔγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν;
tis egnō noun **kurīou**, kai tis autou sumboulos egeneto hos sumbiba auton?

Who has known the mind of the Lord, and who being his counselor has counseled him?

I Corinthians 2:16

τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν;
tis gar egnō noun **kurīou**, hos sumbibasei auton?

Who has known the mind of the Lord, who has counseled him?

Context: The Hebrew word for “Lord” used in Isaiah 40:13 is *Jehovah*. This quote is referring to God as Lord.

The immediate context of “Lord” in I Corinthians 2:16 is Jesus Christ, who is called “the Lord of glory” in verse 8. Note that the word “Lord” refers to Jesus Christ six times in chapter 1 of I Corinthians.

I Corinthians 3:5:

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the **Lord** gave to every man?

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “God” is referred to six times in the immediate context of verses 6-10, which twice speak of God giving the increase, being laborers together with God, God’s husbandry, God’s building, and the grace of God. It is God who provides ministers to lay the foundation of Jesus Christ (verse 11) in the new birth.

I Corinthians 3:20:

And again, The **Lord** knoweth the thoughts of the wise, that they are vain.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 94:11.

The Greek texts in I Corinthians 3:20 and the Septuagint version of Psalms 93:11 (Psalms 94:11 in the King James Version) are almost identical. I Corinthians changes “of men” (*anthrōpōn*) in Psalm 93 to “of the wise ones” (*sophōn*).

Psalms 93:11 (Septuagint)

κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι εἰσὶν μάταιοι.
kurios ginōskei tous dialogismous tōn anthrōpōn hoti eisin mataioi.

I Corinthians 3:20

κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.
kurios ginōskei tous dialogismous tōn sophōn hoti eisin mataioi.

Context: The Hebrew word for “Lord” used in Psalms 94:11 is *Jehovah*. This quote is referring to God as Lord (compare “Lord God” in verse 1, “the God of Jacob” in verse 7, “my God” in verse 22, and “the Lord our God” in verse 23).

Note in the immediate context (I Corinthians 3:24) that it is through the Lordship of Jesus Christ that born again believers have access to God's blessings: "And ye are Christ's; and Christ is God's." This agrees with I Corinthians 8:6.

I Corinthians 4:4:

For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: God is the ultimate Judge and when His Son Jesus Christ returns, "then shall every man have praise of God" (verse 5). Yet God has committed future judgment to Jesus Christ. John 5: 21 and 22 says: "For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son." This agrees with I Corinthians 15:22-28. The immediate context (I Corinthians 4:5) also refers to Jesus Christ as Lord.

I Corinthians 4:5:

Therefore judge nothing before the time, until the **Lord** come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: This refers to Jesus Christ's future coming. It cannot refer to God, since this verse says that when Jesus Christ brings to light the hidden things of darkness and makes manifest the counsels of the hearts, then God will praise every man.

I Corinthians 4:17:

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the **Lord**, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Corinthians 4:19:

But I will come to you shortly, if the **Lord** will, and will know, not the speech of them which are puffed up, but the power.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The phrase “if the Lord will” is also used in James 4:15: “For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.” The immediate context of that verse refers to submitting to God (verse 7) and drawing nigh to God (verse 8).

Note the uses of the English phrase “will of God” for further study: Mark 3:35; Acts 13:36; Romans 1:10; 8:27; 12:2; 15:32; 1 Corinthians 1:1; 2 Corinthians 1:1; 8:5; Galatians 1:4; Ephesians 1:1; 6:6; Colossians 1:1; 4:12; 1 Thessalonians 4:3; 5:18; 2 Timothy 1:1; Hebrews 10:36; 1 Peter 2:15; 3:17; 4:2,19; 1 John 2:17.

Also see “the will of the Lord” at Acts 21:14; Ephesians 5:17.

I Corinthians 5:4:

In the name of our **Lord** Jesus Christ, when ye are gathered together, and my spirit, with the power of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: both uses of “our Lord Jesus Christ” in verse 4.

Some Greek texts read “the lord Jesus,” others read “our lord Jesus,” others read “Jesus Christ,” others read “Jesus Christ our lord,” and others read “our lord Jesus Christ” (which is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Corinthians 5:5:

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 5. Jesus Christ has been given authority under God, his Father, to judge on that day. He is above all principalities and powers (I Corinthians 15:24-28; Ephesians 1:20-22; Philippians 2:9-11; Colossians 2:10,15). See explanation of “the day of the Lord” at I Thessalonians 5:2.

Some Greek texts read “the lord,” others read “the lord Jesus Christ,” others read “Jesus Christ our lord,” others read “our lord Jesus Christ,” others read “our lord Jesus,” and others read “the lord Jesus” (which is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, the Robinson-Pierpont Byzantine Majority Text 2005, and Tischendorf’s 8th edition).

I Corinthians 6:11:

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the **Lord** Jesus, and by the Spirit of our God.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 11.

Some Greek texts read “the lord Christ Jesus,” others read “our lord Jesus,” others read “our lord Jesus Christ,” and others read “the lord Jesus” (which is found in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Corinthians 6:13:

Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the **Lord**; and the **Lord** for the body.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 11 and “God hath both raised up the Lord” in verse 14.

I Corinthians 6:14:

And God hath both raised up the **Lord**, and will also raise up us by his own power.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “And God hath both raised up the Lord” in verse 14, referring to the resurrection of Jesus Christ.

I Corinthians 6:17:

But he that is joined unto the **Lord** is one spirit.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "And God hath both raised up the Lord" in verse 14, referring to the resurrection of Jesus Christ. Two uses of "the members of Christ" in verse 15.

I Corinthians 7:10:

And unto the married I command, yet not I, but the **Lord**, Let not the wife depart from her husband.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word for "command" is *parangellō*. It is used in II Thessalonians 3:4-6,12: "And we have confidence in the Lord touching you, that ye both do and will do the things which we command [*parangellō*] you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command [*parangellō*] you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Now them that are such we command [*parangellō*] and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." The command comes from God Who directs them into His love and into waiting for Christ to return. The commandments of God are "by our Lord Jesus Christ" and "in the name of our Lord Jesus Christ," where God has placed authority and power.

I Corinthians 7:12:

But to the rest speak I, not the **Lord**: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as I Corinthians 7:10.

I Corinthians 7:17:

But as God hath distributed to every man, as the **Lord** hath called every one, so let him walk. And so ordain I in all churches.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as I Corinthians 7:10.

Most Greek texts (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005) read "But as the lord hath distributed to every man, as God hath called every one."

I Corinthians 7:22:

For he that is called in the **Lord**....

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Corinthians 7:22:

...being a servant, is the **Lord's** freeman: likewise also he that is called, being free, is Christ's servant.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ's servant" in verse 22.

The second use is omitted in the Aramaic, which reads: "Likewise, he who is called a freeman is a servant of the Messiah."

I Corinthians 7:25:

Now concerning virgins I have no commandment of the **Lord**: yet I give my judgment, as one that hath obtained mercy of the **Lord** to be faithful.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as I Corinthians 7:10.

Mercy comes to the believer from God by way of the accomplished works of Jesus Christ. Note I Timothy 1:2: "Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord;" II Timothy 1:2: "Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord;" Titus 1:4: "Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour;" II John 3: "Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love;" and Jude 1:21: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Note also that Luke 1:58: "And her [Elisabeth's] neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her" and James 5:11: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is

very pitiful, and of tender mercy" refer to God showing mercy before the coming of Jesus Christ.

Aramaic omits both uses of "Lord" and reads "Now concerning virginity I do not have a commandment from God, but I give counsel as a man who has obtained mercy from God to become a believer."

I Corinthians 7:32:

But I would have you without carefulness. He that is unmarried careth for the things that belong to the **Lord**, how he may please the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Similar to I Corinthians 7:10. The Greek word for "please" is *areskō* and is used of pleasing God in I Thessalonians 2:4 and 15; 4:1. By serving Jesus Christ as Lord, we are pleasing to God, our heavenly Father.

I Corinthians 7:34:

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the **Lord**, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 32.

I Corinthians 7:35:

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the **Lord** without distraction.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 32.

I Corinthians 7:39:

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Corinthians 8:5:

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and **Lords** many,)

Usage 3a, referring to fallen angels or devil spirits, and **Usage 4**, referring to people who are Lords over others.

Context: The immediate context is “things offered unto idols” in verse 1. These idols are explained previously in I Corinthians 10:19 and 20: “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” People have many false gods and many false Lords—whether they are devil spirits or other people that serve in place of God and His Son, Jesus Christ.

I Corinthians 8:6:

But 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.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus Christ” in verse 6.

Note the use of Greek prepositions in this verse: “But to us there is but one God, the Father, of [*ex*, out of] whom are all things, and we in [*eis*, unto] him; and one Lord Jesus Christ, by [*dia*, by means of] whom are all things, and we by [*dia*, by means of] him.” All things are out of God, the Creator, and we are unto Him. All things are available to us by means of the accomplished work of Jesus Christ, and we have them all by means of him.

I Corinthians 9:1:

Am I not an apostle? am I not free? have I not seen Jesus Christ our **Lord**?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus Christ our Lord” in verse 6.

Most Greek texts (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005) read "Jesus our lord."

I Corinthians 9:1:

...are not ye my work in the **Lord**?

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Corinthians 9:2:

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Aramaic omits "in the Lord" and reads "And if I am not an apostle to others, yet I am to you, and you are the seal of my apostleship."

I Corinthians 9:5:

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the **Lord**, and Cephas?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the brethren of the Lord" in verse 5. Jesus Christ's half-brothers are noted in Matthew 13:55 as being "James, and Joses, and Simon, and Judas" and in Mark 6:3 as being "James, and Joses, and of Juda, and Simon."

I Corinthians 9:14:

Even so hath the **Lord** ordained that they which preach the gospel should live of the gospel.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Verse 9 says: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" and refers to the ox "living" of

what he treads out. Verse 13 asks, “Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?” and refers to those who do the sacrificing in the Temple “living” of those sacrifices. In both cases, it is GOD Who set up that they should “live of” those things. Similarly, in verse 14 God ordains that they which preach the gospel should live of the gospel.

I Corinthians 10:21:

Ye cannot drink the cup of the **Lord**, and the cup of devils: ye cannot be partakers of the **Lord's** table, and of the table of devils.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “they sacrifice to devils, and not to God” in verse 20 and “the communion of the blood of Christ...the communion of the body of Christ” in verse 16. The “cup of the Lord” and the “Lord’s table” refer to communion which was instituted by Jesus Christ to represent a covenant with God.

I Corinthians 10:22:

Do we provoke the **Lord** to jealousy? are we stronger than he?

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: God expresses His loving zeal for His people throughout the Old Testament. Some places that He refers to Himself as a “jealous” Lord are: Exodus 20:5; 34:14; Deuteronomy 4:24; 5:9; 6:15; 29:20; Joshua 24:19; Psalms 79:5; Isaiah 42:13; Ezekiel 36:5,6; 39:25; Joel 2:18; Nahum 1:2; Zephaniah 1:18; 3:8; Zechariah 1:14; 8:2.

The immediate context of I Corinthians 10:22 includes not being “stronger” than God in the verse itself, as well as sacrificing “to God” (verse 20), “the earth *is* the Lord's, and the fulness thereof” (verses 26 and 28), and “do all to the glory of God” (verse 31).

I Corinthians 10:26:

For the earth is the **Lord's**, and the fulness thereof.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 94:11.

The Greek texts in I Corinthians 10:26 and the Septuagint version of Psalms 23:1 (Psalms 24:1 in the King James Version) are almost identical. I Corinthians adds “for” (*gar*) near the beginning of this verse.

Psalms 93:11 (Septuagint)

Τοῦ [γὰρ] κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς
Tou [gar] **kur**iou hē gē kai to plērōma autēs

Context: The Hebrew word for “Lord” used in Psalms 24:1 is *Jehovah*.

Note: Similar expressions are found in Psalms 50:12 and 89:11.

I Corinthians 10:28:

But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the **Lord’s**, and the fulness thereof.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as I Corinthians 10:26.

The phrase “for the earth is the Lord’s, and the fulness thereof” is omitted in Aramaic and most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, the Robinson-Pierpont Byzantine Majority Text 2005, and some others).

I Corinthians 11:11:

Nevertheless neither is the man without the woman, neither the woman without the man, in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Corinthians 11:20: The word for “lord” is not in the Greek texts.

Aramaic reads: “Therefore when you are gathered, you eat and drink as it is not right for the day of our **lord**.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus" in verse 23.

Most Greek texts read (as does the King James Version): "When ye come together therefore into one place, *this* is not to eat the Lord's [*kuriokos*, an adjective meaning "belonging to the lord"] supper."

I Corinthians 11:23:

For I have received of the **Lord** that which also I delivered unto you...

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: God gave Paul revelation about Jesus Christ instituting holy communion.

...That the **Lord** Jesus the same night in which he was betrayed took bread.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus" in verse 23.

I Corinthians 11:26:

For as often as ye eat this bread, and drink this cup, ye do shew the **Lord's** death till he come.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord's death" in verse 26, referring to the crucifixion and death of Jesus Christ.

I Corinthians 11:27:

Wherefore whosoever shall eat this bread, and drink this cup of the **Lord**, unworthily, shall be guilty of the body and blood of the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the body and blood of the Lord" in verse 27, referring to Jesus Christ's sacrifice.

I Corinthians 11:29:

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the **Lord's** body.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 27.

Some major Greek texts omit “the Lord’s” and read only “the body,” one reads “the body of the lord Jesus,” one reads “the blood of the lord,” and some read “the Lord’s body” (including Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Corinthians 11:32:

But when we are judged, we are chastened of the **Lord**, that we should not be condemned with the world.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The Greek word for “chastened” is *paideuō*. The only other time it occurs with *kurios* in the New Testament is in Hebrews 12:6: “For whom the **Lord** loveth he **chasteneth**, and scourgeth every son whom he receiveth.” This is a quotation from Proverbs 3:12. The Hebrew word for “Lord” used in Proverbs 3:12 is *Jehovah*.

I Corinthians 12:3:

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the **Lord**, but by the Holy Ghost.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus is the Lord” in verse 3.

I Corinthians 12:5:

And there are differences of administrations, but the same **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verse 3 mentions: “the Spirit of God,” “that Jesus is the Lord,” and “the Holy Ghost” (the gift of holy spirit). This shows that God is the Giver of His gift of holy spirit when a person makes Jesus Christ lord. Then verses 4-6 give more detail about God as the Giver by way of the lordship of Jesus Christ:

- Now there are diversities of gifts, but the same Spirit (God the Giver Who gives His gift of holy spirit).

- And there are differences of administrations, but the same Lord (serving God by making Jesus Christ the lord and master of our lives each day and walking by the spirit).
- And there are diversities of operations, but it is the same God which worketh all in all (by way of God's gift of holy spirit in the believer).

I Corinthians 14:21:

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 28:11.

The Greek texts for the first part of I Corinthians 14:21 and the Septuagint version of Isaiah 28:11 are similar. The Septuagint uses a different Greek word for "other" in "other lips." It also uses the preposition *dia*, rather than *en* as in the New Testament Greek of I Corinthians 14:21. The Greek New Testament also adds the phrase meaning "and yet for all that will they not hear me, saith the Lord."

Isaiah 28:11 (Septuagint)

διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἑτέρας, ὅτι λαλήσουσιν τῷ λαῷ τούτῳ
 dia phaulismon cheileōn dia glōssēs heteras, hoti lalēsousin tō laō toutō

I Corinthians 14:21(Greek New Testament)

Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ
 En heteroglōssois kai en cheilesin heterōn lalēsō tō laō toutō

καὶ οὐδ' οὕτως εἰσακούσονται μου λέγει κύριος
 kai oud houtōs eisakousontai mou legei **kurios**

Context: The Hebrew word for "Lord" used in Isaiah 28:4,13,14 is *Jehovah*.

I Corinthians 14:37:

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as I Corinthians 7:10.

Some Greek texts read “the commandment [singular] of the Lord.”

I Corinthians 15:31:

I protest by your rejoicing which I have in Christ Jesus our **Lord**, I die daily.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Christ Jesus our Lord” in verse 31.

I Corinthians 15:47:

The first man is of the earth, earthy: the second man [*anthrōpos*] is the **Lord** from heaven.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Note that the phrase “the Lord” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, the Robinson-Pierpont Byzantine Majority Text 2005, and some others).

Context: If “is the Lord from heaven” is included in verse 47, its immediate context is verse 22: “For as in Adam all die, even so in Christ shall all be made alive” and verse 45: “And so it is written, The first man Adam was made a living soul; the last [*eschatos*, final] Adam was made a quickening spirit.” Jesus Christ is the “final” Adam who redeemed mankind from the sin of “the first man Adam,” as noted in Romans 5:14-21.

The Hebrew expression *ben adam* (son of Adam) is translated “son of man” in: Numbers 23:19; Job 25:6; 35:8; Psalms 8:4; 80:17; 146:3; Isaiah 51:12; 56:2; Jeremiah 49:18,33; 50:40; 51:43; Ezekiel 2:1,3,6,8; 3:1,3,4,10,17,25; 4:1,16; 5:1; 6:2; 7:2; 8:5,6,8,12,15,17; 11:2,4,15; 12:2,3,9,18,22,27; 13:2,17; 14:3,13; 15:2; 16:2; 17:2; 20:3,4,27,46; 21:2,6,9,12,14,19,28; 22:2,18,24; 23:2,36; 24:2,16,25; 25:2; 26:2; 27:2; 28:2,12,21; 29:2,18; 30:2,21; 31:2; 32:2,18; 33:2,7,10,12,24,30; 34:2; 35:2; 36:1,17; 37:3,9,11,16; 38:2,14; 39:1,17; 40:4; 43:7,10,18; 44:5; 47:6; Daniel 8:17.

This Hebrew expression is translated into Greek in the Septuagint as υἱὸς ἀνθρώπου (*huios anthrōpou*). These same Greek words are used to refer to Jesus Christ in Matthew 8:20; 9:6; 10:23; 11:19; 12:8,32,40; 13:37,41; 16:13,27,28; 17:9,12,22; 18:11; 19:28; 20:18,28; 24:27,30,37,39,44; 25:13,31; 26:2,24,45,64; Mark 2:10,28; 8:31,38; 9:9,12,31; 10:33,45; 13:26,34 (not in Greek text); 14:21,41,62; Luke 5:24; 6:5,22; 7:34; 9:22,26,44,56,58; 11:30; 12:8,10,40; 17:22,24,26,30; 18:8,31; 19:10; 21:27,36; 22:22,48,69; 24:7; John 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 12:23,34; 13:31; Acts 7:56. They also occur in Hebrews 2:6; Revelation 1:13; 14:14.

Note the immediate context of “Son of man” in John 5:27. Verse 18 shows that Jesus Christ made “himself equal (*isos*, similar in amount or kind) with God.” As the Messiah, he claimed to

have the full authority of his heavenly Father. John 5:17-27 shows the authority of Jesus Christ as “the Son of God” (verse 25) and “the Son of man” (verse 27).

John 5:17-27:

But Jesus answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man.

As the Son of God he gives life. As the Son of man he has authority to execute judgment.

Also note that when asked in John 12:34 who the Son of man is, Jesus Christ responded that he was the light.

John 12:34-36:

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

While ye have light, believe in the light, that ye may be the children of light.

Philippians 2:6-11 shows how Jesus Christ (who “was made in the likeness of men”) was humble to his heavenly Father and was therefore highly exalted by God (I Peter 5:6).

Philippians 2:6-11:

Who, being in the form of God, thought it not robbery [not a thing to be grasped] to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

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.

I Corinthians 15:57:

But thanks be to God, which giveth us the victory through our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 57.

I Corinthians 15:58:

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the **Lord**, forasmuch as ye know that your labour is not in vain in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The English phrase "work of the Lord" is found in the King James Version in Exodus 34:10; Isaiah 5:12; Jeremiah 48:10; 50:25; 51:10. The Hebrew word for "Lord" in these verses is *Jehovah*. This English phrase is also found in I Corinthians 16:10. The phrase "in the Lord" is the same as Acts 14:3. Jesus Christ said in John 6:29: "This is the work of God, that ye believe on him whom he hath sent." Doing God's work is to believe on Jesus Christ.

I Corinthians 16:7:

For I will not see you now by the way; but I trust to tarry a while with you, if the **Lord** permit.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word for "permit" in I Corinthians 16:7 is *epitrepō*, meaning "to allow." It is used in three other places in the New Testament where the subject is "lord." All three refer to Jesus Christ as the lord who allows (Matthew 8:21; Luke 9:59,61).

The immediate context of I Corinthians 16:7 is I Corinthians 15:58.

I Corinthians 16:10:

Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the **Lord**, as I also do.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the work of the Lord” as in I Corinthians 15:58.

I Corinthians 16:19:

The churches of Asia salute you. Aquila and Priscilla salute you much in the **Lord**, with the church that is in their house.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “in the Lord” as in I Corinthians 15:58, which has the same usage as Acts 14:3.

I Corinthians 16:22:

If any man love not the **Lord** Jesus Christ, let him be Anathema Maranatha.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 22.

“Jesus Christ” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Corinthians 16:23:

The grace of our **Lord** Jesus Christ be with you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 23. Same as Romans 16:20.

“Christ” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Corinthians 1:2:

Grace be to you and peace from God our Father, and from the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 2.

II Corinthians 1:3:

Blessed be God, even the Father of our **Lord** Jesus Christ, the Father of mercies, and the God of all comfort.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 3.

II Corinthians 1:14:

As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 14. Some Greek texts read “our lord Jesus.” Jesus Christ has been given authority under God, his Father, to judge on that day. He is above all principalities and powers (I Corinthians 15:24-28; Ephesians 1:20-22; Philippians 2:9-11; Colossians 2:10,15). See explanation of “the day of the Lord” at I Thessalonians 5:2.

II Corinthians 1:24: The word for “lord” is not in the Greek texts.

Aramaic reads: “Not because we are **lords** of your faith, but we are helpers of your joy; for you stand by faith.”

Usage 4, referring to people who are Lords over others.

Context: Paul, Silvanus, and Timotheus (verse 19) did not exercise lordship over the Corinthians, but were helpers of their joy.

Greek texts read: “Not for that we have dominion [*kurieuō*] over your faith, but are helpers of your joy: for by faith ye stand.” The Greek verb translated “have dominion” in the King James Version is *kurieuō*, meaning “to exercise lordship over.” It is related to the Greek noun *kurios*.

II Corinthians 2:12:

Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek reads "in the lord" (*en kuriō*). Same as Acts 14:3.

II Corinthians 3:16:

Nevertheless when it shall turn to the **Lord**, the vail shall be taken away.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verse 4 says "And such trust have we through Christ to God-ward." Our confidence is in God our heavenly Father through His Son, Jesus Christ our lord. Verse 12 says "Seeing then that we have such hope [*elpis*]." God's gift of holy spirit is called "Christ in you, the hope [*elpis*] of glory" in Colossians 1:27. The gift of holy spirit is "the earnest" (pledge or security) of our future inheritance (Ephesians 1:14; II Corinthians 1:22; 5:5). II Corinthians 3:14 says that the vail that covered the glory shining from Moses's face "is done away in Christ." Jesus Christ fulfilled the law, and for those who "turn to the Lord, the vail shall be taken away." We turn to God by way of His Son, Jesus Christ our lord.

II Corinthians 3:17:

Now the **Lord** is that Spirit: and where the Spirit of the **Lord** is, there is liberty.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: God is the Spirit (John 4:24) Who gives His gift of holy spirit. That gift is the "spirit of the Lord." God, by way of His Son, Jesus Christ our lord, is the only source of true liberty. John 8:31,32,36 says: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." The Aramaic of John 8:36 reads: "If then the son free you, you will truly be free men." Christ makes us free. Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free...."

II Corinthians 3:18:

But we all, with open face beholding as in a glass the glory of the **Lord**, are changed into the same image from glory to glory, even as by the Spirit of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Before the return of Christ, we behold “in a glass” the glory of the Lord. I Corinthians 13:12: “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” With God’s gift inside, we have the “hope of glory” to come. As we manifest God’s gracious power we see one glory reflecting another glory. As with Moses, that glory is coming from the Lord God, Who is Spirit.

II Corinthians 4:5:

For we preach not ourselves, but Christ Jesus the **Lord**; and ourselves your servants for Jesus' sake.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Christ Jesus the Lord” in verse 5. Some Greek texts read “Jesus Christ the lord.”

II Corinthians 4:10:

Always bearing about in the body the dying of the **Lord** Jesus, that the life also of Jesus might be made manifest in our body.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 10. “Lord” is omitted in Aramaic and most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Corinthians 4:14:

Knowing that he which raised up the **Lord** Jesus shall raise up us also by Jesus, and shall present us with you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 14. Some Greek texts omit “lord,” others read “our lord Jesus,” others read “our lord Jesus Christ,” and one reads “the lord Jesus out from the dead.”

II Corinthians 5:6:

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Until the return of Christ, we will not “ever be with the Lord” (I Thessalonians 4:17). At that time in the future, we will be rewarded and spend eternity with our heavenly Father and with His Son, Jesus Christ, who sits as the right hand of God. II Corinthians 5:5 speaks of “God, who also hath given unto us the earnest of the Spirit.” God has given us His gift of holy spirit, which is an earnest (a pledge or security) of our future inheritance and rewards (Ephesians 1:14; II Corinthians 1:22).

Verse 9 says: “Wherefore we labour [*philotimeomai*, make it our ambition], that, whether present or absent, we may be accepted [*euarestos*, well pleasing] of him.” We live in service to our lord Jesus Christ and are well pleasing to God, our heavenly Father.

Then verse 10 gives the reason why we do this: “For we must all appear before the judgment seat [*bēma*, a rostrum or reward stand] of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad [most Greek texts have *phaulos*, meaning “bad” in the sense of “worthless” or “unproductive”]. At the reward stand of Christ, every believer will receive rewards for the good that he has done in this life, and he will have nothing for the “worthless” or “unproductive” things he has done.

I Corinthians 3:12-15 explains this truth:

I Corinthians 3:12-15:

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try [test or prove] every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

When a person is born again, he receives the “foundation...which is Jesus Christ.” Those good works done in this life (of which Ephesians 2:10 says that God, in His foreknowledge, has set up in advance “that we should walk in them”) will “be revealed by fire.” That will test or prove that those works are worthy of reward. Those works that are not worthy will not be rewarded at the *bēma* of Christ, yet the foundation of Jesus Christ assures that the person will be saved.

II Corinthians 5:8:

We are confident, I say, and willing rather to be absent from the body, and to be present with the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 6.

II Corinthians 5:11:

Knowing therefore the terror [*phobos*, respect or reverence] of the **Lord**, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 6. It is our respect for God our heavenly Father and for His Son, our lord Jesus Christ, that motivates us to persuade others of God's goodness and His promises.

II Corinthians 6:17:

Wherefore come out from among them, and be ye separate, saith the **Lord**, and touch not the unclean thing; and I will receive you.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 52:11 and Ezekiel 20:34. II Corinthians 6:17 is a conflation of those two verses with a God-inspired design.

The Greek texts in II Corinthians 6:17 and the Septuagint version of Isaiah 52:11 and Ezekiel 20:34 are similar. The words for "saith the Lord" are added to the Greek texts in II Corinthians 6:17 and some other minor changes are made from the Septuagint version:

Isaiah 52:11 (Septuagint)

ἀκαθάρτου μὴ ἄπτεσθε, ἐξέλθατε ἐκ μέσου αὐτῆς ἀφορίσθητε
akathartou mē haptesthe, exelthate ek mesou autēs aphoristhēte

Ezekiel 20:34 (Septuagint)

καὶ εἰσδέξομαι ὑμᾶς
kai eisdexomai humas

II Corinthians 6:17:

διὸ Ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε λέγει κύριος καὶ ἀκαθάρτου μὴ ἄπτεσθε·
dio Exelthete ek mesou autōn kai aphoristhēte legei **kuriois** kai akathartou mē haptesthe:

καὶ γὰρ εἰσδέξομαι ὑμᾶς

kagō eisdexomai humas

Context: The Hebrew word for “Lord” in Isaiah 52:10-12 is *Jehovah*. The Hebrew words for “Lord God” in Ezekiel 20:33 and 36 are *Adonai Jehovah*.

II Corinthians 6:18:

And will be a Father unto you, and ye shall be my sons and daughters, saith the **Lord** Almighty.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in II Samuel 7:14 and Isaiah 43:6. II Corinthians 6:18 is a conflation of those two verses with a God-inspired design.

The Greek texts in II Corinthians 6:18 and the Septuagint version of II Samuel 7:14 and Isaiah 43:6 are similar. The use of “you” (plural) is added to the Greek texts in II Corinthians 6:18 and some other minor changes are made from the Septuagint version:

II Samuel 7:14:

ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα
egō esomai auto eis patera

Isaiah 43:6:

ἄγε τοὺς υἱοὺς μου ἀπὸ γῆς πόρρωθεν καὶ τὰς θυγατέρας μου
age tous huious mou apo gēs porrōthen kai tas thugateras mou

II Corinthians 6:18:

καὶ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας λέγει κύριος
kai esomai humin eis patera kai humeis esesthe moi eis huious kai thugateras legei **kurios**

παντοκράτωρ
pantokratōr

Context: The Hebrew word for “Lord” in II Samuel 7:11,18 and Isaiah 43:3,10 is *Jehovah*.

II Corinthians 8:5:

And this they did, not as we hoped, but first gave their own selves to the **Lord**, and unto us by the will of God.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: II Corinthians 6:18 refers to God as a Father and the next verse (7:1) says “perfecting holiness in the fear [respect, reverence] of God.” Then II Corinthians 8:1 mentions “the grace of God bestowed on the churches of Macedonia” because of their great giving. These believers first “gave their own selves” by making Jesus Christ lord and believing that God raised him from the dead. Then as born-again believers, they gave themselves in support of the Apostle Paul and his ministry. This was “by the will of God.” They experienced the grace available in making Jesus Christ their lord (verse 9).

II Corinthians 8:9:

For ye know the grace of our **Lord** Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 9. Same as Romans 16:20.

II Corinthians 8:19:

And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same **Lord**, and declaration of your ready mind.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verse 16 says: “But thanks *be* to God.” Verse 23 refers to “the glory of Christ.” The Greek word translated “glory” in verses 19 and 23 is *doxa*, meaning “dignity, honor, or praise.” Paul and others ministered the giving from the Macedonian believers, and that glorified God and His Son, Jesus Christ our lord.

Aramaic omits “Lord” and reads “this grace that is ministered by us to the glory of God, and for our encouragement.”

II Corinthians 8:21:

Providing for honest things, not only in the sight of the **Lord**, but also in the sight of men.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 19 regarding Jesus Christ. See Luke 1:15 regarding “in the sight of the Lord.”

Aramaic omits "Lord" and reads "For we were careful [to do] the right things, not before God only, but also before men."

II Corinthians 10:8:

For though I should boast somewhat more of our authority, which the **Lord** hath given us for edification, and not for your destruction, I should not be ashamed.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: II Corinthians 9:13 and 14 speak of God's grace to those who believed the good news of Jesus Christ. Verse 15 says: "Thanks *be* unto God for his unspeakable gift." Then II Corinthians 10 refers to how the Corinthian believers are to live with that gift of "Christ in" in their daily lives. It shows "the meekness and gentleness of Christ" (verse 1), "bringing into captivity every thought to the obedience of Christ" (verse 5), and that "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's" (verse 7). As a good minister of Jesus Christ, God gave Paul the authority to build up the believers and not tear them down. This "edification" and not "destruction" is also in II Corinthians 13:10.

II Corinthians 10:17:

But he that glorieth, let him glory in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

This refers to God speaking in Isaiah 28:11.

The Greek texts in II Corinthians 10:17 and the Septuagint version of Jeremiah 9:23 (Jeremiah 9:24 in the King James Version) are similar. The Septuagint says that those who boast should boast in that they understand and know that "I am the Lord."

Jeremiah 9:23 (Septuagint)

ἀλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχόμενος, συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι κύριος
all' ē en toutō kauchasthō ho kauchōmenos suniein kai ginōskein hoti egō eimi **kurios**

II Corinthians 10:17

ὁ δὲ καυχόμενος ἐν κυρίῳ καυχᾶσθω
ho de kauchōmenos en **kurio** kauchasthō

Context: The immediate context of verses 13-18 is that “we will not boast [*kauchaomai*, the same word in verse 17] of things without *our* measure, but according to the measure of the rule which God hath distributed to us.” The only boasting in preaching “the gospel of Christ” (verse 14) was in the power of God available through His Son, Jesus Christ our lord.

II Corinthians 10:18:

For not he that commendeth himself is approved, but whom the **Lord** commendeth.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 17. Paul and his fellow ministers did not commend themselves as others did (verse 12). They knew that in preaching the gospel they were commended by God their heavenly Father and also by their lord, Jesus Christ.

II Corinthians 11:17:

That which I speak, I speak it not after the **Lord**, but as it were foolishly, in this confidence of boasting.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: II Corinthians was written by revelation that was given to Paul from God. Yet here, Paul was “boasting” foolishly, after the manner of men, to contrast his genuine ministry with the boastful “false apostles” (verse 13) who desired to have an occasion with the Corinthian believers.

II Corinthians 11:31:

The God and Father of our **Lord** Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 31. “Christ” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Corinthians 12:1:

It is not expedient for me doubtless to glory. I will come to visions and revelations of the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Paul had visions regarding the revelation of Jesus Christ. This revelation is mentioned in Revelation 1:1 and 2: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." God showed both the Apostles Paul and John about the future coming of Jesus Christ.

II Corinthians 12:8:

For this thing I besought the **Lord** thrice, that it might depart from me.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Paul requested three times that attacks like those in II Corinthians 11:23-33 might depart from him. Yet God gave Paul revelation of Jesus Christ that "My grace is sufficient for thee: for my strength is made perfect in weakness." God's grace through Jesus Christ was enough for Paul. Therefore, Paul boasted in these infirmities "that the power of Christ may rest upon me."

II Corinthians 13:10:

Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the **Lord** hath given me to edification, and not to destruction.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as II Corinthians 10:8.

II Corinthians 13:14:

The grace of the **Lord** Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 14.

Galatians 1:3:

Grace be to you and peace from God the Father, and from our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 3. Some major Greek texts omit “our,” and read “and from the Lord Jesus Christ.”

Galatians 1:19:

But other of the apostles saw I none, save James the **Lord’s** brother.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “James the Lord’s brother” in verse 31. Same as I Corinthians 9:5.

Galatians 4:1:

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be **Lord** of all.

Usage 4, referring to people who are Lords over others.

Context: The heir has legal authority from his father over all things and is “lord of all.” Yet until he assumes responsibility for that authority, he differs in practice nothing from a servant.

Galatians 5:10:

I have confidence in you through the **Lord**, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek reads “in the lord” (*en kuriō*). Same as Acts 14:3.

Galatians 6:14:

But God forbid that I should glory, save in the cross of our **Lord** Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 14.

Galatians 6:17:

From henceforth let no man trouble me: for I bear in my body the marks of the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 17. Note that “the Lord” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Galatians 6:18:

Brethren, the grace of our **Lord** Jesus Christ be with your spirit. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 18. Same as Romans 16:20.

Ephesians 1:2:

Grace be to you, and peace, from God our Father, and from the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 2.

Ephesians 1:3:

Blessed be the God and Father of our **Lord** Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 3.

Ephesians 1:15:

Wherefore I also, after I heard of your faith in the **Lord** Jesus, and love unto all the saints.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 15.

Ephesians 1:17:

That the God of our **Lord** Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 17.

Ephesians 2:21:

In whom all the building fitly framed together groweth unto an holy temple in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3. The immediate context (Ephesians 2:20-22) shows that the household of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*" and is "builded together for an habitation of God through the Spirit."

Ephesians 3:11:

According to the eternal purpose which he purposed in Christ Jesus our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ Jesus our Lord" in verse 11.

Ephesians 3:14:

For this cause I bow my knees unto the Father of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 14. Some major Greek texts omit "of our Lord Jesus Christ."

Ephesians 4:1:

I therefore, the prisoner of the **Lord**, beseech you that ye walk worthy of the vocation wherewith ye are called.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek reads “in the lord” (*en kuriō*). Same as Acts 14:3.

Ephesians 4:5:

One **Lord**, one faith, one baptism.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: This verse speaks of the Jesus Christ as lord, the faith of Jesus Christ, and baptism into Jesus Christ (the new birth).

Ephesians 4:17:

This I say therefore, and testify in the **Lord**, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Ephesians 5:8:

For ye were sometimes darkness, but now are ye light in the **Lord**: walk as children of light.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Ephesians 5:10:

Proving what is acceptable unto the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 8.

Ephesians 5:17:

Wherefore be ye not unwise, but understanding what the will of the **Lord** is.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 8. See “the will of the Lord” in Acts 21:14 and “the Lord will” in I Corinthians 4:19.

Aramaic omits “Lord” and reads “Because of this do not be senseless, but understand what is the will of God.”

Ephesians 5:19:

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 8.

Ephesians 5:20:

Giving thanks always for all things unto God and the Father in the name of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 20.

Ephesians 5:22:

Wives, submit yourselves unto your own husbands, as unto the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The husband is head of the wife “even as Christ” is the head of the Church (verse 23); wives are to be subject to their husbands “as the church is subject unto Christ” (verse 24); husbands are to love their wives “even as Christ” also loved the Church, and gave himself for it (verse 25).

Ephesians 5:29:

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the **Lord** the church.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 22. Most Greek texts read “Christ” rather than “the Lord” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005).

Aramaic omits “Lord” and reads “For no one ever hates his body, but nourishes it and cares for his own, even as the Messiah for his church.”

Ephesians 6:1:

Children, obey your parents in the **Lord**: for this is right.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3. Some major Greek texts omit “in the Lord.”

Ephesians 6:4:

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 1.

Ephesians 6:5:

Servants, be obedient to them that are your **masters** [*kurios*] according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.

Usage 4, referring to people who are Lords over others.

Context: “masters according to the flesh” in verse 5.

Ephesians 6:7:

With good will doing service, as to the **Lord**, and not to men.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Similar to Colossians 3:22-24: "Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing [respecting, reverencing] God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Out of respect for God our heavenly Father, we serve Jesus Christ as our lord. Then we are able to work heartily for our earthly "masters."

Ephesians 6:8:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the **Lord**, whether he be bond or free.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 7.

Ephesians 6:9:

And, ye **masters** [*kurios*], do the same things unto them, forbearing threatening...

Usage 4, referring to people who are Lords over others.

Context: "masters according to the flesh" in verse 5.

...knowing that your **Master** [*kurios*] also is in heaven; neither is there respect of persons with him.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 7. The Greek word translated "respect of persons" is also used of those not having respect of persons in Romans 2:11 referring to God, in Colossians 3:25 referring to Jesus Christ under God's authority, and in James 2:1 referring to born-again believers.

Ephesians 6:10:

Finally, my brethren, be strong in the **Lord**, and in the power of his might.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Ephesians 6:21:

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the **Lord**, shall make known to you all things.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Ephesians 6:23:

Peace be to the brethren, and love with faith, from God the Father and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 23.

Ephesians 6:24:

Grace be with all them that love our **Lord** Jesus Christ in sincerity. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 24.

Philippians 1:2:

Grace be unto you, and peace, from God our Father, and from the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 2.

Philippians 1:6: The word for "lord" is not in the Greek texts.

Aramaic reads: "will fulfill [them] until the day of our **lord** Jesus the Messiah."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our lord Jesus the Messiah" in verse 6. See explanation of "the day of the Lord" at I Thessalonians 5:2.

Philippians 1:14:

And many of the brethren in the **Lord**, waxing confident by my bonds, are much more bold to speak the word without fear.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 2:11:

And that every tongue should confess that Jesus Christ is **Lord**, to the glory of God the Father.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ is Lord" in verse 11.

Philippians 2:19:

But I trust in the **Lord** Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 19.

Philippians 2:24:

But I trust in the **Lord** that I also myself shall come shortly.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 2:29:

Receive him therefore in the **Lord** with all gladness; and hold such in reputation.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 3:1:

Finally, my brethren, rejoice in the **Lord**. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 3:8:

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my **Lord**: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ Jesus my Lord" in verse 8.

Philippians 3:20:

For our conversation is in heaven; from whence also we look for the Saviour, the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 20.

Philippians 4:1:

Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the **Lord**, my dearly beloved.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 4:2:

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 4:4:

Rejoice in the **Lord** always: and again I say, Rejoice.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 4:5:

Let your moderation be known unto all men. The **Lord** is at hand [near].

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: II Corinthians 5:17-19 says: "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself." God was in Christ to reconcile us back to Him. Colossians 1:27 says of believers that it is "Christ in you." God is always in us by way of His gift of holy spirit, His "incorruptible" seed (I Peter 1:23). Jesus Christ is ever ready at God's right hand as our faithful brother and intercessor (Hebrews 2:11 and 7:25; Romans 8:34), and he will return to gather us together some day.

Philippians 4:10:

But I rejoiced in the **Lord** greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philippians 4:23:

The grace of our **Lord** Jesus Christ be with you all. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 23. Same as Romans 16:20.

Most Greek texts omit "our" (other than Scrivener's Textus Receptus 1894 and the Stephanus Textus Receptus 1550).

Colossians 1:2:

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 2. Some Greek texts omit "and the Lord Jesus Christ," others read "and our lord Jesus Christ," others read "and Jesus Christ our lord," and one reads "and Christ Jesus our lord."

Aramaic omits "Lord" and reads "believers in Jesus the Messiah: Peace [be] with you and grace from God our Father."

Colossians 1:3:

We give thanks to God and the Father of our **Lord** Jesus Christ, praying always for you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 3.

Colossians 1:10:

That ye might walk worthy of the **Lord** unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Paul prayed that the Colossian believers might walk worthy of Jesus Christ as lord and increase in the knowledge of God. The same Greek words meaning "walk" and "worthy" are used in Ephesians 4:1 (to walk worthy of the calling) and I Thessalonians 2:12 (to walk worthy of God).

Aramaic omits "Lord" and reads "that you may walk as is right, and may please God with all good works."

Colossians 2:6:

As ye have therefore received Christ Jesus the **Lord**, so walk ye in him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ Jesus the Lord" in verse 6.

Colossians 3:16:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context of verse 17 says that "whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him." We sing to God in our hearts for all that He has done for us in Christ.

Most major Greek texts read "Let the word of Christ dwell in you" but others read "Let the word of God dwell in you," and others read "Let the word of the lord dwell in you."

Aramaic and many major Greek texts read "in your hearts to God," and some other Greek texts (including Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005) read "in your hearts to the Lord."

Colossians 3:17:

And whatsoever ye do in word or deed, do all in the name of the **Lord** Jesus, giving thanks to God and the Father by him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 17.

Colossians 3:18:

Wives, submit yourselves unto your own husbands, as it is fit in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Aramaic omits “Lord” and reads “Wives, be subject to your husbands as is right in the Messiah.”

Colossians 3:20:

Children, obey your parents in all things: for this is well pleasing unto the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek reads “in the lord” (*en kuriō*). Same as Acts 14:3.

Colossians 3:22:

Servants, obey in all things your **masters** according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God.

Some Greek texts read “fearing the lord” rather than “fearing God.”

Usage 4, referring to people who are Lords over others.

Context: Same Ephesians 6:5.

Aramaic uses the word for “lord” twice in this verse, which reads: “Servants, be obedient in everything to your **masters** of the flesh, not with eyeservice as those who please men, but with a simple heart and in the fear of the **lord**.”

Colossians 3:23:

And whatsoever ye do, do it heartily, as to the **Lord**, and not unto men.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same Ephesians 6:7.

Colossians 3:24:

Knowing that of the **Lord** ye shall receive the reward of the inheritance...

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: God will reward us with an inheritance throughout eternity. After the gathering together of the Church, Jesus Christ hands out rewards to born-again believers. II Corinthians 5:10 says: "For we must all appear before the judgment seat [*bēma*, a rostrum or reward stand] of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad."

...for ye serve the **Lord** Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Christ" in verse 24.

Colossians 4:1:

Masters, give unto your servants that which is just and equal...

Usage 4, referring to people who are Lords over others.

Context: Same Ephesians 6:5.

...knowing that ye also have a **Master** in heaven.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Ephesians 6:9.

Colossians 4:7:

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Colossians 4:17:

And say to Archippus, Take heed to the ministry which thou hast received in the **Lord**, that thou fulfil it.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Thessalonians 1:1:

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the **Lord** Jesus Christ: Grace be unto you, and peace, from God our Father, and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 1.

The Aramaic and some Greek texts omit "from God our Father, and the Lord Jesus Christ," other Greek texts read "from God, and the Lord Jesus Christ," others read "from God the Father, and the Lord Jesus Christ," others read "from God our Father, and the Lord Jesus Christ," two read "from God our Father, and our Lord Jesus Christ," and one reads "from God the Father, and our Lord Jesus Christ."

I Thessalonians 1:3:

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our **Lord** Jesus Christ, in the sight of God and our Father.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 3.

I Thessalonians 1:6:

And ye became followers of us, and of the **Lord**, having received the word in much affliction, with joy of the Holy Ghost.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Thessalonian believers became followers [*mimētēs*, imitators] of "us" (Paul, Silas, and Timothy) and also "of the Lord." This word *mimētēs* is used in the New Testament to show who believers are to imitate. Ephesians 5:1 says we are to be "followers of God, as dear children." Believers learn to imitate God by imitating Jesus Christ, who always did the will of the Father. Paul encouraged the Corinthian believers to be "followers of me, even as I also *am* of Christ" (I Corinthians 11:1). Paul imitated Christ, and the Corinthians could imitate him (I Corinthians 4:16). Paul also encouraged the Thessalonian churches to imitate the churches in Judea (I Thessalonians 2:14).

I Thessalonians 1:8:

For from you sounded out the word of the **Lord** not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

I Thessalonians 2:15:

Who both killed the **Lord** Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 15.

I Thessalonians 2:19:

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our **Lord** Jesus Christ at his coming?

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 19. Most Greek texts omit "Christ" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Thessalonians 3:8:

For now we live, if ye stand fast in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Thessalonians 3:11:

Now God himself and our Father, and our **Lord** Jesus Christ, direct our way unto you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 11. Most Greek texts omit “Christ” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Thessalonians 3:12:

And the **Lord** make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 11 and in verse 13.

Aramaic omits “Lord” and reads “And he will multiply and increase your love toward one another.”

I Thessalonians 3:13:

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our **Lord** Jesus Christ with all his saints.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 13. Most Greek texts omit “Christ” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Thessalonians 4:1:

Furthermore then we beseech you, brethren, and exhort you by the **Lord** Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 1. The Greek reads “in the lord” (*en kuriō*) Jesus.

I Thessalonians 4:2:

For ye know what commandments we gave you by the **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 2.

I Thessalonians 4:6:

That no man go beyond and defraud his brother in any matter: because that the **Lord** is the avenger of all such, as we also have forewarned you and testified.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: God will recompense and avenge those who are defrauded: Romans 12:19; II Thessalonians 1:6; Hebrews 10:30.

I Thessalonians 4:15:

For this we say unto you by the word of the **Lord**....

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

...that we which are alive and remain unto the coming of the **Lord** shall not prevent them which are asleep.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 14 and "Christ" in verse 16.

I Thessalonians 4:16:

For the **Lord** himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ" in verse 16.

I Thessalonians 4:17:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the **Lord** in the air: and so shall we ever be with the **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ" in verse 16.

I Thessalonians 5:2:

For yourselves know perfectly that the day of the **Lord** so cometh as a thief in the night.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context is I Thessalonians 4:13-18 regarding the return of Christ to gather together born-again believers.

The English phrase "day of the Lord" is used in the Old Testament of the King James Version in the following places, and relates to future wrath, anger, vengeance, and punishment: Isaiah 2:12; 13:6,9; 34:8; Jeremiah 46:10; Lamentations 2:22; Ezekiel 13:5; 30:3; Joel 1:15; 2:1,11,31; 3:14; Amos 5:18,20; Obadiah 1:15; Zephaniah 1:7,8,14,18; 2:2,3; Zechariah 14:1; Malachi 4:5. Note the immediate context of these verses.

Isaiah 2:11 and 12:

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

For the day of the Lord of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low.

Isaiah 13:6-11:

Howl ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty.

Therefore shall all hands be faint, and every man's heart shall melt:

And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Isaiah 34:8-10:

For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of Zion.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

Jeremiah 46:10;

For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

Lamentations 2:21 and 22:

The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Ezekiel 13:5,10-14:

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*:

Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the Lord.

Ezekiel 30:1-9:

The word of the Lord came again unto me, saying,

Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

For the day *is* near, even the day of the Lord *is* near, a cloudy day; it shall be the time of the heathen.

And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

And they shall know that I *am* the Lord, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

Joel 1:15-20:

Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come.

Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; *yea*, the flocks of sheep are made desolate.

O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Joel 2:1-11:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for *it is* nigh at hand;

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; *yea*, and nothing shall escape them.

The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

And the Lord shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the Lord *is* great and very terrible; and who can abide it?

Joel 2:28-32:

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Joel 3:14-16:

Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel.

Amos 5:18-20:

Woe unto you that desire the day of the Lord! to what end *is* it for you? the day of the Lord *is* darkness, and not light.

As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

Shall not the day of the Lord *be* darkness, and not light? even very dark, and no brightness in it?

Obadiah 1:15 and 16:

For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Zephaniah 1:7-10:

Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

And it shall come to pass in that day, saith the Lord, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

Zephaniah 1:14-18:

The great day of the Lord *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly.

That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
A day of the trumpet and alarm against the fenced cities, and against the high towers.
And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.
Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 2:2-5:

Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.
Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.
For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.
Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

Zechariah 14:1:

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.
For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.
And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Malachi 4:51-6:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.
But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.
Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The English phrase “day of the Lord” is used in the New Testament in the following places:

Acts 2:20- refers to the prophecy in Joel 2:31.

I Corinthians 5:5- “the day of the Lord Jesus,” referring to his gathering together of born again believers (I Thessalonians 4:13-18).

II Corinthians 1:14- “the day of the Lord Jesus,” referring to his gathering together of born again believers (I Thessalonians 4:13-18).

I Thessalonians 5:2-referring to his gathering together of born again believers, in the immediate context of I Thessalonians 4:13-18.

II Peter 3:10-“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” This is the same as the Old Testament usage regarding future judgment.

The English phrase “Lord’s day” is used in the King James Version of Revelation 1:10 regarding future events.

I Thessalonians 5:9:

For God hath not appointed us to wrath, but to obtain salvation by our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 9.

I Thessalonians 5:12:

And we beseech you, brethren, to know them which labour among you, and are over you in the **Lord**, and admonish you.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

I Thessalonians 5:23:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 23.

I Thessalonians 5:27:

I charge you by the **Lord** that this epistle be read unto all the holy brethren.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: This is a solemn charge by Paul using the authority of Almighty God and His Son, Jesus Christ our lord. The Greek word for "charge" is only used in two other place in the New Testament: Mark 5:7 where an evil spirit says to Jesus Christ, "I adjure thee by God," and Acts 19:13 where "certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth."

I Thessalonians 5:28:

The grace of our **Lord** Jesus Christ be with you. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 28. Same as Romans 16:20.

II Thessalonians 1:1:

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 1.

II Thessalonians 1:2:

Grace unto you, and peace, from God our Father and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 2. Some Greek texts read "from God our Father, and the Lord Jesus Christ," others read "from God the Father, and the Lord Jesus Christ," others

read “from God the Father, and our Lord Jesus Christ,” and two read “from God our Father, and our Lord Jesus Christ.”

II Thessalonians 1:7:

And to you who are troubled rest with us, when the **Lord** Jesus shall be revealed from heaven with his mighty angels.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 7.

II Thessalonians 1:8:

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 8. Most Greek texts omit “Christ” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Thessalonians 1:9:

Who shall be punished with everlasting destruction from the presence of the **Lord**, and from the glory of his power.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus” in verse 7, “our Lord Jesus Christ” in verse 8, “When he shall come to be glorified in his saints... in that day” in verse 10. Note that I Thessalonians 3:13 includes the same phrase “his saints” referring to Jesus Christ: “the coming of our Lord Jesus Christ with all his saints.”

II Thessalonians 1:12:

That the name of our **Lord** Jesus Christ may be glorified in you, and ye in him...

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 12. Most Greek texts omit “Christ” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005).

...according to the grace of our God and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 12.

II Thessalonians 2:1:

Now we beseech you, brethren, by the coming of our **Lord** Jesus Christ, and by our gathering together unto him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 1.

II Thessalonians 2:2: The word for "lord" is not in the Greek texts.

Aramaic reads "nor by a letter, as though from us, [saying] namely, Behold, the day of our **lord** has arrived."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the coming of our Lord Jesus Christ" in verse 1.

II Thessalonians 2:8:

And then shall that Wicked be revealed, whom the **Lord** shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 1 and "obtaining of the glory of our Lord Jesus Christ" in verse 14. The Greek word translated "coming" in II Thessalonians 2:8 is used in the following places in the New Testament: Matthew 24:3,27,37,39; I Corinthians 15:23; 16:17; II Corinthians 7:6,7; 10:10; Philippians 1:26; 2:12; I Thessalonians 2:19; 3:13; 4:15; 5:23; II Thessalonians 2:1,8,9; James 5:7,8; II Peter 1:16; 3:4,12; I John 2:28. Note that in the immediate context of I and II Thessalonians, this word always refers to the second coming of Christ (with the exception of II Thessalonians 2:9, which refers to "*him*, whose coming is after the working of Satan").

Many major Greek texts read "whom the Lord Jesus shall consume," others read "whom the Lord Jesus Christ shall consume," and some others read "whom the Lord shall consume."

II Thessalonians 2:13:

But we are bound to give thanks alway to God for you, brethren beloved of the **Lord**, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 1, the lord's "coming" in verse 8, and "God hath from the beginning chosen you" in verse 13. Born-again believers are loved by God and His Son, Jesus Christ, as verse 16 states: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us."

II Thessalonians 2:14:

Whereunto he called you by our gospel, to the obtaining of the glory of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 14.

II Thessalonians 2:16:

Now our **Lord** Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 16.

II Thessalonians 3:1:

Finally, brethren, pray for us, that the word of the **Lord** may have free course, and be glorified, even as it is with you.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 8:25.

II Thessalonians 3:3:

But the **Lord** is faithful, who shall stablish you, and keep you from evil.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Both God our heavenly Father and His Son Jesus Christ are faithful. I Corinthians 1:9 says "God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Hebrews 2:17 says that Jesus Christ "might be a merciful and faithful high priest in things *pertaining* to God," and Hebrews 3:1 and 2 says "...Christ Jesus; Who was faithful to him that appointed him." God, by way of Jesus Christ our lord, will establish us and keep us from evil.

II Thessalonians 3:4:

And we have confidence in the **Lord** touching you, that ye both do and will do the things which we command you.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

II Thessalonians 3:5:

And the **Lord** direct your hearts into the love of God, and into the patient waiting for Christ.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: God will direct the believers' hearts by way of His gift of holy spirit, which comes by making Jesus Christ lord and believing that God raised him from the dead. This agrees with the immediate context of I Thessalonians 3:11, which uses the same Greek word for "direct" as II Thessalonians 3:5: "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

II Thessalonians 3:6:

Now we command you, brethren, in the name of our **Lord** Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 6. Some Greek texts omit "our."

II Thessalonians 3:12:

Now them that are such we command and exhort by our **Lord** Jesus Christ, that with quietness they work, and eat their own bread.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 12. Most Greek texts omit "our" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Thessalonians 3:16:

Now the **Lord** of peace himself give you peace always by all means....

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The English phrase "God of peace" occurs in the following places in the King James Version: Romans 15:33; 16:20; Philippians 4:9; I Thessalonians 5:23; Hebrews 13:20.

The following verses show that peace comes from God our heavenly Father and from the lord Jesus Christ: Romans 1:7; I Corinthians 1:3; II Corinthians 1:2; Galatians 1:3; Ephesians 1:2; 6:23; Philippians 1:2; Colossians 1:2; I Thessalonians 1:1; II Thessalonians 1:2; I Timothy 1:2; II Timothy 1:2; Titus 1:4; Philemon 1:3; II John 1:3.

Jesus Christ is our peace, giving us access to God our heavenly Father:

Ephesians 2:13-18:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father.

...The **Lord** be with you all.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The only other occurrence in the King James Version of the English phrase “The Lord be with you” is in Ruth 2:4: “And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord *be* with you. And they answered him, The Lord bless thee.” This greeting found in the Old Testament was used in Biblical times. The Hebrew word for “Lord” in Ruth 2:4 is *Jehovah*.

The New Testament shows that after his ascension, Jesus Christ is also with the believer. Matthew 28:18-20 says: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost [most early versions delete “the name of the Father, and of the Son, and of the Holy Ghost” and read “my name”]: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” He is with believers unto the end of the “age.” Hebrews 13:8 says “Jesus Christ the same yesterday, and to day, and for ever.”

II Thessalonians 3:18:

The grace of our **Lord** Jesus Christ be with you all. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 18. Same as Romans 16:20.

I Timothy 1:1:

Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and **Lord** Jesus Christ, which is our hope.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Lord Jesus Christ” in verse 1. The Aramaic and most Greek texts omit “Lord” and read “and Christ Jesus, which is our hope” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Timothy 1:2:

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus Christ our Lord" in verse 2. Most Greek texts read "Christ Jesus our lord" (other than Scrivener's Textus Receptus 1894).

I Timothy 1:12:

And I thank Christ Jesus our **Lord**, who hath enabled me, for that he counted me faithful, putting me into the ministry.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Christ Jesus our Lord" in verse 12.

I Timothy 1:14:

And the grace of our **Lord** was exceeding abundant with faith and love which is in Christ Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context refers to Jesus Christ. I Timothy 1:2 says "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." Grace is from the Jesus Christ our lord. I Timothy 1:12 says "And I thank Christ Jesus our Lord, who hath enabled me." The Greek phrase translated "I thank Christ Jesus our Lord" could be translated "I have grace regarding Christ Jesus our Lord." By the gracious work of Jesus Christ, Paul was enabled for the work that God called him to do. See previous notes regarding Romans 16:20.

II Timothy 1:8 and 9 says: "...the power of God; Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus. God's grace was given "in Christ Jesus."

I Timothy 5:21:

I charge thee before God, and the **Lord** Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 21. Most Greek texts omit "Lord" and read "and Christ Jesus" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

I Timothy 6:1: The word for "lord" is not in the Greek texts.

Aramaic reads: "Those who are under the yoke of bondage, should hold their **masters** in all honor."

Greek texts read: "Let as many servants as are under the yoke count their own masters [*despotēs*] worthy of all honour." The Greek word *despotēs* means "an absolute ruler, lord, or master."

Usage 4, referring to people who are Lords over others.

Context: "hold their masters in all honor" in Aramaic.

I Timothy 6:2: The word for "lord" is not in the Greek texts..

Aramaic reads: "And those who have believing **masters** should not despise them."

Greek texts read: "And they that have believing masters [*despotēs*], let them not despise *them*." The Greek word *despotēs* means "an absolute ruler, lord, or master."

Usage 4, referring to people who are Lords over others.

Context: "those who have believing masters" in Aramaic.

I Timothy 6:3:

If any man teach otherwise, and consent not to wholesome words, even the words of our **Lord** Jesus Christ, and to the doctrine which is according to godliness.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 3.

I Timothy 6:14:

That thou keep this commandment without spot, unrebukeable, until the appearing of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 14.

I Timothy 6:15:

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and **Lord**...

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 14. Verse 16 also refers to Jesus Christ: “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” At this time, only Jesus Christ is immortal with a new spiritual body and seated at the right hand of God.

...of **Lords**.

Usage 3, referring to angels as messengers of God, **Usage 3a**, referring to fallen angels or devil spirits, and **Usage 4**, referring to people who are Lords over others.

Context: See subsequent notes regarding Revelation 17:14.

The Greek word for “of Lords” is *kurieuontōn*, a masculine genitive plural present active participle of the verb *kurieuō*, meaning “to exercise lordship over.” The Aramaic uses the word for “lord.”

II Timothy 1:2:

To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Christ Jesus our Lord” in verse 2.

II Timothy 1:8:

Be not thou therefore ashamed of the testimony of our **Lord**, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The only other time in the Greek New Testament that the Greek words translated “testimony” and “lord” in II Timothy 1:8 are used together is in Acts 4:33: “And with great power gave the apostles witness [testimony] of the resurrection of the Lord Jesus: and great grace was upon them all.” I Timothy 6:13 refers to “Christ Jesus, who before Pontius Pilate witnessed a good confession.” The Greek word translated “witnessed” in that verse is the verb form of the word translated “testimony” in II Timothy 1:8.

The immediate context of II Timothy 1:8 includes “apostle of Jesus Christ” in verse 1, “the promise of life which is in Christ Jesus” in verse 1, “Christ Jesus our Lord” in verse 2, “given us

in Christ Jesus” in verse 9, “the appearing of our Saviour Jesus Christ” in verse 10, and “faith and love which is in Christ Jesus” in verse 13.

II Timothy 1:16:

The **Lord** give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Christ Jesus our Lord” in verse 2 and “the testimony of our Lord” in verse 8. Mercy comes to the believer from God by way of the accomplished works of Jesus Christ. See previous notes regarding I Corinthians 7:25.

II Timothy 1:18:

The Lord grant unto him that he may find mercy of the **Lord** in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 16.

II Timothy 2:7:

Consider what I say; and the **Lord** give thee understanding in all things.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The immediate context is “the grace that is in Christ Jesus” in verse 1, “a good soldier of Jesus Christ” in verse 3, and “Jesus Christ of the seed of David” in verse 8.

The Greek word translated “understanding” in this verse is also used in Colossians 1:9 where “all wisdom and spiritual understanding” comes from God through Jesus Christ. It is also used regarding understanding “the mystery” in Ephesians 3:4: “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ” and in Colossians 2:2: “full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.”

II Timothy 2:14:

Of these things put them in remembrance, charging them before the **Lord** that they strive not about words to no profit, but to the subverting of the hearers.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word translated “charging” here is also used in I Timothy 5:21: “I charge thee before God, and the Lord Jesus Christ.”

Some major Greek texts omit “the Lord” and read “charging them before God,” others read “charging them before the Lord,” and three other texts read “charging them before Christ.”

II Timothy 2:19:

Nevertheless the foundation of God standeth sure, having this seal, The **Lord** knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Numbers 16:5.

The Greek texts in II Timothy 2:19 and the Septuagint version of Numbers 16:5 are similar. Numbers 16:5 uses the Greek word for “God” and II Timothy 2:19 uses the Greek word for “Lord.”

Numbers 16:5 (Septuagint)

ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ
egnō ho theos tous ontas autou

II Timothy 2:19

Ἔγνω κύριος τοὺς ὄντας αὐτοῦ
Egnō **kurios** tous ontas autou

Context: The Hebrew word for “Lord” in “the Lord will shew who *are* his” in Numbers 16:5 is *Jehovah*.

Note that the immediate context in II Timothy 2:19 is “the foundation of God [*theos*] standeth sure, having this seal” followed by the quote from Numbers 16:5.

Aramaic uses the word for “lord” twice in this verse, which reads: “and the **lord** knows those who are his own, and everyone who calls on the name of the **lord** should withdraw from iniquity.”

II Timothy 2:21: The word for “lord” is not in the Greek texts.

Aramaic reads “he becomes a pure vessel to honor which is profitable for the use of his **lord** and prepared to every good work.”

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Verse 19 in the immediate context shows that service is both to God (“the foundation of God standeth sure”) and Jesus Christ (“Let every one that nameth the name of Christ depart from iniquity”).

II Timothy 2:22:

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the **Lord** out of a pure heart.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 2:21.

II Timothy 2:24:

And the servant [*doulos*, bond slave] of the **Lord** must not strive; but be gentle unto all men, apt to teach, patient.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: In the Old Testament, Moses is called “the servant of the Lord” (Deuteronomy 34:5; Joshua 1:1,13; 8:31,33; 11:12; 12:6; 13:8; 14:7; 18:7; 22:2,4,5; II Kings 18:12; II Chronicles 1:3; 24:6); Joshua is called “the servant of the Lord” (Joshua 24:29; Judges 2:8); David is called “the servant of the Lord” (Psalms 18:1; 36:1). The word for “Lord” in all of those verses is *Jehovah*.

In the New Testament, Jesus Christ referred to the lord [*kurios*] and servant [*doulos*] relationship in Matthew 10:24,25; 13:27; 18:26,27,32; 24:45,46,48,50; 25:19,21,23,26; Luke 12:37,43,45,46,47; 14:21,22,23; John 13:16; 15:15,20. God is referred to as Lord [*kurios*] of His servants [*doulos*] in Acts 4:29; Revelation 22:6. Both God and Jesus Christ are referred to as being Lord [*kurios*] of their servants [*doulos*] in Acts 4:29; I Corinthians 7:22; Ephesians 6:8; Philemon 1:16; James 1:1. Jesus Christ is referred to as lord [*kurios*] of his servants [*doulos*] in II Corinthians 4:5. Earthly masters are referred to as lord [*kurios*] of their servants [*doulos*] in Galatians 4:1; Ephesians 6:5;

Colossians 3:22; 4:1. Moses is referred to as “the servant [*doulos*] of the Lord [*kurios*]” in Revelation 15:3.

Note that the following are servants [*doulos*] of Jesus Christ: Paul (Romans 1:1); James (James 1:1); Simon Peter (II Peter 1:1); Jude (Jude 1:1).

Paul is called a servant [*doulos*] of Christ in Galatians 1:10; Epaphras is called a servant [*doulos*] of Christ in Colossians 4:12.

II Timothy 3:11:

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the **Lord** delivered me.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word translated “delivered” is *rhuomai*. It is used referring to God delivering in Matthew 6:13; 27:43; Luke 1:74; 11:4; Romans 15:31; 2 Corinthians 1:10; Colossians 1:13; 2 Peter 2:7,9. It is used referring to God through Jesus Christ our Lord delivering in Romans 7:24; II Thessalonians 3:2; II Timothy 3:11; 4:17,18. It is used referring to Jesus Christ delivering in Romans 11:26 (a quote from Isaiah 59:20); I Thessalonians 1:10.

II Timothy 4:1:

I charge thee therefore before God, and the **Lord** Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 1. Most Greek texts omit “Lord” and read “and Christ Jesus” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

II Timothy 4:8:

Henceforth there is laid up for me a crown of righteousness, which the **Lord**, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “his appearing” in verse 8. The Greek word translated “appearing” is *epiphaneia* and always in the New Testament refers to the manifestation of Jesus Christ (II Thessalonians 2:8; I Timothy 6:14; II Timothy 1:10; 4:1,8; Titus 2:13).

II Corinthians 5:10 says: “For we must all appear before the judgment seat [*bēma*, a rostrum or reward stand] of Christ.” Jesus Christ is “the righteous judge” who will give Paul and other faithful believers “a crown of righteousness” at that day, when Jesus Christ appears. Jesus Christ said in John 5:22: “For the Father judgeth no man, but hath committed all judgment unto the Son.”

II Timothy 4:14:

Alexander the coppersmith did me much evil: the **Lord** reward him according to his works.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: I Timothy 1:20 refers to “Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”

The Greek word translated “reward” in II Timothy 4:14 is *apodidōmi* and means “to pay back.” This same Greek word is used in the immediate context (verse 8) where Jesus Christ “shall give” a crown of righteousness to those who love his appearing. This Greek word is used referring to God rewarding in Matthew 6:4,6,18; Romans 2:5,6. It is used referring to Jesus Christ rewarding in Matthew 16:27: “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” and as testified to by an angel in Revelation 22:12-16.

Alexander will be rewarded according to his works. Those evil works he did that are not worthy will not be positively rewarded at the *bēma* of Christ. See previous notes regarding II Corinthians 5:6.

II Timothy 4:17:

Notwithstanding the **Lord** stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered [*rhuomai*] of the mouth of the lion.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “I was delivered” in verse 17. Same as II Timothy 3:11.

II Timothy 4:18:

And the **Lord** shall deliver [*rhuomai*] me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "shall deliver me" in verse 18. Same as II Timothy 3:11.

II Timothy 4:22:

The **Lord** Jesus Christ be with thy spirit. Grace be with you. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "The Lord Jesus Christ" in verse 22. Most Greek texts read "The lord be with thy spirit" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Titus 1:4:

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the **Lord** Jesus Christ our Saviour.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 4. Most Greek texts omit "Lord" and read "and Christ Jesus our savior" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Titus 2:9: The word for "lord" is not in the Greek texts.

Aramaic reads: "Servants should obey their **masters** in everything."

Greek texts read: "*Exhort* servants to be obedient unto their own masters [*despotēs*]." The Greek word *despotēs* means "an absolute ruler, lord, or master."

Usage 4, referring to people who are Lords over others.

Context: "obey their masters in everything" in Aramaic.

Philemon 1:3:

Grace to you, and peace, from God our Father and the **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus Christ" in verse 3.

Philemon 1:5:

Hearing of thy love and faith, which thou hast toward the **Lord** Jesus, and toward all saints.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lord Jesus" in verse 5.

Philemon 1:16:

Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the **Lord**?

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

Philemon 1:20:

Yea, brother, let me have joy of thee in the **Lord**...

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3.

...refresh my bowels in the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as Acts 14:3. The Aramaic and most Greek texts omit "Lord" and read "in Christ" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

Philemon 1:25:

The grace of our **Lord** Jesus Christ be with your spirit. Amen. Written from Rome to Philemon, by Onesimus a servant.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 25. Same as Romans 16:20.

Some major Greek texts omit "our" and read "of the Lord Jesus Christ," others read "of your [plural] Lord Jesus Christ," and Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005 read "of our Lord Jesus Christ."

Hebrews 1:10:

And, Thou, **Lord**, in the beginning hast laid the in the foundation of the earth; and the heavens are the works of thine hands.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 102:25.

The Greek texts in Hebrews 1:10 and the Septuagint version of Psalms 101:25 (Psalms 102:25 in the King James Version) are almost identical. Hebrews 1:10 moves the word for "Thou" (*Su*) to the beginning of the verse and moves the word for "Lord."

Psalms 101:26 (Septuagint)

κατ' ἀρχὰς τὴν γῆν σύ κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί
kat' archas tēn gēn su **kurie** ethemeliōsas kai erga tōn cheirōn sou eisin hoi ouranoi

Hebrews 1:10

Σὺ κατ' ἀρχὰς, κύριε, τὴν γῆν ἐθεμελίωσας καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·
Su kat' archas, **kurie**, tēn gēn ethemeliōsas, kai erga tōn cheirōn sou eisin hoi ouranoi:

Context: The Hebrew word for "Lord" used in Psalms 102:1,12,15,16,19,21,22 is *Jehovah*.

Aramaic omits "Lord" and reads "And again, From the beginning, you have laid the foundations of the earth and the heavens."

Hebrews 2:3:

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the **Lord**, and was confirmed unto us by them that heard him.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus" in verse 9; "the Son" in Hebrews 1:8.

Hebrews 6:3: The word for "lord" is not in the Greek texts.

Aramaic reads: "If the **lord** allows, we will do this."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "faith toward God" in verse 1. For the remote context of "'If the lord allows,'" see previous notes regarding I Corinthians 4:19.

Hebrews 7:14:

For it is evident that our **Lord** sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord" in verse 14. Jesus Christ was of the line of Judah (Matthew 1:2,3), as were David and also Mary, the mother of Jesus Christ (Romans 1:3).

Hebrews 7:21:

(For those priests were made without an oath; but this with an oath by him that said unto him, The **Lord** swear and will not repent, Thou art a priest for ever after the order of Melchisedec.)

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 110:4.

The Greek texts in Hebrews 7:21 and the Septuagint version of Psalms 109:4 (Psalms 110:4 in the King James Version) are almost identical. Hebrews 7:21 deletes the word for "art" (*ei*) in "Thou art a priest for ever."

Psalms 109:4 (Septuagint)

ὄμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα
ōmosen **kurios** kai ou metamelēthēsetai Su ei hierēus eis ton aiōna

Hebrews 7:21

Ὁμοσεν κύριος, καὶ οὐ μεταμεληθήσεται Σὺ ἱερεὺς εἰς τὸν αἰῶνα
ōmosen **kurios**, kai ou metamelēthēsetai Su hierēus eis ton aiōna

Context: The Hebrew word for “Lord” used in Psalms 110:4 is *Jehovah*.

Note that “after the order of Melchisedec” is omitted in most Greek texts (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005). This is probably a gloss from verse 17, where it does occur in the Greek texts.

Hebrews 8:2:

A minister of the sanctuary, and of the true tabernacle, which the **Lord** pitched, and not man.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: verse 1 refers to Jesus Christ as “an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Then verse 2 says Jesus Christ is a minister of the sanctuary, the true tabernacle, which God pitched.

Not in the Aramaic, which reads: “And his is a minister of the sanctuary and of the tabernacle of truth that God pitched and not man.”

Hebrews 8:8:

For finding fault with them, he saith, Behold, the days come, saith the **Lord**, when I will make a new covenant with the house of Israel and with the house of Judah.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Jeremiah 31:31.

The Greek texts in Hebrews 8:8 and the Septuagint version of Jeremiah 31:31 are almost identical. Hebrews 8:8 uses different Greek words for “saith” (*legei* rather than *phēsin*) and for “I will make” (*suntelesō* rather than *diathēsomai*). It also uses the preposition *epi* with the accusative case (rather than only the dative case with no preposition) at the end of the verse.

Jeremiah 31:31 (Septuagint)

ἰδοὺ ἡμέραι ἔρχονται φησὶν κύριος καὶ διαθήσομαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰουδα
idou hēmerai erchontai phēsin **kurios** kai diathēsomai tō oikō Israēl kai tō oikō Iouda

διαθήκην καινήν
diathēkēn kainēn

Hebrews 8:8

Ἰδοῦ, ἡμέραι ἔρχονται λέγει κύριος καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν
idou hēmerai erchontai legei **kurios** kai suntelesō epi ton oikon Israēl kai epi ton

οἶκον Ἰούδα διαθήκην καινὴν
oikon Iouda diathēkēn kainēn

Context: The Hebrew word for “Lord” used in Jeremiah 31:31 is *Jehovah*.

Hebrews 8:9:

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Jeremiah 31:32.

The Greek texts in Hebrews 8:9 and the Septuagint version of Jeremiah 31:32 are almost identical. Hebrews 8:9 uses different Greek words for “saith” and for “I made.”

Jeremiah 31:32 (Septuagint)

οὐ κατὰ τὴν διαθήκην ἣν διεθέμην...φησὶν κύριος
ou kata tēn diathēkēn hēn diethēmēn...phēsīn **kurios**

Hebrews 8:9

οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα...λέγει Κύριος
ou kata tēn diathēkēn hēn epoiēsa... legei **Kurios**

Context: The Hebrew word for “Lord” used in Jeremiah 31:32 is *Jehovah*.

Hebrews 8:10:

For this is the covenant that I will make with the house of Israel after those days, saith the **Lord**; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Jeremiah 31:33.

The Greek texts in Hebrews 8:10 and the Septuagint version of Jeremiah 31:33 are almost identical. Hebrews 8:10 uses different Greek words for “saith,” and “write,” and adds a word for “put...into.”

Jeremiah 31:33 (Septuagint)

ὅτι...φησὶν κύριος διδούς δώσω νόμους...αὐτῶν γράψω αὐτούς....
Hoti...phēsīn **kurios** didous dōsō nomous...autōn grapsō autous....

Hebrews 8:10

ὅτι ...λέγει κύριος· διδούς νόμους...αὐτῶν ἐπιγράψω αὐτούς....
hoti... legei **kurios**: didous nomous... autōn epigrapsō autous....

Context: The Hebrew word for “Lord” used in Jeremiah 31:33 is *Jehovah*.

Hebrews 8:11:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the **Lord**: for all shall know me, from the least to the greatest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Jeremiah 31:34.

The Greek texts in Hebrews 8:11 and the Septuagint version of Jeremiah 31:34 are almost identical. Hebrews 8:11 uses a different Greek word for “neighbour.”

Jeremiah 31:34 (Septuagint)

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ...γνώθι τὸν κύριον...μεγάλου αὐτῶν
kai ou mē didaxōsin ekastos ton politēn autou... gnōthi ton **kurion**... megalou autōn

Hebrews 8:11

καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ...γνώθι τὸν κύριον...μεγάλου αὐτῶν
kai ou mē didaxōsin ekastos ton plēsion autou... gnōthi ton **kurion**... megalou autōn

Context: The Hebrew word for “Lord” used in Jeremiah 31:34 is *Jehovah*.

Hebrews 10:16:

This is the covenant that I will make with them after those days, saith the **Lord**, I will put my laws into their hearts, and in their minds will I write them.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This refers to God speaking in Jeremiah 31:33. Same as Hebrews 8:10.

Hebrews 10:30:

For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the **Lord**...

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 32:35.

Context: Same as Romans 12:19. The Aramaic and most Greek texts omit "saith the Lord" (other than Scrivener's Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005).

...And again, The **Lord** shall judge his people.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Deuteronomy 32:36.

The Greek texts in Hebrews 10:30 and the Septuagint version of Deuteronomy 32:36 are identical.

κρινεῖ κύριος τὸν λαὸν αὐτοῦ
krinei **kurios** ton laon autou

Context: The Hebrew word for "Lord" used in Deuteronomy 32:36 is *Jehovah*.

Hebrews 12:5:

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the **Lord**, nor faint when thou art rebuked of him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Proverbs 3:11.

The Greek texts in Hebrews 12:5 and the Septuagint version of Proverbs 3:11 are almost identical. Hebrews 12:5 adds the Greek word for "My."

Proverbs 3:11 (Septuagint)

Υἱέ, μὴ ὀλιγῶρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγγόμενος·
Huie, mē oligōrei paideias **kurīou** mēde ekluou hup' autou elenchomenos:

Hebrews 12:5

Υἱέ μου μὴ ὀλιγῶρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγγόμενος·
Huie, mou mē oligōrei paideias **kurīou** mēde ekluou hup' autou elenchomenos:

Context: The Hebrew word for “Lord” used in Proverbs 3:11 is *Jehovah*.

Hebrews 12:6:

For whom the **Lord** loveth he chasteneth, and scourgeth every son whom he receiveth.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Proverbs 3:12.

The Greek texts in Hebrews 12:6 and the Septuagint version of Proverbs 3:12 are identical.

ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.
hon gar agapa **kurios** paideuei mastigoi de panta huion hon paradechetai.

Context: The Hebrew word for “Lord” used in Proverbs 3:12 is *Jehovah*.

Hebrews 12:14:

Follow peace with all men, and holiness, without which no man shall see the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord loveth” in verse 6, “God dealeth with you” in verse 7, “the Father of spirits” in verse 9, “the grace of God” in verse 15.

Hebrews 13:5: The word for “lord” is not in the Greek texts..

Aramaic reads: “For the **lord** has said, I will leave you and will not let you go.”

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This refers to God speaking in Deuteronomy 31:6: “Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.”

Greek texts read “for he hath said.”

Hebrews 13:6:

So that we may boldly say, The **Lord** is my helper, and I will not fear what man shall do unto me.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 118:6.

The Greek texts in Hebrews 13:6 and the Septuagint version of Psalms 117:6 (Psalms 118:6 in the King James Version) are identical.

κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.
Kurios emoi boēthos, ou phobēthēsomai ti poiēsei moi anthrōpos.

Context: The Hebrew word for “Lord” used in Psalms 118:6 is *Jehovah*.

The Greek word translated “and” is deleted before “I will not fear” in Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005.

Hebrews 13:20:

Now the God of peace, that brought again from the dead our **Lord** Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus” in verse 20.

James 1:1:

James, a servant of God and of the **Lord** Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 1.

James 1:7:

For let not that man think that he shall receive any thing of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "let him ask of God" in verse 5.

James 1:12:

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the **Lord** hath promised to them that love him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "let him ask of God" in verse 5, "he shall receive any thing of the Lord" in verse 7, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil" in verse 13, "the Father of lights" in verse 17, "the righteousness of God" in verse 20, "God and the Father" in verse 27.

Some major Greek texts omit "the Lord" and read "which he hath promised," others read "which the Lord hath promised," and Aramaic and some other Greek texts read "which God hath promised."

James 2:1:

My brethren, have not the faith of our **Lord** Jesus Christ, the Lord of glory, with respect of persons.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 1.

James 3:9: The word for "lord" is not in the Greek texts.

Aramaic reads: "With it we bless the **lord** and father, and with it we curse men who are made in the likeness of God."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the lord and father" and "made in the likeness of God" in the Aramaic.

Greek texts read "Therewith bless we God, even the Father."

James 4:6: The word for "lord" is not in the Greek texts.

Aramaic reads: "But our **lord** has given abundant grace to us. Because of this he said, God has humbled the proud and has given grace to the humble."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Because of this he said, God has humbled the proud and has given grace to the humble" in the Aramaic.

Greek texts read "But he giveth more grace. Wherefore he saith."

James 4:10:

Humble yourselves in the sight of the **Lord**, and he shall lift you up.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "God, even the Father" in James 3:9, "enmity with God" and "enemy of God" in James 4:4, "God resisteth the proud, but giveth grace unto the humble" in vers 6, "Submit yourselves therefore to God" in verse 7, "Draw nigh to God" in verse 8.

See Luke 1:15 regarding "in the sight of the Lord."

James 4:15:

For that ye ought to say, If the **Lord** will, we shall live, and do this, or that.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as verse 10. See "the will of the Lord" in Acts 21:14 and "the Lord will" in I Corinthians 4:19.

James 5:4:

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the **Lord** of sabaoth.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Romans 9:29.

James 5:7:

Be patient therefore, brethren, unto the coming of the **Lord**. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word translated “coming” in James 5:7 is *parousia* and means “the personal presence of.” Every time it is used in the New Testament with *kurios*, it specifically refers to Jesus Christ’s personal presence (I Thessalonians 2:19; 3:13; 4:15; 5:23; II Thessalonians 2:1,8; James 5:7,8; II Peter 1:16).

James 5:8:

Be ye also patient; stablish your hearts: for the coming [*parousia*] of the **Lord** draweth nigh.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Same as verse 7.

James 5:10:

Take, my brethren, the prophets, who have spoken in the name of the **Lord**, for an example of suffering affliction, and of patience.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The Old Testament prophets who spoke in the name of the Lord. Note that Job is mentioned in the next verse. Job 1:21 says regarding Job: “And said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

The English expression “name of the Lord” is used in the following places in the King James Version of the Old Testament (where “Lord” is most often *Jehovah*): Genesis 4:26; 12:8; 13:4; 16:13; 21:33; 26:25; Exodus 20:7; 33:19; 34:5; Leviticus 24:11,16; Deuteronomy 5:11; 18:5,7,22; 21:5; 28:10; 32:3; Joshua 9:9; I Samuel 17:45; 20:42; II Samuel 6:2,18; I Kings 3:2; 5:3,5; 8:17,20; 10:1; 18:24,32; 22:16; II Kings 2:24; 5:11; I Chronicles 16:2; 21:19; 22:7,19; II Chronicles 2:1,4; 6:7,10; 18:15; 33:18; Job 1:21; Psalms 7:17; 20:7; 102:15,21; 113:1,2; 116:4,13,17; 118:10,11,12,26; 122:4; 124:8; 129:8; 135:1; 148:5,13; Proverbs 18:10; Isaiah 18:7; 24:15; 30:27; 48:1; 50:10; 56:6; 59:19; 60:9; Jeremiah 3:17; 11:21; 26:9,16,20; 44:16; Joel 2:26,32; Amos 6:10; Micah 4:5; 5:4; Zephaniah 3:9,12; Zechariah 13:3.

This same English expression is used in the King James Version of the New Testament regarding Jesus Christ’s coming in the name of the Lord (Matthew 21:9; 23:39; Mark 11:9,10;

Luke 13:35; 19:38; John 12:13), to refer to “the name of the Lord” (Acts 2:21; 10:48; 22:16; Romans 10:13; James 5:10,14), and to refer specifically to “the name of the Lord Jesus” (Acts 8:16; 9:29; 19:5,13,17; 21:13; 1 Corinthians 6:11; Colossians 3:17).

James 5:11:

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the **Lord**; that the **Lord** is very pitiful, and of tender mercy.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Job 42:10,12,13 shows “the end of the Lord” in blessing Job: “And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters.” (Note that Job had twice as much of each item listed in Job 1:2,3: “And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.” Since And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.” Since Job’s first set of children will be in the resurrection, Job had “twice as much” regarding children as well. God showed great pity and tender mercy to Job.

James 5:14:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as verse 10.

James 5:15:

And the prayer of faith shall save the sick, and the **Lord** shall raise him up; and if he have committed sins, they shall be forgiven him.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as verse 14.

I Peter 1:3:

Blessed be the God and Father of our **Lord** Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 3.

I Peter 1:13: The word for "lord" is not in the Greek texts.

Aramaic reads: "for the joy that will come to you at the appearance of our **lord** Jesus the Messiah."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our lord Jesus the Messiah" in verse 13.

I Peter 1:25:

But the word of the **Lord** endureth for ever. And this is the word which by the gospel is preached unto you.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Isaiah 40:8.

The Greek texts in I Peter 1:25 and the Septuagint version of Isaiah 40:8 are almost identical. I Peter 1:25 replaces "God" with "Lord."

Isaiah 40:8 (Septuagint)

τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα
to de rhēma tou theou hēmōn menei eis ton aiōna

I Peter 1:25

τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα
to de rhēma tou **kurīou** hēmōn menei eis ton aiōna

Aramaic omits "Lord" and reads "but the word of our God abides forever." For the phrase "the word of the Lord," see Acts 8:25.

I Peter 2:3:

If so be ye have tasted that the **Lord** is gracious.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This is the same as God speaking in Isaiah 40:8.

The Greek texts in I Peter 2:3 and the Septuagint version of Psalms 33:9 (Psalms 34:8 in the King James Version) are almost identical. I Peter 2:3 adds the Greek word translated “If so be ye” and deletes the Greek word for “and.”

Psalms 33:9 (Septuagint)
γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος
geusasthe kai idete hoti chrēstos ho **kurios**

I Peter 2:3
εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος
eiper egeusasthe hoti chrēstos ho **kurios**

Context: The Hebrew word for “Lord” used in Isaiah 40:2,3,5 (twice),7,10,13,27,28,31 is *Jehovah*.

The immediate context of I Peter 2:3 includes “chosen of God” in verse 4, “acceptable to God” in verse 5, “the people of God” in verse 10, “glorify God” in verse 12, “the servants of God” in verse 16, “Fear God” in verse 17, “conscience toward God” in verse 19, “acceptable with God” in verse 20.

I Peter 2:13:

Submit yourselves to every ordinance of man for the **Lord’s** sake: whether it be to the king, as supreme.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the people of God” in verse 10, “glorify God” in verse 12, “the servants of God” in verse 16, “Fear God” in verse 17, “conscience toward God” in verse 19, “acceptable with God” in verse 20.

Aramaic omits “Lord” and reads “And be subject to all men because of God.”

I Peter 2:18: The word for “lord” is not in the Greek texts.

Aramaic reads: “And those servants who are among you, be subject to your **lords** with fear.”

Greek texts read: "Servants, *be* subject to *your* masters [*despotēs*] with all fear." The Greek word *despotēs* means "an absolute ruler, lord, or master."

Usage 4, referring to people who are Lords over others.

Context: "Servants...be subject to your lords with fear" in Aramaic.

I Peter 3:6:

Even as Sara obeyed Abraham, calling him **Lord**: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Usage 4, referring to people who are Lords over others.

Context: Sara called Abraham "lord" in Genesis 18:12: "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?"

I Peter 3:12:

For the eyes of the **Lord** are over the righteous, and his ears are open unto their prayers: but the face of the **Lord** is against them that do evil.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This refers to God speaking in Psalms 34:15,16.

The Greek texts in I Peter 3:12 and the Septuagint version of Psalms 33:15,16 (Psalms 34:15,16 in the King James Version) are almost identical. I Peter 3:12 adds the Greek words translated "For the."

[ὅτι οἱ] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ
[hoti hoi] ophthalmoi **kurīou** epi dikaious kai hōta autou eis deēsīn autōn prosōpon de

κυρίου ἐπὶ ποιοῦντας κακά
kurīou epi poiountas kaka

Context: The Hebrew word for "Lord" used in Psalms 34:15 and in Psalms 34:16 is *Jehovah*.

I Peter 3:15:

But sanctify the **Lord** God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Textual evidence indicates that “God” should be omitted. Some major Greek texts read “But sanctify the lord Christ in your hearts,” others read “But sanctify the Lord God in your hearts,” and two others read “But sanctify the Lord our God in your hearts.” The Aramaic reads: “But sanctify the lord, the Messiah, in your hearts.”

The immediate context is to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” The hope of Christ’s return gives believers an answer to those who ask about their hope. Verse 16 refers to a “good conversation in Christ.” Verse 18 says that “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” Jesus Christ has a new spiritual body. He will “bring us to God” when he returns in the future. Verses 21 and 22 say we are saved “by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God.” We have the hope of Christ’s return to give as an answer to those who want to know about the hope within us.

I Peter 5:3: The word for “lord” is not in the Greek texts.

Aramaic reads: “not as **lords** of the flock.”

Greek texts read: “Neither as being lords over [*kurieuō*] God’s heritage.” The Greek verb translated “being lords over” in the King James Version is *kurieuō*, meaning “to exercise lordship over.” It is related to the Greek noun *kurios*.

Usage 4, referring to people who are Lords over others.

Context: “The elders which are among you” in verse 1, “Feed the flock of God which is among you, taking the oversight *thereof*” in verse 2.

II Peter 1:2:

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our **Lord**.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “Jesus our Lord” in verse 2.

II Peter 1:8:

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 8.

II Peter 1:11:

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our **Lord** and Saviour Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord and Saviour Jesus Christ" in verse 11.

II Peter 1:14:

Knowing that shortly I must put off this my tabernacle, even as our **Lord** Jesus Christ hath shewed me.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 14.

II Peter 1:16:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our **Lord** Jesus Christ, but were eyewitnesses of his majesty.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 16.

II Peter 2:1: The word for "lord" is not in the Greek texts.

Aramaic reads: "who will introduce heresies of destruction and deny the **lord** who redeemed them."

Greek texts read: "who privily shall bring in damnable heresies, even denying the Lord [*despotēs*] that bought them." The Greek word *despotēs* means "an absolute ruler, lord, or master."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: The Greek word translated "redeemed" in II Peter 2:1 is *agorazō* and means "to go to market, to purchase, to buy, to redeem." I Corinthians 6:20 says: "For ye are bought [*agorazō*]

with a price: therefore glorify God in your body, and in your spirit, which are God's." The immediate context of I Corinthians 6:20 is "And God hath both raised up the Lord" in verse 14, referring to the resurrection of Jesus Christ. I Corinthians 7:23 says: "Ye are bought [*agorazō*] with a price; be not ye the servants of men." The immediate context of I Corinthians 7:23 is verse 22: "...being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant," referring to Jesus Christ. Revelation 5:9 says: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed [*agorazō*] us to God by thy blood out of every kindred, and tongue, and people, and nation." The immediate context refers to Jesus Christ in verse 5: "the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

II Peter 2:9:

The **Lord** knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "For if God spared not the angels that sinned" in verse 4 and "delivered just Lot" in verse 7. This refers to God delivering Lot in Genesis 19:1-29. The Hebrew word for "Lord" used in Genesis 19:13,14,16,24,27 is *Jehovah*.

II Peter 2:11:

Whereas angels, which are greater in power and might, bring not railing accusation against them before the **Lord**.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "before the Lord" is the Greek preposition *para* followed by *kurios*. In some major Greek texts *kurios* is in the dative case (*kuriō*), meaning "beside, being at rest alongside the lord" and can denote esteem (in the sight of the Lord). In some other Greek texts *kurios* is in the genitive case (*kuriou*), meaning "from beside, or proceeding from the Lord" and can denote motion or change of place. Angels do not bring a railing accusation in the sight of the Lord "against them." See Luke 1:15 regarding "in the sight of the Lord."

II Peter 2:20:

For if after they have escaped the pollutions of the world through the knowledge of the **Lord** and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord and Saviour Jesus Christ” in verse 20. Some major Greek texts read “our lord and savior Jesus Christ,” others read “the lord and our savior Jesus Christ,” others read “our lord Jesus Christ and our savior,” others read “the lord and savior Jesus Christ,” and others read “our lord Jesus Christ.”

II Peter 3:2:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the **Lord** and Saviour.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “of us the apostles of the Lord and Saviour” in verse 2. The immediate context of II Peter 1:1 says “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” Peter was an apostle of his lord and savior, Jesus Christ.

II Peter 3:8:

But, beloved, be not ignorant of this one thing, that one day is with the **Lord** as a thousand years, and a thousand years as one day.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This is similar to God speaking in Psalms 90:4.

The Greek texts in II Peter 3:8 and the Septuagint version of Psalms 89:4 (Psalms 90:4 in the King James Version) are similar in part. Psalms 89:4 in the Septuagint reads “For a thousand years in thy sight are as the yesterday which is past....” II Peter 3:8 reads “one day is with the Lord as a thousand years, and a thousand years as one day.”

Psalms 89:4 (Septuagint)

ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἢ ἐχθές, ἥτις διήλθεν
hoti chilia etē en ophthalmois sou hōs hē hēmera hē echthes, hētis diēlthen

II Peter 3:8

μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία
mia hēmera para **kuriō** hōs chilia etē kai chilia etē hōs hēmera mia

Context: The Hebrew word for “Lord” used in Psalms 90:13 is *Jehovah*.

II Peter 3:9:

The **Lord** is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The Greek word translated “is...slack” in II Peter 3:9 is *bradunō*. This same Greek word is used in the Septuagint version of Deuteronomy 7:10 and Isaiah 46:13.

Deuteronomy 7:10:

And repayeth them that hate him to their face, to destroy them: he will not be slack [*bradunō*] to him that hateth him, he will repay him to his face.

Isaiah 46:13:

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry [*bradunō*]: and I will place salvation in Zion for Israel my glory.

Both references refer to God, as seen in their immediate contexts: Deuteronomy 7:9: “Know therefore that the Lord [*Jehovah*] thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;” Isaiah 46:9: “for I *am* God, and *there is* none else; I *am* God, and *there is* none like me.”

The Greek word translated “is longsuffering” in II Peter 3:9 is *makrothumeō*. This same Greek word is used in Luke 18:7 where Jesus Christ said: “And shall not God avenge his own elect, which cry day and night unto him, though he bear long [*makrothumeō*] with them?” As II Peter 3:9 says, “The Lord [God] is not slack...but is longsuffering to us-ward.”

II Peter 3:10:

But the day of the **Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Verses 8 and 9, referring to God. See previous notes regarding I Thessalonians 5:2.

II Peter 3:15:

And account that the longsuffering of our **Lord** is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The Greek word translated “is longsuffering” in II Peter 3:15 is *makrothumia*. This is the noun form of the verb *makrothumeō* used in II Peter 3:9 (where *makrothumeō* referred to God).

II Peter 3:18:

But grow in grace, and in the knowledge of our **Lord** and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord and Saviour Jesus Christ” in verse 18.

II John 1:3:

Grace be with you, mercy, and peace, from God the Father, and from the **Lord** Jesus Christ, the Son of the Father, in truth and love.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “the Lord Jesus Christ” in verse 3. Some major Greek texts read “Jesus, the Son of the Father,” others read “the lord Jesus, the Son of the Father,” others read “our lord Jesus, the Son of the Father,” and Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, the Greek Orthodox Church text 1904, and the Robinson-Pierpont Byzantine Majority Text 2005 read “the lord Jesus Christ, the Son of the Father.”

Jude 1:4:

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God...

The Greek word translated “Lord” in “denying the only Lord God” is *despotēs*, meaning “an absolute ruler, lord, or master.” Most Greek texts omit “God” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and the Robinson-Pierpont Byzantine Majority Text 2005). The text would then read “the only absolute master and our lord Jesus Christ.”

Aramaic reads “the only lord God.”

Usage 1, corresponding to *Jehovah* in the Old Testament.

...and our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: “our Lord Jesus Christ” in verse 4.

The Aramaic reads “and our lord Jesus the Messiah.”

Jude 1:5:

I will therefore put you in remembrance, though ye once knew this, how that the **Lord**, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: God “saved the people out of the land of Egypt”, as seen in Exodus 12:51: “And it came to pass the selfsame day, *that* the LORD [*Jehovah*] did bring the children of Israel out of the land of Egypt by their armies.”

Aramaic omits “Lord” and reads “that God, having rescued the people from Egypt.”

Jude 1:9:

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The **Lord** rebuke thee.

Usage 1, corresponding to *Jehovah* in the Old Testament.

This is similar to God [not Michael the archangel, as in Jude 1:9] speaking in Zechariah 3:2.

The Greek texts in Jude 1:9 and the Septuagint version of Zechariah 3:2 are very similar. Zechariah 3:2 says “And the Lord said unto Satan, The Lord rebuke thee, O Satan [*diabolos* in the Septuagint]; even the Lord that hath chosen Jerusalem rebuke thee....” Jude 1:9 says “Yet Michael the archangel, when contending with the devil [*diabolos*]...said, The Lord rebuke thee.”

Zechariah 3:2 (Septuagint)

Επιτιμήσαι κύριος ἐν σοί, διάβολε

Epitimēsai **kurios** en soi, diabole

Jude 1:9

ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ὅτε τῷ διαβόλῳ διακρινόμενος ... Ἐπιτιμήσαι σοι κύριος
ho de Michaēl ho archangelos hote tō diabolō diakrinomenos... Epitimēsai soi **kurios**

Context: The Hebrew word for “Lord” used in Zechariah 3:2 is *Jehovah*.

Jude 1:14:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the **Lord** cometh with ten thousands of his saints.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: This quotation is similar to Deuteronomy 33:1,2: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them."

The Hebrew word for "Lord" used in Deuteronomy 33:2 is *Jehovah*.

Jude 1:17:

But, beloved, remember ye the words which were spoken before of the apostles of our **Lord** Jesus Christ.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 17.

Jude 1:21:

Keep yourselves in the love of God, looking for the mercy of our **Lord** Jesus Christ unto eternal life.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 21.

Jude 1:25: The word for "lord" is not in the Greek texts.

Aramaic reads: "the only God, our savior, by means of Jesus the Messiah, our **lord**, in the presence of his glory with joy, to him [be] glory and dominion and honor and majesty, both now and in all ages. Amen."

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Jesus the Messiah, our lord" in Aramaic.

Greek texts read "To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen."

Revelation 1:8:

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.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: The first two verses of the Book of Revelation set the context for this revelation given to John. Revelation 1:1,2: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." God gave this revelation to His Son, Jesus Christ. Its purpose was to show the servants of the lord Jesus Christ what would come to pass. Jesus Christ sent this revelation to John and signified it by his angel. John then bare record of this truth, which is the word of God, and which is the testimony (witness) of Jesus Christ.

The Greek word translated "Almighty" in Revelation 1:8 is *pantokratōr*. This same Greek word is always used in the New Testament in reference to God: II Corinthians 6:18; Revelation 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22. Note that in Revelation 21:22 the Lord God Almighty is different from the Lamb. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

The expression "which was, and which is to come" in Revelation 1:8 is similar to other expressions in the Book of Revelation, all of which refer to God: "Grace *be* unto you, and peace, from him [God, Who gave the revelation to Jesus Christ, according to verse 1] which is, and which was, and which is to come" (1:4); "Lord God Almighty, which was, and is, and is to come" (4:8); "O Lord God Almighty, which art, and wast, and art to come" (11:17).

"Alpha and Omega" is used in Revelation 1:8,11; 21:6; 22:13. It always refers to God. Since Revelation 1:1,2 says that God gave this revelation to His Son, Jesus Christ and that Jesus Christ sent this revelation to John and signified it by his angel, then Jesus Christ at times speaks for his Father regarding this subject. Please note the context of each of these four verses.

Revelation 1:7-13:

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him [referring to Jesus Christ who was pierced: Psalms 22:16; Zechariah 12:10; John 19:34,37] and all kindreds of the earth shall wail because of him. Even so, Amen.

I am **Alpha and Omega**, the beginning and the ending, saith the Lord [God], which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am **Alpha and Omega**, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man [Jesus Christ], clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 21:1-8:

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am **Alpha and Omega**, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Revelation 22:1-16:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb [God committed all rule and judgment to His Son, Jesus Christ]. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

I [“the Lord God” in verse 6] am **Alpha and Omega**, the beginning and the end, the first and the last.

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus [to whom God gave this revelation according to Revelation 1:1,2] have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

God says that He is the first and the last in the Book of Isaiah.

Isaiah 44:6:

Thus saith the Lord [*Jehovah*] 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.

Isaiah 48:2,12:

For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord [*Jehovah*] of hosts *is* his name.

Hearken unto me, O Jacob and Israel, my called; *I am* he; *I am* the first, I also *am* the last.

The Lord God is the King of Israel and their Redeemer. Jesus Christ is the promised Messiah who was the king of Israel and the redeemer of mankind. God gave this authority to His Son. Note the context of these truths in Isaiah: 41:14 “the Lord [*Jehovah*], and thy redeemer, the Holy One of Israel”; 43:14 “Thus saith the Lord [*Jehovah*], your redeemer, the Holy One of Israel”; 44:6 [noted above]; 44:24 “Thus saith the Lord [*Jehovah*], thy redeemer”; 47:4 “*As for* our redeemer, the Lord [*Jehovah*]of hosts *is* his name, the Holy One of Israel”; 48:17 “Thus saith the Lord [*Jehovah*], thy Redeemer, the Holy One of Israel; *I am* the Lord [*Jehovah*] thy God”; 49:7 “Thus saith the Lord [*Jehovah*], the Redeemer of Israel, *and* his Holy One”; 49:26 “and all flesh shall know that I the Lord [*Jehovah*]*am* thy Saviour and thy Redeemer, the mighty One of Jacob”; 54:5 “the Lord [*Jehovah*] of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called”; 54:8 “the Lord [*Jehovah*] thy Redeemer”; 59:20; 60:16 “I the Lord [*Jehovah*] *am* thy Saviour and thy Redeemer, the mighty One of Jacob”; 63:16 “thou, O Lord [*Jehovah*], *art* our father, our redeemer; thy name *is* from everlasting”; [Jeremiah 50:34 says: “Their Redeemer *is* strong; the Lord [*Jehovah*] of hosts *is* his name”].

God declares that He is Israel's Redeemer in Isaiah 41 — 49. This context continues in Isaiah 50 — 52. But note that the context changes when the promised Messiah is mentioned as the redeemer in Isaiah 52.

Isaiah 52:12-14:

For ye shall not go out with haste, nor go by flight: for the Lord [*Jehovah*] will go before you; and the God of Israel *will be* your rereward.

Behold, my servant [the Messiah, Jesus Christ] shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men.

This subject of the coming Messiah, the redeemer sent by God, is carried on in Isaiah 53. Then the context returns back to God in Isaiah 54 [as in verses 5 and 8 noted above]. The coming Messiah is mentioned in Isaiah 6:1,2 and other prophecies of Isaiah.

Some major Greek texts of Revelation 1:8 omit "the beginning and the ending."

Revelation 1:10:

I was in the Spirit on the **Lord's** day, and heard behind me a great voice, as of a trumpet.

The word for "lord" is not in the Greek texts. The Greek word for "Lord's" is *kuriokos*, an adjective meaning "belonging to the lord." See previous note regarding I Corinthians 11:20. See explanation of "the day of the Lord" at I Thessalonians 5:2.

Revelation 4:8:

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord** God Almighty, which was, and is, and is to come.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Lord God Almighty" in verse 8.

Revelation 4:11:

Thou art worthy, O **Lord**, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “for thou hast created all things” in verse 11. God is the Creator (Genesis 1:1,21,27; 2:3,4; 5:1; Deuteronomy 4:32; Isaiah 40:28; 45:18; Amos 4:13).

Most Greek texts read “Thou art worthy, O Lord and our God” (other than Scrivener’s Textus Receptus 1894 and the Stephanus Textus Receptus 1550).

Revelation 6:10: The word for “lord” is not in the Greek texts.

Aramaic reads: “And they cried with a great voice and said, How long, **lord**, holy and true.”

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Greek texts read “And they cried with a loud voice, saying, How long, O Lord [*despotēs*], holy and true.” The Greek word *despotēs* means “an absolute ruler, lord, or master.”

The Greek word translated “holy” is *hagios*, and the Greek word translated “true” is *alēthinos*. They are used together in Revelation 3:7; 6:10. They both refer to Jesus Christ: “he that hath the key of David” (3:7); “dost thou not judge [Jesus Christ as judge, see previous notes on Revelation 1:8. See also explanation of “Son of man” at I Corinthians 15:47.]” (6:10).

Revelation 7:14:

And I said unto him, **Sir**, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Usage 3, referring to angels as messengers of God or **Usage 4**, referring to people who are Lords over others.

Context “one of the elders” in verse 13. Most Greek texts read “And I said unto him, my lord” (other than Scrivener’s Textus Receptus 1894, the Stephanus Textus Receptus 1550, and Tischendorf’s 8th edition).

Revelation 11:4: The word for “lord” is not in the Greek texts..

Aramaic reads: “These are the two olive trees and two lampstands that stand before the **lord** of the whole earth.”

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the temple of God” (verse 1);

Greek texts read "These are the two olive trees, and the two candlesticks standing before the God of the earth."

Revelation 11:8:

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our **Lord** was crucified.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord" in verse 8. Jesus Christ, our lord, was crucified.

Revelation 11:15:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our **Lord**, and of his Christ; and he shall reign for ever and ever.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the kingdoms of our Lord, and of his [our Lord's] Christ" in verse 15.

Aramaic omits "Lord" and reads "The kingdom of the world has become [the kingdom] of our God and of his Messiah."

Revelation 11:17:

Saying, We give thee thanks, O **Lord** God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Revelation 1:8.

Revelation 13:16: The word for "lord" is not in the Greek texts.

Aramaic reads: "And he will cause all, small and great, rich and poor, **lords** and servants."

Usage 4, referring to people who are Lords over others.

Context: "lords and servants" in Aramaic.

Greek texts read "And he causeth all, both small and great, rich and poor, free and bond."

Revelation 14:10: The word for "lord" is not in the Greek texts.

Aramaic reads: "will also drink of the wine of the wrath of the **lord**."

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "wrath of the lord" in Aramaic.

Greek texts read "The same shall drink of the wine of the wrath of God."

Of The English expression "wrath of God" is used in the following places in the King James Version Psalms 78:31; John 3:36; Romans 1:18; Ephesians 5:6; Colossians 3:6; Revelation 14:10,19; 15:1,7; 16:1. Compare previous notes on I Thessalonians 5:2.

Revelation 14:13:

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the **Lord** from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Usage 1, corresponding to *Jehovah* in the Old Testament and **Usage 2**, referring to Jesus Christ as Lord under the authority of God our Father.

Context: Similar phrase as used in Acts 14:3. Since Revelation 14:13 says "Blessed *are* the dead which die in the Lord from henceforth," then this will refer to those who die in that future time period. They are not a part of the Body of Christ as are those in Acts 14:3 and similar verses.

Revelation 15:3:

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, **Lord** God Almighty; just and true are thy ways, thou King of saints.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: Same as Revelation 1:8.

Revelation 15:4:

Who shall not fear thee, O **Lord**, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Lord God Almighty" in verse 3. Same as Revelation 1:8.

Revelation 16:5:

And I heard the angel of the waters say, Thou art righteous, O **Lord**, which art, and wast, and shalt be, because thou hast judged thus.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Lord God Almighty" in verse 7. Same as Revelation 1:8.

The Aramaic and most Greek texts omit "O Lord" (other than Scrivener's Textus Receptus 1894 and the Stephanus Textus Receptus 1550).

Revelation 16:7:

And I heard another out of the altar say, Even so, **Lord** God Almighty, true and righteous are thy judgments.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Lord God Almighty" in verse 7. Same as Revelation 1:8.

Revelation 17:14:

These shall make war with the Lamb, and the Lamb shall overcome them: for he is **Lord**...

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "the Lamb" and "Lord of Lords" in verse 14.

Jesus Christ is referred to as the lamb in Revelation 5:6,8,12,13; 6:1,16; 7:9,10,14,17; 12:11; 13:8; 14:1,4,10; 15:3; 17:14; 19:7,9; 21:9,14,22,23,27; 22:1,3. Note the specific references to Jesus Christ in some of these verses: "slain from the foundation of the world" (13:8) [the death of Jesus Christ was in God's foreknowledge since the foundation of the world. Yet Jesus Christ came into existence at his birth and later died upon the cross by his own free will. This is clear from I Peter 1:20: "Who (Jesus Christ) verily was foreordained (in God's foreknowledge) before the foundation of the world, but was manifest (came into existence) in these last times for you."]; "having his Father's name" (14:1); "the names of the twelve apostles of the Lamb" (21:14).

He is also called “the Lamb of God” in John 1:29,36. Acts 8:32 refers to Jesus Christ as the subject of the prophecy in Isaiah 53:7, which reads: “as a lamb to the slaughter.” I Peter 1:19 refers to “the precious blood of Christ, as of a lamb without blemish and without spot.”

...of **Lords**, and King of kings: and they that are with him are called, and chosen, and faithful.

Usage 3, referring to angels as messengers of God, **Usage 3a**, referring to fallen angels or devil spirits, and **Usage 4**, referring to people who are Lords over others.

Jesus Christ is lord over all others, under the authority of God his Father. Ephesians 1:20-22 says: “Which he [God] wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet.” Philippians 2:9-11 says: “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.” II Thessalonians 1:7-10 says: “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” I Corinthians 15:27,28 says: “For he [God] hath put all things under his [Jesus Christ’s] feet. But when he saith all things are put under *him*, *it is* manifest that he [God] is excepted, which did put all things under him [Jesus Christ]. And when all things shall be subdued unto him [Jesus Christ], then shall the Son also himself be subject unto him [God] that put all things under him [Jesus Christ], that God may be all in all.”

Revelation 18:8:

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the **Lord** God who judgeth her.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: “the Lord God” in verse 8.

Some Greek texts read “strong is the Lord God,” others omit “Lord” and read “strong is God,” others read “strong is the Lord,” one other reads “strong is God, the Lord,” and one other reads “strong is the Lord God Almighty.”

Revelation 19:1:

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the **Lord** our God.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord our God" in verse 1.

The Aramaic and most Greek texts omit "the Lord" (other than Scrivener's Textus Receptus 1894 and the Stephanus Textus Receptus 1550).

Revelation 19:6:

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the **Lord** God omnipotent reigneth.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord God omnipotent" in verse 6.

Some Greek texts read "for the Lord our God omnipotent reigneth," others read "for God our Lord our God omnipotent reigneth," three others read "for the Lord omnipotent reigneth," two others omit "Lord" and read "for our God omnipotent reigneth," and two others omit "Lord" and read "for God omnipotent reigneth."

Revelation 19:16:

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND **LORD**...

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "LORD OF LORDS" in verse 16. Same as Revelation 17:14.

...OF **LORDS**.

Usage 3, referring to angels as messengers of God, **Usage 3a**, referring to fallen angels or devil spirits, and **Usage 4**, referring to people who are Lords over others.

Context: Same as Revelation 17:14.

Revelation 21:22:

And I saw no temple therein: for the **Lord** God Almighty and the Lamb are the temple of it.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "Lord God Almighty" in verse 22. Same as Revelation 1:8.

Revelation 22:5:

And there shall be no night there; and they need no candle, neither light of the sun; for the **Lord** God giveth them light: and they shall reign for ever and ever.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord God" in verse 5.

Revelation 22:6:

And he said unto me, These sayings are faithful and true: and the **Lord** God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Usage 1, corresponding to *Jehovah* in the Old Testament.

Context: "the Lord God" in verse 6.

Revelation 22:20:

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, **Lord** Jesus.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "Lord Jesus" in verse 20.

Revelation 22:21:

The grace of our **Lord** Jesus Christ be with you all. Amen.

Usage 2, referring to Jesus Christ as Lord under the authority of God our Father.

Context: "our Lord Jesus Christ" in verse 21. Same as Romans 16:20.

Some Greek texts read "of our Lord Jesus," others read "of the Lord Jesus Christ," others read "of our Lord Jesus Christ," and one other reads "of the lord."