

MY MASTER AND MY ELOHIM

Yoḥanan/John 20:28 “And T’oma answered and said to Him, “My Master and my Elohim!”

These words are very powerful words indeed, as T’oma fully recognised who יהושע Messiah is. When he saw the hands and side of the resurrected Messiah, T’oma was firmly confident and sure that this יהושע Messiah is the ONLY One Master and Elohim.

The purpose of this article is to make it very clear that יהושע Messiah is our Master and Elohim.

There are many today who are refusing to acknowledge this fact and in the process are in severe danger of blaspheming Elohim by denying Messiah, who came in the flesh to die for our sins and lives forever in order that those who call upon His Name and are immersed in Him have the promise and full assurance of everlasting life.

This article is another whereby I will clearly show that there is only One Master and Elohim and blessed are those who believe! There is much debate among many claiming Torah observant followers that have some misguided ones teaching that יהושע Messiah is not Elohim, but that He is simply an intermediary to Elohim, and that He is only a man who was anointed by Elohim. This is nothing more than a lie and the teaching of demons!!!

For further studies in regards to this foundational topic of the Oneness of יהוה and יהושע, please see the other articles I have written, which can be found on our website (<http://atfotc.com>) under the articles menu, or click on the following links:

יהוה is One:

<http://atfotc.com/index.php/2012-04-19-08-30-28/view/20-yhwh-is-one>

יהוה our Saviour:

<http://atfotc.com/index.php/2012-04-19-08-30-28/view/512-yhwh-our-saviour>

The Messenger of יהוה:

<http://atfotc.com/index.php/2012-04-19-08-30-28/view/518-the-messenger-of>

The reason I decided to write this article called, “MY MASTER AND MY ELOHIM” is because of the words I heard someone say to me when I asked them to carefully consider who their Master was, and their clear response was that יהושע is not the Master. At these words I was deeply shocked and grieved and after hearing some very twisted reasonings I decided to show from the Scriptures how misguided and deceived are those who believe such a lie. In this very brief article I simply want to show from the Greek language what is being clearly presented, and to do that I thought it best to start with the words of T’oma as written in the Greek:

Yoḥanan/John 20:28 “And T’oma answered and said to Him, “My Master and my Elohim!”

The Greek New Testament, the fourth revised edition:

ἀπεκρίθη Θωμάς και εἶπεν αὐτῷ, Ὁ κύριός μου και ὁ θεός μου.

You will notice that I have highlighted two Greek words from this verse, and we can take a look at what these words are and their meanings according to the Strong’s numbers as seen in:

Textus Receptus Greek New Testament with Strong’s Numbers:

και^{G2532} CONJ ἀπεκριθη^{G611} V-ADI-3S ο^{G3588} T-NSM θωμας^{G2381} N-NSM και^{G2532} CONJ ειπεν^{G3004} V-2AAI-3S αυτω^{G846} P-DSM ο^{G3588} T-NSM κυριος^{G2962} N-NSM μου^{G1473} P-1GS και^{G2532} CONJ ο^{G3588} T-NSM θεος^{G2316} N-NSM μου^{G1473} P-1GS

Before we continue in exploring various Hebrew and Greek words I just want to state that various root words will be referenced by a number that has been devised according to “The Strong’s Concordance”, which is a concordance of the KJV (King James version) that was constructed by Dr James Strong who lived from 1822-1894, and the concordance was first published in 1890. The purpose of this concordance was not to provide commentary about the Scriptures but to provide an index, allowing readers to find where the various Hebrew and Greek words are found in the text. This allows anyone who is digging into the Hebrew and Greek texts to re-find a passage that were previously studied as well as allowing the reader to directly compare how the same word is used elsewhere in the Scriptures. This gives us a powerful tool that has become freely available to all, which can be used as an independent check against all translations, giving many the opportunity to gain a greater and more technical understanding of the text. We do take note however that this concordance is not a stand-alone translation tool and is not a substitute for professional translation of the Hebrew and Greek into English as the reference is given to the root words alone, which can and do take on various forms and tenses in varying settings and constructions, and when used out of context can be misinterpreted into changing the accurate meaning. Why I am mentioning this is to simply highlight that this concordance has become the most widely used concordance of Scripture, due to the numbering of the root words. Further and more in-depth study can be done by using other Hebrew and Greek scholarly lexicons, such as the BDB (Browns Driver Briggs) and Thayer’s Greek Dictionary.

Therefore please take note that whenever I explain a Hebrew or Greek word I will quote the Strong’s number for further reference and study that any reader may follow and use as an accurate reference guide.

κύριος

This word in the Greek is pronounced as **'kurios'** and has the Strong's reference number **G2962**, and has the meaning, **'authority, master, masters, owner, sir'**, and can refer to having the meaning, **'he to whom a person or thing belongs'**, **'the possessor and disposer of a thing'**, **'the owner; one who has control of the person, the master'**. It is also used as a title of honour that is expressive of respect and reverence, with which servants salute their master. In the Greek text we clearly see this title being given to Elohim, the Messiah, which is what we will be addressing as the main theme of this article!

κύριος **kurios** – Strong's **G2962** is used 7380 times in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.), and we take note that κύριος **kurios** is used where the Hebrew word אָדוֹן **adon** – Strong's **H113** which means, **'master, husband, owner'** or the emphatic form of this root אָדוֹנִי **adoni** which means, **'my master'**, is found. What we also must take note of in this regard is that the Greek scholars used the term κύριος **kurios** as an expository equivalent for the Name of יהוה, with the intended meaning to express what the Name or use of the Name signifies in the original. We begin to understand why the Greek scholars adopted this principle of using κύριος **kurios** as opposed to the proper Name of Elohim, as they followed a practice that had been established by the Masoretes (the scribes who compiled a body of notes on the textual traditions of the Hebrews Scriptures during the 1st Millennium of the common era) who placed the vowel pointings in the Hebrew text to help readers express the proper linguistic rendering of the words, yet when it came to the Name of יהוה they wrote in the vowel pointings from אָדוֹנִי **adoni** in order to steer readers away from speaking the Name of יהוה and by doing this they actually brought His Name to naught, yet we are commanded to proclaim, worship, revere and make known His Name!

The Masoretes did this so that when anyone read the Scriptures and came across the Name of יהוה they would be led by the incorrect vowel pointings and be trained to say אָדוֹנִי **adoni**.

This same practice had been adopted by the western culture when translating the text into Greek and then later into English, where every time the Name of the Almighty יהוה appeared it was substituted with 'Lord' with a capital 'L' or 'God' with a capital 'G' and even 'LORD' using all capitals.

As one studies these facts it is pretty clear that all translations that have done this have in fact done what is clearly commanded not to do – and that is that we are not to bring the Name of יהוה to naught.

Having said all of this, we are therefore able to recognise how the Greeks, in their construct of the **LXX** (Septuagint) used the Greek word κύριος **kurios** where the proper Hebrew Name of יהוה is found.

While this word κύριος **kurios** is used in other cases, as in the respectful terms of address given by slaves to their masters or wives to husbands or subjects of a kingdom to a king, we take note that κύριος **kurios** is used well over 6100 times for the Name of יהוה. We also are able to see that κύριος **kurios** is also used in the **LXX** (Septuagint) 193 times for the Hebrew word אֱלֹהִים **Elohim** – Strong's **H430** meaning, **'mighty one'**, which is used 2601 times in the Hebrew text. κύριος **kurios** is also used 60 times for אֱלֹהֵי **EI** – Strong's **H410** meaning, **'mighty one, shortened form of Elohim'**, which is used 242 times in the Hebrew text. Why I am mentioning this is to highlight that the Greeks clearly used κύριος **kurios** as a definitive reference to יהוה our Elohim and Master!

κύριος **kurios** is used 748 times in the Renewed Writings (N.T.)

Before we look at various texts that show the use of these words that clearly declare to us who our Master is, I want to also take a look at the second word that I highlighted in the words of T'oma, and that is the Greek word:

θεός

This word in the Greek is pronounced as **'theos'** and has the Strong's reference number **G2316**, and means, **'Elohim, mighty one, mighty ones'**, and is primarily used to reference The One true Elohim!

With few exceptions the Greek word θεός **theos** – Strong's **G2316** in the **LXX** (Septuagint – Greek translation of the Tanak – O.T.) corresponds to the Hebrew words אֱלֹהֵי **EI** – Strong's **H410**, אֱלֹהִים **Elohim** – Strong's **H430** and אֱלֹהֵי **Eloah** – Strong's **H433**. The Greek word θεός **theos** is used 3139 times in the **LXX**, and we take note that while we usually have κύριος **kurios** being used for the Name of יהוה – Strong's **H3068** and יה - **'Yah'** – Strong's **H3050**, there are 330 times where the word θεός **theos** is used for the Name, which clearly shows us the undeniable fact that, despite the various concepts of a Greek mind-set of θεός **theos**, the Greek scholars of Scripture firmly understood that יהוה is our Only One True Elohim and Master! θεός **theos** is used 1343 times in the Renewed Writings (N.T.)

Having therefore highlighted two key words that are written in the Greek text in reference to the words spoken by T'oma, we can begin to dig a little into the Scriptures to highlight the power of His confession, based on the clarity of understanding he had firmly received after witnessing the hands and side of יהושע Messiah.

When Dawid had it in his heart to build יהוה a house, after יהוה had given him rest from all his enemies all around, he relayed this desire to Nathan the prophet, who was told by יהוה to go and relay a clear message to Dawid.

Dawid was not going to build a house, but his seed would, and his throne would be established forever. Upon hearing these words Dawid went and sat before יהוה in complete humility and asked the Master יהוה, “**who am I?**”, and proceeded to express his praise for who Elohim is, and in these words we see Dawid making the following statement: **Shemu’el Bét/2 Samuel 7:28 “And now, O Master יהוה, You are Elohim, and Your words are true, and You have spoken this goodness to Your servant.”**

The Master יהוה is Elohim!

Hebrew Bible Anderson Forbes – Analysed text:

:עֲשֵׂתָ אֲדֹנָי יְהוִה אֲתָתְהוּא הָאֱלֹהִים וְדִבְרֵיךָ יְהוִי אֱמֶת וְתִדְבֵר אֶל־עַבְדְּךָ אֶת־הַטּוֹבָה הַזֹּאת:

The Hebrew word used here for Master is אֲדֹנָי Adonai – Strong’s H136, which means, ‘**Master, my Master**’ and is the emphatic form of אֲדֹנָן adon – Strong’s H113, declaring with emphasis who is one’s Master, and the Hebrew word used here for Elohim is אֱלֹהִים Elohim – Strong’s H430, which is written in the singular form, and Dawid was making it abundantly clear that יהוה was his Master and that יהוה is Elohim!

Greek Old Testament (Septuagint) with Strong’s numbers:

και G2532 CONJ συυ G3568 ADV κυριε G2962 N-VSM μου G1473 P-GS κυριε G2962 N-VSM συ G4771 P-NS ει G1510 V-PAI-2S ο G3588 T-NSM θεος G2316 N-NSM και G2532 CONJ οι G3588 T-NPM λογοι G3056 N-NPM σου G4771 P-GS εσονται G1510 V-FMI-3P αληθινοι G228 A-NPM και G2532 CONJ ελαλησας G2980 V-AAI-2S υπερ G5228 PREP του G3588 T-GSM δουλου G1401 N-GSM σου G4771 P-GS τα G3588 T-APN αγαθα G18 A-APN ταυτα G3778 D-APN

The Greek root word used here for Master is κύριος kurios – Strong’s G2962, however you will notice that it is written as κυριε – as here it is written in the vocative and not the nominative. The nominative noun typically marks the subject of the verb, whereas the vocative noun relates to the one being addressed. The Greek word used for Elohim is θεός theos – Strong’s G2316.

When all the tribes has settled and received their allotment, the 2 ½ tribes that received their allotment on the east of the Yardēn went back to their inherited allotment after they had helped their brothers settle. They then built a slaughter-place as a pattern of the slaughter-place of יהוה as a witness between these 2 ½ tribes and the rest of the tribes that had settled across the Yardēn, so that in time to come there would be no dispute among the descendants of all the tribes, and they called the slaughter-place a witness:

Yehoshua/Joshua 22:34 “And the children of Re’uḇēn and the children of Gaḏ called the slaughter-place, “A witness between us that יהוה is Elohim.”

They clearly declared that this slaughter-place is a sign and witness that they would serve no other mighty ones for יהוה is Elohim!!!

Hebrew Bible Anderson Forbes – Analysed text:

:וַיִּקְרְאוּ בְנֵי־רְאוּבֵן וּבְנֵי־גָד לְמִזְבֵּחַ כִּי עֵד הוּא בֵּינֵינוּ כִּי יְהוָה הָאֱלֹהִים

Here we clearly see the Name of יהוה being used and the Hebrew word אֱלֹהִים Elohim – Strong’s H430.

Greek Old Testament (Septuagint) with Strong’s numbers:

και G2532 CONJ επωνομασεν V-AAI-3S ιησους G2424 N-PRI τον G3588 T-ASM βωμον G1041 N-ASM των G3588 T-GPM ρουβην N-PRI και G2532 CONJ των G3588 T-GPM γαδ G1045 N-PRI και G2532 CONJ του G3588 T-GSN ημισους A-GSN φυλης G5443 N-GSF μανασση N-PRI και G2532 CONJ ειπεν V-AAI-3S οτι G3754 CONJ μαρτυριον G3142 N-NSN εστιν G1510 V-PAI-3S ανα G303 PREP μεσον G3319 A-ASN αυτων G846 D-GPM οτι G3754 CONJ κυριος G2962 N-NSM ο G3588 T-NSM θεος G2316 N-NSM αυτων G846 D-GPM εστιν G1510 V-PAI-3S

Here is an example in the Greek text of the Tanak where we see the Greek word κύριος kurios – Strong’s G2962 being used for the Name יהוה, and the Greek word used here for Elohim is θεός theos – Strong’s G2316.

Let us take a look at another example of the use of Master and Elohim:

Tehillah/Psalm 69:6 “Let not those who wait for You, O Master יהוה of hosts, be ashamed because of me; let not those who seek You be humbled because of me, O Elohim of Yisra’el.”

In the Hebrew text this is **verse 7**:

Hebrew Bible Anderson Forbes – Analysed text:

:אֶל־יִבְשׁוּ בִי קוֹיךָ אֲדֹנָי יְהוָה צְבָאוֹת אֶל־יִפְלְמוּ בִי מִבְּקִשְׁךָ אֱלֹהֵי יִשְׂרָאֵל:

The Hebrew word used here for Master is אֲדֹנָי Adonai – Strong’s H136, and the Hebrew root word used here for Elohim is אֱלֹהִים Elohim – Strong’s H430, written as אֱלֹהֵי Elohey, signifying that He is not just Elohim, but more specifically He is the Elohim of Yisra’el!

Greek Old Testament (Septuagint) with Strong's numbers:

μη^{G3165} ADV αισχυνηθεισαν^{G153} V-APO-3P επ^{G1909} PREP εμοι^{G1473} P-DS οι^{G3588} T-NPM υπομενοντες^{G5278} V-PAPNP σε^{G4771} P-AS κυριε^{G2962}
N-VSM κυριε^{G2962} N-VSM των^{G3588} T-GPF δυναμεων^{G1411} N-GPF μη^{G3165} ADV εντραπειησαν^{G1788} V-APO-3P επ^{G1909} PREP εμοι^{G1473} P-DS
οι^{G3588} T-NPM ζητουντες^{G2212} V-PAPNP σε^{G4771} P-AS ο^{G3588} T-NSM θεος^{G2316} N-NSM του^{G3588} T-GSM ισραηλ^{G2474} N-PRI

Here we have an example of where the Greek text has used the term κύριος kurios – Strong's G2962 twice in a row, used for both Master and the Name of יהוה, and written in the vocative tense as κυριε.

The Greek word used here for Elohim is θεός theos – Strong's G2316.

While there are many more examples I could highlight, I felt that these 3 examples would be sufficient for the purposes of this article in showing us how the mind-set of both the Hebrew and Greek are in agreement with who is Master and Elohim – יהוה, He is Master and Elohim!

Mosheh was clearly commanded by יהוה to tell Yisra'el that He is Elohim:

Wayyiqra/Leviticus 18:2 “Speak to the children of Yisra'el, and say to them, ‘I am יהוה your Elohim.’”

These words are critical to us in hearing all of the instructions for us as children of the Most High! We need to continually be reminded who is giving the instructions, for if we neglect to acknowledge and know who is giving the orders then we would easily find ourselves slipping in our obedience.

What we see from the Tanak, both in Hebrew and Greek, is that יהוה is not only our Elohim, but He is also Master, and this is a fundamental and foundational necessity to our walk of faith in our Master, for we need to acknowledge and declare who our Master is.

Shemoth/Exodus 20:3 “You have no other mighty ones against My face.”

The Hebrew word used here for ‘mighty ones’ is אֱלֹהִים Elohim – Strong's H430, and what יהוה is making very clear here is that none other can be served as Elohim, for only He is Elohim, and He is a Jealous Elohim!

We know that Debarim/Deuteronomy tells us that יהוה our Elohim we are to love with our all, and that יהוה our Elohim is One! I will not go into detail on that, as you can read the other articles I have written as mentioned at the beginning of this article, where you can use those in conjunction with this document to get a holistic picture of the clear point that is being presented. For the purposes of this article I want to stress that יהוה is our One Master and Elohim!

As part of the closing words of Yehoshua to Yisra'el we see in:

Yehoshua/Joshua 23:16 “when you transgress the covenant of יהוה your Elohim, which He commanded you, and shall go and serve other mighty ones, and bow down to them. And the displeasure of יהוה shall burn against you, and you shall perish quickly from the good land which He has given you.”

This is clearly a severe warning against bowing down to other ‘mighty ones’, and this means that there can be no other Elohim that is bowed down to, lest the displeasure of יהוה burns against us and destroys us in His coming judgement! All throughout Scripture we are repeatedly warned against bowing down and worshipping any other and our worship must be for יהוה our Master and Elohim!

The Hebrew word used here for ‘bow down’ is שָׁחָה ‘shahah’ – H7812 and it means, ‘to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance’. The Greek equivalent used here in the LXX is the word προσκυνέω ‘proskuneō’ – Strong's G4352 which means ‘to kneel down before as an act of reverence’ and is constructed from two words - πρὸς ‘pros’ – H4314 ‘to, at, toward, unto’ and κυνέω ‘kuneō’ which means ‘to kiss’ and so ‘proskuneō’ literally means, ‘to kiss toward someone, to throw a kiss in token of respect or homage’. The idea or picture one gets is to kiss the hand as the word ‘kuneō’ is a probable derivative of κύων ‘kuōn’ which means ‘dog’, meaning ‘to kiss, like a dog licking his master's hand’.

This really struck me as we see the attempt that the enemy has done at gaining the worship of the masses – think about how so many are enslaved into having to bow before the ‘pope’s’ or any catholic priest’s extended hand and kiss (lick) the hand of their assumed ‘master’! Or how about the millions that ‘kiss’ the toe of the statue of ‘St. Peter’ which is in fact the pagan image of a pagan mighty one called Jupiter! We are to worship only One – and that is יהוה – not any man, woman, image or any other false mighty one! We are not to ‘kiss the hand’, so to speak, of another in subjection to enslavement – but we are to humble ourselves and show respect and reverence toward יהוה our Master – we are to worship Him Alone!

This Greek word is used in the account of the leper who came to יהוה:

Mattithyahu/Matthew 8:2-4 “And see, a leper came, and bowed before Him, saying, “Master, if You desire, You are able to make me clean.” 3 And stretching out His hand יהוה touched him, saying, “I desire it. Be cleansed!” And immediately his leprosy was cleansed. 4 And יהוה said to him, “See, mention it to no one. But go your way, show yourself to the priest, and offer the gift that Mosheh commanded, as a witness to them.”

What we must take note of here is that this leper came and prostrated himself before Messiah and humbly beseeched the Master for healing, while showing complete reverence.

What you will notice here is that יהושע did not rebuke this leper for bowing down to Him and calling Him Master, but rather healed the leper and commanded that he go and show himself to the priest and do what is commanded in the Torah by bringing his gift, as a witness to them that the Master and Elohim who Heals and of whom the Torah and Prophets speak healed him!

We have a good example of Barnaba and Sha'ul given to us in **Ma'asei/Acts 14** where they went to Lustra and Sha'ul saw a man who had been crippled from his mother's womb and disabled in his feet and had never walked. Sha'ul saw that he had faith to be healed and told him to stand up and the man sprang up and began to walk. This was a great miracle that took place and when the crowds saw what Sha'ul had done, they lifted up their voices, saying in Lukaonian, "The mighty ones have become like men and come down to us!". They called Barnaba Zeus, and Sha'ul Hermes and the people, being led by their own priest of Zeus, began to bring offerings to Barnaba and Sha'ul, worshipping them as mighty ones. The term θεός **theos** – **Strong's G2316** is used in the plural in **Ma'asei/Acts 14:11** as they said that the mighty ones had become like men and had come down to them. Upon hearing this Barnaba and Sha'ul tore their garments and cried out and asked why they were doing this as they were men with the same nature as them who were bringing the Good News: to turn from these worthless matters to the living Elohim. Even after telling the crowds this they still had difficulty in stopping the crowds from offering to them. However the Yehudim came from Antioch and Ikonion and won the crowds over and got them to stone Sha'ul and drag him out of the city, thinking he was dead.

Barnaba and Sha'ul made it abundantly clear that they were not to be worshipped as they were just men and worship is to only be given to the One True Living Elohim and Master!

Another example we have in Scripture of how we are not to bow down to any man is seen in the example of the 3 companions of Dani'el, namely: Hananyah, Misha'el, and Azaryah.

There was a law issued that stated that everyone was to bow down and do obeisance to the gold image that Sovereign Nebukadnetstar has set up.

Dani'el/Daniel 3:6 "And whoever does not fall down and do obeisance is immediately thrown into the midst of a burning furnace of fire."

Hebrew Bible Anderson Forbes – Analysed text:

וּמִן־דֵּי־לֹא יִפֹּל וַיִּשְׁגֹּד בְּהִשְׁתָּא יִתְרַמָּא לְגוּא־אֲתוּן נִרְא יְקָדְתָּא:

In this chapter we see the phrase 'and do obeisance' written as **וַיִּשְׁגֹּד** – **veyisegud** – which is translated from the Aramaic word **שִׁגְדָּ segid** – **Strong's H5457** which means, 'worship, do homage' and corresponds to the Hebrew root word **שָׁגַד sagad** – **Strong's H5456** meaning, 'to prostrate oneself in worship, bow down, fall down'. The Aramaic word is used in **Dani'el/Daniel** 12 times, 11 in **Chapter 3** and once in **Chapter 2** when Nebukadnetstar bowed down to Dani'el, and the Hebrew word is only used 4 times in **Yeshayahu/Isaiah 44:15,17,19 and 46:6** – all with the clear reference to the falling down and worship of idols and the work of man's hands. This kind of worship that was being called for here by this wicked king was not true worship that true worshippers are called to do, or are identified by.

Let us see once again what Greek word is used here:

Greek Old Testament (Septuagint) with Strong's numbers:

και ^{G2532} CONJ ος ^{G3739} R-NSM αν ^{G302} PRT μη ^{G3165} ADV πεσων ^{G4098} V-AAPNS **προσκυνηση** ^{G4352} V-AAS-3S αυτη ^{G846} D-DSF τη ^{G3588} T-DSF ωρα ^{G5610} N-DSF εμβληθησεται ^{G1685} V-FPI-3S εις ^{G1519} PREP την ^{G3588} T-ASF καμινον ^{G2575} N-ASF του ^{G3588} T-GSN πυρος ^{G4442} N-GSN την ^{G3588} T-ASF καιομενην ^{G2545} V-PMPAS

The Greek equivalent used here in the **LXX** is the word **προσκυνέω 'proskuneō** – **Strong's G4352** as already discussed.

While the same Greek word is used as an equivalent to the Hebrew words **שָׁהָה 'shahah** – **H7812** and **שָׁגַד segid** – **Strong's H5457**, what we take note of is that there is a false kind of worship versus the True worship and this example highlights for us the clear fact that we are not to fall down and worship any other but Elohim alone!

Hananyah, Misha'el, and Azaryah refused to do obeisance, worship and pay homage to any idol or any man, no matter his position, and this got them thrown into the fiery furnace, from which they were delivered out of without any harm by the only One true Master and Elohim who is to be worshipped!

Many who refuse to accept that Messiah is our Master will excuse the actions of this leper who was healed by Messiah, as well as others who bowed themselves to יהושע, as simply a token of respect as any inhabitant of a land would do to a ruler, owner or king, yet we must not neglect the fact that Messiah never condemned this leper for bowing to Him and showing the reverence that is to be shown to Elohim alone, and with the leper calling Him Master we take note of how this leper clearly acknowledged the presence of the only One true Master and Elohim, who instructed him to go and do what the Torah says!

Textus Receptus Greek New Testament with Strong's Numbers:

και ^{G2532} CONJ ιδου ^{G3708} V-2AMM-2S λεπρος ^{G3015} A-NSM ελωων ^{G2064} V-2AAP-NSM προσεκυνη ^{G4352} V-IAI-3S αυτω ^{G846} P-DSM λεγων ^{G3004} V-PAP-NSM **κυριε** ^{G2962} N-VSM εαν ^{G1437} COND θελης ^{G2309} V-PAS-2S δυνασαι ^{G1410} V-PNI-2S με ^{G1473} P-1AS καθαρισαι ^{G2511} V-AAN

Here in the Greek we see the root word for **Master** - **κύριος kurios** – **Strong’s G2962** being used and written in the vocative tense as **κυριε** which clearly relates to us the definite One who was being addressed as **Master!**

You cannot serve 2 masters:

Mattithyahu/Matthew 6:24 “**No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon.**”

Textus Receptus Greek New Testament with Strong’s Numbers:

ουδεις^{G3762 A-NSM-N} δυναται^{G1410 V-PNI-3S} δυσιν^{G1417 A-DPM} **κυριοις**^{G2962 N-DPM} δουλευειν^{G1398 V-PAN} η^{G2228 PRT} γαρ^{G1063 CONJ} τον^{G3588 T-ASM} ενα^{G1520 A-ASM} μισησει^{G3404 V-FAI-3S} και^{G2532 CONJ} τον^{G3588 T-ASM} ετερον^{G2087 A-ASM} αγαπησει^{G25 V-FAI-3S} η^{G2228 PRT} ενος^{G1520 A-GSM} ανθεξεται^{G472 V-FDI-3S} και^{G2532 CONJ} του^{G3588 T-GSM} ετερου^{G2087 A-GSM} καταφρονησει^{G2706 V-FAI-3S} ου^{G3756 PRT-N} δυνασθε^{G1410 V-PNI-2P} θεω^{G2316 N-DSM} δουλευειν^{G1398 V-PAN} και^{G2532 CONJ} μαμμωνα^{G3126 N-DSM}

Once again we are able to see from the Master’s words the very same message that is given in the Tanak – you cannot serve 2 Masters, we must serve Elohim alone! The Greek word used here for **masters** is **κύριος kurios** – **Strong’s G2962** and is written as **κυριοις** – as it is the plural of **κύριος kurios**.

Kēpha called יהושע Messiah Master, recorded in the Greek for us as **κύριος kurios!**

His taught ones called Him Master, and יהושע even challenged the scribes, when He put the riddle before them of how it was that Dawid calls the Messiah Master, after they say that the Messiah is the Son of Dawid. How then is He, the Master, then the Son? They could not answer and it was after these words that Messiah told His taught ones to beware of the scribes!!! Why would He say that at this point? Well, after the debates that we see happening today we can see why He warned His taught ones! If you cannot say that the Son of Dawid is Master and Elohim, then you have not listened to the big ‘beware’ given to us by our Master!

Qorintiyim Aleph/1 Corinthians 12:3 “**Therefore I make known to you that no one speaking by the Spirit of Elohim says יהושע is a curse, and no one is able to say that יהושע is Master except by the Set-apart Spirit.**”

What Sha’ul was making very clear here is that no one is able to say that יהושע is Master, except by the Set-Apart Spirit! In other words if you cannot say that יהושע is Master then what spirit is in you and causing you to not be able to say it? The Aramaic English New Testament gives us some insight that confirms what I am presenting in this article as this **verse 3** reads as follows:

Qorintiyim Aleph/1 Corinthians 12:3 “**I therefore explain to you, that there is no man that speaks by the Spirit of Elohim, who says that יהושע is accursed, neither can a man say that Master יהוה is יהושע, except by the Ruach haKodesh.**”

This is clearly a simple yet very powerful statement indeed, and very beautiful as well. This is perhaps the most powerful statement of belief that we can find in all of Sha’ul’s letters. A declaration of such magnitude as this most certainly demands the proper study and seeking out of the original Hebrew and Aramaic texts in order to fully comprehend the fullness of such a bold statement and revelation, that can only come by the Set-Apart Spirit!

In the Aramaic New testament with Hebrew letters we see this verse as:

משל הנא מודע אנא לכון דלית אנש דברוחא דאלהא ממלל ואמר דחרם הו ישוע ואפלא אנש משכח למאמר דמריא הו ישוע אלא אן ברוחא דקודשא.

I have highlighted the phrase that stands out for us in the Aramaic, rendering that **Master יהוה is יהושע**.

דמריא הו ישוע אלא – ‘demaryah hu Yeshua elah’ and what this is literally telling us from the Aramaic text that has been written in Hebrew letters is that “**Master יהוה is יהושע Elohim**” – an no one can say this except by the Set-Apart Spirit!!! The Aramaic term that is used for יהוה is ‘MarYah’, rendering for us “**Master יהוה**”. **דמריא** – ‘deMarYah’ is literally ‘**The Master Yah**’, and in the Aramaic text of the Tanak we find that ‘**MarYah**’ is used everywhere the Name of יהוה is written in the Hebrew!

Another example in the Renewed Writings is seen in:

Pilipiyim/Philippians 2:10-11 “**that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.**”

Textus Receptus Greek New Testament with Strong’s Numbers: Pilipiyim/Philippians 2:11

και^{G2532 CONJ} πασα^{G3956 A-NSF} γλωσσα^{G1100 N-NSF} εξομολογησεται^{G1843 V-AMS-3S} οτι^{G3754 CONJ} **κυριος**^{G2962 N-NSM} ιησους^{G2424 N-NSM} χριστος^{G5547 N-NSM} εις^{G1519 PREP} δοξαν^{G1391 N-ASF} θεου^{G2316 N-GSM} πατρος^{G3962 N-GSM}

The Greek word used here for **Master** is **κύριος kurios** – **Strong’s G2962**, clearly showing us in the Greek text that the Messiah is Master, and this every tongue will confess!!!

In the Aramaic New testament with Hebrew letters we see this verse 11 as:

וכל לשן נודא דמריא הו ישוע משיחא לשובחא דאלהא אבוהא

Here we again see this phrase: **דמריא הו ישוע** – ‘deMarYah hu Yeshua’ rendering for us the clear message that every tongue will confess, and that is that “**The Master יהוה is יהושע**”!!!

What is made very clear when looking at either the Hebrew, Aramaic or Greek texts is that there is One Master and Elohim, and this confession of who one's Master and Elohim is, is of utmost importance and vital for the True Bride to stand up and declare who Her Master is! We must also remember that the Greeks used **κύριος** **kurios** in their translation of the Hebrew text for both the term Master as well as the proper Name of יהוה, which confirms the rendering of these two examples I have listed, that even in the Greek we can see that the understanding is clear by rendering to us that יהושע is יהוה our Saviour, Master and Elohim!

One of the biggest stumbling blocks for so many today is their inability at getting past the clear parabolic nature of the role that Messiah came to fulfil in His first coming and what we as created man would be able to see the esteem of יהוה as.

Yoḥanan/John 1:1 "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim."

Yoḥanan/John 1:14 "And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth."

Yoḥanan made it very clear in the introduction of his letter that the Word is Elohim, and that Word of Elohim became flesh and he gives testimony of seeing the esteem of Elohim 'as' of an only brought-forth of a father!

The 'esteem' of Elohim we saw 'AS OF' an only brought forth son of a father! The Greek word used here for 'as' is ὡς **hōs** – **Strong's G5613** which means, 'as, like as, even as', and clearly emphasises for us what we saw in terms of the esteem of Elohim, as we saw it 'as' a brought forth son of a father! יהוה came and showed us His esteem as of a son brought forth from a father, for the Son (Messiah) is Our everlasting Father... יהוה is our Messiah – please see article on our site for more on this!

When Messiah was teaching His taught ones that He was about to go and prepare a place for us, Philip came and asked Messiah to show them the father and then they would be satisfied, as they too struggled with this concept of this Father-Son relationship:

Yoḥanan/John 14:8-9 "Philip said to Him, "Master, show us the Father, and it is enough for us." יהושע said to him, "Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, 'Show us the Father'?"

What can we learn from these words? Well for starters it is very clear that we are not going to see 2 different people!!! Messiah made it clear here to Philip that by seeing Him they had already seen the Father, and in a subtle tense of frustration Messiah asks them why is it that they still cannot get it as He had been with them long enough to know. A clear answer to why they could not fully grasp it yet was that, as we have already mentioned, no one can say that He is Master except by the Set-Apart Spirit, which Messiah breathed upon His taught ones only after His resurrection and they received the Set-Apart Spirit and their minds were opened to the Kingdom Reign that the Master taught them!

What I have found by the argument against Messiah being Master and Elohim is that the basis for the majority of the arguments are being done from looking through the Renewed Writings backwards and trying to explain the relationship that is portrayed in the form of a Fathers and Son, while the need to understand the complete context of the Renewed Writings one has to view it through the clear lenses of the Torah and the Prophets, and then ask who were the early Yehudim expecting to come and save them. What is very clear is that the Yehudim were expecting יהוה their Master and Elohim, their Redeemer and King, to come and annihilate the enemy and restore them as a nation! They greatly stumbled at the coming of the Master and Elohim as a suffering servant who came to die and be raised to life in order to fully redeem His full Bride unto Himself!

What is also very clear through many writings outside of Scripture is that there is no denial that there was a man named יהושע who was put to death on the stake, so what does it mean to deny Messiah then! Please see the article on יהוה our Messiah to get clarity into this!

Let us look at some critical words given to us in:

Yoḥanan Bēt/2 John 1:7 "Because many who are leading astray went out into the world who do not confess יהושע Messiah as coming in the flesh. This one is he who is leading astray and the anti-messiah."

We must remember that this letter was being written to believers and addressed the same problem we find being hotly debated today, and that is the identity of יהושע Messiah, and here he warns against those who do not confess that יהושע as having come in the flesh. While this might not be obvious to many after almost 2000 years, we recognise that these letters were written at a time where many of the believers had physically seen יהושע Messiah, and so to hear many who were leading astray that He had not come in the flesh, could never have meant that the physical person of יהושע who was impaled never existed, but rather we see a deeper understanding being presented here. Those who were leading astray were going around and teaching that יהוה our Saviour did not come in the flesh, and that this יהושע who had been impaled was not the Master and Elohim of all the earth!

We see in his first letter how Yoḥanan made it clear, and proclaims the same thing that Sha'ul did to the Corinthians:

Yoḥanan Aleph/1 John 4:2-3 “By this you know the Spirit of Elohim: Every spirit that confesses that יהושע Messiah has come in the flesh is of Elohim, and every spirit that does not confess that יהושע Messiah has come in the flesh is not of Elohim. And this is the *spirit* of the anti-messiah which you heard is coming, and now is already in the world.”

We know that no one can say that **The Master יהוה is יהושע Elohim** except by the Set-Apart Spirit and so here Yoḥanan tells us clearly that by this we know the Spirit of Elohim! To confess that יהושע Messiah has come in the flesh is the same confession of boldly declaring that **The Master יהוה is יהושע Elohim** – for the Master and Elohim – יהוה of Hosts – our Husband, Redeemer and King – came and took on the form of flesh in order to restore His image in corrupted man, and He subjected Himself to His own creation in order to redeem us from complete destruction because of sin.

What is clear is that the spirit of the anti-messiah has caused great confusion, and we see in:

Yehudah/Jude 1:4 “For certain men have slipped in, whose judgment was written about long ago, wicked ones perverting the favour of our Elohim for indecency, and denying the only Master יהוה and our Master יהושע Messiah.”

In the Aramaic New testament with Hebrew letters we see this rendered as:

קנו גיר אנשין מעלנותא אילין דמן שוריא קדמו אתכתבו בחויבא הנא אנשא רשיעא דלטיבותה דאלהן מהפכין לטנפותא ובהו דאיתוהי בלחודוהי מרא אלהא ומרן ישוע משיחא כפרין.

The highlighted phrase here renders for us – ‘**mara alahah vemaran Yeshua meshicha**’, and is literally translated for us into

English of the Aramaic English New Testament as:

“For some have obtained entrance who from the beginning were registered beforehand under this condemnation: wicked men who pervert the grace of Elohim to impurity and deny Him who is the only Master Elohim and our Master, Yeshua the Mashiach.”

What is made clear to us in the wording here is that the One Master Elohim is our Master יהושע Messiah, and to deny this is to be following “**the perversion of the favour of Elohim**” that is presented by wicked men.

As a Son, Messiah came to clearly teach us how to have a proper relationship with our Heavenly Father and Creator, who has adopted us as sons, and therefore came in the form of a Son brought forth of a father in order to show us in complete perfection how we are to submit and follow Him.

While there can be countless debates and arguments over this critical issue, perhaps due to the inability to get past some of what is often presented as difficult passages due to the nature and language of the literal example that was lived out in the form of a father and son, we must always come back to asking ourselves the most critical question of all, and that is “**Who is my Master?**”

When asking oneself this vital question it must be very clear from a Scriptural perspective that the One who is Master must also be Elohim. What I find very interesting in the clear example we have of T’oma is that it was he who initially doubted the Master’s resurrection, yet that he could boldly make the great confession that יהושע is His Master and Elohim!

Today we are all faced with the decision to make and what becomes clear is whether a person will confidently declare that יהושע is their Master and Elohim, while others will doubt and question this and fall into the same delusion that so many have in denying that The Master came in the flesh!

In Yeshayahu when it was prophesied about His birth, it was clear what He would be called:

Yeshayahu/Isaiah 9:6 “For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, **Strong Ēl, Father of Continuity, Prince of Peace.**”

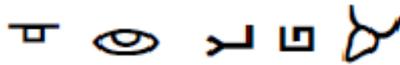
This ‘Son’ that was given to us is called both **Strong Ēl, Father of Continuity**. This Son – will be called ‘Elohim’. He will also be called ‘**Father of continuity/Everlasting Father**’ which in Hebrew is the term אָבִי עַד – ‘**Abi ad**’ and is from the two words: אָב Ab - **Strong’s H1** which means ‘**Father**’, and אָבִי abi means, ‘**my father**’. The other word אַד ad - **Strong’s H5703** means, ‘**perpetuity, everlasting, continually, eternal**’.

This is clear – The Child born to us has the Name ‘**Everlasting Father**’, which is literally rendered as **My Father forever**’

There is also the thought that this word for אָבִי (abi) here is a shortened form of אָבִיָּה Abiyah – **Strong’s H29** which means, ‘**Yah is my father**’, as it is possible in the structure of these two nouns coming together in the construct state for the letter ‘**hey**’ – ה – to fall away, and this being the case it would render the clear reference to Messiah being called ‘**Yah the Everlasting Father**’!

When one looks at this term in the ancient pictographic lettering we see a powerful picture that reveals to us how THE FATHER has revealed Himself to us!

The term אָבִי עַד – ‘**abi ad**’, which proclaims, “**My Eternal Father**” or “**My Father Everlasting**” looks like this in the ancient pictographic script:



The two words individually look like this:

MY Father – אבי אבי:



Aleph - א:

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, **'house'** or **'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Yod – י:

The ancient script has this letter as  which is **'an arm and hand'** and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

In its root form the ancient script represents this word as meaning the strength of the House, which can represent that which upholds the house such as tent poles, or the father who upholds the family, and is the strength of the family. The addition of the **'yod'** makes this word become personal as it renders the father as being **'my'** father, and emphasises how it is the Father who works my deliverance by His own outstretched arm and hand.

Eternal - עד ad:



Ayin - ע:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**.

Dalet – ד:

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back and forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Combined these two letters mean, **'see the door'**.

When we understand this wording in terms of who the DOOR is, we are able to see that this wording is making it clear to us that our **ETERNAL FATHER HAS STRETCHED OUT HIS ARM AND HAND, and WE SEE HIM AS THE DOOR, WHICH IS MESSIAH!**

Messiah, the Door, is the outstretched arm and Hand of Elohim who is called our Father forever!

Yeshayahu/Isaiah 53:1 "Who has believed our report? And to whom was the arm of יהוה revealed?"

The question is clear – will you believe what the Scriptures have so clearly declared and revealed through the life, death and resurrection of Messiah, or will you doubt.

My Master and My Elohim is יהושע Messiah, that is to say that My Master and Elohim is יהוה our Saviour!

יהושע Messiah is κύριος kurios and θεός theos, and we know that Scripture is clear that Elohim is ONE!

Zekaryah/Zechariah 14:9 "And יהוה shall be Sovereign over all the earth. In that day there shall be one יהוה, and His Name one."

Debarim/Deuteronomy 10:17 “For יהוה your Elohim is Elohim of mighty ones and **Master** of masters, the great Ĕl, mighty and awesome, who shows no partiality nor takes a bribe.”

יהוה is Master of Masters!

Ḥazon/Revelation 17:14 “They shall fight with the Lamb, and the Lamb shall overcome them, for He is **Master** of masters and Sovereign of sovereigns. And those with Him are called, and chosen, and trustworthy.”

The Lamb is Master of Masters!

Ḥazon/Revelation 19:16 “And on His robe and on His thigh He has a name written: SOVEREIGN OF SOVEREIGNS AND **MASTER OF MASTERS.**”

The Word of יהוה is Master of Masters!!!

Without having to show you the literal Hebrew and Greek texts for these verses, as I would hope that anyone who doubts the clear facts of this article would go and check for themselves what the relevant Greek and Hebrew words are in the above mentioned verses, we see that both the Greek and Hebrew are clear as to who our κύριος kurios – Master - אֲדֹנָי adon is!!!

Qorintiyim Aleph/1 Corinthians 8:5-6 “For even if there are so-called mighty ones, whether in heaven or on earth – as there are many mighty ones and many masters – 6 for us there is one Elohim, the Father, from whom all came and for whom we live, and one Master יהושע Messiah, through whom all came and through whom we live.”

This is in no way an exhaustive study on this topic of who our Master and Elohim is, but is hopefully a tool that can be used to help any reader to dig further into the great and awesome pearls of wisdom contained in the Living Word of Elohim. This study can, and in many ways should, be used alongside the other articles that I have mentioned at the beginning of this article, in order to get a fuller understanding, as this article as a stand-alone one is primarily dealing with the concept of the terminology of Master and Elohim, and what should be understood thereof according to the Scriptures!

I will end with the words of Yehudah:

Yehudah/Jude 1:24-25 “And to Him who is able to keep you from stumbling, and to present you blameless before the presence of His esteem with exceeding joy, 25 to the only wise Elohim, our Saviour, be esteem and greatness and might and authority, both now and forever. Aměn.”