



God, New Testament Names

God: Θεός (Theos)

God used as a generic term. Equivalent to the generic terms in the Old Testament. Used also of heathen objects of worship. This word occurs 1,000 times in the New Testament. The majority of uses are for God the Father. Matt. 14:33; Matt. 15:4.

"And those who were in the boat worshiped Him, saying, 'You are certainly God's Son!'" (Matthew 14:33, NASB)

""For God said, 'HONOR YOUR FATHER AND MOTHER,' and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.'" (Matthew 15:4, NASB)

Christ is also called “God” in Romans 9:5 and with reference to the Godhead, “Deity” θεότης (theotēs) in Colossians 2:9.

"whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen." (Romans 9:5, NASB)

"For in Him all the fullness of Deity dwells in bodily form," (Colossians 2:9, NASB)

Lord: Κύριος (Kurios)

Used of man and God. It corresponds to both Adonai and Jehovah. It indicates ownership and rulership. When it is used for men and heathen gods, it has a large variety of functions; slave owner, guardian, husband, and rank.

When it is used, the attitude is like that of Adonai. “I recognize deity and my relationship to that deity...master/slave relationship.” Caesar was called Lord, ascribing to him deity and then ownership and worship. Sovereignty is in view, the right to deal with one’s possessions as he pleases.

In New Testament doctrine, the title developed into a personal name for Christ. He is often called just “the Lord” because there is no other Lord. *Kurios* is used of Christ in Acts 5:14 and Acts 2:36.

"And all the more believers in the Lord, multitudes of men and women, were constantly added to their number," (Acts 5:14, NASB)

""Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."" (Acts 2:36, NASB)

Kurios is used as “Lord” as God the Father in Acts 4:26 and Acts 4:29.

""THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST."" (Acts 4:26, NASB)

""And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence," (Acts 4:29, NASB)

Lord or Master: Δεσπότης (Despotēs)

It is translated Lord or Master. It occurs four times for Christ in Luke 2:29, 2 Peter 2:1, Jude 1:4, and Revelation 6:10 and one time for God the Father in Acts 4:24.

""Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;" (Luke



2:29, NASB)

"But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves." (2 Peter 2:1, NASB)

"For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ." (Jude 1:4, NASB)

"and they cried out with a loud voice, saying, 'How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?'" (Revelation 6:10, NASB)

"And when they heard this, they lifted their voices to God with one accord and said, 'O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM,' (Acts 4:24, NASB)

Most High God, Most High, The Highest: Ὑψίστος (Hupsistos)

Emphasis is on the sovereignty of God the Father in Matthew 21:9, Luke 1:32, and Hebrews 7:1.

"The crowds going ahead of Him, and those who followed, were shouting, 'Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!'" (Matthew 21:9, NASB)

"'He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;'" (Luke 1:32, NASB)

"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him," (Hebrews 7:1, NASB)

Almighty: Παντοκράτωρ (Pantokratōr)

Reference to God the Father in 2 Corinthians 6:18.

"'And I will be a father to you, And you shall be sons and daughters to Me,' Says the Lord Almighty." (2 Corinthians 6:18, NASB)

References to God the Son. Rev. 21:22; Rev. 4:8; Rev. 11:17; Rev. 15:3; Rev. 16:7; Rev. 16:14; Rev. 19:6; Rev. 19:15; Rev. 1:8.

"I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple." (Revelation 21:22, NASB)

"And I heard the altar saying, 'Yes, O Lord God, the Almighty, true and righteous are Your judgments.'" (Revelation 16:7, NASB)

"'I am the Alpha and the Omega,'" says the Lord God, "who is and who was and who is to come, the Almighty.'" (Revelation 1:8, NASB)

Father: Πατήρ (Patēr)

This always refers to God the Father, the first person of the Trinity. It indicates His relationship to Christ and the Holy Spirit as planner and to believers as Father. It is only used in the New Testament in this capacity. John 1:18; John 5:18; Acts 2:33.

"No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has



explained Him." (John 1:18, NASB)

"For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God." (John 5:18, NASB)

""Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear." (Acts 2:33, NASB)

Jesus: Ἰησοῦς (Iēsous)

The Aramaic and Hebrew equivalent to this is "Joshua" which means "Jehovah is Salvation." In Matthew 1:21, an angel gave the commandment to name the child "Jesus" because He would save His people from their sins. The emphasis in use is on His humanity, providing salvation. Only true humanity could do this.

""She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."" (Matthew 1:21, NASB)

Christ: Χριστός (Christos)

This means Messiah, anointed and designates Him as fulfilling Messianic prophecies. He is the Messiah. The emphasis is on His deity. Jesus Christ puts emphasis on His humanity. Christ Jesus puts emphasis on His deity. Acts 4:26; Rom. 5:6.

""THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST."" (Acts 4:26, NASB)

"For while we were still helpless, at the right time Christ died for the ungodly." (Romans 5:6, NASB)

Son of God: Υἱός Θεός (Uihos Theos)

Jesus never called Himself the Son of God. However, when others designated Him as the Son of God He accepted it in such a way so as to assert His claim to it. He called Himself "the Son" in relation to His address of God as the Father, "My Father." The title definitely indicates deity. John 5:18; John 10:36-38.

"For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God." (John 5:18, NASB)

"do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? 'If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.'" (John 10:36-38, NASB)

The emphasis is on His deity and on His positive volition to do the will of God the Father as having the authority and recognizing the chain of command. Functions of deity can be found in John 5:21-23, John 5:26, and John 10:9-11.

""For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. 'For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.'" (John 5:21-23, NASB)

""For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;"



(John 5:26, NASB)

"I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. I am the good shepherd; the good shepherd lays down His life for the sheep." (John 10:9-11, NASB)

Son of Man: Υἱός Ἄνθρωπος (Uihos Anthrōpos)

Jesus regularly called Himself by this title. In fact, He always did so except for two times. John 12:34, Acts 7:56. There is emphasis on His humanity whether in connection with His ministry, His sacrifice, His resurrection or His Second Advent. Most often it is used in connection with His Messianic office. To well informed people, the title would clearly indicate Messiahship, but not so to the general public. But the title also definitely identifies Him with mankind and His purpose in ministering to them by way of salvation. Mark 10:45.

"The crowd then answered Him, 'We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?'" (John 12:34, NASB)

"and he said, 'Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.'" (Acts 7:56, NASB)

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:45, NASB)

The Lamb, The Lamb of God: Ἀμνός Θεός (Amnos Theos)

Used 28 times in Revelation. This is a title that always emphasizes the spiritual death of Christ on the Cross, which provided forgiveness for sins. John 1:29; John 1:36; Rev. 15:3; Rev. 22:3.

"The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'" (John 1:29, NASB)

"and he looked at Jesus as He walked, and said, 'Behold, the Lamb of God!'" (John 1:36, NASB)

"And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, 'Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!'" (Revelation 15:3, NASB)

"There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him;" (Revelation 22:3, NASB)

King of kings, Lord of lords: Βασιλεύς βασιλευῶ Κύριος κυριεύω (Basileus basileuō, Kurios kurieuō)

This is His Messianic title. It is used for Jesus Christ in judgment at the Second Advent. 1 Tim. 6:15; Rev. 17:14; Rev. 19:16.

"which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords," (1 Timothy 6:15, NASB)

"These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful." (Revelation 17:14, NASB)

"And on His robe and on His thigh He has a name written, 'KING OF KINGS, AND LORD OF



LORDS. "" (Revelation 19:16, NASB)

The Lion of Judah: Λεὼν Ἰουδᾶς (Leōn Ioudas)

Root of David, birthright by physical birth. Rev. 5:5.

"and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."" (Revelation 5:5, NASB)

The Light: Φῶς (Phōs)

Refers to Jesus Christ. John 1:7; John 8:12; John 3:19.

"He came as a witness, to testify about the Light, so that all might believe through him." (John 1:7, NASB)

"Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."" (John 8:12, NASB)

""This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil." (John 3:19, NASB)

Bread of Life: ἄρτος ζωῆ (artos zōē)

Eating the bread = receiving Christ. Drinking the blood = receiving Christ. John 6:35; John 6:48.

"Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst." (John 6:35, NASB)

""I am the bread of life." (John 6:48, NASB)

The Living Bread: ζῶν ἄρτος (zōō artos)

Eating the living bread is receiving Christ as Savior. John 6:51.

""I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."" (John 6:51, NASB)

The bread of God: ἄρτος Θεός (artos Theos)

Refers to Jesus Christ. John 6:33.

""For the bread of God is that which comes down out of heaven, and gives life to the world."" (John 6:33, NASB)

The Word: Λόγος (Logos)

Refers to Jesus Christ as true God and as the Creator. John 1:1-3; John 1:14.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being." (John 1:1-3, NASB)

"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." (John 1:14, NASB)

The Rock: Πέτρα (Petra)

The "Rock" in the New Testament is used only four times. In all instances, it refers to the Lord Jesus Christ. In Matthew 16:18, "the rock" does not refer to Peter (Petros), but to Jesus Christ the rock (πέτρα).



or petra). The Church is built on Jesus Christ. Jesus Christ is the chief cornerstone.

"I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it." (Matthew 16:18, NASB)

Jesus Christ is the rock that delivered Israel from Egypt and guided them for 40 years. 1 Cor. 10:4.

"and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ." (1 Corinthians 10:4, NASB)

The Cornerstone, ἀκρογωνιαίος (akrogōniaios)

Jesus Christ is the cornerstone. Eph. 2:20; 1 Peter 2:6.

"having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone," (Ephesians 2:20, NASB)

"For this is contained in Scripture: 'BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.'" (1 Peter 2:6, NASB)

The Chief Cornerstone: κεφαλὴ γωνία λίθος (kephalē gōnia lithos)

Jesus Christ is the chief cornerstone. Luke 20:17.

"But Jesus looked at them and said, 'What then is this that is written: 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone?'" (Luke 20:17, NASB)

The Rock of Offense: Πέτρα Σκάνδαλον (Petra Skandalon)

Refers to Jesus Christ. Rom. 9:33; 1 Peter 2:8.

"and, 'A STONE OF STUMBLING AND A ROCK OF OFFENSE'; for they stumble because they are disobedient to the word, and to this doom they were also appointed." (1 Peter 2:8, NASB)

"just as it is written, 'BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.'" (Romans 9:33, NASB)

The Holy and Righteous One: Ἅγιος Δίκαιος (Dikaios Hagios)

Used for Jesus Christ. Acts 3:14

"But you disowned the Holy and Righteous One and asked for a murderer to be granted to you," (Acts 3:14, NASB)

The Holy One of God: Ἅγιος (Hagios)

Used for Jesus Christ. Mark 1:24; 1 John 2:20; John 6:69.

"saying, 'What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!'" (Mark 1:24, NASB)

"But you have an anointing from the Holy One, and you all know." (1 John 2:20, NASB)

"We have believed and have come to know that You are the Holy One of God." (John 6:69, NASB)

Your Holy One: Ὁσίος (Hosios)

Holy, blameless. Acts 2:27; Acts 13:35.



"BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY." (Acts 2:27, NASB)

""Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.'"" (Acts 13:35, NASB)