



WHO IS THE MOST HIGH GOD?

THE FATHER OR SON?





Definition of Most High

Outline of Biblical Usage [?]

- I.* highest, most high
 - A.* of place: the highest regions
 - B.* of rank: the most high God

Strong's Definitions [?]

(Strong's Definitions Legend)

ὑψιστος hupsistōs, hoop'-sis-tos; superlative from the base of **G5311**; highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens:—most high, highest.





Anytime you have more than one person can you describe them as masculine singular?

Short answer: **No.**

You *cannot* describe a group of people using a **masculine singular** adjective or ending—**unless the grammar of that language specifically requires a masculine plural form** (not masculine *singular*).

Let me break it down clearly:

✓ 1. English

In English:

- **One person (male):** singular → “he is strong”
- **Multiple people (mixed or all male):** plural → “they are strong”

English does *not* use masculine singular for groups.

Your reward will be great, and you will be children of **the Most High**, for he himself is kind to the ungrateful and the wicked.

Luke 6:35



If Jesus was also the Most High he would have said, “**for WE**” like he uses “**we**” in **John 14:23**



🇬🇷 2. Greek (Koine or Modern)

Greek uses gender in adjectives and participles, but:

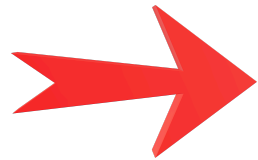
One person (masculine):

- Singular masculine ending
 - παράκλητος καλός (a good comforter)

More than one person (mixed or all male):

- Masculine plural, *not* masculine singular
 - καλοί άνθρωποι (good men or good people)

So in Greek:



Group → masculine plural. Never masculine singular.

🇪🇸 3. Spanish / Romance Languages

Same rule:

- 1 man: *alto* (masculine singular)
- 2 or more men: *altos* (masculine plural)
- mixed group: also *altos*

Again, masculine *plural*, not singular.



Why you cannot use masculine singular for a group



Masculine **singular** means:

- one
- male

A group is:

- more than one

So grammatically it's impossible.



Most languages allow masculine **plural** to represent:

- all men
- or mixed groups

But never masculine singular.



✓ 1. Hebrew Has a Normal Plural System

When talking about **many people**, Hebrew normally uses:

- Masculine plural → -ים (-im)
- Feminine plural → -ות (-ot)

Examples:

- אֲנָשִׁים — "men" (masc. plural)
- נָשִׁים — "women" (fem. plural)
- בָּנִים — "sons"
- בָּנוֹת — "daughters"

So plural is absolutely normal Hebrew.



✓ 2. Masculine Singular Can Describe Groups — But Only in Certain Situations

There are **three major cases** where Hebrew uses masculine singular for multiple people:



Case 1 — Instructions or Commands to the Whole Nation

Torah laws often speak to **all Israel** using masculine singular “you (sing.)”.

Example:

וְאַהַבְתָּ — “you (sing.) shall love”

Deut 6:5

→ But Moses is speaking to **millions**.

This is the most common example.

Case 2 — Collective Nouns Treated as One Unit

Groups treated as one “entity” get masculine singular verbs:

Examples:

- **Israel** (יִשְׂרָאֵל)
- **Judah** (יְהוּדָה)
- **The remnant**
- **A nation, a people**

“Israel sinS” (singular verb) even though Israel = millions.



Case 3 — Generic “person” statements

Masculine singular is used for **anyone**, “a person,” “whoever.”

Example:

אִישׁ = “man,” but often means **a person**.

Example rule:

“When a person (masc. singular) sins...”

Leviticus 4:27

→ applies to **any person**, male or female.

! BUT:

You **cannot** use masculine singular for multiple people in all situations.

Here’s when you *cannot* use masculine singular:



🚫 You Cannot Use Masculine Singular For:

1. Describing multiple individuals in narrative

No Hebrew writer would say:

✗ "the man walkS"

when meaning:

✓ "the men walk"

They would use plural.

2. Describing groups performing actions as individuals

If the grammar intends to say "they did __," the verb is **plural**, not singular.

Example:

- הלכו — "they walked" (plural)
- ישבו — "they sat" (plural)

Using masculine singular would change the meaning.



3. Describing more than one specific male

Example:

- "David and Jonathan *went*."
→ always plural verb.

You cannot say:

✗ "David and Jonathan goes (singular)."

Summary

✓ Hebrew *can* use masculine singular when:

- speaking to the entire nation
- speaking of a collective group
- giving laws, instructions, commandments
- describing generic "any person" statements

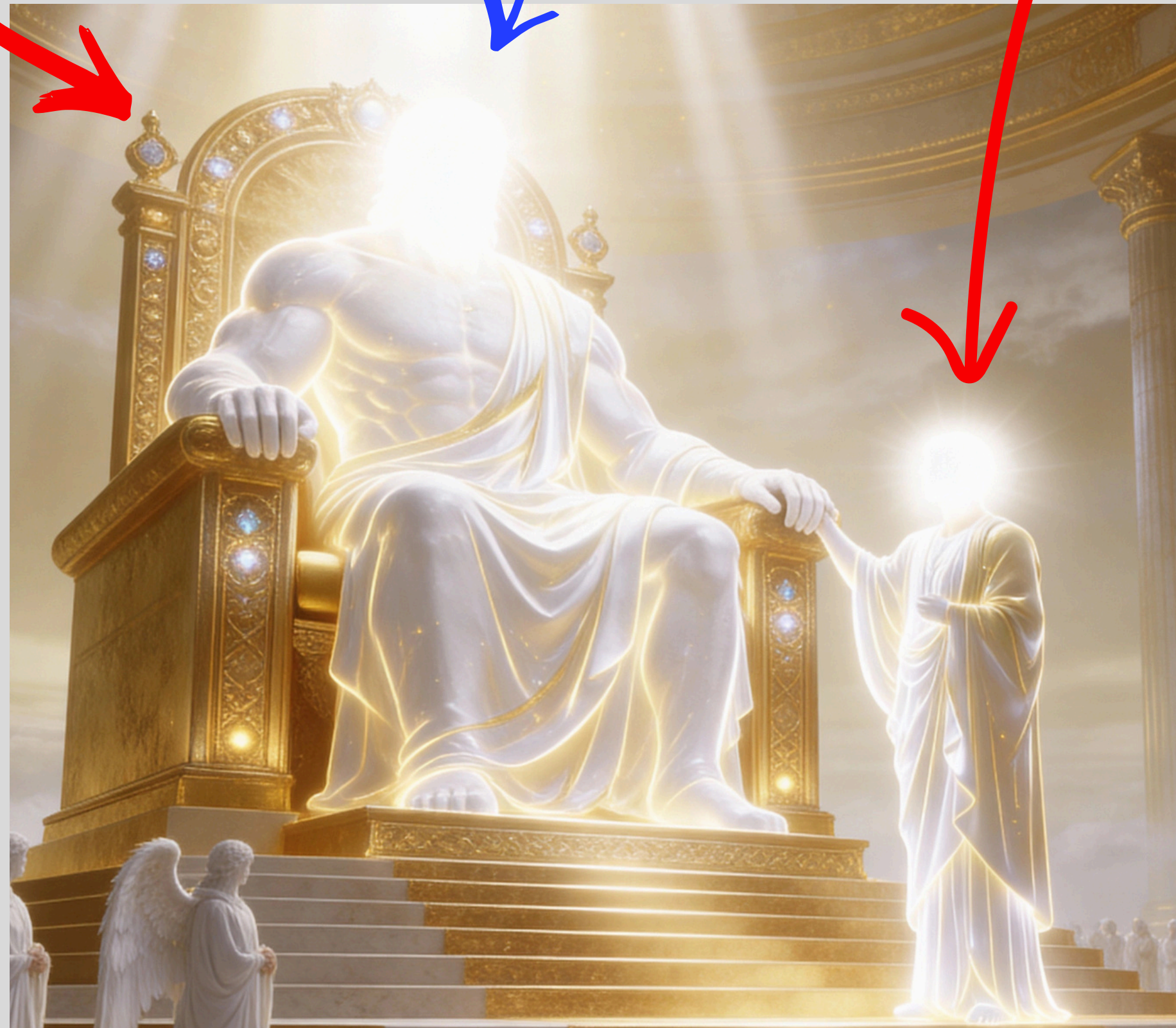
✗ Hebrew *does not* use masculine singular when:

- describing multiple people doing something
- telling events about specific individuals
- meaning literal plural participants

The Most High God

God the Father

Son of God



In grammar if both
are distinct then
only **ONE** can be the
Most High.

The Most High Man

Father

Son



THE FATHER & SON



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.



2 John 1:3 KJV



9 Whosoever transgresseth, and abideth not
in the doctrine of Christ, hath not God. He that
abideth in the doctrine of Christ, ***he hath both
the Father and the Son.***



2 John 1:9 KJV

FATHER GAVE ALL THINGS TO THE SON



13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.



14 And ***there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him***: his dominion is an everlasting dominion, which shall not pass away, and his kingdom ***that*** which shall not be destroyed.



DANIEL 7:13-14 KJV

18 And Jesus came and spake unto them, saying, ***All power is given unto me in heaven and in earth.***

MATTHEW 28:18 KJV

FATHER GAVE LIFE & AUTHORITY TO THE SON



26 For as the Father hath life in himself; **so hath he given to the Son to have life in himself;**

27 And **hath given him authority to execute judgment** also, because he is the Son of man.



JOHN 5:26-27 KJV



2 Hath in these last days spoken unto us by his Son, whom **he hath appointed heir of all things**, by whom also he made the worlds;

4 Being made so much better than the angels, **as he hath by inheritance obtained a more excellent name** than they.

HEBREWS 1:2,4 KJV



FATHER IS GREATER THAN THE SON

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: ***for my Father is greater than I.***

JOHN 14:28 KJV



28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; ***but as my Father hath taught me,*** I speak these things.

JOHN 8:28 KJV



THE SON CAME FROM THE FATHER



42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

JOHN 8:42 KJV



27 For the Father himself loveth you, because ye have loved me, and have ***believed that I came out from God.***



28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

JOHN 16:27-28 KJV



SON EXISTS BECAUSE OF THE FATHER

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

JOHN 6:57 KJV

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 **If I bear witness of myself, my witness is not true.**

JOHN 6:30-31 KJV



FATHER KNOWS THE DAY & HOUR



36 But of that day and hour knoweth no man, no, not the angels of heaven, **but my Father only.**

MATTHEW 24:36 KJV



32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son,** but the Father.



MARK 13:32 KJV

1. Conjunction (Coordinating):

- “But” — introduces contrast with what was previously said or expected.
-

2. Prepositional Phrase:

- “concerning that day or that hour”
 - “concerning” = preposition
 - “that day” / “that hour” = noun phrases (objects of the preposition)
 - Joined by “or” (coordinating conjunction within the phrase)

◆ This whole phrase sets the **topic** or **subject** of the sentence.

3. Main Clause:

- “no one knows”
 - “no one” = subject (indefinite pronoun)
 - “knows” = verb (present tense, active voice)
-

4. Negative Additions (with elliptical structure):

These are **additive negatives** that clarify who else *does not know*. They follow ellipsis (omitting repeated verbs like "knows").

a. "not even the angels in heaven"

- "not even" = negative intensifier
- "the angels in heaven" = noun phrase
 - "the angels" = noun + article
 - "in heaven" = prepositional phrase modifying "angels"

b. "nor the Son"

- "nor" = coordinating conjunction (used after a negative to continue listing negative subjects)
 - "the Son" = noun phrase
-

5. Contrastive Final Clause:

- "but only the Father"
 - "but" = coordinating conjunction (contrast)
 - "only" = adverb modifying
 - "the Father" = noun phrase (subject implied to **know**)

◆ This final clause completes the **contrast**: no one knows **except** the Father.

MOST HIGH GOD



LORD

ALMIGHTY

FATHER

HEBREWS 1:8 GOD

SON

ACTS 2:36 LORD

CHRIST
ACTS 2:36

GOD

SPIRIT

...even the Spirit of truth, which
proceedeth from the Father,
he shall testify of me:

JOHN 15:26

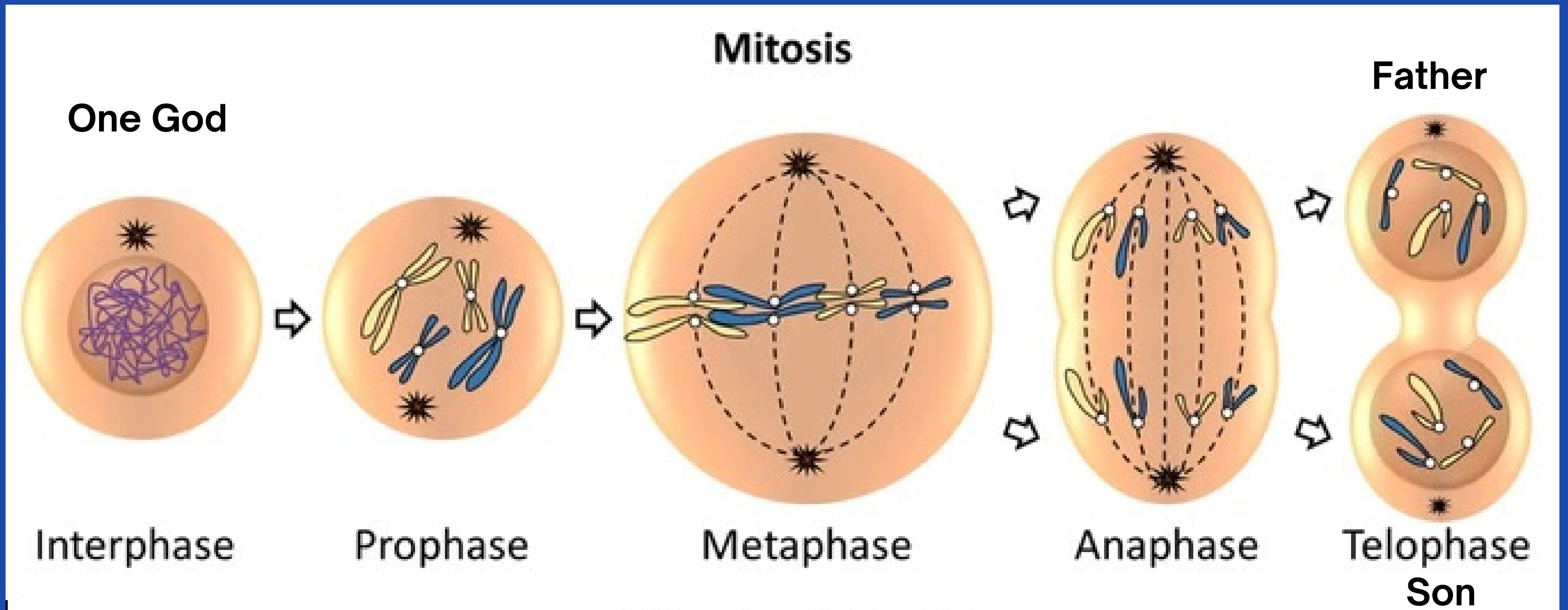


ALMIGHTY
REVELATION 1:8



44 The Lord said unto my
Lord, Sit thou on my right
hand, till I make thine
enemies thy footstool?
Matthew 22:44

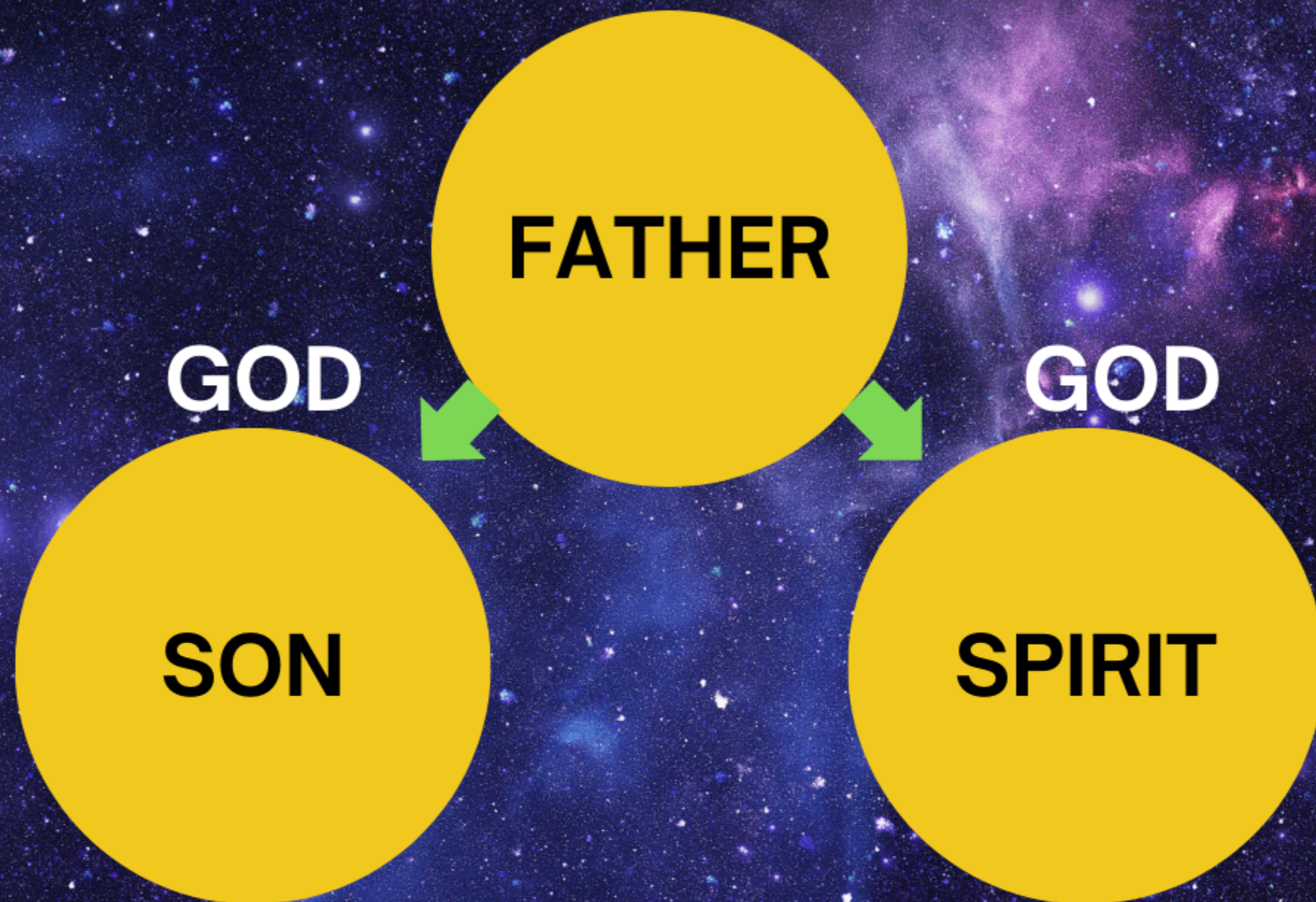
32 And the scribe said unto him, Well,
Master, thou hast said the truth: for
there is one God; and there is none
other but he:
MARK 12:32



*...for I proceeded forth and came from God;
John 8:42*

ETERNITY

MOST HIGH GOD



ALL OF CREATION

BEGINNING OF TIME



ETERNITY

MOST HIGH GOD

masculine singular

FATHER

GOD

SON

GOD

SPIRIT

Strong's Definitions [?]

(Strong's Definitions Legend)

ὑψιστος hupsistōs, hoop'-sis-tos; superlative from the base of G5311; highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens:—most high, highest.

ETERNITY

MOST HIGH GOD



FATHER

WILL



SON

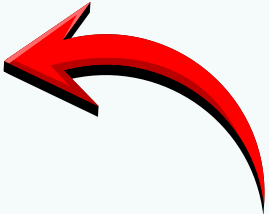
WILL

NOT masculine
singular but plural.



In order for this to be true God the Father would have to be the Son. This is heresy (Modalism or Oneness)

This is NOT biblical and in error. There are TWO WILLS and the Bible teaches us that the Father's Will is GREATER than the Son. The Father & Son cannot BOTH be the Most High God. This is biblically and grammatically in ERROR!

Strong's Number **H5946** matches the Hebrew עֲלִיּוֹן (‘elyôn),  which occurs 4 times in 4 verses in the **WLC Hebrew**.

TOOLS

 **Dan 7:18**

But the saints of the most High H5946 shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

TOOLS

 **Dan 7:22**

Until the Ancient of days came, and judgment was given to the saints of the most High; H5946 and the time came that the saints possessed the kingdom.

TOOLS

 **Dan 7:25**

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, H5946 and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

TOOLS

 **Dan 7:27**

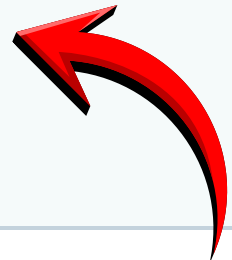
And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, H5946 whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him.

Inflected: עֲלִיּוֹנִין
Root: עֲלִיּוֹן 
Strong's: [H5946](#)
English: of the most High,
Language: Aramaic
Code: A Aampa

Aampa

Word: עֲלִיּוֹנִין
Speech: [Adjective](#)
Type: [Adjective](#)
Gender: [Masculine](#)
Number: [Plural](#)
State: [Absolute](#)
Long: Aramaic Adjective: Adjective
Masculine Plural Absolute

Strong's Number **H5943** matches the Hebrew עֲלִי (‘illay), which occurs 18 times in **10** verses in the **WLC Hebrew**.



TOOLS

Dan 3:26

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high **H5943** God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

TOOLS

Dan 4:2

I thought it good to shew the signs and wonders that the high **H5943** God hath wrought toward me.

TOOLS

Dan 5:18

O thou king, the most high **H5943** God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

TOOLS

Dan 5:21

And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high **H5943** God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.



Inflected: ה / עֲלִי
Root: עֲלִי
Strong's: [H5943](#)
English: the most High,
Language: Aramaic
Code: A Aamsd / Td

Aamsd

Td

Word: עֲלִי
Speech: [Adjective](#)
Type: [Adjective](#)
Gender: [Masculine](#)
Number: [Singular](#)
State: [Determined](#)
Long: Aramaic Adjective: Adjective
Masculine Singular Determined



Definition of Almighty

Outline of Biblical Usage [?]

- I.* he who holds sway over all things
- II.* the ruler of all
- III.* almighty: God

Strong's Definitions [?]

(Strong's Definitions Legend)

παντοκράτωρ **pantokrátōr**, pan-tok-rat'-ore; from [G3956](#) and [G2904](#); the all-ruling, i.e. God (as absolute and universal sovereign):—Almighty, Omnipotent.

The Father is the Most High God



The **Son of God** exists **because of the Father**. A simple question to ask.

Can the Father exist without the Son? **Yes.**

Can the Son exist without the Father? **No.**

57 As the living Father hath sent me, and **I live by the Father**: so he that eateth me, even **he shall live by me.**

JOHN 6:57 KJV



26 For as the Father hath life in himself; **so hath he given to the Son to have life in himself;**

27 And hath given him authority to execute judgment also, because he is the Son of man.

JOHN 5:26-27 KJV



Jesus Christ is the Son of the Most High God

✧ 32 He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David.

Luke 1:32 NRSV

6 When he saw Jesus from a distance, he ran and bowed down before him, 7 and he shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God?...

Mark 5:6-7 NRSV

15 God abides in those who confess that Jesus is the Son of God, and they abide in God.

1 John 4:15 NRSV



Scripture that literally says, "Jesus Christ **is**
the Most High God."

Scripture that literally says, "Jesus Christ **is**
the Son of the Most High God."

Luke 1:32

Mark 5:7

Luke 8:28

The Son Has a Beginning & Is Eternal



But you, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin *is from of old*,
from *ancient days*.



MICAH 5:2 NRSV

whose goings forth have been from of old, **from**
everlasting.

MICAH 5:2 KJV



2. “Whose origin is from everlasting”

Meaning

This describes a person whose **origin (source, beginning, roots)** are “from everlasting.” But **origin** typically implies a *starting point*—even if that starting point is in eternity.

Implication

- This can be understood as:
 “His beginning goes back into eternity.”
- It still implies a **beginning**, but that beginning is located in **eternity past**.
- It can also mean:
 “His lineage or source comes from eternity.”

Example (Biblical context: Micah 5:2)

Speaking of the Messiah:

“whose goings forth are from of old, from everlasting.”

The Hebrew phrase can mean “from ancient days,” “from eternity,” or “from long ages past.”

This phrase focuses on **origin or coming forth**, not simply existence.



Definition of Origin

Brown-Driver-Briggs Lexicon [?]

(Jump to Scripture Index)

STRONGS H4163:

Abbreviations

[מוֹצָאָה] **noun feminine** only plural:

a. Micah 5:1 מוֹצָאוֹתָיו (compare future ruler out of Bethlehem), *his origin*.

b. 2 Kings 10:27 Qr מוֹצָאוֹת *places of going out to*, i.e. *a privy* (compare Arabic مَخْرَج; German *Abtritt*), euphemistically for Kt מַחְרָאוֹת.

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.
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1828 Webster's Dictionary

[Back](#) [Search Definition](#)

OR'IGIN, n. [L. origo.]

1. The first existence or beginning of any thing; as the origin of Rome. In history it is necessary, if practicable, to trace all events to their origin.

2. Fountain; source; cause; that from which any thing primarily proceeds; that which gives existence or beginning. The apostasy is believed to have been the origin of moral evil. The origin of many of our customs is lost in antiquity. Nations, like individuals, are ambitious to trace their descent from an honorable origin.

Origin means beginning. The Son's beginning is from everlasting.





Definition of Eternal

KJV Translation Count — Total: 71x

The KJV translates Strong's G166 in the following manner: [eternal](#) (42x), [everlasting](#) (25x), [the world began \(with G5550\)](#) (2x), [since the world began \(with G5550\)](#) (1x), [for ever](#) (1x).

Outline of Biblical Usage [?]

- I. without beginning and end, that which always has been and always will be
- II. without beginning
- III. without end, never to cease, everlasting

[Click for Synonyms](#)



**Eternal: 1)without beginning and without end
3)without end**

The Father & Son



The Father has **NO BEGINNING** and is eternal.

The Son has **A BEGINNING** and is eternal.

The Father and Son are equal in nature (Divine/ God)

The Father gave all things to the Son and the Son will bring all things to be subject to the Father.

23 But each in its own order: Christ the first fruits, then at his coming those who belong to Christ. 24 Then comes the end, **when he hands over the kingdom to God the Father**, after he has destroyed every ruler and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For “God has put all things in subjection under his feet.” But when it says, “All things are put in subjection,” **it is plain that this does not include the one who put all things in subjection under him.** 28 ***When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.***

1 Corinthians 15:23-28 NRSV



NONE CONFESSED JESUS AS THE **MOST HIGH GOD**

Not the 12 Apostles, Not an Angel, Not a Demon, Not Any Early Church Father

The Title "**Most High God**" Belongs to the Father Alone

THE 12 APOSTLES



✗ None of the 12 Apostles ever confessed Jesus as the **Most High God**.

They confessed Jesus as:
"Lord" (Kyrios), "Christ" (Messiah),
"Son of God", "God"
— but never as "Most High God"
Acts 2:36 | Matt 16:16 | John 20:28

ANGEL



✗ Not even an angel ever called Jesus the **Most High God**.

The angel said about Jesus:
"He shall be great,
and shall be called
the Son of the Highest."
Luke 1:32

DEMON



✗ Not even a demon ever confessed Jesus as the **Most High God**.

Demons confessed Jesus as
"the Son of God," "the Holy One"
of God," but never as
the **Most High God**.
Mark 1:24 | Luke 4:34

EARLY CHURCH FATHERS (1st – 3rd Century)



CLEMENT
OF ROME

IGNATIUS
OF ANTIOCH

JUSTIN
MARTYR

IRENAEUS
OF LYONS

TERTULLIAN

ORIGEN

✗ Not one Early Church Father ever confessed Jesus as the **Most High God**.

They always distinguished between:
The Father = Most High God
Jesus = Lord, Christ, Son of God, God

Clement of Rome (c. 96 AD)
Justin Martyr (c. 150 AD)
Irenaeus (c. 180 AD)
Tertullian (c. 200 AD)
Origen (c. 250 AD)



ORIGEN

(c. 185 – c. 254 AD)

One of the Greatest
Early Church
Scholars

*"I do not approve of those who say that the Son is the **Most High God**,
or who assert that He is unbegotten. But I think that there is one Most High God,
the Father, who is unbegotten and true; and that the Son is begotten by Him."*

– Origen, *Contra Celsum* 3.55

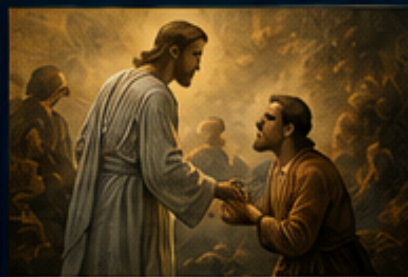
ORIGEN IS CLEAR:

The title "**Most High God**"
belongs to the Father alone,
not to the Son.

THEY DID CONFESS JESUS IS **GOD** – **SAME NATURE** AS THE FATHER

They worshiped Him, prayed to Him, called Him God, and affirmed He is of the **same divine nature** as the Father.

WORSHIPPED JESUS



They worshiped Him
just as they worshiped
the Father.

Matt 14:33 | John 9:38
Heb 1:6 | Rev 5:13-14

PRAYED TO JESUS



They prayed to Him
as to God.

Acts 7:59-60
1 Cor 1:2
Rev 22:20

CALLED HIM GOD

"Thomas answered him,
"My Lord and my God!"
– John 20:28

"The Word was God."
– John 1:1

"To the Son He says,
"Your throne, O God..."
– Hebrews 1:8
(quoting Psalm 45:6)

SAME DIVINE NATURE

They affirmed Jesus is
of the same nature
(ousia) as the Father.

"The Son is in the Father
and the Father in the Son."
– John 14:11

"He is the radiance of the
glory of God and the exact
imprint of His nature."
– Hebrews 1:3

ETERNAL & PRE-EXISTENT

They confessed His
eternity and pre-existence
as God.

"Before Abraham was,
I AM."
– John 8:58

"In the beginning was
the Word..."
– John 1:1

ONE GODHEAD

They believed in
one God, not two gods,
but one Godhead
in which the Father
and the Son share
the same divine
nature.

Deut 6:4
1 Cor 8:6
John 10:30

THE BIBLICAL TRUTH

Jesus was never
called or confessed as
the **Most High God**.

But He was confessed
as God, Lord, and of the
same divine nature
as the Father.

**GLORY TO THE FATHER
THROUGH THE SON**
John 17:3



38 He that believeth on me, as the scripture hath said,
out of his belly shall flow rivers of living water.

John 7:38 KJV



BELIEVE WHAT YOU READ!