



# 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:

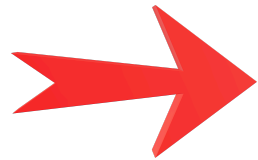
### One person (masculine):

- 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.**

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## 🇪🇸 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:

- אַנְשִׁים — "men" (masc. plural)
- נְשִׁים — "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.

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## 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.

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**! 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.

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## 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)."

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### 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 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.

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## 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

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#### 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

ACTS 2:36 LORD

SON

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

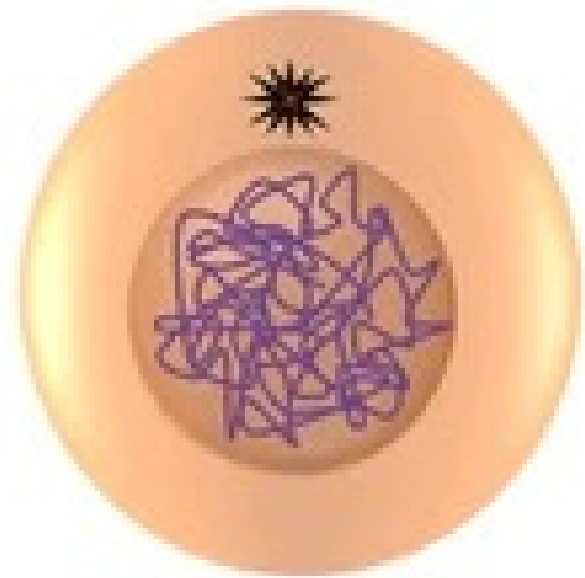


44 The Lord said unto my  
Lord, Sit thou on my right  
hand, till I make thine  
enemies thy footstool?  
Matthew 22:44

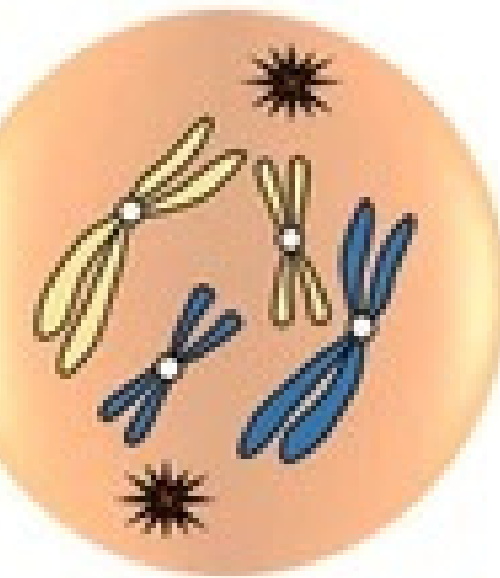
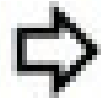
32 And the scribe said unto him, Well,  
Master, thou hast said the truth: for  
there is one God; and there is none  
other but he:  
MARK 12:32



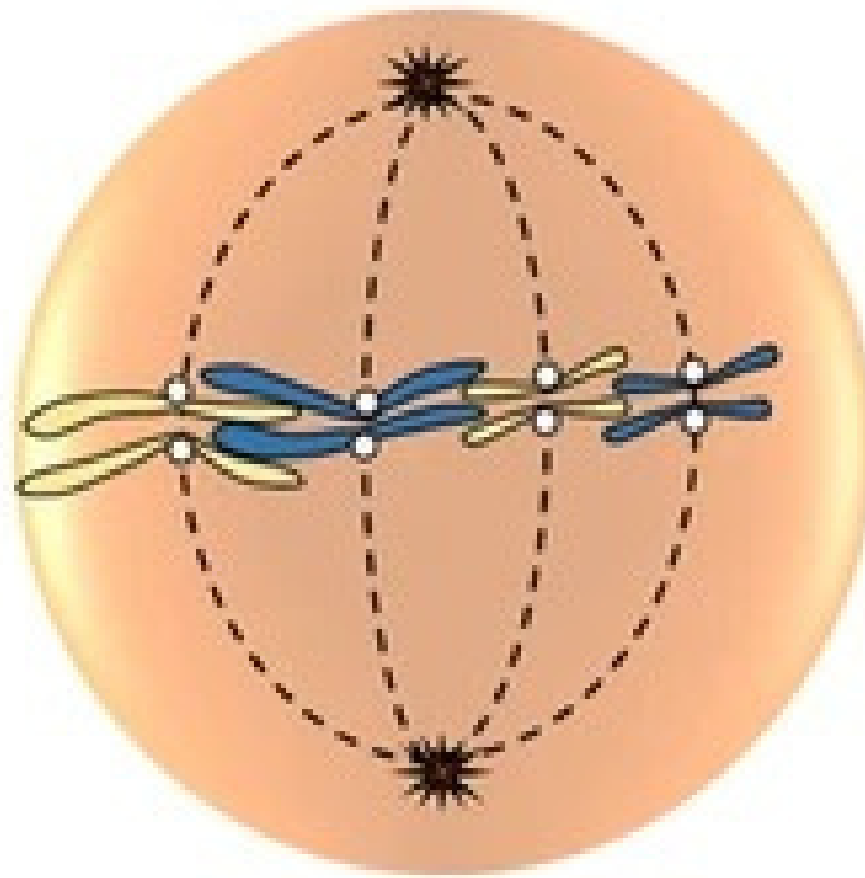
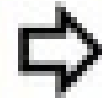
**One God  
the Father**



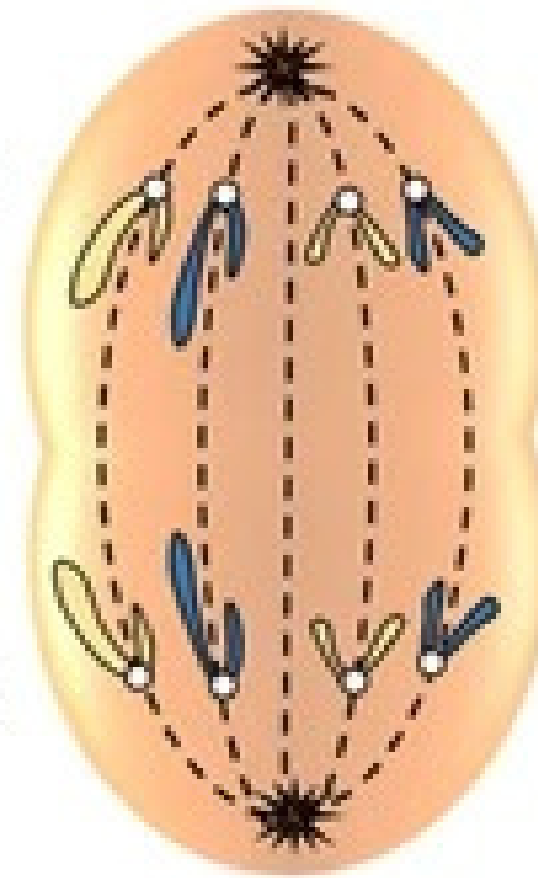
Interphase



Prophase



Metaphase



Anaphase



Telophase  
**Son**

**Mitosis**

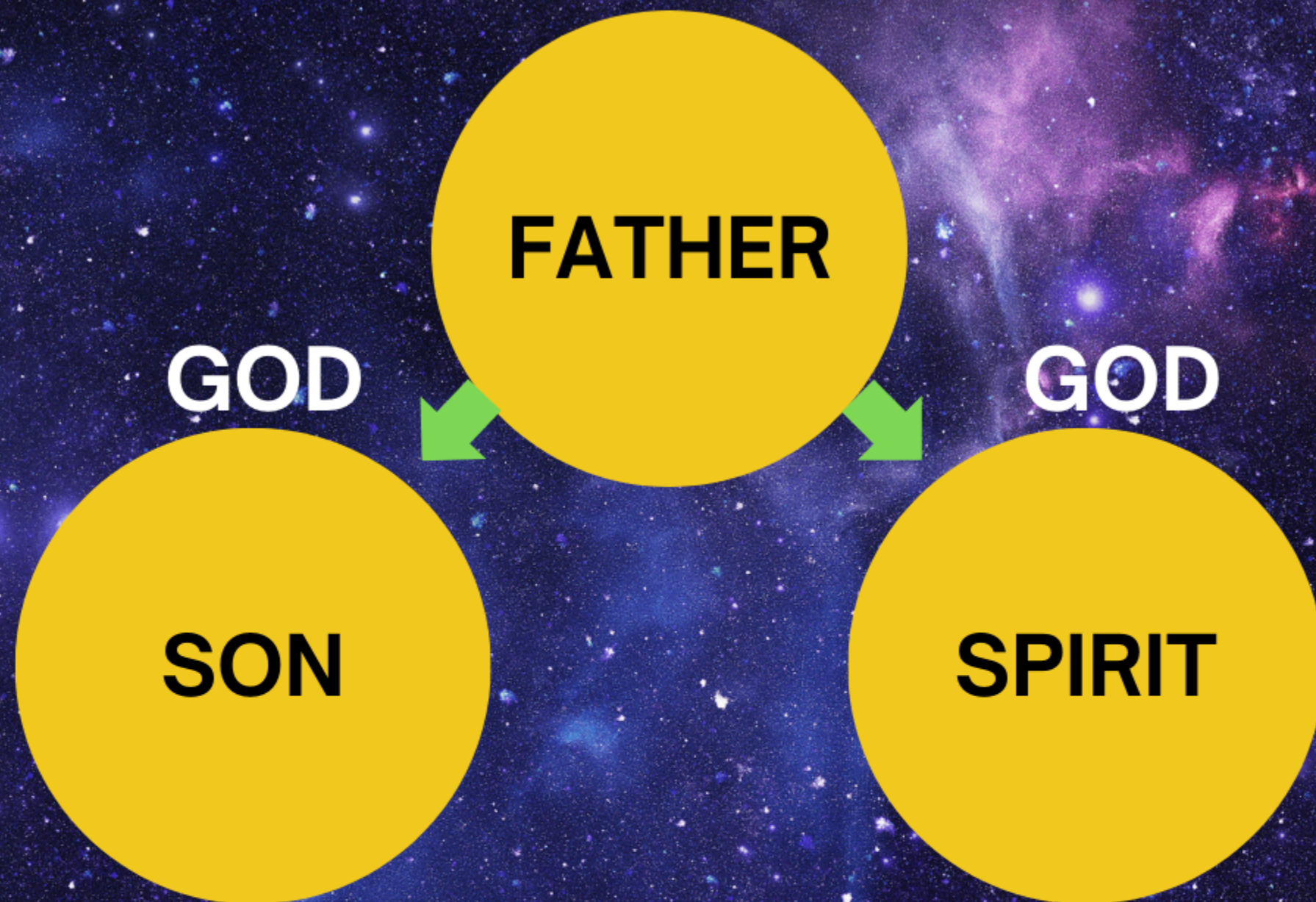
**Father**

*...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

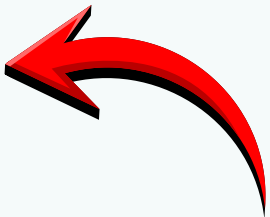
NOT masculine  
singular but plural.



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:

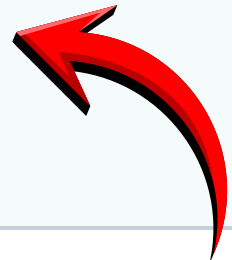
[Absolute](#)

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 IS THE VISIBLE IMAGE OF THE  
INVISIBLE GOD COLOSSIANS 1:15**



# 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







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!**