

# Κύριος in the New Testament: Christology, Trinity, and Translation

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## 1. Introduction

The Greek word κύριος (*kyrios* “Lord”) carries amazing theological weight in the New Testament. It is often used to refer to Jesus, sometimes with the implication that Jesus is the “Master” or “Rabbi” of the disciples (e.g. John 13:13), other times as a merely polite term of address for an unknown male (e.g. John 4:11, 20:15), and sometimes to declare Jesus as universal “Lord” of creation (e.g. Acts 10:36). The term can also be used when God the Father is the clear referent (e.g. Matthew 11:25, Acts 17:24), as well as the Holy Spirit (2 Corinthians 3:16-18, Hebrews 10:16). *Kyrios* is also often used in quotations or references to the Old Testament in places where the divine Name, יהוה (*YHWH*), is found in the Hebrew (e.g. Matthew 4:7, Acts 15:17). Finally, in several key passages, *kyrios* is used to quote or allude to the divine Name while *also* clearly referring to Jesus, thus exhibiting the astounding high Christology of the New Testament and showing that the New Testament authors believed at an early date that Jesus is in fact YHWH, the God of Israel, made flesh—truly man and truly God.

The purpose of this paper is to demonstrate that:

- 1) *Kyrios* plays an essential role in establishing the high Christology of the New Testament.**
- 2) More than any other term, *kyrios* is used to tie together the three members of the Trinity.**
- 3) Contrary to claims otherwise, the term *kyrios* functions as a single key term, regardless of whether it used in the arthrous or anarthrous condition.**

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<sup>1</sup> With valuable input and assistance from Mike Tisdell.

#### 4) When translating *kyrios*, therefore, great care must be taken to preserve these essential theological roles.

## 2. The Hebrew terms *YHWH* and *Adon(ai)*

Our discussion of the theological role of *kyrios* must begin with the two key Hebrew terms that are both rendered as *kyrios* in the New Testament, namely *YHWH* and *Adon(ai)*.

יהוה (*YHWH*), also known as the “Tetragrammaton,” is God’s self-revealed name. In the Tanach, *YHWH* always and only refers to the one true God, the faithful God of Israel who leads His people out of Egypt, continues to accomplish His purposes despite all their disobedience, and promises restoration and the coming of the Messiah. *YHWH* alone created the heavens and the earth (Isaiah 44:24), and no other god exists except Him (Isaiah 44:6-8). *YHWH* is God’s name, not a title or a category (Isaiah 42:8, Exodus 3:15). As a name, it is not declined or specified (e.g. “my *YHWH*” or “the *YHWH* of Israel”) as titles like *Adon* or *Elohim* can be.<sup>2</sup> Like most biblical names, the name *YHWH* has meaning—the story of God revealing His name to Moses in Exodus 3 suggests that it is a third person imperfect form of היה *hayah* “to be.”<sup>3</sup> In other words, the meaning of *YHWH* is probably “he is” or “he will be.” But it is used in Scripture first and foremost as a name, not a word.

In contrast, אדון *Adon* means “lord” or “master.” It is a title, not a name. While *YHWH* is our *Adon*, He is not the only one with this title in the Scriptures—the title *Adon* can refer to either *YHWH* (Psalm 97:5) or to human lords (Psalm 105:21, 1 Samuel 24:8). Sometimes the terms *YHWH* and *Adon* come together, such as in Genesis 15:2, where Abram calls God “אדני יהוה” (*Adonai YHWH*, or “(my) Lord *YHWH*”), where *Adonai* (related to *Adon*) is a title put before the name *YHWH*.

We see the difference between the name *YHWH* and the title *Adon* clearly in Psalm 110:1, where the Hebrew begins:

נְאֻם יְהוָה לַאֲדֹנָי  
nə·'um YHWH la-dō·nî

Here, David writes that *YHWH* is speaking to “my Lord.” It is not clear from this verse alone whom the title *Adon* refers to here, since David does not say who “his Lord” is if not *YHWH*. Jesus, of course, taught that the *Adon* in this verse is the Messiah, namely, Himself (Matthew 22:43-45, Mark 12:36-37, Luke 20:42-44).

In summary, while *YHWH* is our *Adon*, others can also be called *Adon*. But *YHWH* is God’s name, and this name in the Bible can only refer to the one true God.

## 3. Brief survey of the usage of *kyrios* in the New Testament

The Greek word κύριος *kyrios* “Lord” is a translation of *Adon(ai)*. While biblical prophets such as David, Moses, and Isaiah pronounced the name of *YHWH* freely, at some point after the exile, Jews began to fear speaking the name of *YHWH*, concerned that they would somehow break God’s commandment not to bear His name in vain (Exodus 20:7). Instead, they substituted the title *Adonai* for the name *YHWH* when speaking.

Many early manuscripts of the Old Testament translated into Greek contain the name *YHWH* in various forms—transliterated into Greek as Ιαω, visually imitating the Hebrew יהוה by writing the Greek letters ΠΙΠΙ, or kept in Hebrew (יהוה) or even Paleo-Hebrew script (𐤀𐤃𐤅𐤃).<sup>4</sup> At some point, either Jewish or Christian scribes, instead of

2 One common form may perhaps be a specification of *YHWH*, namely, *YHWH Tseva’ot*, or “*YHWH* of hosts,” but this does not imply that *YHWH* in this instance is a title or a class noun.

3 More precisely, it seems to be derived from the archaic form for היה, namely יהוה.

4 Bruce M. Metzger (1981), *Manuscripts of the Greek Bible: An Introduction to Palaeography*, Oxford University Press, 33–35.

using Hebrew or Greek transliterated forms of YHWH, began translating the spoken form *Adonai* into Greek as *Kyrios*.<sup>5</sup>

When the New Testament includes a quote or an allusion to the Old Testament, it usually gives *kyrios* where the Hebrew had *YHWH*. Therefore, of the 695 instances of singular *kyrios* in the New Testament, some 154, or 22%, are either direct quotations of or allusions to the name *YHWH*. The use of *kyrios* for *YHWH* can be applied to the Father, Jesus, the Holy Spirit (Hebrews 10:16), or to the triune God in general.

More common is the use of *kyrios* as a title for Jesus. The meaning of this title can vary broadly, from simply a polite term of address for a male stranger (John 20:15), to a term of address for a teacher or rabbi (John 13:13), to a clear Messianic reference (Matthew 22:45) and even a claim of universal lordship over all creation (Acts 10:36). These total some 281, or 40%, of the NT uses of *kyrios*. Another 10 instances use *kyrios* as a title clearly referring to God the Father, but are not quotes or allusions to the name *YHWH* in Hebrew. In addition, *kyrios* is used as a title for God in general in five instances.

In many cases (some 182 instances, or 26% of the total), it is not clear whether *kyrios* is being used as a representation of *YHWH* or as a title. This includes two instances of *kyrios* in 2 Corinthians 3 which refer to the Holy Spirit. Finally, in 64 instances (9%), *kyrios* refers to other characters beyond the Trinity, though nearly all of these are characters in parables or other teachings who represent the Father or Jesus.

#### 4. The Christological role of *kyrios*

By using *kyrios* for both *YHWH* and Jesus, the New Testament authors establish *kyrios* as a key term for developing their high Christology. This is done both directly, in examples where *YHWH* quotes are applied directly to Jesus, as well as indirectly, through the repeated use of the same key term to refer to both *YHWH* and Jesus, as well as the frequent use of *kyrios* in situations where either the Father or the Son could easily be understood.

Table 1 below gives examples of passages where *YHWH* quotes or strong allusions are applied directly to Jesus. Instances of *kyrios* are given in red.

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5 Philip Wesley Comfort (2005), *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism*, B&H Publishing Group, 209.

Key verses	RSV	Notes
Acts 7:59	"Lord Jesus, receive my spirit"	Stephen, quoting Psalm 31:5 which originally applies to YHWH
Romans 10:9, 11-13, 16	<sup>9</sup> ...if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved... <sup>11</sup> The scripture says, "No one who believes in him will be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek; the same [Lord] is Lord of all and bestows his riches upon all who call upon him. <sup>13</sup> For, "every one who calls upon the name of the Lord will be saved."... <sup>16</sup> But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?"	Verse 11 quotes Isaiah 28:16. Verse 16 quotes Isaiah 53:1, which has <i>YHWH</i> in Hebrew. Verse 13 quotes Joel 2:32 (see also Acts 2:21), which has <i>YHWH</i> in Hebrew, but Paul applies this to Jesus in verse 9. Also note that the phrase "call upon the name of YHWH" is a common OT motif, but here, as well as other places in the NT, the phrase and related variations are applied to Jesus (see Acts 9:14,21; 22:16; 1 Corinthians 1:2).
1 Corinthians 8:6	yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.	Many theologians argue that Paul here is expanding the <i>Shema</i> (Deuteronomy 6:4), "YHWH our God, YHWH is one." <sup>6</sup> Here Paul applies "one Lord" ( <i>heis kyrios</i> , cf. Hebrew <i>YHWH echad</i> ) to Jesus, but also includes God the Father in his formulation. Paul's analysis would have been striking to his Jewish contemporaries, yet understanding his argument requires consistent use of <i>kyrios</i> for both YHWH and Jesus the Lord/Rabbi/Master.
1 Corinthians 10:21-22, 26	<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?... <sup>26</sup> For "the earth is the Lord's, and everything in it."	The context of this chapter is strongly Old Testament in character, with <i>kyrios</i> evoking YHWH (for example, v. 26 quotes Psalm 24:1, where <i>kyrios</i> is <i>YHWH</i> ). At the same time, the "cup" and "table" of the Lord clearly refer to communion and Jesus (see v. 16).
2 Corinthians 3:16-18	see section 5. The Trinitarian role of <i>kyrios</i>	
Ephesians 4:4-6	<sup>4</sup> There is one body and one Spirit, just as you were called to the one hope that belongs to your call, <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of us all, who is above all and through all and in all.	Here is arguably another example of an expansion of the <i>Shema</i> (Deuteronomy 6:4), including the Father, Jesus as the "one Lord," and the Spirit (see 1 Corinthians 8:6 above).

6 An admittedly hostile yet nevertheless helpful compilation of these arguments is found in *Splitting the Shema: A 'How Not To' guide*, 23 March 2009, <http://inthenameofwhowhat.blogspot.com/2009/03/splitting-shema-how-not-to-guide.html>.

Key verses	RSV	Notes
Philippians 2:9-11	<sup>9</sup> Therefore God has highly exalted him and bestowed on him the name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is <b>Lord</b> , to the glory of God the Father.	Paul is quoting Isaiah 45:23 in which YHWH is speaking, but he applies it to Jesus here. This is reinforced even more by the phrase “name which is above every name,” which in Paul’s Jewish context could only have been the name <i>YHWH</i> . <sup>7</sup> Paul also quotes Isaiah 45:23 in Romans 14:11 and applies it to God (the Father). In other words, Paul takes the Hebrew <i>YHWH</i> in Isaiah 45:23, translates it <i>kyrios</i> , and applies it to both God the Father and Jesus in two separate places. This is an excellent example of the theological role of <i>kyrios</i> in the NT as a link between the Father and the Son.
Hebrews 1:10	“Thou, <b>Lord</b> , didst found the earth in the beginning, and the heavens are the work of thy hands”	Ps 102:25 refers to YHWH (the actual word <i>kyrie</i> is in the LXX); the author applies this to Jesus.
1 Peter 2:3	if indeed you have tasted that the <b>Lord</b> is good. (ESV)	This verse quotes Psalm 34:8, “Taste and see that YHWH is good”, but Peter applies this to Jesus (see the following verse).
1 Peter 3:12, 14-15	<sup>12</sup> “Because the eyes of <b>the Lord</b> are on the righteous, and his ears are attentive to their cry. But the face of <b>the Lord</b> is against those who do evil.”... <sup>14</sup> ...“Don’t fear what they fear, and don’t be disturbed. <sup>15</sup> Rather, it is <b>the Lord</b> —the Christ—“you must treat as holy” in your hearts... (author’s translation)	Verses 14-15 quote Isaiah 8:12-13, which says “Don’t fear what they fear, and don’t be disturbed. Rather, it is <i>YHWH tsava’ot</i> whom you must treat as holy” (see LXX). Peter, however, applies this to Christ. Peter’s quote in verse 12 of Psalm 34:15 strengthens the association here of <i>kyrios</i> with <i>YHWH</i> .
Jude 4-5	<sup>4</sup> For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and <b>Lord</b> , Jesus Christ. <sup>5</sup> Now I want to remind you, although you once fully knew it, that Jesus/ <b>the Lord</b> , who saved a people out of the land of Egypt, afterward destroyed those who did not believe.	There is a significant textual variation in verse 5 between “Jesus” and “Lord.” Most modern scholars believe “Jesus” is the most likely original reading. Even if <i>kyrios</i> were the original reading, the referent of the verse would likely still be Jesus as YHWH, since Jesus is referred to as “our only <i>kyrios</i> ” just one verse before. Whichever variant is chosen, this text helps establish the high Christological thinking of Jude (=Judah), the Lord’s brother, who knew both his humanity and divinity.

Table 1: Verses where YHWH quotes or allusions are applied to Jesus

<sup>7</sup> See Norm Mundhenk (2010), “Jesus is Lord: The Tetragrammaton in Bible Translation,” *Bible Translator* 61(2), p. 60. Mundhenk states, “Verses 9-11 in Philippians, then, specifically refer to some of the most monotheistic passages in the Old Testament, yet they say that God himself has given the Name (*YHWH*) to Jesus, so that everyone on earth will bow and confess that Jesus Christ is Lord (= *YHWH*).”

In addition, many verses seem to play off the ambiguity of *kyrios* as either a representation of YHWH or as a title for Jesus, perhaps intentionally by the authors, as given in Table 2 below.

Key verses	RSV	Notes
Mt 3:3, Mk 1:3, Lk 3:4	“Prepare the way of <b>the Lord</b> ”	quoting <i>YHWH</i> from Isaiah 40:3, but subtly refers to Jesus as well
John 1:23	“Make straight the way of <b>the Lord</b> ”	
Luke 1:28	“The <b>Lord</b> is with you”	the angel Gabriel to Mary; the referent is delightfully ambiguous
Luke 1:76	“And you, child, will be called the prophet of the Most High; for you will go before <b>the Lord</b> to prepare his ways”	Zechariah’s prophecy here about his son John alludes to Malachi 3:1, in which <i>YHWH</i> says, “I send my messenger to prepare the way before me.” He continues, “And the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says <i>YHWH</i> of hosts.” Like the quotes of Isaiah 40:3 above, this verse clearly refers to John preparing the way for <i>YHWH</i> , but also subtly includes Jesus as the “Lord” for whom John is preparing the way.
1 Thessalonians 5:2	For you yourselves know well that the day of <b>the Lord</b> will come like a thief in the night.	The phrase “day of the Lord” in the OT is always “day of <i>YHWH</i> ,” but here the reference is also clearly to the return of Jesus. This same phrase applied to Jesus (implicitly but clearly) is found in 2 Peter 3:10 and 2 Thessalonians 2:2, and with the reference to Jesus explicit in 1 Corinthians 5:5 and 2 Corinthians 1:14.
Acts 9:28	[Saul was] “preaching boldly in the name of the <b>Lord</b> .”	Like “day of the Lord,” the phrase “name of the Lord” (“name of <i>YHWH</i> ”) is common in the OT. Here and elsewhere in the NT, the phrase is used ambiguously to refer to the triune God in general, while elsewhere the phrase is also commonly used explicitly for people who speak or act “in the name of the Lord Jesus” (e.g. Colossians 3:17).
1 Thessalonians 4:15	For this we declare to you by the word of <b>the Lord</b> , that we who are alive, who are left until the coming of the <b>Lord</b> , shall not precede those who have fallen asleep.	Similarly, the phrase “word of the Lord” (or “word of <i>YHWH</i> ”) is common in the OT and also used by the NT writers. Is this “Lord” <i>YHWH</i> or “Lord” Jesus? The answer is not given, nor is it necessary to know, because Jesus <u>is</u> <i>YHWH</i> , and Jesus’ word is <i>YHWH</i> ’s word.

*Table 2: Verses where the divine referent of kyrios is ambiguous*

In addition to these particular verses, fully 26% of the instances of *kyrios* in the New Testament clearly refer to God but are ambiguous as to whether the Father, Son, or Holy Spirit is intended. This ambiguity of reference adds to the sense of “Lord” being a term that unifies the members of the Trinity.

#### 4.1 “The Lord said to my Lord”

One final instance serves to underline the theological importance of *kyrios* as a term that deliberately links the *YHWH* and *Adon(ai)* meanings of the Tanach. In four places (Matthew, Mark, Luke, and Acts), the NT quotes the first part of Psalm 110:1, “The Lord said to my Lord.” Let us compare the Greek of Matthew 22:44 with the Hebrew of Psalm 110:1:

Ἔειπεν [ὁ]<sup>8</sup> Κύριος τῷ κυρίῳ μου

נָאֻם יְהוָה לַאֲדֹנָי

The Greek is an exact quote of the LXX for Psalm 110:1; there is no distinction made between either instance of “Lord.” The Hebrew text is written *nə’um YHWH ladoni*, but this is always vocalized as “יְהוָה לַאֲדֹנָי נָאֻם” *nə’um Adonai ladoni*, which is what is represented in the Greek text.

The three instances of these words in the gospels come from when Jesus is teaching in the temple and asking the people who David is referring to as “my Lord.” In Matthew 22:43, Jesus says that “David in the Spirit calls him ‘Lord.’” This verse often confuses readers, leading translators to want to “clarify” the meaning by separating out the two instances of *kyrios*. They justify this choice by the fact that the underlying written Hebrew has two separate terms.

However, by doing so, they completely miss one key facet of Jesus’ line of argument. The point of Jesus’ question is that David could not refer to the Messiah as “my Lord” unless the Messiah were greater than he. And since there could be no mere human greater than David—the anointed King of YHWH and ancestor of the entire Messianic line, ancestors always being considered greater than their descendants—the implication is that the Messiah has to be divine, and no mere “son of David.” By using the exact same term to translate *YHWH* and *adon* “lord,” the God-breathed Greek text even subtly suggests that perhaps the Messiah is not just “divine” in some Arian sense, but in fact IS the very *kyrios*—YHWH—referred to in Psalm 110:1, a truth that other New Testament passages make explicit. Using two different terms for *kyrios* in this verse obscures these key meanings and dampens the effect Jesus’ words would have had to the original readers and listeners.

#### 4.2 *Kyrios* and the divinity and humanity of Christ

Viewed from the lens of translation theory, the idea of substituting *kyrios* for the Hebrew *YHWH* seems like a translation error. While *YHWH* is the proper name of the one true God of Israel, the Greek title *kyrios* can apply to both divine and human masters, and could apply to pagan gods as well as YHWH. Why would the Holy Spirit inspire such a substitution? Indeed, the doubt that *kyrios* is indeed God-breathed as a rendering of the divine name has led to the Jehovah’s Witnesses’ *New World Translation*, which uses “Jehovah” wherever they see an Old Testament reference to *YHWH* (but crucially, they never apply this to verses where *kyrios* refers to Jesus, even in quotes of the OT with *YHWH*). A similar approach is seen in some “Sacred Name” translations.<sup>9</sup>

But for those of us who accept that the Greek New Testament is indeed God-breathed, including the choice of *kyrios* to represent both the Hebrew *YHWH* and *Adon*, it is possible to see a fascinating phenomenon at work. The divine name is found throughout the Tanach. But at the moment of history when the one whose Name is above all names became flesh, the divine Name is suddenly missing from what the Holy Spirit inspires, and in its place is a word, *kyrios*, which, especially for the Jews of Jesus’ time, included the meanings of both the divine Name as well as either human or divine lordship. This wide range of possible meaning and referents allowed the same term to seamlessly apply to One who is both human and divine. As Paul so beautifully writes:

8 Manuscripts differ as to whether the article is present or not.

9 See Peter Unseth, “Sacred Name Bible translations in English: A fast-growing phenomenon,” *Bible Translator* 62(3).185–194.

Have the same attitude as that of Christ Jesus,

who, though existing in the form of God,  
did not consider equality with God  
as something to be exploited.

Instead, he emptied himself  
by taking the form of a slave,  
being born in the likeness of humans.

And being found in appearance as a man,  
he humbled himself by becoming obedient  
to the point of death—  
even death on a cross!

Therefore, God highly exalted Him  
and gave Him the name  
that is above every name,  
so that at the name of Jesus  
every knee will bow—  
of those who are in the heavens and on earth  
and under the earth—  
and every tongue declare  
that Jesus Christ is Lord,  
to the glory of God the Father. (Philippians 2:5-11)

In other words, the Holy Spirit did not make a “translation mistake” when he chose to inspire *kyrios* where he had previously inspired both *YHWH* and *Adon*. Rather, the ambiguous and relatively lower status of *kyrios* compared to *YHWH* is a reflection of the humility of Jesus Himself, the one who is truly *YHWH*, yet is willing to take on for himself a term that can as easily be used for the one true God of Israel as for an unknown and fully human stranger (John 4:11, 20:15). Just as Jesus himself is fully human and fully divine, the term *kyrios* carries within it the full potential to refer to an ordinary man or to the LORD himself. The term *kyrios*, like Jesus himself, connects heaven and earth, God and Man. Yet it does so not by directly and loudly proclaiming “Jesus is *YHWH*!”, but instead by using a term clothed in comparative humility, a term that—unlike *YHWH*—is sullied by application to Zeus and Caesar, cruel masters and tyrants, just as our humanity is sullied by sin. Like Jesus, *Kyrios* is *YHWH* in humble human flesh.

## 5. The Trinitarian role of *kyrios*

More than any other term in Greek, *kyrios* ties together the three members of the Trinity. We have already seen how *kyrios* is very commonly used to refer to God the Father and Jesus, and links them together strongly. Whereas *theos* nearly always refers to God the Father, and *Χριστός* *Christos* “Christ” refers exclusively to Jesus in the New Testament,<sup>10</sup> *kyrios* is very frequently applied to both—it is used to refer to God the Father roughly 60 times, and to Jesus the Son around 300 times. In addition, there are over 260 times where *kyrios* is used to refer to God, but the specific member of the Trinity is not clear. *Kyrios* is the second-most common title for Jesus (after *Christos*), and the third most common for the Father (after *theos* and *Πατήρ* *pater* “Father”). As we explored above, it is this flexibility of referent that enables *kyrios* to play a linking function between the Father and the Son.

In Hebrews 10:15-16, the author also applies *kyrios* to the Holy Spirit:

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<sup>10</sup> Except, of course, when it refers to false Messiahs.



The Holy Spirit also testifies to us about this. First he says: “This is the covenant I will make with them after that time, says the Lord.” (NIV)

The “Lord” here is the Holy Spirit, according to the author of Hebrews. In addition, Paul in 2 Corinthians 3 also applies *kyrios* to the Holy Spirit, in a passage that is highly significant to Trinitarian theology:

<sup>12</sup>Since we have such a hope, we are very bold, <sup>13</sup>not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendor. <sup>14</sup>But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. <sup>15</sup>Yes, to this day whenever Moses is read a veil lies over their minds; <sup>16</sup>but when a man turns to the Lord the veil is removed. <sup>17</sup>Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup>And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit.

For the first instance of *kyrios* in verse 16, the previous context is strongly Old Testament, which would suggest the meaning of *YHWH* for *kyrios*. But the phrase “turns to the Lord” here strongly suggests Jesus, as a contrast to Moses and the “old covenant,” and Christ is directly referred to in verse 14 as the one through whom the veil is taken away. Yet verse 17 explicitly says that the Holy Spirit is the “Lord” referred to. Immediately after, in the same verse, Paul calls Him the “Spirit of the Lord,” indicating that the “Lord” here is a reference to God the Father or Jesus the Son (or, more likely, both, since the Father and Son share one Spirit). The phrase in verse 18 about “beholding the glory of the Lord” refers to Exodus 34, in which *YHWH* is the “Lord.” Thus, the three members of the Trinity are explicitly or implicitly included as referents of *kyrios* in this passage. Both numerically and in terms of theological weight, no other term links the Father, Son, and Holy Spirit together more than *kyrios*.

When considering the case for the Christological and Trinitarian importance of *kyrios*, some might respond that all this is reading too much into the term, since the core functions played by *kyrios* are simply a matter of the New Testament authors following what is written in their Bible, the Septuagint. Several responses can be given:

- The earliest Septuagint manuscripts do not have *kyrios* for *YHWH*, but instead transliterate the name or leave it in Hebrew or Paleo-Hebrew script. If anything, it may indeed be that it was the New Testament usage of *kyrios* that inspired Christian copyists of the Septuagint to actually write (and not just say) *kyrios* for *YHWH*, rather than vice versa, since early manuscripts transliterate or visually represent יהוה, and *kyrios* is only found in manuscripts after the apostolic era.
- Even if the Greek Scriptures that the New Testament authors held in their hands used *kyrios*, the Holy Spirit was perfectly capable of inspiring a different wording. Indeed, there are many differences between the Septuagint manuscripts we have today and the New Testament quotes of Old Testament passages. There is no reason to think this could not have extended to the handling of *YHWH* if God had so desired.
- The New Testament authors in several places deliberately equate *YHWH* with Jesus through the use of *kyrios*, and do so in passages where the Christological and Trinitarian meaning is central. This indicates that the inspired authors knew what they were doing when they used *kyrios*, whether or not the usage was in accordance with what they read in their Greek Scriptures.

When we consider the theological implications of the use of *kyrios* in the New Testament, we can marvel at the fact that God, in His wisdom, sovereignly used the fear that post-exilic Jews had of pronouncing the name of *YHWH* to communicate crucial Trinitarian doctrine in the New Testament. The avoidance of saying the name *YHWH* out loud is clearly not based on a biblical injunction—after all, Joel specifically prophesies that “everyone who calls on the name of *YHWH* will be saved” (Joel 2:32), and prophets from Moses to David to Isaiah spoke boldly and publicly in the name of *YHWH*. Yet God allowed the Jews to develop what arguably is nothing more

than a superstition about pronouncing the name of *YHWH*, which led them to substitute the term *Adonai*, which was translated *kyrios*—only for God to turn around and use this term to declare plainly in the Greek New Testament what was only hinted at in the Tanach: That *YHWH*, the *LORD*, is not only God but also Messiah, not only Father but also Son and Spirit, not only divine but also human—and not just human, but a humiliated slave, naked and dead on a cross. And *that* is why God gave him the Name that is above all names: the name of *YHWH*, the name of *Kyrios*, the name of *LORD*. God is Father, Son, and Spirit, and he truly is *Κύριος*—Lord, Owner, Master of all (Acts 10:36, Romans 10:12).

## 6. The inadequacy of articular usage to distinguish the meaning of *kyrios*

Thus far, the discussion of the theological role of *kyrios* has treated the term as a single key term. However, some translators have argued that the presence or absence of the Greek article actually creates two separate key terms, that the article is key to understanding whether *kyrios* is referring to God the Father or Jesus, and that the article therefore justifies treating “*kyrios*” and “the *kyrios*” as two separate key terms which can be translated with entirely different terms in the receptor language.

For example, Leith and Andrea Gray (the pseudonyms of two Wycliffe/SIL translators) argue that for Muslims, the term *kyrios* should be translated differently based on whether it refers to *YHWH* (whom they seem to equate with God the Father) or the Messiah:

As for the messianic title “Lord,” one of the most common of the titles for the promised Messiah, its traditionally translated form has created significant offense and confusion among Muslim audiences. Many translations do not distinguish between the Greek word *kyrios* as referring to *YHWH* and “the *kyrios*” as referring to the Messiah, even though the Greek itself very consistently makes distinctions in usage (as do ancient translations such as Syriac). As a result, some Muslims understand the title to mean “the deity Jesus,” and that the Bible is declaring the existence of Jesus as another God besides God the Father. Others take it to mean that Jesus is the same being as the Father. This has been corrected in a recent Muslim-sensitive translation of the Bible, *The Noble Book (Al-Kitaab al-Shareef)*, which uses the term *as-sayyid* (the master) when “the *kyrios*” is found as a title for the Messiah, and *Allah* when the the [sic] Greek *kyrios* is referring to God. For a thorough exegetical treatment of the Greek *kyrios*, see Brown and Samuel (2002).<sup>11</sup>

When the Grays state,

some Muslims understand the title to mean “the deity Jesus,” and that the Bible is declaring the existence of Jesus as another God besides God the Father. Others take it to mean that Jesus is the same being as the Father. This has been corrected in a recent Muslim-sensitive translation...

it is difficult to understand how this differs from saying, “Muslims misunderstand the Trinity. Therefore we recommend separating out this term which is too loaded with Trinitarian theology.” What people group in the world does not misunderstand the Trinity without careful teaching?

Their response to such a critique might focus on the Greek article, which they say “very consistently” distinguishes between *kyrios* as *YHWH* and *kyrios* as Messiah. They seem to base this claim on an unpublished article by two other Wycliffe/SIL translators, Richard Brown and Christopher J. Samuel.<sup>12</sup> Brown and Samuel claim in their introduction:

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11 Leith Gray and Andrea Gray (2008), “A Muslim encounters the Gospel of Mark: Theological implications of contextual mismatch,” *International Journal of Frontier Missiology* (25)3, 127–134.

12 Richard Brown and Christopher J. Samuel (2003), *The meanings of κυριος in the New Testament* (unpublished manuscript).

Unfortunately, most English translations of the New Testament have made no distinction between ‘Lord’ as a messianic title and ‘LORD’ as a substitute for the divine name, even though the Greek text makes a distinction in 96% of the instances.

Presumably this is the source of the Grays’ claim. Brown and Samuel claim in the rest of the paper that when *kyrios* has an article, it nearly always refers to Jesus, and when it has no article (“anarthrous”), it nearly always refers to God the Father. Rick Brown similarly claims in one of his published papers that the Greek of the New Testament “makes a subtle grammatical distinction between ‘Lord’ as a name for God and ‘Lord’ as a Messianic title,” a distinction followed in “some recent versions of the JESUS film and in *al-kitâbu sh-sharîf*.”<sup>13</sup>

When we examine the New Testament data on *kyrios* carefully, we find a very different picture than that painted by this Brown and Samuel quote or the Gray’s apparent reference to it. Table 3 gives an analysis of when the article appears and whether *kyrios* is being used for YHWH or as a title (full data available from the author). Instances where God (whether God the Father, Jesus, the Spirit, or a more general reference to God as “Lord”) is not the referent are excluded from this analysis.

Table 3: Instances of *kyrios* in the New Testament with and without article, by referent<sup>14</sup>

	YHWH	Title	Unclear/both	Total
<b>Article</b>	26.5	180	108	314.5
<b>No Article</b>	127.5	112	73	312.5
<b>% with article</b>	17%	62%	59%	50%
<b># following Brown &amp; Samuel’s pattern</b>	127.5	180	n/a	307.5 (out of 627 instances, or 49%)

We can see here that when the referent is clear, there certainly is a general tendency for the article to be present more often when *kyrios* is being used as a title for Jesus than when it is a quote or clear allusion to the divine name YHWH. However, this pattern is not followed anywhere near 96% of the time as Brown and Samuel claim. In fact, when all uses of *kyrios* that refer to God (Father, Son, or Holy Spirit) are included, this pattern is followed not 96%, but a mere 49% of the time. Even if we removed the many instances that are unclear or ambiguous (ambiguity which is itself meaningful theologically), and look only at instances where the usage as either title or divine name is clear, we would still only have 69% of instances following the pattern.

Brown and Samuel’s shockingly high number seems to derive from two main sources:

- When considering the large number of cases where the referent is ambiguous (particularly in Acts and

13 Rick Brown (2000), “The ‘Son of God’: Understanding the Messianic titles of Jesus,” *International Journal of Frontier Missions* 17(1).51. The translation that he and the Grays both refer to is published by the International Sharif Bible Society, under the leadership of Sobhi Malek of the Assemblies of God. Malek said he “consulted with 40 people from churches and ministries, including Wycliffe Bible Translators, who were experts in Arabic grammar” (Adam Simnowitz [2015], *Muslim Idiom Translation: Assessing so-called Scripture translation for Muslim audiences with a look into its origins in Eugene A. Nida’s theories of dynamic equivalence and cultural anthropology*, Columbia International University Master’s thesis, 69). The familiarity that Rick Brown and Leith & Andrea Gray (pseudonyms), all Wycliffe/SIL translators, show with this translation strongly suggest that they were some of the primary consultants on this translation.

14 Instances where manuscript evidence of the article is mixed are counted as 0.5 with the article and 0.5 without. Four instances are excluded which are preceded by numerals, or where the article occurs on the immediately preceding noun in a noun phrase linked by a coordinating conjunction.

the Epistles), Brown and Samuel assign nearly every instance as either a title or a reference to *YHWH*, rather than allowing for greater ambiguity. Sometimes they assign these instances on fairly weak or disputed exegetical grounds. In certain instances they seem to engage in circular reasoning by using the article's presence or absence to determine the usage.<sup>15</sup>

- They make a large number of exceptions to their rule, some of more debatable validity than others, and only count the remaining instances in their final statistic, without reporting how often these exceptions occur. Without these broad swaths of exemptions, even using their own assignments of reference, the pattern of *kyrios* as a title being articular and *kyrios* representing *YHWH* being anarthrous is followed only 66% of the time.

If the articular usage were truly important to the meaning that the NT authors wanted to communicate, there are many ways they could have found to make this distinction much more consistently. If grammatical requirements or patterns of naturalness in Greek made the article ungrammatical or unnatural as a distinguishing marker (as for example in the vocative, where articles are not allowed), they could instead have found entirely separate terms to maintain the distinction, similar to the way Hebrew uses *YHWH* and *Adon(ai)* as two separate terms. *Kyrios* was not the only possible Greek word available to the Holy Spirit for these various meanings. Although it would be too much to say that the article is entirely irrelevant to the meaning of the passage, the fact that Brown and Samuel's pattern is ignored so often by the NT authors strongly suggests that they did not consider the article to be especially important as a distinguishing mark for *kyrios*, and that modern translators therefore should treat *kyrios* as a single key term rather than two.

Earlier, we noted the way that Jesus uses *kyrios* when quoting Psalm 110:1, "The Lord said to my Lord" (Matthew 22:43-45, Mark 12:36-37, Luke 20:42-44). If Jesus or the synoptic gospel writers were actually interested in differentiating "*kyrios*" from "the *kyrios*" as two separate titles with distinct meaning, as Brown, Samuel, and the Grays argue, then this would be the perfect opportunity for them to do so. The first instance of *kyrios* represents Hebrew *YHWH*, while the second represents *adoni* "my Lord" (Greek *ton Kyrion mou*). But in all three gospels where this story occurs, Jesus does not say "David calls him '*ton Kyrion mou*'" ("my Lord") or "David calls him '*ton Kyrion*'" ("the Lord"). Instead, Jesus simply says, "David calls him '*Kyrion*'" ("Lord")—using the same absolute, anarthrous form as he uses to represent *YHWH*.

Brown and Samuel argue that these instances lack the article "because they are predicate accusatives and refer to a word, *adonî*, not to a person."<sup>16</sup> But in a nearly identical context in John 13:13, Jesus tell his disciples, "You call me 'the teacher' (ho didaskalos) and 'the Lord' (ho kyrios)," in both cases including the article. When Jesus wants to include the article while referring to terms of address in predicate form, he does so. But when he discusses David's words in Psalm 110:1, he simply says "*kyrion*" with no article.

Moreover, *adoni* in Greek here would be *ton kyrion mou*, not just *kyrion*. Rather than referring to *adoni* "my Lord," Jesus refers simply to the word *adon* "Lord," without the article. Jesus, as an expert teacher of the Hebrew Scriptures, was of course fully aware of the distinction between *YHWH* and *adoni*. But he nevertheless chose to quote David referring to the Messiah with the absolute form "Lord," not "the Lord," "my Lord," or "his Lord." This suggests strongly that Jesus and the inspired synoptic gospel writers did *not* see "Lord" and "the Lord" as two distinct key terms in need of separation.

In their article, the Grays suggest that when used as a divine term, articular *kyrios* be translated with *sayyid* in Arabic, and anarthrous *kyrios* as *Allāh*. However, if this suggestion were truly followed, one would end up with

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<sup>15</sup> For example, they express surprise that *kyrios* in Acts 3:20 includes the article, because the phrase "from the face/presence of the Lord" usually refers to *YHWH* in the Old Testament. They then say, "Given the article, it seems likely that Peter referred to God using *adonây* or the like rather than using the divine name" (76), and label the usage as a title rather than a representation of *YHWH*. They then include this among the 96% of instances that follow their pattern.

back translations such as these, which all have no article in the Greek:

- “If you confess ‘Jesus is God,’ you will be saved” (Romans 10:9)
- “Every tongue will declare that Jesus the Messiah is God” (Philippians 2:11)
- “Treat God, the Messiah, as holy” (1 Peter 3:15)

Neither the Sharif Bible (the “Muslim-sensitive” translation the Grays mention), nor any other translation for that matter, has *actually* used the article consistently to bisect the meaning of *kyrios* in this way.<sup>16</sup> If they did, it would hardly help them with their stated problem of Muslims misunderstanding the Trinity. Suffice it to say that the Greek article is clearly not the most relevant factor at play.

In fact, the most relevant factor in the Grays’ and Brown and Samuel’s recommendations seems to be the referent of God the Father versus Jesus. Readers of the Arabic term *Allāh*, like the Greek *theos*, will assume God the Father is the referent without any overriding context. Yet not only do Brown and Samuel overstate the case on the link between articular *kyrios* as a Messianic title versus anarthrous *kyrios* as the divine name, they also overstate the extent to which *kyrios* as *YHWH* can be automatically understood to refer to God the Father specifically. Certainly, there are many instances where the NT authors use *kyrios* to indicate the divine name and apply this to God the Father (e.g. Acts 4:26). But the God of Israel is triune. The numerous instances where the NT authors use *kyrios* as a divine name and apply it to Jesus, as well as to the Holy Spirit on occasion, show that we should not draw unwarranted conclusions about *kyrios* as *YHWH* applying to God the Father specifically unless the context warrants it.

Yet even with these serious flaws, a consistent application of the idea that “*kyrios* as a divine name should be translated differently than *kyrios* as a Messianic title” would not lead to the kinds of translations we see in several Muslim Idiom Translations. Not once do these translations use *Allāh* when the context makes clear that Jesus is the referent of a divine name instance of *kyrios*, even though that is their default translation in other instances. Nor do they use the relatively lower status *sayyid*, as they normally do for *kyrios* as a title, when *kyrios* used as a title clearly refers to God the Father.

In other words, what truly matters in these translations is not the article, nor the usage as divine name versus title, but rather the intra-Trinitarian referent as the translators understand it (that is, God the Father versus Jesus). But knowingly or not, to treat the intra-Trinitarian referent as the deciding factor in translating the exact same term in Greek is to deny the truth of the Trinity.

### ***Nomina sacra* and early Christian orthographic treatment of *kyrios***

A further indication that the presence or absence of the article before *kyrios* was not the most relevant factor in the early Church’s understanding of *kyrios* is the use of *nomina sacra* forms, where scribes abbreviated certain key words, written as capitals, with a line above the abbreviation. As New Testament textual expert Philip Comfort says, “the *nomina sacra* for ‘Lord,’ ‘Jesus,’ ‘Christ,’ ‘God,’ and ‘Spirit’ are present in *all* the earliest copies of the New Testament (and Christian Old Testament), beginning in the second century, thereby pointing to a first-century creation date.”<sup>17</sup> Comfort concludes that these abbreviations date back to “either the writers themselves or the very earliest copyists.”<sup>18</sup> Comfort states that early Christian scribes—perhaps even the apostles themselves—used the *nomina sacra* form to distinguish between *kyrios* referring to God, Jesus, or the Holy Spirit, written  $\overline{KC}$

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16 Lest one respond, as Brown and Samuel might, that all these examples should not be translated with “God/Allāh” because they are predicate nominative and non-referential, we should remember that each of these examples quotes or strongly alludes to Hebrew verses with *YHWH*, so “God/Allāh” can hardly be argued to be too high a Christology for these verses.

17 Philip Wesley Comfort (2005), *Encountering the Manuscripts: An Introduction to New Testament Paleography & Textual Criticism*, B&H Publishing Group, 214. Emphasis in original.

18 Comfort (2005), 199.

(the first and last letters of κύριος), and *kyrios* referring to other “lords,” written out in full, and that this distinction is intricately tied in to the Jewish treatment of the name *YHWH*:

To name Jesus as “Lord” was no small matter to a Jewish Christian, who would have understood clearly that Yahweh has the same title...The presence of the nomen sacrum  $\overline{\text{K}\overline{\text{C}}}$  in New Testament writings was a way for Christians to show that the title *kyrios*, assigned to Yahweh in the Old Testament, was now ascribed to Jesus. In other words, the nomen sacrum  $\overline{\text{K}\overline{\text{C}}}$  would signal that Jesus was worthy of as much sacred reverence as was given to Yahweh...

In writing *kyrios* as  $\overline{\text{K}\overline{\text{C}}}$ , the New Testament writers and scribes were signaling that Jesus was the divine Lord, superior to Caesar and any god. Furthermore the nomen sacrum indicated a distinction between Jesus’ lordship and that of others who were masters and landowners, for which the term *kyrios* (written in *plene*) was also used.<sup>19</sup>

Larry Hurtado, one of the foremost scholars on *nomina sacra*, concurs:

[T]here has been widespread agreement that this Christian scribal convention has some historical relationship to Jewish scribal practices that involved according special treatment to the Tetragrammaton.<sup>20</sup>

In other words, rather than treating *kyrios* translations of *YHWH* separately from other instances of *kyrios*, as modern translators sometimes do, early Christians understood *all* instances of *kyrios* for Jesus as inherently carrying associations of His divinity, and therefore treated *kyrios* with a similar type of special treatment afforded the name of *YHWH*. Early Christians, possibly the New Testament authors themselves, *did* make a distinction in their treatment of *kyrios*—but this distinction was between the divine LORD ( $\overline{\text{K}\overline{\text{C}}}$ ) and merely human lords (κύριος), *not* between *YHWH* and Jesus. This type of reverential early Christian treatment of *kyrios* as a term of divinity—completely irrespective of the presence or absence of the Greek article—is in striking contrast to the treatment of *kyrios* in several Muslim Idiom Translations.

As a final note, the theological dangers of separating out this key term can be seen in the fact that of all major English language translations, only the Jehovah’s Witness “New World Translation” separates out the translation of *kyrios* in way similar to what we see some Muslim Idiom Translations do. Even if the motivation for such translation practices may differ significantly between Jehovah’s Witnesses and MIT translators, one may be properly concerned that these practices may lead readers to an Arian type of thinking that weakens or even denies Trinitarian doctrine.<sup>21</sup>

## 7. Conclusion

We have seen the theological importance that *kyrios* has in the New Testament. We have also seen that the Greek article does not create a sufficient contrast in meaning to justify using two different terms based on the referent being God the Father or Jesus. It is clear, then, that the theological role of *kyrios* in declaring that Jesus is *YHWH*, Lord of all, and that the Father, Son, and Holy Spirit are One must be maintained in any faithful translation. The more consistently *kyrios* is translated, the more this function is maintained. The approach utilized by advocates of Muslim Idiom Translations, in which translators differentiate the translation of *kyrios* based on whether they determine God the Father or God the Son to be the referent, by its nature disrupts the unity of the Trinity, and has no justified linguistic basis.

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19 Comfort (2005), 215.

20 Larry W. Hurtado (2006), *The Earliest Christian Artifacts: Manuscripts and Christian Origins*, Eerdmans, 121.

21 For further discussion of this point, see Mike Tisdell, *Common Theology Results in Common Translation Practices* (unpublished manuscript).

This does not, however, mean that 100% verbal correspondence for *kyrios* is an absolute, unbending requirement for faithful translation of *kyrios*. For example, some languages have complex honorific or deferential systems for terms of address, where a single term used as broadly as *kyrios*, extending from the Lord God himself all the way down to a polite term of address for a stranger (e.g. John 4:11, where the Samaritan woman is skeptical toward Jesus and is only using *kyrios* in a formal, polite way rather than indicating any kind of belief in His Lordship or desire to follow Him), is simply not possible with a single term. Even in English, the use of “Lord” in John 4:11 would stretch the usage of the English word “Lord” beyond its normal range, which is why nearly all translations use a term like “Sir” instead.

On the other hand, even in a place like John 4:11, loss of consistency carries some cost. It could be argued that John's use of *kyrios* in this verse has a delightful anticipatory irony for the reader who already knows what's going to happen in the story. We might imagine Jesus thinking something like, “You call me ‘Lord,’ and rightly so—if you only knew who I AM, you'd see just how right you are!”

John's use of *kyrios* is even more delightfully ironic in 20:15, where Mary, in the presence of the risen Lord, thinks he is the gardener and says, “*Kyrie*, if you've carried him away, tell me where you've put him, and I will take him away.” Mary is clearly using *kyrios* as a respectful term for a male stranger, *not* as a divine title—yet the reader knows full well that she is speaking to the One who, more than all others, deserves the title she gives him! Here, at the moment where his full Lordship over death is about to be revealed to another human being for the first time, Mary declares him “Lord” without even realizing it! On the one hand, to use “Lord” in English here would be especially misleading to readers, and yet the loss of John's literary device of dramatic irony is also especially regrettable. Paratext such as footnotes are therefore particularly valuable here and in John 4:11 in helping readers see the beauty of this literary device.

Another semantic role of *kyrios*, which may or may not overlap with the core use as a title for God, is to indicate a “master” or “owner” when a master-slave relationship or ownership of property is in view (e.g. Matthew 21:40, in which the *kyrios* “owner” clearly represents God the Father, or Luke 12:37, where the *kyrios* of the slaves clearly represents Jesus). Yet even here, something is lost when the same term is not used, even if that loss may be unavoidable in certain passages and in certain languages.

Different languages may have different fault lines where the full range of *kyrios* cannot be translated with the same word in specific contexts, but translators should strive to maintain concordance when possible. Crucially, there exists a wide core set of instances in the New Testament for which consistent translation truly is required. This core set, which ties together the Trinity and exalts Jesus as YHWH, cannot be just a shriveled core with a few instances that tie Jesus to YHWH, along with a smattering of Old Testament references. Instead, it must be a truly robust core that includes every Old Testament reference with *kyrios* (being a translation of either YHWH or, in a few cases, *Adon*), along with any place where Jesus is declared to be Lord by His apostles and disciples post-resurrection. Ideally, the core consistent set would include most or all pre-resurrection instances as well, though this will depend more on the semantic fault lines of the language of translation. If a word being considered for the role of consistently translating this core set cannot play this broad a role, then translators should look hard to find a better term that can, given the crucial theological importance of consistency within this core set.

Every culture and every language has ways of referring to someone of high status. Though not ideal, it would be better if necessary to use a term that loses distinction between *kyrios* and a term like *basileus* (“king”) or *archon* (“leader, chief”) than to lose the main theological role that *kyrios* plays in the New Testament. Regardless of language or culture, differentiating between Father, Son, and Spirit as referents of *kyrios* is never linguistically necessary and is theologically destructive. Instead, the beautiful truth that Jesus is *Kyrios*, one with the Father and the Holy Spirit, should be given to all people, just as it was breathed out by the Breath of the *Kyrios* himself.

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## Appendix A: Select instances of *kyrios* in the New Testament

Verse	Source	English
Matthew 3:3	Ἐτοιμάσατε τὴν ὁδὸν <b>ΚΥ</b>	“Prepare the way of <b>the Lord</b> ”
Matthew 21:9	“Ὡσαννά τῷ υἱῷ Δαυίδ.” “Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <b>ΚΥ</b> .” “Ὡσαννά ἐν τοῖς ὑψίστοις.”	“Hosanna to the Son of David! Blessed is he who comes in the name of <b>the Lord</b> ! Hosanna in the highest!”
Matthew 22:43-45	<sup>43</sup> ...Πῶς οὖν Δαυίδ ἐν ΠΝΙ καλεῖ αὐτὸν <b>ΚΝ</b> λέγων, <sup>44</sup> Εἶπεν (ὁ) <b>ΚC</b> τῷ <b>ΚΩ</b> μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου? <sup>45</sup> Εἰ οὖν Δαυίδ καλεῖ αὐτὸν <b>ΚΝ</b> , πῶς υἱὸς αὐτοῦ ἐστίν?	<sup>43</sup> ...“Then how does David in the Spirit call Him ‘ <b>Lord</b> ,’ saying, <sup>44</sup> “ <b>The Lord</b> said to my <b>Lord</b> , “Sit at my right hand, until I put your enemies beneath your feet”? <sup>45</sup> So if David calls Him ‘ <b>Lord</b> ,’ how is he his son?”
Matthew 23:39	λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἄπ’ ἄρτι ἕως ἂν εἴπητε Ἐὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <b>ΚΥ</b> .”	For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of <b>the Lord</b> .’”
Mark 1:3	Ἐτοιμάσατε τὴν ὁδὸν <b>ΚΥ</b>	“Prepare the way of <b>the Lord</b> ”
Mark 11:9	“Ὡσαννά.” “Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <b>ΚΥ</b> .”	"Hosanna!" "Blessed is he who comes in the name of <b>the Lord</b> !"
Mark 12:29	Ἀπεκρίθη ὁ Ἰησοῦς “Ὅτι Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, <b>ΚC</b> ὁ ἸC ἡμῶν <b>ΚC</b> εἷς ἐστίν,	Hear, O Israel: <b>The Lord</b> our God, <b>the Lord</b> is one.
Mark 12:36-37	<sup>36</sup> Εἶπεν (ὁ) <b>ΚC</b> τῷ <b>ΚΩ</b> μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου? <sup>37</sup> Αὐτὸς Δαυίδ λέγει αὐτὸν <b>ΚΝ</b> , καὶ πόθεν αὐτοῦ ἐστίν υἱός?	<sup>36</sup> “ <b>The Lord</b> said to my <b>Lord</b> , “Sit at my right hand, until I put your enemies beneath your feet”? <sup>37</sup> David himself calls Him ‘ <b>Lord</b> ’; so how is he his son?”
Luke 1:28	ὁ <b>ΚC</b> μετὰ σοῦ	“ <b>The Lord</b> is with you”

Verse	Source	English
Luke 1:32, 35	καὶ δώσει αὐτῷ <b>ΚC</b> ὁ <b>ΘC</b> τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ	And <b>the Lord</b> God will give to him the throne of his father David
Luke 3:4	Ἐτοιμάσατε τὴν ὁδὸν <b>ΚY</b>	“Prepare the way of <b>the Lord</b> ”
Luke 13:35	“οὐ μὴ ἴδητέ με ἕως ἣξει ὅτε εἴπητε Ἐὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <b>ΚY</b> .”	“you will not see me until you say, ‘Blessed is he who comes in the name of <b>the Lord!</b> ’”
Luke 19:38	“Ἐὐλογημένος ὁ ἐρχόμενος, ὁ Βασιλεὺς ἐν ὀνόματι <b>ΚY</b> .” “Ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.”	“Blessed is the King who comes in the name of <b>the Lord!</b> Peace in heaven and glory in the highest!”
Luke 20:13	Εἶπεν δὲ ὁ <b>ΚC</b> τοῦ ἀμπελῶνος Ἐπί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.’	Then <b>the lord</b> of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’
Luke 20:42-44	<sup>42</sup> Εἶπεν (ὁ) <b>ΚC</b> τῷ <b>ΚΩ</b> μου, Κάθου ἐκ δεξιῶν μου <sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>44</sup> Δαυὶδ οὖν αὐτὸν <b>ΚN</b> καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν?	<sup>42</sup> “ <b>The Lord</b> said to my <b>Lord</b> , “Sit at my right hand, <sup>43</sup> until I make your enemies a footstool for your feet.” <sup>44</sup> David thus calls him <b>Lord</b> , so how is he his son?”
John 1:23	Εὐθύνατε τὴν ὁδὸν <b>ΚY</b>	“Make straight the way of <b>the Lord</b> ”
John 12:13	“Ὡσαννά,” “Ἐὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι <b>ΚY</b> ,” “Καὶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.”	“Hosanna! Blessed is he who comes in the name of <b>the Lord</b> , even the King of Israel!”
Acts 2:21	καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα <b>ΚY</b> σωθήσεται.’	And it shall be that everyone who calls upon the name of <b>the Lord</b> will be saved.’
Acts 2:34, 36	<sup>34</sup> Εἶπεν (ὁ) <b>ΚC</b> τῷ <b>ΚΩ</b> μου... <sup>36</sup> Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ <b>ΚN</b> αὐτὸν καὶ <b>ΧN</b> ἐποίησεν ὁ <b>ΘC</b> , τοῦτον τὸν <b>ΙΗΥ</b> ὃν ὑμεῖς ἐσταυρώσατε.	<sup>34</sup> “ <b>The Lord</b> said to my <b>Lord</b> ...” <sup>36</sup> Therefore let all the house of Israel know for certain that God has made Him both <b>Lord</b> and Christ—this Jesus whom you crucified.”

Verse	Source	English
Acts 7:59	ΚΕ ΙΗΥ, δέξαι τὸ πνεῦμά μου	"Lord Jesus, receive my spirit"
Acts 9:28	Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ ΚΥ,	And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord.
Romans 10:9, 11-13, 16	Ἐπισημασθέντες ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου "ΚΝ ΙΗΝ," καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ ΘC αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃς... <sup>11</sup> Λέγει γὰρ ἡ γραφή "Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται." <sup>12</sup> οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς ΚC πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· <sup>13</sup> "Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα ΚΥ σωθήσεται."... <sup>16</sup> Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει "ΚΕ, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν"	<sup>9</sup> that if you declare with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved... <sup>11</sup> For the scripture says, "No one who believes in him will be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek; the same one is Lord of all and bestows his riches upon all who call upon him. <sup>13</sup> For, "every one who calls upon the name of the Lord will be saved."... <sup>16</sup> But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?"
1 Corinthians 8:6	ἀλλ' ἡμῖν εἷς ΘC ὁ Πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς ΚC ΙΗC ΧC, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.	yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.
1 Corinthians 10:21-22, 26	<sup>21</sup> οὐ δύνασθε ποτήριον ΚΥ πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης ΚΥ μετέχειν καὶ τραπέζης δαιμονίων. <sup>22</sup> ἢ παραζηλοῦμεν τὸν ΚΝ; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν... <sup>26</sup> "Τοῦ ΚΥ" γὰρ "Ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς."	<sup>21</sup> You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup> Shall we provoke the Lord to jealousy? Are we stronger than he?... <sup>26</sup> For "the earth is the Lord's, and everything in it."

Verse	Source	English
2 Corinthians 3:16-18	<sup>16</sup> ήνικα δὲ ἐὰν ἐπιστρέψῃ πρὸς <b>ΚΝ</b> , περιαιρεῖται τὸ κάλυμμα. <sup>17</sup> Ὁ δὲ <b>ΚC</b> τὸ ΠΝΑ ἐστίν· οὗ δὲ τὸ ΠΝΑ <b>ΚΥ</b> , ἐλευθερία. <sup>18</sup> ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν <b>ΚΥ</b> κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ <b>ΚΥ</b> ΠΝC.	<sup>16</sup> but when a man turns to <b>the Lord</b> the veil is removed. <sup>17</sup> Now <b>the Lord</b> is the Spirit, and where the Spirit of <b>the Lord</b> is, there is freedom. <sup>18</sup> And we all, with unveiled face, beholding the glory of <b>the Lord</b> , are being changed into his likeness from one degree of glory to another; for this comes from <b>the Lord</b> who is the Spirit.
Ephesians 4:4-6	<sup>4</sup> ἐν σῶμα καὶ ἐν ΠΝΑ, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν· <sup>5</sup> εἷς <b>ΚC</b> , μία πίστις, ἐν βάπτισμα· <sup>6</sup> εἷς <b>ΘC</b> καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.	<sup>4</sup> There is one body and one Spirit, just as you were called to the one hope that belongs to your call, <sup>5</sup> one <b>Lord</b> , one faith, one baptism, <sup>6</sup> one God and Father of us all, who is above all and through all and in all.
Philippians 2:9-11	<sup>9</sup> Διὸ καὶ ὁ <b>ΘC</b> αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, <sup>10</sup> ἵνα ἐν τῷ ὀνόματι <b>ΙΗΥ</b> πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, <sup>11</sup> καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι <b>ΚC</b> <b>ΙHC</b> <b>XC</b> εἰς δόξαν <b>ΘΥ</b> Πατρὸς.	<sup>9</sup> Therefore, God highly exalted Him and gave Him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow—of those who are in the heavens and on earth and under the earth— <sup>11</sup> and every tongue declare that Jesus Christ is <b>Lord</b> , to the glory of God the Father.
Hebrews 1:8, 10	<sup>8</sup> Πρὸς δὲ τὸν Υἱόν “Ὁ θρόνος σου ὁ <b>ΘC</b> εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ράβδος τῆς εὐθύτητος ράβδος τῆς βασιλείας σου/αὐτοῦ.” ... <sup>10</sup> Καὶ “Σὺ κατ’ ἀρχάς, <b>ΚΕ</b> , τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί.”	<sup>8</sup> But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom...” <sup>10</sup> And, “You, <b>Lord</b> , founded the earth in the beginning, and the heavens are the work of your hands”
James 5:10,14	<sup>10</sup> Υπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν ἐν τῷ ὀνόματι <b>ΚΥ</b> ... <sup>14</sup> ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἀλείψαντες <αὐτὸν> ἐλαίῳ ἐν τῷ ὀνόματι <b>τοῦ ΚΥ</b> .	<sup>10</sup> As an example of suffering and patience, brothers, take the prophets who spoke in the name of <b>the Lord</b> ... <sup>14</sup> Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of <b>the Lord</b> .

Verse	Source	English
1 Peter 1:25	“τὸ δὲ ῥῆμα <b>ΚΥ</b> μένει εἰς τὸν αἰῶνα.” Τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.	“but the word of <b>the Lord</b> endures forever.” And this is the word that was proclaimed as good news to you.
1 Peter 2:3	εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ <b>ΚC</b> .	if you have tasted that <b>the Lord</b> is good.
1 Peter 3:12, 14-15	<sup>12</sup> “ὅτι ὀφθαλμοὶ <b>ΚΥ</b> ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ <b>ΚΥ</b> ἐπὶ ποιῶντας κακά.” ... <sup>14</sup> ... “Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, <sup>15</sup> <b>ΚΝ</b> δὲ” — τὸν <b>ΧΝ</b> — “ἀγιάσατε” ἐν ταῖς καρδίαις ὑμῶν...	<sup>12</sup> “Because the eyes of <b>the Lord</b> are on the righteous, and his ears are attentive to their cry. But the face of <b>the Lord</b> is against those who do evil.” ... <sup>14</sup> ... “Don’t fear what they fear, and don’t be disturbed. <sup>15</sup> Rather, it is <b>the Lord</b> ”—the Christ—“you must treat as holy” in your hearts...
Jude 4-5	<sup>4</sup> παρεισέδυσαν* γὰρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ <b>ΘΥ</b> ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον Δεσπότην καὶ <b>ΚΝ</b> ἡμῶν <b>ΙΗΝ ΧΝ</b> ἀρνούμενοι. <sup>5</sup> Υπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας <ὑμᾶς> ἅπαξ πάντα, ὅτι <b>ΙHC / ΚC</b> λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,	<sup>4</sup> For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and <b>Lord</b> , Jesus Christ. <sup>5</sup> Now I want to remind you, although you once fully knew it, that <b>Jesus/the Lord</b> , who saved a people out of the land of Egypt, afterward destroyed those who did not believe.
Revelation 17:14	τὸ Ἄρνιον νικήσει αὐτούς, ὅτι <b>ΚC</b> κυρίων ἐστὶν καὶ Βασιλεὺς βασιλέων	the Lamb will conquer them, for he is <b>Lord of lords</b> and King of kings
Revelation 19:16	καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον <b>ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚC</b> <b>κυρίων</b> .	And on his robe and on his thigh he has a name inscribed, King of kings and <b>Lord of lords</b> .

## Appendix B: Full data set of *kyrios* in the New Testament

“VW” indicates my analysis here; “B&S” indicates Brown & Samuel (2003)’s analysis. “Y” indicates that *kyrios* in this instance represents the divine name, “T” indicates a title (Brown & Samuel have several types of titles, but they are all labeled “T” here), and “U” indicates that the usage is unclear, or that it consists of elements of both use as a divine name and as a title. “F” indicates that the referent is God the Father, “J” is Jesus, “S” the Holy Spirit, “U” indicates God in general (in other words, the intra-Trinitarian referent cannot be clearly established), and “O” indicates someone else as referent. Note that Brown & Samuel do not distinguish between God the Father and the Holy Spirit, labeling both as “G,” and do not include a category for God in general that includes Jesus. Instances where the referent is not a member of the Trinity (directly, at least) are not labeled as either “Y(HWH)” or “T(itle)” for function.

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	1	20	G	Y	Y	U	G	n	“angel of Kyriou” came to Joseph
Matthew	1	22	G	Y	Y	U	G	n	“fulfill what Kyriou had said through the prophet” (Isaiah)
Matthew	1	24	G	Y	Y	U	G	n	“angel of Kyriou”
Matthew	2	13	G	Y	Y	U	G	n	“angel of Kyriou”
Matthew	2	15	G	Y	Y	F	G	n	“fulfill what Kyriou had said through the prophet” (Hosea)
Matthew	2	19	G	Y	Y	U	G	n	“angel of Kyriou”
Matthew	3	3	G	Y	Y	U	G(J)	n	“prepare the way of Kyriou” (Isaiah 40:3, which has YHWH, but strong hints of applying to Jesus)
Matthew	4	7	A	Y	Y	F	G	n	“do not put Kyrion your God to the test” (Deuteronomy 6:16, which has YHWH)
Matthew	4	10	A	Y	Y	F	G	n	“worship Kyrios your God” (Deuteronomy 6:13, which has YHWH)
Matthew	5	33	D	Y	Y	U	G	y	“you shall keep to.the Kyrio your oaths”

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	7	21	V	T	T	J	O(J)	n	"Many will say 'Kyrie, Kyrie'" 2x
Matthew	7	22	V	T	T	J	J	n	"Kyrie, Kyrie" 2x
Matthew	8	2	V	T	T	J	J	n	Leper to Jesus
Matthew	8	6	V	T	T	J	J	n	Centurion to Jesus
Matthew	8	8	V	T	T	J	J	n	Centurion to Jesus
Matthew	8	21	V	T	T	J	J	n	disciple to Jesus
Matthew	8	25	V	T	T	J	J	n	"Save us, Kyrie!" (disciples to Jesus)
Matthew	9	28	V	T	T	J	J	n	Blind men to Jesus
Matthew	9	38	G	T	T	F	G	y	"ask the Kyriou of the harvest"
Matthew	10	24	A	-	-	O(J)	O(J)	y	"a slave [is not above] the kyrion of.him"
Matthew	10	25	N	-	-	O(J)	O(J)	y	"the slave like the kyrios of.him
Matthew	11	25	V	T	T	F	G	n	"I praise You, Father, kyrie of heaven"
Matthew	12	8	N	T	T	J	O	n	"Kyrios of the Sabbath" - Jesus is clearly the referent, but strong overtones that suggest Jesus is the God of Israel
Matthew	13	27	V	-	-	O(U)	O	n	slaves to landowner in parable
Matthew	14	28	V	T	T	J	J	n	Peter to Jesus

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	14	30	V	T	T	J	J	n	Peter says "Kyrie, save me!" - slight shades of possible YHWH reference, but not necessarily
Matthew	15	22	V	T	T	J	J	n	Canaanite woman to Jesus
Matthew	15	25	V	T	T	J	J	n	Canaanite woman to Jesus
Matthew	15	27	V	T	T	J	J	n	Canaanite woman to Jesus
Matthew	16	22	V	T	T	J	J	n	Peter to Jesus
Matthew	17	4	V	T	T	J	J	n	Peter to Jesus
Matthew	17	15	V	T	T	J	J	n	Father of possessed son to Jesus
Matthew	18	21	V	T	T	J	J	n	Peter to Jesus
Matthew	18	25	N	-	-	O(F)	O(G)	y	"the kyrios commanded him to be sold" (in parable of unforgiving servant)
Matthew	18	27	N	-	-	O(F)	O(G)	y	"the kyrios of that slave"
Matthew	18	31	D	-	-	O(F)	O(G)	y	"reported to.the kyrio of.them"
Matthew	18	32	N	-	-	O(F)	O(G)	y	"the kyrios of.him said to him"
Matthew	18	34	N	-	-	O(F)	O(G)	y	"the kyrios of.him delivered him to the jailers"
Matthew	20	8	N	-	-	O(F)	O(G)	y	"the kyrios of.the vineyard"
Matthew	20	30	V	T	T	J	J	n	Blind men to Jesus



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	20	31	V	T	T	J	J	n	Blind men to Jesus
Matthew	20	33	V	T	T	J	J	n	Blind men to Jesus
Matthew	21	3	N	U	T	U	J	y	"The Kyrios needs them" (donkeys) OR "The Kyrios of them has need / is in need"
Matthew	21	9	G	Y	Y	U	G	n	"blessed is he who comes in the name of Kyriou" (Psalm 118:26, which has <i>YHWH</i> )
Matthew	21	30	V	-	-	O(F)	O(G)	n	Son to father in parable
Matthew	21	40	N	-	-	O(F)	O(G)	y	"the kyrios of the vineyard"
Matthew	21	42	G	Y	Y	F	G	n	"This was Kyriou's doing" (Psalm 118:23, which has <i>YHWH</i> )
Matthew	22	37	A	Y	Y	F	G	n	"love Kyriou your God" (Deuteronomy 6:5, which has <i>YHWH</i> )
Matthew	22	43	A	T	T	J	O	n	David in Spirit calls him "Kyrion" - no article, even though the quote later includes the article
Matthew	22	44.1	N	Y	Y	F	G	n/y	"(The) <u>Kyrios</u> said to the Kyrio of me" - most manuscripts have the article on the first instance, but text critics mostly think the original didn't. Quote of Psalm 110:1 " <u>YHWH</u> says to my adon"
Matthew	22	44.2	D	T	T	J	J	y	"(The) Kyrios said to the <u>Kyrio</u> of me" Quote of Psalm 110:1 "YHWH says to my <u>adon</u> "
Matthew	22	45	A	T	T	J	O	n	David calls him "Kyrion" - again, no article though the quote of the Psalm contains it

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	23	39	G	Y	Y	U	G	n	“blessed is he who comes in the name of Kyriou” (Psalm 118:26, which has <i>YHWH</i> )
Matthew	24	42	N	T	T	J	J	y	“you don’t know which day the Kyrios of you is coming”
Matthew	24	45	N	-	-	O(J)	O(J)	y	“who is...the slave whom the Kyrios has set”
Matthew	24	46	N	-	-	O(J)	O(J)	y	master in parable
Matthew	24	48	N	-	-	O(J)	O(J)	y	master in parable
Matthew	24	50	N	-	-	O(J)	O(J)	y	master in parable
Matthew	25	11	V	-	-	O(J)	O(J)	n	master in parable
Matthew	25	18	G	-	-	O(J)	O(J)	y	master in parable
Matthew	25	19	N	-	-	O(J)	O(J)	y	master in parable
Matthew	25	21.1	G	-	-	O(J)	O(J)	y	master in parable
Matthew	25	21.2	N	-	-	O(J)	O(J)	y	master in parable
Matthew	25	23.1	G	-	-	O(J)	O(J)	y	master in parable
Matthew	25	23.2	N	-	-	O(J)	O(J)	y	master in parable
Matthew	25	26	N	-	-	O(J)	O(J)	y	master in parable
Matthew	25	37	V	T	T	J	J	n	“Kyrie, when did we see you hungry?” (righteous to Jesus)

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Matthew	25	44	V	T	T	J	J	n	"Kyrie, when did we see you hungry?" (wicked to Jesus)
Matthew	26	22	V	T	T	J	J	n	"Surely not I, Kyrie?"
Matthew	27	10	N	Y	Y	F	G	n	"as Kyrios directed me" OT quote
Matthew	27	63	V	-	-	O		n	"Kyrie" - chief priests to Pilate
Matthew	28	2	G	Y	Y	U	G	n	"angel of Kyriou"
Mark	1	3	G	Y	Y	U	G(J)	n	"prepare the way of Kyriou" (Isaiah 40:3, which has YHWH, but strong hints of applying to Jesus)
Mark	2	28	N	T	T	J	O(J)	n	"Kyrios of the Sabbath" - Jesus is clearly the referent, but strong overtones that suggest Jesus is the God of Israel
Mark	5	19	N	U	Y	U	G	y	"report how much the Kyrios has done for you"
Mark	7	28	V	T	T	J	J	n	Canaanite woman asking Jesus to heal her daughter
Mark	11	3	N	U	T	U	J	y	"The Kyrios needs it / The Kyrios of it has need"
Mark	11	9	G	Y	Y	U	G	n	"blessed is he who comes in the name of Kyriou" (Psalm 118:26, which has YHWH)
Mark	12	9	N	-	-	O(F)	O(G)	y	"the Kyrios of the vineyard" - sent his son
Mark	12	11	G	Y	Y	F	G	n	"This was Kyriou's doing" (Psalm 118:23, which has YHWH)
Mark	12	29	N	Y	Y	U	G	n	"Hear O Israel, Kyrios our God, Kyrios is one" (2x) (Deuteronomy 6:4, which has YHWH)

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Mark	12	30	A	Y	Y	U	G	n	"love Kyrion your God" (Deuteronomy 6:5, which has <i>YHWH</i> )
Mark	12	36.1	N	Y	Y	F	G	n/y	"(The) <u>Kyrios</u> said to the Kyrio of me" - most manuscripts have article, but text critics mostly think original did not. Quote of Psalm 110:1 " <u>YHWH</u> says to my adon"
Mark	12	36.2	D	T	T	J	J	y	"(the) Kyrios said to the <u>Kyrio</u> of me" Quote of Psalm 110:1 "YHWH says to my <u>adon</u> "
Mark	12	37	A	T	T	J	-	n	David calls him "Kyrion"
Mark	13	20	N	Y	Y	U	G	n	"Unless Kyrios had shortened those days"
Mark	13	35	N	-	-	O(J)	(J)	y	"you don't know when the Kyrios of the house is coming"
Luke	1	6	G	Y	U	U	G	y	"ordinances of the Kyriou"
Luke	1	9	G	Y	U	U	G	y	"the temple of the Kyriou"
Luke	1	11	G	Y	Y	U	G	n	"an angel of Kyriou"
Luke	1	15	G	Y	Y	U	G	y/n	"before (the) Kyriou" - some manuscripts have article, some don't
Luke	1	16	A	Y	Y	U	G	n	"back to Kyrion their God"
Luke	1	17	D	Y	Y	U	G	n	"make ready for Kyrio a prepared people"
Luke	1	25	N	Y	Y	U	G	n	"Thus to me has done Kyrios"
Luke	1	28	N	U	L	U	J(G)	y	"The Kyrios [is/be] with you" (angel to Mary)

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	1	32	N	Y	Y	F	G	n	"Kyrios the God will give him..." (angel about Jesus)
Luke	1	38	G	Y	Y	U	G	n	"I am the servant of Kyriou" (Mary to angel)
Luke	1	43	G	T	T	J	J	y	"the mother of the Kyriou of.me" (Elizabeth to Mary)
Luke	1	45	G	Y	Y	U	G	n	"spoken to her from Kyriou"
Luke	1	46	A	Y	Y	U	G	y	"My soul magnifies the Kyrion"
Luke	1	58	N	Y	Y	F	G	n	"Kyrios was magnifying mercy to her"
Luke	1	66	G	Y	Y	F	G	n	"the hand of Kyriou"
Luke	1	68	N	Y	Y	U	G	n	"Blessed be Kyrios the God of Israel"
Luke	1	76	G	Y	Y	U	G	n	"before Kyriou"
Luke	2	9.1	G	Y	Y	U	G	n	"an angel of Kyriou"
Luke	2	9.2	G	Y	Y	U	G	n	"glory of Kyriou shone"
Luke	2	11	N	T	T	J	-	n	"a Savior, who is Christ Kyrios"
Luke	2	15	N	Y	Y	U	G	y	"which the Kyrios has made known to us"
Luke	2	22	D	Y	U	F	G	y	"to present to.the Kyrio"
Luke	2	23.1	G	Y	Y	U	G	y	"the law of Kyriou"
Luke	2	23.2	D	Y	Y	F	G	n	"holy to.the Kyrio"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	2	24	G	Y	Y	U	G	n	"the law of Kyriou"
Luke	2	26	G	Y	Y	F	G	n	he wouldn't die "before he would see the Anointed of Kyriou"
Luke	2	39	G	Y	Y	F	G	n	"the law of Kyriou"
Luke	3	4	G	Y	Y	U	G(J)	n	"prepare the way of Kyriou" (Isaiah 40:3, which has YHWH, but strong hints of applying to Jesus)
Luke	4	8	A	Y	Y	F	G	n	"Kyrion your God you will worship" (Deuteronomy 6:13, which has YHWH)
Luke	4	12	A	Y	Y	F	G	n	"do not test Kyrion your God" (Deuteronomy 6:16, which has YHWH)
Luke	4	18	G	Y	Y	F	G	n	"Spirit of Kyriou is upon me" - Isaiah 61:1, which has YHWH
Luke	4	19	G	Y	Y	F	G	n	"year of Kyriou's favor" - Isaiah 61:2, which has YHWH
Luke	5	8	V	T	T	J	J	n	Peter talking to Jesus
Luke	5	12	V	T	T	J	J	n	"Kyrie, if you are willing"
Luke	5	17	G	Y	Y	F	G	n	"the power of Kyriou was there for Him to heal"
Luke	6	5	N	T	T	J	-(J)	n	"Kyrios of the Sabbath" - Jesus is clearly the referent, but strong overtones that suggest Jesus is the God of Israel
Luke	6	47	V	T	T	J	O(J)	n	"Why do you call me 'Kyrie, kyrie'"
Luke	7	6	V	T	T	J	J	n	centurion to Jesus
Luke	7	13	N	T	T	J	J	y	"When the Kyrios saw her"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	7	19	A	T	T	J	J	y	"sent them to the Kyrion" (pros ton kyrion)
Luke	9	54	V	T	T	J	J	n	James & John to Jesus
Luke	9	59	V	T	T	J	J	n	"Kyrie, first let me go bury my father" - would-be disciple to Jesus
Luke	9	61	V	T	T	J	J	n	would-be disciple to Jesus
Luke	10	1	N	T	T	J	J	y	"The Kyrios appointed"
Luke	10	2	G	T	T	F	G	y	"ask the Kyriou of the harvest"
Luke	10	17	V	T	T	J	J	n	disciples to Jesus
Luke	10	21	V	T	T	F	G	n	"I praise You, Father, Kyrie of heaven"
Luke	10	27	A	Y	Y	U	G	n	"love Kyrion your God" (Deuteronomy 6:5)
Luke	10	39	G	T	T	J	J	y	"the feet of the Kyriou"
Luke	10	40	V	T	T	J	J	n	Martha to Jesus
Luke	10	41	N	T	T	J	J	y	"the Kyrios said"
Luke	11	1	V	T	T	J	J	n	"Kyrie, teach us to pray"
Luke	11	39	N	T	T	J	J	y	"the Kyrios said"
Luke	12	36	A	-	-	O(J)	O(J)	y	"waiting for their kyrion"
Luke	12	37	N	-	-	O(J)	O(J)	y	"the kyrios will find watching"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	12	41	V	T	T	J	J	n	Peter to Jesus
Luke	12	42.1	N	T	T	J	J	y	“the kyrios said”
Luke	12	42.2	N	-	-	O(J)	O(J)	y	“the kyrios will set”
Luke	12	43	N	-	-	O(J)	O(J)	y	“his kyrios”
Luke	12	45	N	-	-	O(J)	O(J)	y	“my kyrios”
Luke	12	46	N	-	-	O(J)	O(J)	y	“the kyrios of the servant”
Luke	12	47	G	-	-	O(J)	O(J)	y	“his kyriou”
Luke	13	8	V	-	-	O(F)	O(G)	n	“kyrie” (to vineyard owner)
Luke	13	15	N	T	T	J	J	y	“the kyrios answered”
Luke	13	23	V	T	T	J	J	n	unknown disciple to Jesus
Luke	13	25	V	-	-	O(J)	O(J)	n	to house owner in parable
Luke	13	35	G	Y	Y	U	G	n	“blessed is he who comes in the name of Kyriou” (Psalm 118:26, which has YHWH)
Luke	14	21	D	-	-	O(F)	O	y	“to his kyrio” in parable
Luke	14	22	V	-	-	O(F)	O	n	to master in parable
Luke	14	23	N	-	-	O(F)	O	y	“the kyrios said”



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	16	3	N	-	-	O(U)	O	y	"my kyrios"
Luke	16	5.1	D	-	-	O(U)	O	y	"to my kyrio?"
Luke	16	5.2	G	-	-	O(U)	O	y	"of his kyriou"
Luke	16	8	N	-	-	O(U)	O	y	"the kyrios praised"
Luke	17	5	D	T	T	J	J	y	"said to the Kyrio"
Luke	17	6	N	T	T	J	J	y	"the Kyrios said"
Luke	17	37	V	T	T	J	J	n	disciples to Jesus
Luke	18	6	N	T	T	J	J	y	"the Kyrios said"
Luke	18	41	V	T	T	J	J	n	blind man to Jesus
Luke	19	8.1	A	T	T	J	J	y	"said to the Kyrion"
Luke	19	8.2	V	T	T	J	J	n	Zaccheus to Jesus
Luke	19	16	V	-	-	O(J)	O(J)	n	to master in parable
Luke	19	18	V	-	-	O(J)	O(J)	n	to master in parable
Luke	19	20	V	-	-	O(J)	O(J)	n	to master in parable
Luke	19	25	V	-	-	O(J)	O(J)	n	to master in parable
Luke	19	31	N	U	T	U	J	y	"The Kyrios needs it / The Kyrios of it has need"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	19	34	N	U	T	U	J	y	"The Kyrios needs it / The Kyrios of it has need"
Luke	19	38	G	Y	Y	U	G	n	"blessed is the king who comes in the name of Kyriou" (Psalm 118:26, which has YHWH)
Luke	20	13	N	-	-	O(F)	O(G)	y	"the kyrios of the vineyard"
Luke	20	15	N	-	-	O(F)	O(G)	y	"the kyrios of the vineyard"
Luke	20	37	A	Y	-	F	-	n	Moses "calls Kyrion 'the God of...'"
Luke	20	42.1	N	Y	Y	F	G	n/y	"(The) <u>Kyrios</u> said to the Kyrio of.me" - most manuscripts have article, but text critics mostly think original did not. Quote of Psalm 110:1 " <u>YHWH</u> says to my adon"
Luke	20	42.2	D	T	T	J	J	y	"(the) Kyrios said to the <u>Kyrio</u> of me" Quote of Psalm 110:1 "YHWH says to my <u>adon</u> "
Luke	20	44	A	T	T	J	-	n	David calls him "Kyrion" - title, but with hints of application to YHWH
Luke	22	33	V	T	T	J	J	n	Peter to Jesus
Luke	22	38	V	T	T	J	J	n	disciples to Jesus
Luke	22	49	V	T	T	J	J	n	disciples to Jesus
Luke	22	61.1	N	T	T	J	J	y	"The Kyrios looked"
Luke	22	61.2	G	T	T	J	J	y	"the word/saying of the Kyriou"
Luke	24	3	G	T	T	J	J	y	"body of the Kyriou Jesus"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Luke	24	34	N	T	T	J	J	y	"The Kyrios is risen"
John	1	23	G	Y	Y	U	G	n	"make straight the way of Kyriou" (Isaiah 40:3, which has YHWH, but strong hints of applying to Jesus)
John	4	1	N	T	T	J	J	y	some manuscripts have "Jesus" instead. "When the Kyrios/Jesus knew"
John	4	11	V	T	T	J	J	n	"Kyrie, you have nothing to draw [water] with."
John	6	23	G	T	T	J	J	y	some manuscripts have "Jesus" instead. "After the Kyriou/Jesus had given thanks"
John	6	68	V	T	T	J	J	n	Peter to Jesus
John	9	36	V	T	T	J	J	n	man born blind to Jesus
John	9	38	V	T	T	J	J	n	man born blind to Jesus
John	11	2	A	T	T	J	J	y	"It was Mary who anointed the Kyriou"
John	11	3	V	T	T	J	J	n	Mary of Bethany to Jesus
John	11	12	V	T	T	J	J	n	disciples to Jesus
John	11	21	V	T	T	J	J	n	Martha to Jesus
John	11	27	V	T	T	J	J	n	Martha to Jesus
John	11	32	V	T	T	J	J	n	Mary of Bethany to Jesus
John	11	34	V	T	T	J	J	n	Mary & Martha's friends to Jesus

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
John	11	39	V	T	T	J	J	n	Martha to Jesus
John	12	13	G	Y	Y	U	G	n	“blessed is he who comes in the name of Kyriou” (Psalm 118:26, which has <i>YHWH</i> )
John	12	21	V	-	-	O	O	n	Greeks to Philip
John	12	38.1	V	Y	Y	U	G	n	“Kyrie, who has believed our message?” - Isaiah 53:1, LXX has <i>Kyrie</i>
John	12	38.2	G	Y	Y	U	G	n	“arm of Kyriou” - Isaiah 53:1, which has <i>YHWH</i>
John	13	6	V	T	T	J	J	n	Peter to Jesus
John	13	9	V	T	T	J	J	n	Peter to Jesus
John	13	13	N	T	T	J	-	y	“you call me ‘the teacher’ and ‘the kyrios’”
John	13	14	N	T	T	J	J	y	“If I, the teacher and the kyrios”
John	13	16	N	-	-	O(J)	-	y	“a slave is no greater than the kyrios of.him”
John	13	25	V	T	T	J	J	n	beloved disciple to Jesus
John	13	36	V	T	T	J	J	n	Peter to Jesus
John	13	37	V	T	T	J	J	n	Peter to Jesus
John	14	5	V	T	T	J	J	n	Thomas to Jesus
John	14	8	V	T	T	J	J	n	Philip to Jesus

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
John	14	22	V	T	T	J	J	n	Judas (not Iscariot) to Jesus
John	15	15	N	-	-	O(J)	J	n	"a slave does not know what the kyrios of.him is doing"
John	15	20	N	-	-	O(J)	O	n	"a slave is no greater than the kyrios of.him"
John	20	2	A	T	T	J	J	y	"they have taken away the Kyrion out of the tomb"
John	20	13	A	T	T	J	J	y	"the Kyrion of.me"
John	20	15	V	-	-	O(J)	O(J)	n	Mary thought it was the gardener, but she was actually speaking to Jesus (irony here in use of kyrie)
John	20	18	A	T	T	J	J	y	"I have seen the Kyrion!"
John	20	20	A	T	T	J	J	y	"rejoiced when they saw the Kyrion"
John	20	25	A	T	T	J	J	y	"We have seen the Kyrion!"
John	20	28	N	T	T	J	J	y	"the Kyrios of.me and the God of.me!"
John	21	7	N	T	T	J	J	y	2x this verse "The Kyrios it.is!"
John	21	12	N	T	T	J	J	y	"knowing that it was the Kyrios"
John	21	15	V	T	T	J	J	n	Peter to Jesus
John	21	16	V	T	T	J	J	n	Peter to Jesus
John	21	17	V	T	T	J	J	n	Peter to Jesus

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
John	21	20	V	T	T	J	J	n	referring back to beloved disciple's words to Jesus
John	21	21	V	T	T	J	J	n	Peter to Jesus
Acts	1	6	V	T	T	J	J	n	disciples to Jesus
Acts	1	21	N	T	T	J	J	y	"the Kyrios Jesus"
Acts	1	24	V	U	T?	U	J?	n	disciples in prayer "Kyrie, ..."
Acts	2	20	G	Y	Y	U	G	n	"day of Kyriou" Joel 2:31, which has <i>YHWH</i>
Acts	2	21	G	Y	Y	U	G	n	"calls on the name of Kyrios" Joel 2:32, which has <i>YHWH</i>
Acts	2	25	A	Y	Y	U	G	y	"I saw the Kyrion" - quoting Psalm 16:8, which has <i>YHWH</i> , but Peter seems to also attribute to Jesus
Acts	2	34.1	N	Y	Y	F	G	y/n	"(The) Kyrios said to the Kyrio of.me" - some manuscripts have article. Quote of Psalm 110:1 " <u>YHWH</u> says to my adon"
Acts	2	34.2	D	T	T	J	J	y	"(The) Kyrios said to the Kyrio of.me" Quote of Psalm 110:1 "YHWH says to my <u>adon</u> "
Acts	2	36	A	T	T	J	-(J)	n	"God has made him both Kyrion and Christ"
Acts	2	39	N	Y	Y	F	G	n	"Kyrios the God of.us"
Acts	2	47	N	U	T	U	J	y	"And the Kyrios was adding to their number"
Acts	3	20	G	Y	T	F	G	y	"from the presence of the Kyriou, that he will send Jesus"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	3	22	N	Y	Y	F	G	n	"Kyrios the God of.you", quoting Deuteronomy 18:15, which has <i>YHWH</i>
Acts	4	26	G	Y	Y	F	G	y	"against the Kyriou" - quoting Psalm 2:2 "against YHWH"
Acts	4	29	V	Y	Y	F	G	n	"And now, Kyrie, ... through your holy servant Jesus"
Acts	4	33	G	T	T	J	J	y	"the Kyriou Jesus"
Acts	5	9	G	Y	Y	U	G	n	"the Spirit of Kyriou"
Acts	5	14	D	U	T	J	J	y	"believing.in the Kyrio"
Acts	5	19	G	Y	Y	U	G	n	"angel of Kyriou"
Acts	7	31	G	Y	Y	U	G	n	"voice of Kyriou" (see Exodus 3:4)
Acts	7	33	N	Y	Y	U	G	y	"the Kyrios said to him" (see Exodus 3:5)
Acts	7	49	N	Y	Y	U	G	n	"says Kyrios" (Isaiah 66:1, which has <i>YHWH</i> )
Acts	7	59	V	T	T	J	J	n	Stephen: "Kyrie Jesus, into your hands I commit my spirit" - Here Stephen is quoting Psalm 31:5, which applies originally to YHWH
Acts	7	60	V	U	T	U	J	n	Stephen: "Kyrie, do not hold this sin against them."
Acts	8	16	G	T	T	J	J	y	"in the name of the Kyriou Jesus"
Acts	8	22	G	U	T	U	J	y	"pray to the Kyriou"
Acts	8	24	G	U	T	U	J	y	"pray to the Kyriou"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	8	25	G	U	T	U	J	y	"the word of the Kyriou"
Acts	8	26	G	Y	Y	U	G	n	"angel of Kyriou"
Acts	8	39	G	Y	Y	U	G	n	"spirit of Kyriou"
Acts	9	1	G	T	T	J	J	y	"disciples of the Kyriou"
Acts	9	5	V	-	-	O(J)	O(J)	n	"Who are you, Kyrie?"
Acts	9	10.1	N	T	T	J	J	y	"the Kyrios said to [Ananias]"
Acts	9	10.2	V	T	T	J	J	n	Ananias "Here I am, Kyrie"
Acts	9	11	N	T	T	J	J	y	"the Kyrios said to [Ananias]"
Acts	9	13	V	T	T	J	J	n	Ananias to the Lord Jesus
Acts	9	15	N	T	T	J	J	y	"the Kyrios said to [Ananias]"
Acts	9	17	N	T	T	J	J	y	"Brother Saul, the Kyrios Jesus, who appeared to you"
Acts	9	27	A	T	T	J	J	y	"he had seen the Kyrion"
Acts	9	28	G	U	T	U	J	y	"in the name of the Kyriou"
Acts	9	31	G	U	T	U	J?	y	"fear of the Kyriou"
Acts	9	35	A	U	T	U	J	y	"turned to the Kyrion"
Acts	9	42	A	T	T	J	J	y	"many believed in the Kyrion"



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	10	4	V	-	-	O	O	n	"Kyrie" - Cornelius to the angel
Acts	10	14	V	-	-	O/U?	O?	n	"Kyrie" - Peter to the voice (angel or God?)
Acts	10	33	G	U	T	U	G?	y	"the instructions given to you by the Kyriou"
Acts	10	36	N	T	T	J	-(J)	n	"Jesus Christ, who is of all Kyrios"
Acts	11	8	V	-	-	O/U?	O?	n	"Kyrie" - Peter to the voice (angel or God?)
Acts	11	16	G	T	T	J	J	y	"I remembered the word of the Kyriou, how he used to say"
Acts	11	17	A	T	T	J	J	y	"the Kyrion Jesus Christ"
Acts	11	20	A	T	T	J	J	y	"the Kyrion Jesus"
Acts	11	21.1	G	U	Y	U	G	n	"the hand of Kyriou"
Acts	11	21.2	A	U	T	U	J	y	"turned to the Kyrion"
Acts	11	23	D	U	T	U	J	y	"remain true to the Kyrio"
Acts	11	24	D	U	T	U	J	y	"brought to the Kyrio"
Acts	12	7	G	Y	Y	U	G	n	"angel of Kyriou"
Acts	12	11	N	Y	Y	U	G	y/n	"(the) Kyrios has sent forth his angel" - some manuscripts lack article
Acts	12	17	N	U	U	U	G	y	"the Kyrios had brought them out of prison"
Acts	12	23	G	Y	Y	U	G	n	"angel of Kyriou"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	12	24	G	U	T	U	G	y	most manuscripts have “word of God”, a few have “word of the Kyriou”
Acts	13	2	D	U	T	U	J?	y	“ministering to the Kyrio”
Acts	13	10	G	U	Y	U	G	y/n	“the straight ways of (the) Kyriou”
Acts	13	11	G	U	Y	U	G	n	“hand of Kyriou”
Acts	13	12	G	U	T	U	J	y	“the teaching of the Kyriou”
Acts	13	44	G	U	T	U	J	y	“word of the Kyriou” but many manuscripts have “word of God”
Acts	13	47	N	Y	T	U	J	y	“This is what the Lord has commanded” (then quotes from Isaiah 49). Might also refer to Jesus sending them out in Great Commission.
Acts	13	48	G	U	T	U	J	y	“word of the Kyriou” but some manuscripts have “word of God”
Acts	13	49	G	U	T	U	J	y	“word of the Kyriou”
Acts	14	3	D	U	T	U	J	y	“speaking boldly upon the Kyrio”
Acts	14	23	D	T	T	U	J	y	“commended them to the Kyrio they had believed in”
Acts	15	11	G	T	T	J	J	y	“the Kyriou Jesus”
Acts	15	17.1	A	Y	Y	U	G	y	“seek...the Kyrion” quoting Amos 9:11 in Septuagint, YHWH says “may seek me”
Acts	15	17.2	N	Y	Y	U	G	n	“says Kyrios”, quoting Amos 9:12, which has <i>YHWH</i> here
Acts	15	26	G	T	T	J	J	y	“name of the Kyriou of.us Jesus”

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	15	35	G	U	T	U	J	y	"the word of the Kyriou"
Acts	15	36	G	U	T	U	J	y	"the word of the Kyriou"
Acts	15	40	G	U	T	U	J	y	"grace of the Kyriou" but some manuscripts have "God"
Acts	16	14	N	U	T	U	J	y	"the Kyrios opened her heart"
Acts	16	15	D	U	T	U	J	y	"faithful to.the Kyrio"
Acts	16	31	A	T	T	J	J	y	"the Kyrion Jesus"
Acts	16	32	G	U	T	U	J	y	"the word of the Kyriou"
Acts	17	24	N	T	T	F	-	n	"of.heaven and of.earth being Kyrios"
Acts	18	8	D	U	T	U	J	y	"believed in the Kyrio"
Acts	18	9	N	U	T	U	J	y	"the Kyrios said to Paul"
Acts	18	25	G	U	T?	U	J?	y	"way of the Kyriou"
Acts	18	26	G	U	-	U	-	y	"way of the Kyriou" but most manuscripts have "way of God"
Acts	19	5	G	T	T	J	J	y	"name of the Kyriou Jesus"
Acts	19	10	G	U	T	U(J?)	J	y	"word of the Kyriou" but some manuscripts add "Kyriou Jesus"
Acts	19	13	G	T	T	J	J	y	"name of the Kyriou Jesus"
Acts	19	17	G	T	T	J	J	y	"name of the Kyriou Jesus"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Acts	19	20	G	U	T	U	J	y	“word of the Kyriou”
Acts	20	19	D	U	T	U	J	y	“serving the Kyrio”
Acts	20	21	A	T	T	J	J	y	“the Kyrion of.us Jesus Christ”
Acts	20	24	G	T	T	J	J	y	“the Kyriou Jesus”
Acts	20	35	G	T	T	J	J	y	“the Kyriou Jesus”
Acts	21	13	G	T	T	J	J	y	“the Kyriou Jesus”
Acts	21	14	G	U	T	U	J	y	“the will of the Kyriou be done”
Acts	22	8	V	-	-	O(J)	O(J)	n	“Who are you, Kyrie?”
Acts	22	10.1	V	T	T	J	J	n	Paul to Jesus
Acts	22	10.2	N	T	T	J	J	y	“the Kyrios said to me” (Paul)
Acts	22	19	V	T	T	J	J	n	Paul to Jesus
Acts	23	11	N	T	T	J	J	y	“the Kyrios stood at his [Paul’s] side”
Acts	25	26	D	-	-	O	O	y	“write to.the Kyrio” (Caesar)
Acts	26	15.1	V	-	-	O(J)	O(J)	y	“Who are you, kyrie?” (Paul to Jesus, but he doesn’t know yet)
Acts	26	15.2	N	T	T	J	J	y	“the Kyrios said” (to Paul)
Acts	28	31	N	T	T	J	J	y	“about the Kyrios Jesus Christ”

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Romans	1	4	G	T	T	J	J	y	"Jesus Christ the Kyriou of.us"
Romans	1	7	G	T	T	J	J	n	"Kyriou Jesus Christ"
Romans	4	8	N	Y	Y	F	G	n	"blessed is the man whom Kyrios does not hold his sin against him" - quoting Psalm 32:2, which has <i>YHWH</i>
Romans	4	24	A	T	T	J	J	y	"Jesus the Kyrion of.us"
Romans	5	1	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Romans	5	11	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Romans	5	21	G	T	T	J	J	y	"Jesus Christ the Kyriou of.us"
Romans	6	23	D	T	T	J	J	y	"Christ Jesus the Kyrio of.us"
Romans	7	25	G	T	T	J	J	y	"Jesus Christ the Kyriou of.us"
Romans	8	39	D	T	T	J	J	y	"Christ Jesus the Kyrio of.us"
Romans	9	28	N	Y	Y	U	G	n	"Kyrios will carry out his sentence" quoting Isaiah 10:23, which has <i>YHWH</i>
Romans	9	29	N	Y	Y	U	G	n	"Unless Kyrios Sabaoth had left us offspring" quoting Isaiah 1:9, which has <i>YHWH</i>
Romans	10	9	A	U	T	J	-	n	"if you confess... 'Kyrion [is] Jesus'" - v 13 just a little later refers to <i>YHWH</i> , strongly equating the two
Romans	10	12	N	T	T	J	J	n	"the same Kyrios of all"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Romans	10	13	G	Y	Y	J	J	n	"everyone who calls on the name of Kyriou will be saved" Joel 2:32
Romans	10	16	V	Y	Y	U	G	n	"Kyrie, who has believed our message?" Isaiah 53:1
Romans	11	3	V	Y	Y	F	G	n	"Kyrie, they have killed your prophets" Elijah 1 Kings 19:10
Romans	11	34	G	Y	Y	F	G	n	"who has known the mind of Kyriou" - Isaiah 40:13, which has <i>YHWH</i>
Romans	12	11	D	U	T	U	J	y	"serving the Kyrio"
Romans	12	19	N	Y	Y	F	G	n	"I will repay, says Kyrios" - quote of Deuteronomy 32:35
Romans	13	14	A	T	T	J	J	y	"Kyrion Jesus Christ"
Romans	14	4.1	D	-	-	O(U)	O(J)	y	"to his own kyrio" - direct meaning is "a master", but clearly the Lord (unspecified) is in mind
Romans	14	4.2	N	U	T	U	J	y	"the Kyrios is able to make him stand"
Romans	14	6	D	U	Y	U	G	n	"to.Kyrio he regards it" (the Sabbath day etc. - 3x in this verse)
Romans	14	8.1	D	U	T	U	J	y	"If we live, we live for the Kyrio"
Romans	14	8.2	D	U	T	U	J	y	"if we die, we die for the Kyrio"
Romans	14	8.3	G	U	T	U	J	y	"we are the Kyriou's"
Romans	14	11	N	Y	Y	F	G	n	"says Kyrios": quote of Isaiah 45:23, BUT Paul in Philippians 2 ties this to Jesus
Romans	14	14	D	T	T	J	J	n	"I am convinced in Kyrio Jesus"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Romans	15	6	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Romans	15	11	A	Y	Y	F	G	y	"Praise the Kyriou, all the nations" quoting Psalm 117:1, which has <i>YHWH</i>
Romans	15	30	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Romans	16	2	D	U	T	U	J	n	"receive her in Kyrio"
Romans	16	8	D	U	T	U	J	n	"in Kyrio"
Romans	16	11	D	U	T	U	J	n	"in Kyrio"
Romans	16	12	D	U	T	U	J	n	"in Kyrio"
Romans	16	13	D	U	T	U	J	n	"in Kyrio"
Romans	16	18	D	T	T	J	J	y	"the Kyrio of.us Christ"
Romans	16	20	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Romans	16	22	D	U	T	U	J	n	"in Kyrio"
Romans	16	24	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Corinthians	1	2	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Corinthians	1	3	G	T	T	J	J	n	"Kyriou Jesus Christ"
1 Corinthians	1	7	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Corinthians	1	8	G	T	T	J	J	y	"day of.the Kyriou of.us Jesus Christ"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Corinthians	1	9	G	T	T	J	J	y	"Jesus Christ the Kyriou of.us"
1 Corinthians	1	10	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Corinthians	1	31	D	Y	Y	U	J	n	"in Kyrio", paraphrasing Jeremiah 9:23-24 in LXX which refers to YHWH
1 Corinthians	2	8	A	T	T	J	J	y	"crucified the Kyrion of glory"
1 Corinthians	2	16	G	Y	Y	J	J	n	"who has known the mind of Kyriou" - quoting Isaiah 40:13, which has <i>YHWH</i> – but then Paul says "we have the mind of Christ" in the next verse. In Romans 11:34, Paul quotes this same verse and applies to the Father.
1 Corinthians	3	5	N	U	T	U	J	y	"even as the Kyrios assigned to each"
1 Corinthians	3	20	N	Y	Y	F	G	n	"Kyrios knows the reasoning of the wise" - quote of Psalm 94:11, which has <i>YHWH</i>
1 Corinthians	4	4	N	U	T	U	-(J)	n	"the one who judges me Kyrios is"
1 Corinthians	4	5	N	U	T	J	J	y	"until the Kyrios comes"
1 Corinthians	4	17	D	U	T	U	J	n	"in Kyrio"
1 Corinthians	4	19	N	U	T	U	J	y	"if the Kyrios wills"
1 Corinthians	5	4.1	G	T	T	J	J	y	"in the name of.the Kyriou of.us Jesus"
1 Corinthians	5	4.2	G	T	T	J	J	y	"the power of.the Kyriou of.us Jesus"
1 Corinthians	5	5	G	T	T	J	J	y	"day of.the Kyriou Jesus"



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Corinthians	6	11	G	T	T	J	J	y	"in the name of.the Kyriou (of.us) Jesus Christ"
1 Corinthians	6	13.1	D	U	T	U	J	y	"the body...is for the Kyrio"
1 Corinthians	6	13.2	N	U	T	U	J	y	"the Kyrios is for the body"
1 Corinthians	6	14	A	T	T	J	J	y	"God has not only raised the Kyrion"
1 Corinthians	6	17	D	T	T	J	J	y	"joins himself to.the Kyrio"
1 Corinthians	7	10	N	U	T	U(J?)	J	y	"not I, but the Kyrios"
1 Corinthians	7	12	N	U	T	U(J?)	J	y	"I say, not the Kyrios"
1 Corinthians	7	17	N	U	T	U	J	y	"as the Kyrios has assigned"
1 Corinthians	7	22.1	D	U	T	U	J	n	"in Kyrio"
1 Corinthians	7	22.2	G	U	T	J	J	n	"a freedman of Kyriou" - later in verse same structure applies to Christ
1 Corinthians	7	25.1	G	U	T	U	J	n	"commandment of Kyriou" but no OT context
1 Corinthians	7	25.2	G	U	T?	U	J?	n	"mercy of Kyriou"
1 Corinthians	7	32.1	G	U	T	U	J	y	"things of the Kyriou"
1 Corinthians	7	32.2	D	U	T	U	J	y	"please the Kyrio"
1 Corinthians	7	34	G	U	T	U	J	y	"things of the Kyriou"
1 Corinthians	7	35	D	U	T	U	J	y	"devotion to the Kyrio"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Corinthians	7	39	D	U	T	J	J	n	"in Kyrio"
1 Corinthians	8	6	N	T	T	J	-(J)	number	"one Kyrios, Jesus Christ" - strong argument that this passage is connected to the Shema in Deuteronomy 6:4 "YHWH echad"
1 Corinthians	9	1.1	A	T	T	J	J	y	"Jesus the Kyriou of us"
1 Corinthians	9	1.2	D	U	T	J	J	n	"in Kyrio"
1 Corinthians	9	2	D	U	T	J	J	n	"in Kyrio"
1 Corinthians	9	5	G	T	T	J	J	y	"brothers of the Kyriou" (Jesus' brothers)
1 Corinthians	9	14	N	U	T	U	J	y	"the Kyrios has commanded" - seems to refer back to quote from Deuteronomy 25:4, but could be teaching of Jesus
1 Corinthians	10	9	A	Y	T	J	J	y	some manuscripts have "the Christ," others "the Kyriou" — "We should not test the Christ/Kyriou". Context is absolutely for sure YHWH (testing in wilderness).
1 Corinthians	10	21	G	U	T	U	J	n	"cup of Kyriou" - context is OT, but strong reference to communion
1 Corinthians	10	21	G	U	T	U	J	n	"table of Kyriou" - context is OT, but strong reference to communion
1 Corinthians	10	22	A	U	T	U	J	y	"provoke the Kyriou to jealousy" - Jesus in context, but phrasing strongly alludes to YHWH as well
1 Corinthians	10	26	G	Y	Y	U	G	y	"The earth is the Kyriou's" quoting Psalm 24:1, which has YHWH – this whole section in 1 Corinthians 10 strongly links Jesus and YHWH

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Corinthians	11	11	D	U	T	U	J	n	"in Kyrio"
1 Corinthians	11	23.1	G	U	T	J	J	y	"I received from the Kyriou"
1 Corinthians	11	23.2	N	T	T	J	J	y	"the Kyrios Jesus"
1 Corinthians	11	26	G	T	T	J	J	y	"the death of.the Kyriou"
1 Corinthians	11	27.1	G	T	T	J	J	y	"cup of the Kyriou" (see 1 Corinthians 10:21 to compare)
1 Corinthians	11	27.2	G	T	T	J	J	y	"blood of the Kyriou"
1 Corinthians	11	29	G	T	T	J	J	y	"body of the Kyriou" (but most manuscripts just have "body")
1 Corinthians	11	32	G	U	T?	U	J?	y/n	"disciplined by (the) Kyriou" many manuscripts have, many others don't have article, hard to know what's original
1 Corinthians	12	3	N	U	T	J	-	n	"No one can say 'Kyrios [is?] Jesus' except by Holy Spirit"
1 Corinthians	12	5	N	T	T	J	-(J)	y	"the same Kyrios"
1 Corinthians	14	21	N	Y	Y	U	G	n	"says Kyrios" Isaiah 28:11-12
1 Corinthians	14	37	G	U	T	U	J	n	"commandments of Kyriou"
1 Corinthians	15	31	D	T	T	J	J	y	"in Christ Jesus the Kyrio of.us"
1 Corinthians	15	57	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Corinthians	15	58.1	G	U	T	U	J	y	"work of the Kyriou"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Corinthians	15	58.2	D	U	T	U	J	n	"in Kyrio"
1 Corinthians	16	7	N	U	T	U	J	y	"if the Kyrios permits"
1 Corinthians	16	10	G	U	Y	U	G	n	"the work of Kyriou"
1 Corinthians	16	19	D	U	T	U	J	n	"in Kyrio"
1 Corinthians	16	22	A	T	T	J	J	y	"love the Kyrion" - immediately followed by "marana tha!", making Jesus clear referent
1 Corinthians	16	23	G	T	T	J	J	y	"the Kyriou Jesus"
2 Corinthians	1	2	G	T	T	J	J	n	"Kyriou Jesus Christ"
2 Corinthians	1	3	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Corinthians	1	14	G	T	T	J	J	y	"day of.the Kyriou of.us Jesus"
2 Corinthians	2	12	D	U	T	U	J	n	"in Kyrio"
2 Corinthians	3	16	A	U	Y	S	G?	n	"whenever anyone turns to Kyrion" (context is both Jesus and OT) - "through Christ" veil is taken away.
2 Corinthians	3	17.1	N	U	Y	S	G	y	"The Kyrios is the Spirit"
2 Corinthians	3	17.2	G	Y	Y	U	G	n	"the Spirit of Kyriou"
2 Corinthians	3	18.1	G	Y	Y	S	G	n	"glory of Kyriou"
2 Corinthians	3	18.2	G	Y	Y	S	G	n	"from Kyriou Spirit"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Corinthians	4	5	A	T	T	J	O	n	"Christ Jesus Kyrion"
2 Corinthians	4	14	A	T	T	J	J	y	"the Kyrion Jesus"
2 Corinthians	5	6	G	U	T	U	J	y	"we are absent from the Kyriou"
2 Corinthians	5	8	A	U	T	U	J	y	"home with the Kyrion"
2 Corinthians	5	11	G	U	T	U	J	y	"fear of the Kyriou"
2 Corinthians	6	17	N	Y	Y	F	G	n	"says Kyrios" (quoting Isaiah 52:11, although this phrase isn't in the Hebrew of this verse)
2 Corinthians	6	18	N	Y	Y	F	G	n	"says Kyrios Almighty" (paraphrasing 2 Samuel 7:14, although this phrase isn't in the Hebrew of this verse)
2 Corinthians	8	5	D	U	T	U	J	y	"they gave themselves to the Kyrio"
2 Corinthians	8	9	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Corinthians	8	19	G	U	T	U	J	y	"glory of the Kyriou"
2 Corinthians	8	21	G	U	Y	U	G	n	"in the sight of Kyriou"
2 Corinthians	10	8	N	U	T	U	J	y	"which the Kyrios gave"
2 Corinthians	10	17	D	Y	Y	U	J	n	"in Kyrio", paraphrasing Jeremiah 9:23-24 in LXX which refers to YHWH
2 Corinthians	10	18	N	Y	T	U	J	y	"whom the Kyrios commends" - verse right before is quote from Jeremiah 9
2 Corinthians	11	17	A	U	T	U	J	n	"I am not speaking according to Kyrion"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Corinthians	11	31	G	T	T	J	J	y	"the Kyriou Jesus"
2 Corinthians	12	1	G	U	U	U	U	n	"revelations of Kyriou"
2 Corinthians	12	8	A	U	T	U	J	y	"I pleaded with the Kyriou" - verse 9 suggests Jesus, but not totally clear
2 Corinthians	13	10	N	U	T	U	J	y	"the authority which the Kyrios gave me"
2 Corinthians	13	14	G	T	T	J	J	y	"the Kyriou Jesus Christ"
Galatians	1	3	G	T	T	J	J	n	"Kyriou Jesus Christ"
Galatians	1	19	G	T	T	J	J	y	"James, the brother of the Kyriou"
Galatians	4	1	N	-	-	O	O	n	"he is kyrios" (human heir)
Galatians	5	10	D	U	T	U	J	n	"in Kyrio"
Galatians	6	14	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Galatians	6	18	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Ephesians	1	2	G	T	T	J	J	n	"Kyriou Jesus Christ"
Ephesians	1	3	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Ephesians	1	15	D	T	T	J	J	y	"your faith in the Kyrio Jesus"
Ephesians	1	17	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Ephesians	2	21	D	U	T	U	J	n	"a temple holy in Kyrio" - appears to be Trinitarian context, but "Lord" doesn't have to be Jesus since Christ is mentioned before, so could be deliberately including all three
Ephesians	3	11	D	T	T	J	J	y	"in the Christ Jesus the Kyrio of.us"
Ephesians	4	1	D	U	T	U	J	n	"prisoner in Kyrio"
Ephesians	4	5	N	T	T	J	J	number	"one Kyrios" (ref to Jesus, but in unity with Father & Spirit)
Ephesians	4	17	D	U	T	U	J	n	"in Kyrio"
Ephesians	5	8	D	U	T	U	J	n	"in Kyrio"
Ephesians	5	10	D	U	T	U	J	y	"what pleases the Kyrio"
Ephesians	5	17	G	U	T	U	J	y	"will of.the Kyriou" (some mss "will of.the God")
Ephesians	5	19	D	U	T	U	J	y	"with your heart to the Kyrio"
Ephesians	5	20	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Ephesians	5	22	D	U	T	U	J	y	"as to the Kyrio"
Ephesians	6	1	D	U	T	U	J	n	"in Kyrio" (some mss lack)
Ephesians	6	4	G	U	T	U	J	n	"instruction of Kyriou"
Ephesians	6	7	D	U	T	U	J	y	"as to the Kyrio"
Ephesians	6	8	G	U	U	U	U	n	"receive back from Kyriou"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Ephesians	6	9	N	T	T	U	J	y	"their Kyrios and yours" (to masters)
Ephesians	6	10	D	U	T	U	J	n	"in Kyrio"
Ephesians	6	21	D	U	T	U	J	n	"in Kyrio"
Ephesians	6	23	G	T	T	J	J	n	"Kyriou Jesus Christ"
Ephesians	6	24	A	T	T	J	J	y	"the Kyrion of.us Jesus Christ"
Philippians	1	2	G	T	T	J	J	n	"Kyriou Jesus Christ"
Philippians	1	14	D	U	T	U	J	n	"in Kyrio"
Philippians	2	11	N	U	T	J	-(J)	n	"[is] Kyrios Jesus Christ" (i.e. "Jesus Christ [is] Kyrios") - Isaiah 45:23. Applies strongly to YHWH given Isaiah quote, but could also be understood as a title.
Philippians	2	19	D	T	T	J	J	n	"in Kyrio Jesus"
Philippians	2	24	D	U	T	U	J	n	"in Kyrio"
Philippians	2	29	D	U	T	U	J	n	"in Kyrio"
Philippians	3	1	D	U	T	U	J	n	"in Kyrio"
Philippians	3	8	G	T	T	J	J	y	"Jesus the Kyriou of.me"
Philippians	3	20	A	T	T	J	J	n	"Kyrion Jesus Christ"
Philippians	4	1	D	U	T	U	J	n	"in Kyrio"



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Philippians	4	2	D	U	T	U	J	n	"in Kyrio"
Philippians	4	4	D	U	T	U	J	n	"in Kyrio"
Philippians	4	5	N	U	T	U	J	y	"The Kyrios is near"
Philippians	4	10	D	U	T	U	J	n	"in Kyrio"
Philippians	4	23	G	T	T	J	J	y	"the Kyriou Jesus Christ"
Colossians	1	3	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Colossians	1	10	G	U	T	U	J	y	"walk in a manner worthy of the Kyriou"
Colossians	2	6	A	U	T	J	J	y	"the Christ Jesus the Kyrion"
Colossians	3	13	N	U	T	U	J	y	"just as the Kyrios forgave you" (some mss "just as the Christ forgave you")
Colossians	3	17	G	T	T	J	J	n	"in [the] name of.Kyriou Jesus"
Colossians	3	18	D	U	T	U	J	n	"in Kyrio"
Colossians	3	20	D	U	T	U	J	n	"in Kyrio"
Colossians	3	22	A	U	T	U	J	y	"fearing the Kyrion"
Colossians	3	23	D	U	T	U	J	y	"as for the Kyrio"
Colossians	3	24.1	G	U	U	U	U	n	"from Kyriou you will receive the reward"
Colossians	3	24.2	D	T	T	J	J	y	"It is the Kyrio Christ you are serving"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Colossians	4	1	A	T	T	U	J	n	“you have a Kyrion in heaven”
Colossians	4	7	D	U	T	U	J	n	“in Kyrio”
Colossians	4	17	D	U	T	U	J	n	“in Kyrio”
1 Thessalonians	1	1	D	T	T	J	J	n	“in...Kyrio Jesus Christ”
1 Thessalonians	1	3	G	T	T	J	J	y	“the Kyriou of.us Jesus Christ”
1 Thessalonians	1	6	G	T	T	J	J	y	“imitators of us and of the Kyriou”
1 Thessalonians	1	8	G	U	T	U	J	y	“the word of the Kyriou”
1 Thessalonians	2	15	A	T	T	J	J	y	“killed the Kyrion Jesus”
1 Thessalonians	2	19	G	T	T	J	J	y	“the Kyriou of.us Jesus”
1 Thessalonians	3	8	D	U	T	U	J	n	“in Kyrio”
1 Thessalonians	3	11	N	T	T	J	J	y	“the Kyrios of.us Jesus”

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Thessalonians	3	12	N	U	T	J	J	y	"may the Kyrios cause" (Jesus by context)
1 Thessalonians	3	13	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Thessalonians	4	1	D	T	T	J	J	n	"in Kyrio Jesus"
1 Thessalonians	4	2	G	T	T	J	J	y	"the Kyriou Jesus"
1 Thessalonians	4	6	N	Y	Y	U	G	n	"Kyrios is an avenger"
1 Thessalonians	4	15.1	G	U	T?	U	J?	n	"word of.Kyriou"
1 Thessalonians	4	15.2	G	T	T	J	J	y	"the coming of the Kyriou"
1 Thessalonians	4	16	N	T	T	J	J	y	"the Kyrios Himself will descend"
1 Thessalonians	4	17.1	G	T	T	J	J	y	"meet the Kyriou in the air"
1 Thessalonians	4	17.2	D	U	T	J	J	n	"with Kyrio" (verse makes clear Jesus is referent, but could have shades of YHWH)

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Thessalonians	5	2	G	Y	Y?	U	J?	n	"day of.Kyriou"
1 Thessalonians	5	9	G	T	T	J	J	y	"the Kyriou of.us Jesus"
1 Thessalonians	5	12	D	U	T	U	J	n	"in Kyrio"
1 Thessalonians	5	23	G	T	T	J	J	y	"coming of the Kyriou of.us Jesus"
1 Thessalonians	5	27	A	U	T	U	J	y	"I adjure you by the Kyrion"
1 Thessalonians	5	28	G	T	T	J	J	y	"the Kyriou of.us Jesus"
2 Thessalonians	1	1	D	T	T	J	J	n	"in...Kyrio Jesus Christ"
2 Thessalonians	1	2	G	T	T	J	J	n	"Kyriou Jesus Christ"
2 Thessalonians	1	7	G	T	T	J	J	y	"when the Kyriou Jesus will be revealed"
2 Thessalonians	1	8	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Thessalonians	1	9	G	U	T	J	J	y	"from the presence of the Kyrios" - clearly Jesus, but strong YHWH-style language, close to Isaiah 2:10,19,21
2 Thessalonians	1	12.1	G	T	T	J	J	y	"the Kyriou of.us Jesus"
2 Thessalonians	1	12.2	G	T	T	J	J	carried over?	"Kyriou Jesus Christ"
2 Thessalonians	2	1	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Thessalonians	2	2	G	Y	T	U	J	y	"day of.the Kyriou"
2 Thessalonians	2	8	N	T	T	J	J	y	"the Kyrios (Jesus)...by his coming"
2 Thessalonians	2	13	G	U	U	U	U	n	"brothers beloved by Kyriou"
2 Thessalonians	2	14	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Thessalonians	2	16	N	T	T	J	J	y	"the Kyrios of.us Jesus Christ"
2 Thessalonians	3	1	G	U	T	U	J	y	"word of the Kyriou"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Thessalonians	3	3	N	U	T	U	J	y	"But the Kyrios is faithful"
2 Thessalonians	3	4	D	U	T	U	J	n	"in Kyrio"
2 Thessalonians	3	5	N	U	T	U	J	n	"May Kyrios direct your hearts"
2 Thessalonians	3	6	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Thessalonians	3	12	D	T	T	J	J	n	"in Kyrio Jesus Christ"
2 Thessalonians	3	16.1	N	T	T	U	J?	y	"may the Kyrios of peace"
2 Thessalonians	3	16.2	N	U	T	U	J	y	"the Kyrios be with you all"
2 Thessalonians	3	18	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Timothy	1	2	G	T	T	J	J	y	"Christ Jesus the Kyriou of.us"
1 Timothy	1	12	D	T	T	J	J	y	"for...Christ Jesus the Kyrio of.us"
1 Timothy	1	14	G	T	T	J	J	y	"the Kyriou of.us" - clearly Jesus in context of verse 12

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Timothy	6	3	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Timothy	6	14	G	T	T	J	J	y	"the Kyriou of.us Jesus"
1 Timothy	6	15	N	T	T	F	G	n	"Kyrios of Kyrieuonton [the.being.Lords]" - indirect quote of Deuteronomy 10:17, Psalm 136:3 <i>adonei ha-adonim</i>
2 Timothy	1	2	G	T	T	J	J	y	"Christ Jesus the Kyriou of.us"
2 Timothy	1	8	G	T	T	J	J	y	"the Kyriou of.us"
2 Timothy	1	16	N	U	T	U	J	y	"the Kyrios grant mercy"
2 Timothy	1	18.1	N	U	T	U	J	y	"the Kyrios grant to him"
2 Timothy	1	18.2	G	U	Y	U	G	n	"mercy from Kyriou"
2 Timothy	2	7	N	U	T	U	J	y	"the Kyrios will give you understanding"
2 Timothy	2	19.1	N	Y	Y	U	G	n	"Kyrios knows who are his" - quoting Numbers 16:5, which has <i>YHWH</i>
2 Timothy	2	19.2	G	Y	Y	U	G	n	"depart from wickedness, everyone who calls on the name of Kyriou"
2 Timothy	2	22	A	U	T	U	J	y	"call on the Kyrion from a pure heart"
2 Timothy	2	24	G	U	T?	U	J?	n	"the servant of Kyriou"
2 Timothy	3	11	N	U	T	U	J	y	"the Kyrios rescued me"
2 Timothy	4	8	N	U	T	J	J	y	"the Kyrios...will award...to all those who loved His appearing"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Timothy	4	14	N	U	T	U	J	y	"the Kyrios will repay him"
2 Timothy	4	17	N	U	T	U	J	y	"the Kyrios stood with me"
2 Timothy	4	18	N	U	T	U	J	y	"the Kyrios will rescue me"
2 Timothy	4	22	N	U	T	U	J	y	"the Kyrios be with your spirit"
Philemon	1	3	G	T	T	J	J	n	"Kyriou Jesus Christ"
Philemon	1	5	A	T	T	J	J	y	"the Kyrion Jesus"
Philemon	1	16	D	U	T	U	J	n	"in Kyrio"
Philemon	1	20	D	U	T	U	J	n	"in Kyrio"
Philemon	1	25	G	T	T	J	J	y	"the Kyriou Jesus Christ"
Hebrews	1	10	V	Y	Y	J	J	n	"In the beginning, Kyrie" - quote from Psalm 102:25, which refers to YHWH (actual word "Kyrie" is in LXX); author of Hebrews applies this to Jesus
Hebrews	2	3	G	U	T	U	J	y	"spoken through the Kyriou" - probably refers to Jesus, but maybe to OT prophecy of YHWH
Hebrews	7	14	N	T	T	J	J	y	"the Kyrios of.us"
Hebrews	7	21	N	Y	Y	F	G	n	"Kyrios has sworn" Psalm 110:4, which has <i>YHWH</i>
Hebrews	8	2	N	U	T?	U	J?	y	"the true tabernacle, which the Kyrios pitched"
Hebrews	8	8	N	Y	Y	U	G	n	"says Kyrios" Jeremiah 31:31, which has <i>YHWH</i>



Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Hebrews	8	9	N	Y	Y	U	G	n	"says Kyrios" Jeremiah 31:32 <i>YHWH</i>
Hebrews	8	10	N	Y	Y	U	G	n	"says Kyrios" Jeremiah 31:33 <i>YHWH</i>
Hebrews	8	11	A	Y	Y	U	G	y	"Know the Kyriou", quoting Jeremiah 31:34 <i>YHWH</i>
Hebrews	10	16	N	Y	Y	S	G	n	"says Kyrios" Jeremiah 31:33 <i>YHWH</i>
Hebrews	10	30	N	Y	Y	U	G	n	"Kyrios will judge his people" Deuteronomy 32:36, which has <i>YHWH</i>
Hebrews	12	5	G	Y	Y	F	G	n	"the discipline of Kyriou" Proverbs 3:11, which has <i>YHWH</i>
Hebrews	12	6	N	Y	Y	F	G	n	"those whom Kyrios disciplines" Proverbs 3:12 <i>YHWH</i>
Hebrews	12	14	A	U	T	U	J	y	"holiness, without which no one will see the Kyriou"
Hebrews	13	6	N	Y	Y	U	G	n	"Kyrios is for me, I will not fear" Psalm 118:6, which has <i>YHWH</i>
Hebrews	13	20	A	T	T	J	J	y	"the Kyriou of.us Jesus"
James	1	1	G	T	T	J	J	n	"of.Kyriou Jesus Christ"
James	1	7	G	U	T?	U	J?	y	"he will not receive anything from the Kyriou"
James	2	1	G	T	T	J	J	y	"the Kyriou of.us Jesus"
James	3	9	A	T	Y	F	G	y	"the Kyriou and Father" - probably God the Father as a single referent
James	4	10	G	Y	Y	U	G	n	"humble yourselves before Kyriou" - strong OT overtones, but could also refer to Jesus (e.g. "whoever humbles himself will be exalted")

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
James	4	15	N	U	T?	U	J?	y	"if the Kyrios wills"
James	5	4	G	Y	Y	U	G	n	"of.Kyriou Sabaoth"
James	5	7	G	T	T	J	J	y	"the coming of the Kyriou"
James	5	8	G	T	T	J	J	y	"the coming of the Kyriou"
James	5	10	G	Y	Y	U	G	n	"[OT] prophets who spoke in the name of.Kyriou"
James	5	11	G	Y	Y	U	G	n	"outcome from Kyriou" (ref. to Job)
James	5	11	N	Y	Y	U	G	y	"the Kyrios is full of compassion and mercy" - seems to be referring to YHWH during Job's time; also the "full of compassion and mercy" matches Exodus 34, etc.
James	5	14	G	U	T	U	J	y	"in the name of.the Kyriou"
James	5	15	N	U	T	U	J	y	"the Kyrios will raise him up"
1 Peter	1	3	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
1 Peter	1	25	G	Y	Y	U(J?)	G	n	"the word of Kyriou", quote from Isaiah 40:8, but Isaiah has "our God" here. But Peter seems to be pointing readers toward Jesus, both by using the more neutral <i>kyriou</i> here, and also with the next verse, "And this is the word that was evangelized to you."
1 Peter	2	3	N	Y	T	J	J	y	"if you have tasted that the Kyrios is good" - reference to Psalm 34:8 "Taste and see that YHWH is good", but refers to Jesus (see following verse, clearly Jesus, starting with "him")

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
1 Peter	2	13	A	U	T	U	J	y	"Submit yourselves for the sake of the Kyriou"
1 Peter	3	6	A	-	-	O	-	n	Sarah called Abraham "kyrion"
1 Peter	3	12.1	G	Y	Y	U	G	n	"the eyes of Kyriou are on the righteous" Psalm 34:15 which has <i>YHWH</i>
1 Peter	3	12.2	G	Y	Y	U	G	n	"the face of Kyriou is against evildoers" Psalm 34:15 <i>YHWH</i>
1 Peter	3	15	A	Y	T	J	-	n	"Kyriou, however, the Christ, sanctify" - reference to Isaiah 8:13 <i>YHWH</i>
2 Peter	1	2	G	T	T	J	J	y	"Jesus the Kyriou of.us"
2 Peter	1	8	G	T	T	J	J	y	"the Kyriou of.us Jesus"
2 Peter	1	11	G	T	T	J	J	y	"the Kyriou of.us"
2 Peter	1	14	N	T	T	J	J	y	"the Kyrios of.us Jesus Christ"
2 Peter	1	16	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
2 Peter	2	9	N	Y	Y	U	G	n	"Kyrios knows how to rescue the godly" - context is definitely OT
2 Peter	2	11	D	Y	Y	U	G	n	"before Kyrio"
2 Peter	2	20	G	T	T	J	J	y	"the Kyriou of.us"
2 Peter	3	2	G	T	T	J	J	y	"commandment of the Kyriou"
2 Peter	3	8	D	Y	Y	U	G	n	"a day in.presence.of [para] Kyrio is like 1000 years" paraphrasing Psalm 90:4
2 Peter	3	9	N	Y	Y	U	G	n	"Kyrios is not slow about his promise"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
2 Peter	3	10	G	Y	Y	U	G	n	"day of Kyriou"
2 Peter	3	15	G	T	T	G	J	y	"of.the Kyriou of.us"
2 Peter	3	18	G	T	T	J	J	y	"the patience of the Kyriou of.us"
Jude	1	4	A	T	T	J	J	carried over?	"the only Master and Kyrion of.us Jesus"
Jude	1	5	N	Y	Y	J	G	y/n	some manuscripts have "Jesus", some have "Kyrios" w and w/o article: "after Jesus/(the) Kyrios had delivered his people" - context is from Exodus
Jude	1	9	N	Y	Y	U	G	n	"Kyrios rebuke you"
Jude	1	14	N	T	Y	J	G	n	quote from Enoch "Kyrios comes"
Jude	1	17	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Jude	1	21	G	T	T	J	J	y	"the Kyriou of.us Jesus Christ"
Jude	1	25	G	T	T	J	J	y	"Jesus Christ the Kyriou of.us"
Revelation	1	8	N	Y	Y	U	G	n	"says Kyrios the God"
Revelation	4	8	N	Y	Y	F	G	n	"Holy is Kyrios the God the Almighty" - reference to Isaiah 6:3, which has <i>YHWH</i>
Revelation	4	11	N	T	T	F	G	y	"the Kyrios and the God of.us"
Revelation	7	14	V	-	-	O	O	n	"my Kyrie" - John to elder

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Revelation	11	4	G	T	T	F	G	y	"the kyriou of the earth" - Zechariah 4:14 translating "adon." Not YHWH, but YHWH is the referent.
Revelation	11	8	N	T	T	J	J	y	"the Kyrios of.them was crucified"
Revelation	11	15	G	T	T	F	G	y	"the Kyriou of.us and of.the Christ of.him"
Revelation	11	17	V	Y	Y	F	G	n	"Kyrie the God"
Revelation	14	13	D	U	T	U	J	n	"in Kyrio"
Revelation	15	3	V	Y	Y	U	G	n	"Kyrie God the Almighty" in praise
Revelation	15	4	V	Y	Y	U	G	n	"Kyrie" in praise
Revelation	16	7	V	Y	Y	U	G	n	"Kyrie" in praise
Revelation	17	14	N	T	T	J	-(J)	n	"Kyrios of Kyrion [Lords]" - same phrase is found in Deuteronomy 10:17 and Psalm 136:3 <i>adonei ha-adonim</i> . Title for Jesus, but title that is applied to YHWH in the Old Testament.
Revelation	18	8	N	Y	Y	U	G	n	"mighty [is] Kyrios the God"
Revelation	19	6	N	Y	Y	F	G	n	"Kyrios the God of.us the almighty reigns"
Revelation	19	16	N	T	T	J	-(J)	n	"Kyrios of Kyrion [Lords]" - same phrase is found in Deuteronomy 10:17 and Psalm 136:3 <i>adonei ha-adonim</i> . Title for Jesus, but title that is applied to YHWH in the Old Testament.
Revelation	21	22	N	Y	Y	F	G	y	"for the Kyrios the God"

Book	Ch	Verse	Case	Function		Referent		Article	Notes
				VW	B&S	VW	B&S		
Revelation	22	5	N	Y	Y	F	G	n	"Kyrios the God"
Revelation	22	6	N	Y	T	U	J	y	"The Kyrios, the God of the spirits of the prophets"
Revelation	22	21	V	T	T	J	J	n	"Come, Kyrie Jesus"
Revelation	22	21	G	T	T	J	J	y	"the Kyriou Jesus Christ"