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The Mighty God — The Foundation — KJV Bible Study

WHO JESUS WAS BEFORE BETHLEHEM — THE PLURAL VOICE, THE ANGEL OF THE LORD, THE WOOD ON ISAAC

Foundational Biblical Doctrine — the Gospel of Jesus Christ

OPENING WORD

This part asks who Jesus is, starting at creation, where God says, "Let us make man in our image." It follows the one called the angel of the LORD, whom people met face to face and called God. It ends with the wood laid on Isaac, the only son whom Abraham loved. Every answer comes from the Bible itself, in the Bible's own words.

THREE QUESTIONS THIS STUDY ANSWERS:

1. If God is one, who is the "us" who speaks in Genesis 1:26?
2. Who is the angel of the LORD, whom people met face to face and called God?
3. What did the wood laid on Isaac, the only son, look forward to?

OPENING ANCHOR

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

A CHILD IS BORN + A SON IS GIVEN --> HIS NAME SHALL BE CALLED THE MIGHTY GOD.

Seven hundred years before the birth of Jesus, a prophet wrote that this child would be called The mighty God. The baby Jesus lay in a feeding trough. Read the verse slowly. The verses state the whole message of this study.

A. THE GOD WHO SAID "LET US" — ONE GOD, AND MORE THAN ONE WHO SPEAKS

A1. Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) So God created man in his own image, in the image of God created he him; male and female created he them.

LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS --> SO GOD CREATED MAN IN HIS OWN IMAGE.

(My personal thoughts: Read Genesis 1:26 and Genesis 1:27 together. Do not soften the difference between the two verses. Genesis 1:26 says "us" and "our." Genesis 1:27 says "his own image" and "God created," both singular. The Bible states both verses side by side without apology. The Bible simply states both.)

A2. Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL.

A3. Genesis 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

LET US GO DOWN + CONFOUND THEIR LANGUAGE.

A4. Isaiah 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

WHOM SHALL I SEND + WHO WILL GO FOR US?

(My personal thoughts: Look closely at Isaiah 6:8. Isaiah 6:8 has both forms in the same sentence: "Whom shall I send" and "who will go for us." The same speaker uses the singular form and the plural form together. This is not a writing mistake. This is not God using a plural word to describe himself alone. The same pattern happens many times, in many different books of the Bible, over many centuries.)

A5. Deuteronomy 6:4 Hear, O Israel: The LORD our God is one **[H259 echad]** LORD:

HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD.

(My personal thoughts: Deuteronomy 6:4 governs the whole study. There is one God. There are not two gods. There are not three gods. There are not many gods. Any verse in this study that would suggest a second God is read wrong. Deuteronomy 6:4 is the test for that. Notice the Hebrew word this verse uses for "one." The word is echad. Echad is the same word used when evening and morning are called ONE day, though a day has two parts. Echad is the same word used when a man and his wife are called ONE flesh, though a man and a wife are two people. The Bible chose a word for "one" that allows more than one person inside it. Genesis 1:26 then records God saying "let us.")

A6. Isaiah 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

I AM THE LORD + THERE IS NONE ELSE + THERE IS NO GOD BESIDE ME.

(My personal thoughts: Isaiah 45:5 states the other side of this truth. This study will not avoid Isaiah 45:5. God states plainly that there is no God besides him. Whatever this study finds in the rest of these pages can never add a second God. What this study will actually find is stranger and better than a second God. This study will find the one God making himself known to people.)

B. THE ONE CALLED THE ANGEL OF THE LORD — WHO IS ALSO CALLED GOD

The Hebrew word translated "angel" is malak (H4397). Malak means one who is sent. Malak names the errand of the person sent, not the nature of that person. Notice what the Bible does with this specific sent person in the accounts below.

B1. HAGAR IN THE WILDERNESS — SHE NAMES HIM

Genesis 16:7 And the angel **[H4397 malak]** of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. (8) And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. (9) And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. (10) And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

THE ANGEL OF THE LORD SAID, I WILL MULTIPLY THY SEED EXCEEDINGLY.

Genesis 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

SHE CALLED THE NAME OF THE LORD THAT SPAKE UNTO HER, THOU GOD SEEST ME.

(My personal thoughts: Two things in Genesis 16 should stop the reader. First, the one called "the angel of the LORD" says "I will multiply thy seed." The angel of the LORD does not say "the LORD will multiply thy seed." The angel of the LORD speaks as the one doing the multiplying. Second, the Bible text itself, not Hagar's opinion, calls this angel of the LORD "the LORD that spake unto her." Hagar calls this same person "Thou God." The narrator of the book of Genesis agrees with Hagar.)

B2. THE HAND OVER ISAAC — HE SWEARS BY HIMSELF

Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. (12) And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

SEEING THOU HAST NOT WITHHELD THY SON, THINE ONLY SON FROM ME.

Genesis 22:15 And the angel of the LORD called unto Abraham out of heaven the second time, (16) And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

BY MYSELF HAVE I SWORN, SAITH THE LORD --> IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED.

(My personal thoughts: Consider two phrases in Genesis 22:11-18. The first phrase is "Thou hast not withheld thy son from ME." Abraham was offering his son to God. The speaker in this phrase says the son was not withheld from the speaker. The second phrase is "By myself have I sworn, saith the LORD." In ancient times, a person swore an oath by someone greater than that person. A created messenger who only delivers a message does not swear an oath by himself. A created messenger does not sign an oath with the covenant name of God. Hebrews 6:13 gives the reason. Hebrews 6:13 says God swore by his own self. Hebrews 6:13 states the reason: "because he could swear by no greater.")

B3. JACOB WRESTLES A MAN — AND NAMES THE PLACE "THE FACE OF GOD"

Genesis 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. (25) And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. (26) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

THERE WRESTLED A MAN WITH HIM --> I WILL NOT LET THEE GO, EXCEPT THOU BLESS ME.

Genesis 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. (29) And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. (30) And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

AS A PRINCE HAST THOU POWER WITH GOD --> I HAVE SEEN GOD FACE TO FACE, AND MY LIFE IS PRESERVED.

(My personal thoughts: The Genesis 32 text calls this person a man. This man wrestling with Jacob says Jacob has power WITH GOD. Jacob names the ground "the face of God." Jacob says his life was spared. Jacob asks this man for a name. Jacob receives no name, only a question back. Remember this unanswered question about the name. The same question comes up again, in a different book of the Bible, hundreds of years later.)

B4. THE BUSH THAT BURNED — THE ANGEL WHO IS I AM

Exodus 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (3) And Moses

said, I will now turn aside, and see this great sight, why the bush is not burnt. (4) And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. (5) And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (6) Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

THE ANGEL OF THE LORD APPEARED IN A FLAME OF FIRE --> GOD CALLED UNTO HIM OUT OF THE MIDST OF THE BUSH.

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

I AM THAT I AM --> I AM HATH SENT ME UNTO YOU.

(My personal thoughts: Exodus 3:2 says the angel of the LORD. Exodus 3:4 says the LORD, and God. The same bush, the same fire, and the same voice appear in both verses, four verses apart. The Bible never treats this as a contradiction. This same voice then gives the name that Israel would carry for ever: I AM THAT I AM.)

B5. MANOAH AND HIS WIFE — THE NAME THAT IS WONDERFUL

Judges 13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

THE ANGEL OF THE LORD APPEARED UNTO THE WOMAN --> THOU SHALT CONCEIVE, AND BEAR A SON.

Judges 13:17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? (18) And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret **[H6383 piliy]**?

WHY ASKEST THOU THUS AFTER MY NAME, SEEING IT IS SECRET?

Judges 13:20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. (21) But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. (22) And Manoah said unto his wife, We shall surely die, because we have seen God.

THE ANGEL OF THE LORD ASCENDED IN THE FLAME OF THE ALTAR --> WE SHALL SURELY DIE, BECAUSE WE HAVE SEEN GOD.

(My personal thoughts: Three things stand out in Judges 13. Manoah asks for the name, exactly as Jacob did in Genesis 32. The name is withheld from Manoah again, this time with a stated reason. The Hebrew word given for that reason is piliy (H6383). The KJV renders piliy as "secret." Piliy means too wonderful to be known. Piliy comes from the same root as pele (H6382), the word translated "Wonderful" in Isaiah 9:6, where the child born to us is named. This same angel of the LORD then goes up in the flame of the altar. Manoah's own conclusion is not "we have seen an angel." Manoah's conclusion is "we have seen God.")

B6. THE CAPTAIN OUTSIDE JERICHO — WORSHIPPED, AND SHOES OFF

Joshua 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? (14) And he said, Nay; but as captain **[H8269 sar]** of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? (15) And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

JOSHUA FELL ON HIS FACE TO THE EARTH, AND DID WORSHIP --> LOOSE THY SHOE FROM OFF THY FOOT; FOR THE PLACE WHEREON THOU STANDEST IS HOLY.

DIFFERENT VIEW, SAME SCENE — two men told to take off their shoes

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

PUT OFF THY SHOES FROM OFF THY FEET, FOR THE PLACE WHEREON THOU STANDEST IS HOLY GROUND.

(My personal thoughts: Notice the same command, in almost the same words, given to two different men, hundreds of years apart. At the bush, the command comes from the voice the Bible text calls the LORD and God. Outside Jericho, the command comes from a man standing there with a sword in his hand. This man outside Jericho lets Joshua fall on Joshua's face and worship this man. This man outside Jericho does not stop Joshua from worshipping. Compare that with what a real created angel does when a man tries to worship the angel. The angel says, "I am thy fellowservant" (Revelation 19:10). The angel says, "worship God" (Revelation 22:9). John tried to worship an angel twice. An angel refused the worship of John twice. Nobody refused the worship of Joshua outside Jericho.)

B7. NOW THE NEW TESTAMENT SAYS SOMETHING VERY PLAIN

John 1:18 No man hath seen God at any time; the only begotten [G3439 monogenes] Son, which is in the bosom of the Father, he hath declared [G1834 exegeomai] him.

NO MAN HATH SEEN GOD AT ANY TIME --> THE ONLY BEGOTTEN SON HATH DECLARED HIM.

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

YE HAVE NEITHER HEARD HIS VOICE AT ANY TIME, NOR SEEN HIS SHAPE.

1 Timothy 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

DWELLING IN THE LIGHT WHICH NO MAN CAN APPROACH UNTO --> WHOM NO MAN HATH SEEN, NOR CAN SEE.

Now place the two halves of the Bible side by side and read the two halves together.

The Old Testament says, over and over, that people SAW this person, spoke with this person, ate in front of this person, wrestled with this person, and lived.

The New Testament says, plainly and three times over, that no one has ever seen God the Father, and no one can see God the Father.

Both statements are true. The person people saw in the Old Testament and the Father people could not see are therefore not the same person. John states who the seen person is. John says the seen person is the only begotten Son, the Son who is in the bosom of the Father. John says the only begotten Son has led God the Father out where God the Father can be seen.

[VERSES JOINED TOGETHER — NO ONE VERSE SAYS THIS ALONE]

(My personal thoughts: Be careful and honest right here, because this is exactly where a person can start adding to the Bible. What is DIRECTLY stated: the Old Testament text itself calls this sent person the LORD and God, and the people who met this sent person say the same thing. That part is not a conclusion. That part is what the sentences say. What is REACHED BY JOINING VERSES: that this particular visible person is specifically the Son. No single verse says "the angel of the LORD in Genesis 16 is Jesus." This conclusion is reached by placing John 1:18, John 5:37, and 1 Timothy 6:16 next to the Old Testament accounts and asking who was being seen. That is why the tag is there, and the tag stays there.)

B8. AND THE MESSENGER-WHO-IS-THE-LORD SHOWS UP AGAIN AT THE VERY END OF THE OLD TESTAMENT

Malachi 3:1 Behold, I will send my messenger [H4397 malak], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

I WILL SEND MY MESSENGER + HE SHALL PREPARE THE WAY BEFORE ME --> THE LORD SHALL SUDDENLY COME TO HIS TEMPLE, EVEN THE MESSENGER OF THE COVENANT.

DIFFERENT VIEW, SAME SCENE — the messenger promised, and the messenger identified

Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (4) John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

BEHOLD, I SEND MY MESSENGER BEFORE THY FACE --> PREPARE YE THE WAY OF THE LORD.

(My personal thoughts: Malachi 3:1 names two sent persons in one verse. One sent person goes ahead to clear the road. The other sent person is called "the Lord" and "the messenger of the covenant." This second sent person is the one coming to the Lord's own temple. Mark opens the Gospel of Mark by quoting that very line from Malachi 3:1. Mark names the road-clearer as John, in the wilderness. This leaves the second sent person unnamed by Mark at that point. The Old Testament closes waiting for a messenger who is the Lord. The New Testament opens with that same messenger walking in.)

C. THE WOOD LAID ON THE ONLY SON — ABRAHAM AND ISAAC ON THE MOUNTAIN

C1. Genesis 22:2 And he said, Take now thy son, thine only [H3173 *yachiyd*] son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

TAKE NOW THY SON, THINE ONLY SON ISAAC, WHOM THOU LOVEST --> OFFER HIM THERE FOR A BURNT OFFERING.

C2. Genesis 22:6 And Abraham took the wood [H6086 *ets*] of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

ABRAHAM TOOK THE WOOD OF THE BURNT OFFERING, AND LAID IT UPON ISAAC HIS SON --> THEY WENT BOTH OF THEM TOGETHER.

(My personal thoughts: In Genesis 22:6, the father does not carry the wood. Isaac carries the wood up the hill. Abraham will lay Isaac on top of that wood. The Hebrew word for that wood is ets (H6086). Ets is the ordinary word for a living tree. Ets is also the ordinary word for cut timber. Ets is the same word used for the tree of life. Ets is the same word used for the tree in the middle of the garden.)

C3. Genesis 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? (8) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

WHERE IS THE LAMB FOR A BURNT OFFERING? --> GOD WILL PROVIDE HIMSELF A LAMB.

C4. Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

A RAM CAUGHT IN A THICKET BY HIS HORNS --> OFFERED HIM UP FOR A BURNT OFFERING IN THE STEAD OF HIS SON.

Genesis 22:14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

IN THE MOUNT OF THE LORD IT SHALL BE SEEN.

(My personal thoughts: Consider the son's question again in Genesis 22:7: where is the lamb? Abraham answers the question. Abraham's answer reaches further than he knew. Abraham says, "God will provide himself a lamb for a burnt offering." That phrase can carry two meanings. One meaning is that God will get a lamb for his own use. Another meaning is that God will provide his own self as the lamb. What God actually provided that day was a RAM, not a lamb. A ram is a full-grown male sheep. This ram died in the place of the son, caught by the horns. Isaac's question is answered on the mountain in one sense. Isaac's question is also left open in another sense. A lamb is still owed. Abraham names the place with a promise in the future tense: "in the mount of the LORD it shall be seen.")

DIFFERENT VIEW, SAME SCENE — the son who carried the wood, and the Son who carried the cross

Genesis 22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

ABRAHAM LAID THE WOOD UPON ISAAC HIS SON --> THEY WENT BOTH OF THEM TOGETHER.

John 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

HE BEARING HIS CROSS WENT FORTH INTO THE PLACE OF A SKULL.

John 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. **THERE THEY CRUCIFIED HIM + JESUS IN THE MIDST.**

(My personal thoughts: A father, an only son whom the father loves, a hill, wood laid on the son's own back, and the son walking up under that wood. This scene happened twice in the Bible. The first time, in Genesis 22, God stopped the knife. God put a substitute ram in the place of the son. The second time, at the cross, nobody stopped the death. This time, the Son was the substitute. Notice one more difference between the two scenes. Isaac asked, "where is the lamb?" There was no answer to Isaac's question that day. The answer came later, at the Jordan River, from John. John pointed at a man walking toward him.)

C5. John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD.

C6. Genesis 22:2 ... thine only son Isaac, whom thou lovest ...

John 3:16 For God so loved the world, that he gave his only begotten [G3439 monogenes] Son, that whosoever believeth in him should not perish, but have everlasting life.

THINE ONLY SON, WHOM THOU LOVEST --> HE GAVE HIS ONLY BEGOTTEN SON.

C7. Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, (18) Of whom it was said, That in Isaac shall thy seed be called: (19) Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

HE OFFERED UP HIS ONLY BEGOTTEN SON --> ACCOUNTING THAT GOD WAS ABLE TO RAISE HIM UP, EVEN FROM THE DEAD.

(My personal thoughts: The writer of the book of Hebrews uses the same Greek word for Isaac that John uses for Jesus. That word is "only begotten," monogenes (G3439). The writer of Hebrews tells us what Abraham was thinking on the way up the mountain. Abraham was thinking that God could raise the boy from the dead. Abraham told the young men at the bottom of the hill, "I and the lad will go yonder and worship, and come again to you." Abraham expected to walk back down the mountain with Isaac. Abraham received Isaac back, the writer of Hebrews says, "in a figure." A figure here means a picture or a symbol. Three days after the command, a son who was as good as dead came back alive.)

A NOTE ON THE PLACE — a supporting note, not a claim the verses make outright

2 Chronicles 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

SOLOMON BEGAN TO BUILD THE HOUSE OF THE LORD AT JERUSALEM IN MOUNT MORIAH.

[VERSES JOINED TOGETHER — NO ONE VERSE SAYS THIS ALONE]

(My personal thoughts: Genesis 22:2 names the place God sent Abraham to as the land of Moriah. 2 Chronicles 3:1 names the place where Solomon built the temple as mount Moriah, at Jerusalem. The mountain of the near-sacrifice of Isaac and the mountain of every later temple sacrifice therefore share the same name. Jerusalem is also the same city where soldiers crucified Jesus outside the city wall. State only what the verses state. The verses do not say Golgotha was the same rock as Moriah. The verses do say the same name, the same ridge of hills, and the same city. Abraham's own words were "in the mount of the LORD it shall be seen." Abraham spoke those words in the future tense.)

CLOSING

John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. (57) Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (58) Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. (59) Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

BEFORE ABRAHAM WAS, I AM --> THEN TOOK THEY UP STONES TO CAST AT HIM.

(My personal thoughts: Place these two scenes side by side and let the difference teach. At the bush, the voice out of the fire says I AM. Moses hides his face at the bush. In the temple, a man standing in front of a crowd says I AM. The crowd picks up stones. The crowd was not confused about what Jesus said. The crowd understood Jesus exactly. The crowd judged the words of Jesus worth stoning. Notice also that Jesus did not say "before Abraham was, I WAS." Jesus said I AM.)

PRACTICE QUIZ

1. **Genesis 1:26 — And God said, Let us make man in our image:**
 - a) after our likeness
 - b) behold, it was very good
 - c) in the image of God created he him
2. **Genesis 16:13 — And she called the name of the LORD that spake unto her:**
 - a) Thou God seest me
 - b) I have seen God face to face
 - c) Here am I; send me
3. **Exodus 3:14 — And God said unto Moses:**
 - a) I am the God of thy father
 - b) I AM THAT I AM
 - c) I am the LORD, and there is none else
4. **John 8:58 — Jesus said unto them, Verily, verily, I say unto you:**
 - a) Your father Abraham rejoiced to see my day
 - b) Before Abraham was, I am
 - c) No man hath seen God at any time
5. **Judges 13:22 — And Manoah said unto his wife, We shall surely die:**
 - a) because I am a man of unclean lips
 - b) for the place whereon thou standest is holy ground
 - c) because we have seen God
6. **Joshua 5:15 — And the captain of the LORD'S host said unto Joshua:**
 - a) Loose thy shoe from off thy foot
 - b) Art thou for us, or for our adversaries?
 - c) Return to thy mistress
7. **Genesis 22:8 — God will provide himself a lamb for a burnt offering:**
 - a) and laid it upon Isaac his son
 - b) so they went both of them together
 - c) behold the fire and the wood

ANSWER KEY: 1-a, 2-a, 3-b, 4-b, 5-c, 6-a, 7-b

HOW THIS STUDY BRANCHES

--> HOW A SHADOW POINTS TO THE LIGHT: THE WOOD LAID ON THE BACK OF ISAAC (GENESIS 22:6) AND THE CROSS LAID ON THE BACK OF THE SON (JOHN 19:17). THE SHADOW APPEARED ON THE MOUNTAIN. THE BODY APPEARED OUTSIDE THE

CITY.

--> RABBIT TRAIL: THE "US" AND "OUR" OF GENESIS 1:26, HELD TOGETHER WITH THE "ONE LORD" OF DEUTERONOMY 6:4, OPENS ONTO THE FULL STUDY OF THE GODHEAD. THE GODHEAD IS ONE GOD, WITH THE FATHER, THE SON, AND THE HOLY GHOST NAMED AS DISTINCT PERSONS ALL THROUGH THE BIBLE. THIS STUDY ONLY TOUCHED THE EDGE OF THAT FULL STUDY.

--> POSSIBLE REVELATION: JACOB ASKED THE WRESTLER IN GENESIS 32 FOR THE WRESTLER'S OWN NAME AND WAS REFUSED (GENESIS 32:29). MANOAH ASKED THE ANGEL OF THE LORD FOR THE ANGEL'S OWN NAME AND WAS TOLD THE NAME WAS PILIY (H6383), TOO WONDERFUL TO BE KNOWN (JUDGES 13:18). ISAIAH THEN SAYS THE CHILD BORN TO US SHALL BE CALLED WONDERFUL, PELE (H6382), FROM THAT SAME ROOT (ISAIAH 9:6). THE NAME THAT WAS WITHHELD IN THE OLD TESTAMENT IS ANNOUNCED OVER A BABY. AT THE END OF THE BIBLE, RIDING OUT OF HEAVEN, JESUS STILL HAS A NAME THAT NO MAN KNOWS BUT HE ALONE (REVELATION 19:12). THE NAME IS GIVEN, AND THE NAME IS STILL DEEPER THAN THIS STUDY HAS BEEN TOLD.

GREEK KEYWORDS

"only begotten" — **G3439 monogenes** — only born; one of a kind; the only one of its kind

Monogenes is used of the Son. Monogenes is used of Isaac in Hebrews 11:17.

"declared" — **G1834 exegeomai** — to lead out; to bring out; to tell fully; to make known

No one has seen God. The only begotten Son has led God out into the open where God can be seen.

HEBREW KEYWORDS

"angel / messenger" — **H4397 malak** — one sent; a messenger; an angel

This word names an errand, not a nature. This word is used of men. This word is used of prophets. This word is used of heavenly beings. This word by itself never tells you WHAT the sent person is. This word by itself only tells you that a person was sent. The surrounding Bible text has to tell you the rest. The surrounding Bible text does tell you the rest in these accounts.

"God" — **H430 elohim** — God; gods; the true God

Elohim is a plural form. Elohim is used again and again for the one true God, together with singular verbs. This word itself carries the fullness this study is examining.

"one" — **H259 echad** — one; united; first

Echad is the word in "The LORD our God is one LORD." Echad is the same word used for evening and morning being called ONE day. Echad is the same word used for a man and his wife becoming ONE flesh.

"only son" — **H3173 yachiyd** — only; only one; solitary; darling

Genesis 22 calls Isaac "thine only son" three separate times. Yachiyd means the one and only.

"wood / tree" — **H6086 ets** — a tree; wood; timber; a plank; a stick

Ets is one Hebrew word that covers both the living tree and the cut wood. Ets is the word for the wood Abraham laid on Isaac.

"secret / wonderful" — **H6383 piliy** — wonderful; too wonderful to be known

Piliy is the word the angel of the LORD gives Manoah to describe his own name. Piliy comes from the same root as the name pele in Isaiah 9:6.

"captain / prince" — **H8269 sar** — a head person; a chief; a captain; a prince; a ruler

Sar is the title the man with the drawn sword claims outside Jericho.

"I AM" — **H1961 hayah** — to be; to exist; to become

Hayah is the root word under "I AM THAT I AM" at the burning bush.