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Who Is Jesus? — A KJV Bible Study with Strong's Numbers

WHO IS JESUS · A WALK THROUGH THE BIBLE, FROM GENESIS TO REVELATION

Foundational Biblical Doctrine — the Gospel of Jesus Christ

OPENING WORD

Seven hundred years before Jesus was born, a prophet wrote down what this child would be called. It is not a name you would give to a human being. You do not have to believe anything to read this study. You only have to be willing to look. Almost everyone alive has heard the name Jesus. Far fewer have read what the Bible itself says about him and weighed it for themselves. Whatever you believe today, and whatever you were taught, makes no difference to us. We are glad you are here to broaden your understanding of Jesus from the original source. Every verse is printed in full, so you see the whole sentence and not a piece of it. Where the Bible states something directly, this study says so. Where a conclusion comes from placing verses side by side, this study says that too. Nothing here depends on any person's word alone. Now read what the prophet wrote.

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. That one verse 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, and it 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, and only one: not two, not three, not many. Any verse in this study that would suggest a second God is read wrong, and Deuteronomy 6:4 is the test for that. Notice the Hebrew word this verse uses for "one." The word is echad. It is the same word used when evening and morning are called ONE day, though a day has two parts, and when a man and his wife are called ONE flesh, though they 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, and this study will not avoid it. God states plainly that there is no God besides him. Whatever the rest of these pages find can never add a second God. What they will actually find is stranger and better than a second God: 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." He does not say "the LORD will multiply thy seed." He 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. Two verses later, Exodus 3:4 says the LORD, and God. The same bush, the same fire, and the same voice appear in both. 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.)

DIFFERENT VIEW, SAME SCENE — the burning bush and Jesus in the temple courts

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.)

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. Joshua falls on his face and worships this man. The man does not refuse the worship. 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), and "worship God" (Revelation 22:9). John tried to worship an angel twice, and both times the angel refused. 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. He says the seen person is the only begotten Son, the Son who is in the bosom of the Father, and that this 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). It is the ordinary word for a living tree, and also for cut timber. The same word names the tree of life, and 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 Jehovahjireh: 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.

(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.)

D. THE SUFFERING SERVANT — THE CHAPTER THAT DESCRIBES THE CROSS BEFORE THERE WERE CROSSES

D1. Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

HIS VISAGE WAS SO MARRED MORE THAN ANY MAN → SO SHALL HE SPRINKLE MANY NATIONS.

D2. Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

WHO HATH BELIEVED OUR REPORT? → NO BEAUTY THAT WE SHOULD DESIRE HIM.

D3. Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF → HE WAS DESPISED, AND WE ESTEEMED HIM NOT.

D4. Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

HE WAS WOUNDED FOR OUR TRANSGRESSIONS + BRUISED FOR OUR INIQUITIES → WITH HIS STRIPES WE ARE HEALED.

D5. Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

ALL WE LIKE SHEEP HAVE GONE ASTRAY → THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL.

D6. Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

HE IS BROUGHT AS A LAMB TO THE SLAUGHTER → HE OPENETH NOT HIS MOUTH.

D7. Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

HE WAS CUT OFF OUT OF THE LAND OF THE LIVING → FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN.

D8. Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

HE MADE HIS GRAVE WITH THE WICKED + WITH THE RICH IN HIS DEATH → HE HAD DONE NO VIOLENCE.

D9. Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

WHEN THOU SHALT MAKE HIS SOUL AN OFFERING FOR SIN → HE SHALL SEE HIS SEED, HE SHALL PROLONG HIS DAYS.

D10. Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul

unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

HE Poured out his soul unto death + he was numbered with the transgressors → he bare the sin of many, and made intercession for the transgressors.

(My personal thoughts: Read Isaiah 53:9 and then Isaiah 53:10 again, in order. The first says the servant was DEAD and buried in a rich man's grave. The second says that after the servant's soul is made an offering for sin, the servant will SEE his seed and PROLONG his days. Those two statements cannot both be true of a man who stays dead. The resurrection is written into this chapter of Isaiah, seven hundred years before the resurrection happened.)

DIFFERENT VIEW, SAME SCENE — the prophet's page, and a man in a chariot reading it out loud

Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: (33) In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. (34) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? (35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

OF WHOM SPEAKETH THE PROPHET THIS? → PHILIP BEGAN AT THE SAME SCRIPTURE, AND PREACHED UNTO HIM JESUS.

(My personal thoughts: This is an honest question, asked out loud by a man who had never heard the answer. The question is: who is the prophet talking about? The answer is not Philip's private opinion. Philip started at that exact verse in Isaiah 53. Philip preached Jesus from that verse. The apostles' own reading of Isaiah 53 is written down for us. Nobody has to guess at the apostles' reading of Isaiah 53.)

E. IMMANUEL — GOD WITH US, THE CHILD BORN AND THE SON GIVEN

E1. Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin [H5959 **almah**] shall conceive, and bear a son, and shall call his name Immanuel [H6005 **Immanuwel**].

THE LORD HIMSELF SHALL GIVE YOU A SIGN → A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL.

E2. 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 [H6382 **pele**], Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

A CHILD IS BORN + A SON IS GIVEN → HIS NAME SHALL BE CALLED THE MIGHTY GOD, THE EVERLASTING FATHER → OF THE INCREASE OF HIS GOVERNMENT THERE SHALL BE NO END.

(My personal thoughts: Look at the order of the two verbs in Isaiah 9:6. The two verbs are not the same verb. The two verbs are not in that order by accident. A child is BORN. A son is GIVEN. Being born describes how the child came into the world. Being given describes what happened to a Son who already existed. Now consider the names given to this child. Isaiah 9:6 does not say the child will be like the mighty God. Isaiah 9:6 says "his name shall be called The mighty God." The first name on the list, Wonderful, is pele (H6382). Pele shares the same root as the answer Manoah received in Judges 13, when he asked for a name and could not have it. In Isaiah 9:6, the name is given.)

E3. Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT.

E4. Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

OUT OF THEE SHALL HE COME FORTH THAT IS TO BE RULER IN ISRAEL → WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING.

(My personal thoughts: One sentence in Micah 5:2 holds both ends of this whole study. This ruler COMES FORTH out of a small town. Coming forth out of a small town is a beginning, at a place a person can walk to. This ruler's GOINGS FORTH

are from of old, from everlasting. Goings forth from everlasting is no beginning at all. Micah states both truths in the same sentence. Micah does not soften either truth.)

F. THE SEED OF THE WOMAN AND THE VIRGIN — THE FIRST PROMISE AND THE FULFILLMENT

F1. Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

BETWEEN THY SEED AND HER SEED → IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.

(My personal thoughts: God spoke Genesis 3:15 to the serpent in the garden, at the time sin entered the world. Genesis 3:15 is the first promise of a rescuer in the whole Bible. Notice whose seed this verse names. Through the rest of Scripture, the family descent is traced through the men. Examples are the seed of Abraham and the seed of David. Here, once, at the very beginning, the descent named is the seed of the WOMAN. Notice also the two wounds in this verse, which are not the same size. The heel of the woman's seed gets bruised. The head of the serpent gets crushed.)

F2. Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (5) To redeem them that were under the law, that we might receive the adoption of sons.

GOD SENT FORTH HIS SON, MADE OF A WOMAN → TO REDEEM THEM THAT WERE UNDER THE LAW.

(My personal thoughts: Galatians 4:4 says God SENT FORTH God's Son. Galatians 4:4 then says the Son was MADE OF A WOMAN. The sending is named first in the sentence. The birth is named second in the sentence. That order matters. A person is not sent from a place unless that person already existed in that place.)

DIFFERENT VIEW, SAME SCENE — the sign promised, and the sign delivered

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL.

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. (20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS → THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US.

(My personal thoughts: The difference between the two accounts is the teaching. Isaiah 7:14 says SHE shall call the child's name Immanuel. Matthew 1:23 says THEY shall call the child's name Emmanuel. One mother names her baby in Isaiah's account. Everybody names Jesus in Matthew's account. Matthew also does something no reader has to guess at. Matthew stops and translates the name for the reader; inside the Gospel of Matthew text itself. No reader in any century can miss what the name Emmanuel means. Emmanuel means God with us. Matthew also does not say the birth of Jesus merely reminded Matthew of Isaiah's prophecy. Matthew says all this was DONE so that Isaiah's prophecy might be FULFILLED.)

F3. Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (34) Then said Mary unto the angel, How shall this be, seeing I know not a man? (35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

HOW SHALL THIS BE, SEEING I KNOW NOT A MAN? → THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD.

(My personal thoughts: Mary's question in Luke 1:34 is a sensible question, and people still ask it. The answer given to her is not an argument. It is an announcement of what God is about to do. Notice the throne named in Luke 1:32: "the throne of his father David." That is the same throne Isaiah 9:7 said the child would sit on, and the same royal house Psalm 110 was written about.)

G. THE WORD MADE FLESH — AND HOW A PERSON ACTUALLY FINDS HIM

G1. John 1:1 In the beginning was the Word [**G3056 logos**], and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men.

IN THE BEGINNING WAS THE WORD + THE WORD WAS WITH GOD + THE WORD WAS GOD → ALL THINGS WERE MADE BY HIM.

(My personal thoughts: John 1:1 gives three statements in one line. Every one of the three statements is needed. The first statement is "the Word was in the beginning." The Word, a title for the Son of God before he took on a human body, did not have a starting point. The second statement is "the Word was with God." The Word is not simply another name for God the Father; because a person cannot be with himself. The third statement is "the Word was God." The Word is not a lesser being standing next to God. Removing any one of the three statements produces a different sentence than the sentence John wrote.)

G2. John 1:14 And the Word was made flesh, and dwelt [**G4637 skenoo**] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

THE WORD WAS MADE FLESH + DWELT AMONG US → WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER.

DIFFERENT VIEW, SAME SCENE — the tent in the desert, and the tent of a body

Exodus 25:8 And let them make me a sanctuary; that I may dwell among them.

LET THEM MAKE ME A SANCTUARY → THAT I MAY DWELL AMONG THEM.

John 1:14 And the Word was made flesh, and dwelt among us...

THE WORD WAS MADE FLESH + DWELT AMONG US.

(My personal thoughts: The Greek word John uses for "dwelt" in John 1:14 is skenoo (G4637). Skenoo means to pitch a tent and live in that tent. In ancient times, God told the people of Israel to build a tent so God could live among them, and they built it out of skins, wood, and gold (Exodus 25:8). In John 1:14, the same picture returns, but the tent is a human body. The tent in the desert was an early picture of the truth John describes, pointing forward to the body of Jesus Christ. The New Testament identifies that tent as a shadow, a picture that points to Jesus Christ, only after it reveals what the shadow pointed to. John states this plainly in John 1:14.)

G3. Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (17) And he is before all things, and by him all things consist.

BY HIM WERE ALL THINGS CREATED + HE IS BEFORE ALL THINGS → BY HIM ALL THINGS CONSIST.

G4. Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily. (10) And ye are complete in him, which is the head of all principality and power:

IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY → YE ARE COMPLETE IN HIM.

G5. HOW YOU FIND HIM — HE TOLD US WHERE TO LOOK

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (40) And ye will not come to me, that ye might have life.

SEARCH THE SCRIPTURES → THEY ARE THEY WHICH TESTIFY OF ME.

(My personal thoughts: Jesus said this in John 5:39-40 to men who knew the Scriptures better than almost anyone alive at that time. They could recite them. Jesus told them that the whole body of Scripture they had memorized was pointing at him, and that they still would not come to him to get life. Knowing the words of Scripture is not the same as knowing the

person the words are about. There is no other place to look for life. Jesus did not say search your feelings. He said search the scriptures.)

G6. Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: (26) Ought not Christ to have suffered these things, and to enter into his glory? (27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

BEGINNING AT MOSES AND ALL THE PROPHETS → HE EXPOUNDED IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF.

G7. Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

DID NOT OUR HEART BURN WITHIN US, WHILE HE OPENED TO US THE SCRIPTURES?

G8. Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (45) Then opened he their understanding, that they might understand the scriptures,

ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME → THEN OPENED HE THEIR UNDERSTANDING.

(My personal thoughts: Luke 24:44-45 gives the answer to the question this whole study is asking. This answer comes from the mouth of Jesus, after Jesus rose from the grave. Jesus named three sections of the Old Testament: the law of Moses, the prophets, and the psalms. These three sections together are the whole Old Testament. Jesus said all of the Old Testament had things in it about him. Jesus did not say only some of the Old Testament had things in it about him. Jesus then did two separate things for the disciples. Jesus opened the SCRIPTURES to the disciples. Jesus opened the UNDERSTANDING of the disciples. A person needs both of these things. A person can hold the whole Bible in that person's hands and still need Jesus to open that person's eyes to see Jesus in the Bible. Read the Bible. Ask Jesus to open the Bible to you. Keep reading the Bible.)

G9. 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

HEARD + SEEN WITH OUR EYES + LOOKED UPON + OUR HANDS HAVE HANDLED → THAT ETERNAL LIFE, WHICH WAS WITH THE FATHER, AND WAS MANIFESTED UNTO US.

(My personal thoughts: John lists the senses on purpose in 1 John 1:1: heard, seen, looked at closely, and touched with our hands. John is not describing a feeling or an idea. John is describing a person he ate meals with. In the same sentence, John calls that person "that eternal life, which was with the Father." The person the apostles touched with their hands is the same person who was with the Father before the beginning. That is the whole claim of 1 John 1:1-3. John states that he is a witness to this claim, not a theorist about this claim.)

H. WHY THE DEATH HAD TO BE SO — THE BRIDGE BACK TO GOD

H1. THE PROBLEM, STATED PLAINLY

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

YOUR INIQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR GOD.

Romans 3:23 For all have sinned, and come short of the glory of God;

ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD.

H2. WHY BLOOD, AND NOT SOMETHING EASIER

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission [**G859 aphesis**].

WITHOUT SHEDDING OF BLOOD IS NO REMISSION.

Leviticus 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

THE LIFE OF THE FLESH IS IN THE BLOOD → IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL.

Hebrews 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

IT IS NOT POSSIBLE THAT THE BLOOD OF BULLS AND OF GOATS SHOULD TAKE AWAY SINS.

(My personal thoughts: Place these three verses together and the whole ancient sacrifice system explains itself. Life is in the blood. Sin costs a life. In ancient times, animal sacrifices provided atonement (a temporary covering for sin that restored a person's standing before God) day after day, for hundreds of years. Hebrews states plainly that animal sacrifices could never take sin away. What were all those sacrifices for, then? They kept the debt of sin visibly unpaid. They were a long, repeated, daily reminder that a life was owed, and they held that reminder in place until the one death that could pay the debt of sin fully.)

H3. HOW FAR DOWN HE CAME

Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

BEING IN THE FORM OF GOD → TOOK UPON HIM THE FORM OF A SERVANT → OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS.

(My personal thoughts: Notice the sequence of descent in Philippians 2:6-8. Jesus was in the form of God. Jesus was emptied of reputation. Jesus took the form of a servant. Jesus took on the likeness of men. Jesus became humble. Jesus became obedient. Jesus died. Paul then added two more words that the sentence did not strictly need: "even the death of the cross." Simply stating that Jesus died was not enough for Paul. The specific manner of the death of Jesus is part of Paul's point.)

H4. WHAT IT ACTUALLY COST HIM — SAID BEFOREHAND, AND SAID AGAIN AFTERWARD

Isaiah 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

I GAVE MY BACK TO THE SMITERS → I HID NOT MY FACE FROM SHAME AND SPITTING.

Psalms 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (17) I may tell all my bones: they look and stare upon me. (18) They part my garments among them, and cast lots upon my vesture.

THEY PIERCED MY HANDS AND MY FEET → THEY PART MY GARMENTS AMONG THEM, AND CAST LOTS UPON MY VESTURE.

Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

THEY CRUCIFIED HIM, AND PARTED HIS GARMENTS, CASTING LOTS → THAT IT MIGHT BE FULFILLED.

John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

A SPEAR PIERCED HIS SIDE → FORTHWITH CAME THERE OUT BLOOD AND WATER.

(My personal thoughts: David wrote about pierced hands and feet in Psalm 22. David wrote about soldiers dividing up clothing in Psalm 22. David wrote this a thousand years before anyone in Israel had ever seen a crucifixion. David was not describing anything that had happened to him personally. Matthew wrote centuries later, after the crucifixion of Jesus happened. Matthew writes down that the soldiers did exactly what Psalm 22 described. Matthew states why the soldiers did this: "that it might be fulfilled." Read the two accounts together. David wrote his account looking forward in time, with no way of knowing the crucifixion would happen. Matthew wrote his account looking back at the crucifixion, with no way of denying that the crucifixion happened.)

H5. WHAT THE DEATH WAS FOR — A BRIDGE, NOT A TRAGEDY

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (9) Much more then, being now justified by his blood, we shall be saved from wrath through him. (10) For if, when we were enemies, we were reconciled [G2644 **katallasso**] to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

WHILE WE WERE YET SINNERS, CHRIST DIED FOR US → WE WERE RECONCILED TO GOD BY THE DEATH OF HIS SON.

2 Corinthians 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation [G2643 **katallage**]; (19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (20) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (21) For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF → HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN.

1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; (6) Who gave himself a ransom for all, to be testified in due time.

ONE GOD + ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS.

(My personal thoughts: A mediator (one who stands between two separated parties to bring the two parties back together) must belong fully to both parties, or he cannot serve as a mediator. Look at what 1 Timothy 2:5 says the mediator is: "the man Christ Jesus." He has to be a man, or he cannot stand where human beings stand and die a human death. Now look at what 2 Corinthians 5:19 says was true inside that death: "God was in Christ." And he has to be God, or his death is just one more man dying, providing no salvation (rescue from sin and the penalty of sin) for anyone. This is why the answer to "who is Jesus" is not a side question for scholars alone. The whole doctrine of salvation depends on it.)

H6. THE SNAKE ON THE POLE — AN OLD PICTURE HE APPLIED TO HIMSELF

Numbers 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. (9) And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

EVERY ONE THAT IS BITTEN, WHEN HE LOOKETH UPON IT, SHALL LIVE.

DIFFERENT VIEW, SAME SCENE — the pole in the desert, and the cross on the hill

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (15) That whosoever believeth in him should not perish, but have eternal life. (16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF MAN BE LIFTED UP → WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH.

(My personal thoughts: This connection between Numbers 21 and John 3 is not a connection this study invented. Jesus stated this connection directly and out loud, about his own identity. Dying people in the desert were not told to fix themselves, to be brave, or to earn a cure. They were told to LOOK at what God lifted up on the pole. The ones who looked lived. Now hold the two scenes together and notice the strange part. The bronze serpent lifted up on the pole was shaped like the very thing that was killing the people who looked at it. Paul states a similarly strange truth about the cross, saying Jesus was MADE to be sin for us, though he knew no sin (2 Corinthians 5:21). The cure was lifted up in the same shape as the curse.)

I. THE FATHER HIMSELF CALLS THE SON "GOD" AND "LORD"

11. Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (2) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all

things, by whom also he made the worlds; (3) Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

HE HATH SPOKEN UNTO US BY HIS SON + BY WHOM ALSO HE MADE THE WORLDS → THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS PERSON.

12. Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (6) And again, when he bringeth in the firstbegotten **[G4416 prototokos]** into the world, he saith, And let all the angels of God worship him.

UNTO WHICH OF THE ANGELS SAID HE AT ANY TIME, THOU ART MY SON? → LET ALL THE ANGELS OF GOD WORSHIP HIM.

(My personal thoughts: The whole first chapter of the book of Hebrews makes one long argument. The argument is that the Son is not an angel and never was an angel. This point is worth noticing in a study that has just spent many pages on a figure called "the angel of the LORD." The Hebrew word malak names an errand. God's own Son ran that errand at times in the Old Testament. But the writer of the book of Hebrews will not let anyone classify the Son among the created angels. The angels are told to worship the Son.)

13. Hebrews 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (10) And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (11) They shall perish; but thou remainest; and they all shall wax old as doth a garment; (12) And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER → THOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATION OF THE EARTH.

(My personal thoughts: Read the first five words of Hebrews 1:8 again: "But unto the Son he saith." That is not the opinion of the writer of the book of Hebrews about Jesus. It records God the Father speaking directly to the Son. The Father calls the Son "O God," then calls the Son "Lord," then credits the Son with making the earth and the heavens. If a person wants to argue that the Son is never called God in Scripture, that person must address this verse, where the Father calls the Son God.)

DIFFERENT VIEW, SAME SCENE — a song written for a king, and the Father quoting it to his Son

Psalm 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. (7) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

THY THRONE, O GOD, IS FOR EVER AND EVER → GOD, THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY FELLOWS.

Psalm 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. (26) They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: (27) But thou art the same, and thy years shall have no end.

OF OLD HAST THOU LAID THE FOUNDATION OF THE EARTH → THOU ART THE SAME, AND THY YEARS SHALL HAVE NO END.

(My personal thoughts: This is a place where reading two passages side by side does real work. Psalm 45 is a wedding song. Psalm 102 is the prayer of a man in trouble. In Psalm 102, those words are addressed to the LORD, the God of Israel, who made the world. Both psalms were written centuries before the birth of Jesus in Bethlehem. Hebrews 1 quotes both psalms. Hebrews 1 presents both psalms as the words of God the Father. Hebrews 1 applies both psalms to the Son. Notice the small differences in wording between the original psalms and the quotations in Hebrews 1. The Bible does not hide these small differences, and this study does not hide them either. What does not change between the psalms and Hebrews 1 is the identity of the person the words are about.)

J. THE LORD SAID UNTO MY LORD — THE VERSE THAT ENDED THE ARGUMENT

J1. Psalm 110:1 The LORD [H3068 Yehovah] said unto my Lord [H113 adown], Sit thou at my right hand, until I make thine enemies thy footstool. (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

THE LORD SAID UNTO MY LORD, SIT THOU AT MY RIGHT HAND → UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL.

(My personal thoughts: This one line in Psalm 110:1 carries more meaning than a first reading shows. In English, both words are printed as "Lord." The only clue to the difference is the capitalization. The first word is printed in capital letters, LORD. The second word is not printed in capital letters. Underneath the English, these are two different Hebrew words. The first Hebrew word is the covenant name of God, Yehovah (H3068). Capital letters in the KJV always mean the underlying Hebrew word is Yehovah. The second Hebrew word is adown (H113), a word for a master or a ruler. The form of adown used here reads "my Lord." David, writing this psalm, records God speaking to someone David calls his own Master. Now consider the plain question. David was the king of Israel. Who was his Master? The answer becomes stranger when you remember that God promised the Christ would come out of David's own family, generations later. A man does not usually call his own great-grandson "my Lord.")

J2. HE ASKED THEM ABOUT IT HIMSELF, AND NOBODY COULD ANSWER

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, (42) Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. (43) He saith unto them, How then doth David in spirit call him Lord, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) If David then call him Lord, how is he his son? (46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

IF DAVID THEN CALL HIM LORD, HOW IS HE HIS SON? → AND NO MAN WAS ABLE TO ANSWER HIM A WORD.

(My personal thoughts: Jesus did not tell the Pharisees the answer to his own question in Matthew 22:41-46. He asked it and left it unanswered. It remains unanswered even now, and it still has only one answer that fits. The Christ is David's son according to the flesh, and David's Lord according to what he was before David was born.)

J3. PETER USED THE SAME VERSE ON THE DAY THE CHURCH BEGAN

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (34) For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, (35) Until I make thy foes thy footstool. (36) Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

DAVID IS NOT ASCENDED INTO THE HEAVENS → GOD HATH MADE THAT SAME JESUS, WHOM YE HAVE CRUCIFIED, BOTH LORD AND CHRIST.

(My personal thoughts: Peter's argument in Acts 2:29-36 is short. Peter's argument does not need any cleverness. David wrote about someone sitting down at God's right hand. David never went up to sit at God's right hand. A person could go and look at David's grave, Peter says a few verses earlier. The psalm was therefore not about David. Peter then names the person the psalm was about. Peter names this person with no softening at all: "that same Jesus, whom ye have crucified." Peter calls this person "both Lord and Christ.")

J4. THE SAME PSALM SAYS ONE MORE THING — AND HEBREWS BUILDS A WHOLE ARGUMENT ON IT

Psalm 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

THE LORD HATH SWORN, AND WILL NOT REPENT → THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK.

Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. (6) As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

CHRIST GLORIFIED NOT HIMSELF TO BE MADE AN HIGH PRIEST → THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC.

Hebrews 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

NEITHER BEGINNING OF DAYS, NOR END OF LIFE → ABIDETH A PRIEST CONTINUALLY.

Hebrews 7:24 But this man, because he continueth ever, hath an unchangeable priesthood. (25) Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

HE CONTINUETH EVER + HATH AN UNCHANGEABLE PRIESTHOOD → HE IS ABLE TO SAVE THEM TO THE UTMOST.

(My personal thoughts: One short psalm contains a great deal. Psalm 110 names someone David calls his Lord, seated at God's right hand. Psalm 110 names a king ruling out of Zion. Psalm 110 names a priest for ever, of an order older than the priesthood of Israel, sworn to by God with an oath God will not take back. In ancient Israel, the law kept the office of king and the office of priest separate. A man was not allowed to hold both offices under that law. Psalm 110 gives both offices to one person. The book of Hebrews spends several chapters explaining who that person is.)

K. RAISED FROM THE GRAVE — AND LIVING IN YOU

K1. THE FACT ITSELF, AND HOW IT WAS DELIVERED

1 Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; (4) And that he was buried, and that he rose again the third day according to the scriptures:

CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES + HE WAS BURIED + HE ROSE AGAIN THE THIRD DAY.

1 Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

CHRIST IS RISEN FROM THE DEAD, AND BECOME THE FIRSTFRUITS OF THEM THAT SLEPT.

K2. WHAT THE RESURRECTION PROVED ABOUT HIM

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; (4) And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

MADE OF THE SEED OF DAVID ACCORDING TO THE FLESH → DECLARED TO BE THE SON OF GOD WITH POWER, BY THE RESURRECTION FROM THE DEAD.

(My personal thoughts: Paul places both halves of the answer in one sentence again, in order; in Romans 1:3-4. Jesus came from David's family, in the flesh. Jesus was declared the Son of God with power; by coming out of the grave. Any person can claim to be the Son of God. Only Jesus has ever had that claim proved by rising from the dead.)

K3. THE OLD TESTAMENT SAID IT FIRST

Psalms 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (11) Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

THOU WILT NOT LEAVE MY SOUL IN HELL → NEITHER WILT THOU SUFFER THINE HOLY ONE TO SEE CORRUPTION.

Acts 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. (30) Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

DAVID IS BOTH DEAD AND BURIED → HE SEEING THIS BEFORE SPAKE OF THE RESURRECTION OF CHRIST.

K4. AND NOW — HE LIVES IN THE PEOPLE HE SAVED

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

THE SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD DWELL IN YOU → HE SHALL ALSO QUICKEN YOUR MORTAL BODIES.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I AM CRUCIFIED WITH CHRIST → NOT I, BUT CHRIST LIVETH IN ME.

Colossians 1:27 To whom God would make known what is the riches of the glory of this mystery **[G3466 musterion]** among the Gentiles; which is Christ in you, the hope of glory:

THIS MYSTERY = CHRIST IN YOU, THE HOPE OF GLORY.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

IF A MAN LOVE ME, HE WILL KEEP MY WORDS → WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM.

(My personal thoughts: Follow the whole line of this study to its conclusion. Jesus was with the Father before anything was made. Jesus appeared to men in the Old Testament, and those men lived. Jesus was born of a woman in a small town. Jesus was killed on a hill, on wood, outside a city. Jesus came out of the grave. The Bible now says Jesus lives IN people. This conclusion is where this study has been heading the whole time. The point of this study was never to win an argument about who Jesus is. The point of this study is that the one who is all of this wants to live inside you. Notice John 14:23 as well: "we will come." The plural voice that opened the Bible in Genesis 1:26 is still present here.)

L. HE IS COMING BACK — AND THE CHOICE THAT LASTS FOR EVER

L1. HE IS COMING, AND EVERY EYE WILL SEE HIM

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (10) And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; (11) Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THIS SAME JESUS SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

EVERY EYE SHALL SEE HIM + THEY ALSO WHICH PIERCED HIM.

L2. 2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (8) In flaming fire taking vengeance **[G1557 ekdikesis]** on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

IN FLAMING FIRE TAKING VENGEANCE ON THEM THAT KNOW NOT GOD, AND THAT OBEY NOT THE GOSPEL → WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS.

(My personal thoughts: Read 2 Thessalonians 1:8 slowly. 2 Thessalonians 1:8 names two groups, not one group. The first group does not KNOW God. The second group does not OBEY the gospel. Knowing and obeying are named together in the same verse. Notice 2 Thessalonians 1:10 as well, which is part of the same sentence. The same coming of Jesus that is fire to one group is glory to the other group. This is one single event. Which side of that event a person is on is decided now, not later.)

L3. Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. (12) His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. (13) And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

HE THAT SAT UPON HIM WAS CALLED FAITHFUL AND TRUE → HIS NAME IS CALLED THE WORD OF GOD.

Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

KING OF KINGS, AND LORD OF LORDS.

(My personal thoughts: Notice one small line in Revelation 19:12. Jesus had a name written that no man knew, but he alone knew that name. The names this study IS given appear in the same passage. Those names are Faithful and True. The Word of God. King of kings, and Lord of lords.)

L4. THE BOOKS OPENED

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. (12) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. (13) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. (14) And death and hell were cast into the lake of fire. This is the second death. (15) And whosoever was not found written in the book of life was cast into the lake of fire.

THE BOOKS WERE OPENED + ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE → WHOSEVER WAS NOT FOUND WRITTEN IN THE BOOK OF LIFE WAS CAST INTO THE LAKE OF FIRE.

(My personal thoughts: Two kinds of books appear at the throne in Revelation 20:12. One kind of book records what people did. The other kind of book records names, called the book of life. Revelation 20:12 does not say anyone was saved by what was written in the books of deeds. Revelation 20:15 says the one thing that decided the outcome was whether a person's name was written in the book of life.)

L5. THE CHOICE, SAID AS PLAINLY AS THE BIBLE EVER SAYS ANYTHING

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

HE THAT BELIEVETH NOT IS CONDEMNED ALREADY.

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

THE WAGES OF SIN IS DEATH → THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD.

(My personal thoughts: Romans 6:23 is the central verse of this whole study. Romans 6:23 is one short sentence with two halves. Sin has a payment owed for it, and that payment is death. That payment gets made in one of two ways. Either a person makes that payment personally, for ever; or a person takes what Jesus already paid, as a gift. That is the entire choice. Nobody escapes making that choice, because not choosing is the same as choosing the first way. Everything in this study, from "let us make man" in Genesis 1:26 all the way to the throne in Revelation 20, has been building toward that one decision. There is still time to make that decision. Jesus is still calling.)

L6. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

NEITHER IS THERE SALVATION IN ANY OTHER → THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED.

CLOSING

Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

THE SPIRIT AND THE BRIDE SAY, COME → WHOSEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

GOD SENT NOT HIS SON INTO THE WORLD TO CONDEMN THE WORLD → THAT THE WORLD THROUGH HIM MIGHT BE SAVED.

(My personal thoughts: The last invitation in the Bible costs nothing, and it is offered to anyone. The word used is "whosoever." That word leaves nobody out, on purpose. It does not leave out the worst person reading this study, or the person who has already said no for years. Jesus, who is all of this, is the one saying Come. All a person has to do is come and take the water of life.)

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. **Isaiah 7:14 — Behold, a virgin shall conceive, and bear a son:**
 - a) and thou shalt call his name JESUS
 - b) and shall call his name Immanuel
 - c) and they shall call his name Emmanuel
3. **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
4. **Psalms 110:1 — The LORD said unto my Lord, Sit thou at my right hand:**
 - a) until I make thy foes thy footstool
 - b) rule thou in the midst of thine enemies
 - c) until I make thine enemies thy footstool
5. **Hebrews 1:8 — But unto the Son he saith, Thy throne, O God, is for ever and ever:**
 - a) a sceptre of righteousness is the sceptre of thy kingdom
 - b) the sceptre of thy kingdom is a right sceptre
 - c) and the government shall be upon his shoulder
6. **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
7. **2 Thessalonians 1:9 — Who shall be punished with everlasting destruction from the presence of the Lord:**
 - a) and from the glory of his power
 - b) which is the second death
 - c) and for the glory of his majesty

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

THE WITNESSES BEHIND THIS ANSWER

This answer does not rest on one writer's voice. Moses, Joshua, the writer of the book of Judges, the writer of the books of Chronicles, and David all contribute to it. So do Isaiah, Micah, and Malachi. So do Matthew, Luke, and John. Peter speaks at Pentecost. Philip speaks on a desert road. Paul writes

across eight letters. The writer of the book of Hebrews closes it. That is fifteen voices, across twenty-eight books of the Bible, from the first chapter of the book of Genesis to the last chapter of the book of Revelation. All fifteen voices say the same thing about the same person.

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.**
- **HOW THE WORDS MATTER: ONE ENGLISH WORD "LORD" REPRESENTS TWO DIFFERENT HEBREW WORDS IN PSALM 110:1. THE TWO HEBREW WORDS ARE YEHOVAH (H3068) AND ADOWN (H113). THE WHOLE ARGUMENT JESUS MADE IN MATTHEW 22:45 RESTS ON THAT DIFFERENCE.**
- **HOW THIS APPLIES TO YOU: JESUS IS NOT ONLY THE ONE WHO CAME. JESUS IS NOT ONLY THE ONE WHO IS COMING. JESUS IS THE ONE WHO WANTS TO LIVE IN YOU NOW (COLOSSIANS 1:27, GALATIANS 2:20).**
- **WHAT THIS MEANS FOR ETERNITY: THE WAGES OF SIN IS DEATH. THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD (ROMANS 6:23). THOSE ARE THE ONLY TWO WAYS A PERSON EVER PAYS THE DEBT OF SIN.**
- **RABBIT TRAIL: PSALM 110:4 AND THE BOOK OF HEBREWS CHAPTER 7 OPEN ONTO THE WHOLE DOCTRINE OF THE PRIESTHOOD OF MELCHIZEDEK. THIS DOCTRINE DESCRIBES A KING AND A PRIEST COMBINED IN ONE MAN, OLDER THAN THE LAW, SWORN TO BY AN OATH GOD WILL NOT TAKE BACK. THIS DOCTRINE DESERVES ITS OWN FULL STUDY.**
- **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.**
- **RABBIT TRAIL: 2 THESSALONIANS 1:7-10 AND REVELATION 19:11-16 OPEN ONTO THE WHOLE DOCTRINE OF THE RETURN OF JESUS. THIS DOCTRINE INCLUDES THE CERTAINTY OF THE RETURN OF JESUS, THE SUDDENNESS OF THE RETURN OF JESUS, AND THE COMMAND TO WATCH FOR THE RETURN OF JESUS. STATE PLAINLY: SCRIPTURE STATES THE CERTAINTY OF THE RETURN OF JESUS AND REFUSES TO GIVE THE SCHEDULE OF THE RETURN OF JESUS (MATTHEW 24:36, ACTS 1:7). THIS MINISTRY REFUSES TO GIVE THE SCHEDULE OF THE RETURN OF JESUS EITHER.**
- **RABBIT TRAIL: GENESIS 3:15, THE SEED OF THE WOMAN, OPENS ONTO THE WHOLE THREAD OF THE PROMISED SEED. THIS THREAD RUNS THROUGH ABRAHAM (GENESIS 22:18), THROUGH DAVID (PSALM 132:11), AND IS NAMED OUTRIGHT IN GALATIANS 3:16.**
- **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.**

AN OPEN INVITATION — WHOEVER YOU ARE, KEEP READING

You do not have to be a Christian to read this study. Many things may have brought you here. A search may have brought you here. An argument may have brought you here. A question you have carried for years may have brought you here. Curiosity about somebody else's faith may have brought you here. Everything on this website is yours, free of charge, in your own language. We never ask your name. We never ask your country. We never ask what you believe. One study cannot fully describe Jesus. We gave this question everything we had, and this study still only walked one road through the Bible. Jesus existed before the beginning. Jesus exists now. Jesus is coming back. No single page can finish describing all of that. More studies are waiting here. Studies on mercy are waiting here. Studies on wisdom are waiting here. Studies on knowledge are waiting here. Studies on patience are waiting here. Studies on godliness are waiting here. More studies are coming. Read these studies in any order you

like. Check our sources as you go. Every verse in these studies is printed out in full, on purpose. You never have to take our word for anything. You can weigh every verse yourself.

One more invitation follows this one. We will not pretend that invitation is hidden. That invitation is the study on what a person must do to be saved. Read that study now if you want to read it now. Read something else first if you would rather read something else first. Nobody is counting. The door stays open either way. Paul spoke the words below in a city full of altars to gods that were not his own God. Paul spoke these words to people who had not asked Paul to come to that city:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; (27) That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

HATH MADE OF ONE BLOOD ALL NATIONS OF MEN → THAT THEY SHOULD SEEK THE LORD, AND FIND HIM + HE BE NOT FAR FROM EVERY ONE OF US.

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.

“LORD” — H3068 Yehovah — the covenant name of God, written in the KJV as LORD in capital letters

Wherever LORD appears in capital letters in the Old Testament, Yehovah is the Hebrew name underneath the English word LORD.

“Lord” — H113 adown — lord; master; owner; one who rules

In Psalm 110:1, the form of adown reads “my Lord.” Adown is a different Hebrew word from Yehovah, the LORD who is speaking to David’s Lord in that verse.

“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.

“wonderful” — H6382 pele — a wonder; a marvel; something beyond understanding

Pele is the first name given to the child in Isaiah 9:6.

“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.

“virgin” — H5959 almah — a young unmarried woman; a virgin; a maid

Almah is the word used in Isaiah 7:14.

“Immanuel” — H6005 Immanuwel — with us is God

Immanuwel is a name that is itself a full sentence. Matthew translates this name for the reader.

“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.

GREEK KEYWORDS

“Word” — G3056 logos — a word; a saying; the thing spoken; the expression of thought

John does not begin the Gospel of John with a birth. John begins the Gospel of John before the beginning.

“dwelt” — G4637 skenoo — to pitch a tent; to encamp; to live in a tent

"The Word was made flesh, and dwelt among us." This verse describes God living in a human body the way a person lives in a tent.

“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.

“reconciled” — G2644 katallasso — to change from enmity to friendship; to bring back into favour

Katallasso names the whole reason for the cross, in one word.

“reconciliation” — G2643 katallage — the restoring of favour; the bringing back together of two parted sides

Katallage comes from the same root as katallasso above. Katallasso names the act of reconciliation (the restoring of friendship between two who were separated). Katallage names the result of that reconciliation.

“remission” — G859 aphasis — a sending away; a release; a letting go; forgiveness

Without the shedding of blood, there is no sending away of sin.

“mystery” — G3466 musterion — a secret; something once hidden and now told

In the Bible, a mystery is never a puzzle to be solved. A mystery in the Bible is a secret God decided to tell.

“vengeance” — G1557 ekdikesis — that which proceeds out of justice; a full righting of wrong

Ekdikesis is the word used in 2 Thessalonians 1:8. Ekdikesis does not mean uncontrolled anger. Ekdikesis means justice carried out completely.

“firstbegotten” — G4416 prototokos — firstborn; first brought forth

The Father says "let all the angels of God worship him" about the Son.