THE NAME AND THE BEING-LANGUAGE

Hebrew Name Interpretation 2

Packet 1

"What is his name? what shall I say unto them?"

— Exodus 3:13

YHWH • EHYEH • YAH • EL • SALVATION

1. Moses Asked for the Name

The first question is not, "How should the four letters be decoded?" The first question is Moses' own question: "What is his name?" The answer begins one verse earlier than the famous "I AM" statement. Before God gives Moses the Name, He gives Moses a promise of presence.

Exodus 3:12–15 — KJV

12 And he said, Certainly ***I will be with thee [אֶהְיֶה עִמָּךְ — ehyeh immakh, "I will be with thee"]****; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, ***What is his name?*** *what shall I say unto them?*

14 And God said unto Moses, ***I AM THAT I AM [אֶהְיֶה אֲשֶׁר אֶהְיֶה — Ehyeh Asher Ehyeh]****: and he said, Thus shalt thou say unto the children of Israel,* ***I AM [אֶהְיֶה — Ehyeh]*** *hath sent me unto you.*

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, ***the LORD [יהוה — YHWH]*** *God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:* ***this is my name for ever, and this is my memorial unto all generations****.*

Verse 12 and verse 14 use the same Hebrew form: אֶהְיֶה — Ehyeh. In verse 12 the KJV translates it in the sentence, "I will be with thee." That places the later "I AM" answer inside a living context. The issue is not bare existence alone. Moses is being sent into an impossible task, and God's first answer is presence: I will be with thee.

Then Moses asks for the Name. God answers with Ehyeh, and immediately gives the memorial Name יהוה — YHWH — to be spoken of Him to Israel. The text itself therefore places the first-person being form and the divine Name beside one another.

A NECESSARY HEBREW DISTINCTION

Hebrew verbs are read as whole forms. The four consonants Y-H-W-H are not four separate tense symbols. Y does not independently mean "future," H does not independently mean "past," W does not independently mean "present," and the final H does not supply another hidden tense.

The stronger observation is grammatical and contextual: אֶהְיֶה — Ehyeh is a first-person form of the Hebrew "be / become" family, while a major explanation of יהוה — YHWH relates the Name to the parallel HWH/HYH being-language in the third person. The exact etymology of YHWH is debated, so the Name should not be forced into a single English gloss.

A longstanding Jewish interpretation speaks of the One who was, is, and will be. That is an interpretation of the divine Name and divine constancy; it is not a license to assign one tense to each letter.

2. From "I Will Be with Thee" to the Memorial Name

The movement in Exodus 3 is easy to miss in English because "I will be," "I AM," and "the LORD" look like three unrelated expressions. In Hebrew they stand much closer together.

Hebrew under the English

Form	Transliteration	What it contributes here	Boundary
הִיה	HYH / hayah	Hebrew be / become / happen family.	Root-family evidence; not a letter code.
אֶהְיֶה	Ehyeh	First-person form: "I am / I will be." Exodus 3:12 shows "I will	Context controls the English sense.

Form	Transliteration	What it contributes here	Boundary
		be with thee."	
הוה	HWH	Related/parallel being-root used in a major explanation of YHWH.	Etymological relation is stronger than four-letter symbolism.
יהוה	YHWH	The memorial divine Name given in Exodus 3:15.	Do not pretend one disputed English gloss exhausts the Name.
יָהּ	Yah	Biblical shortened form of the divine Name.	Appears directly in Exodus 15:2 and Isaiah 12:2.

One common grammatical way of describing the shift is simple: when God speaks of Himself, Ehyeh is first person—"I am / I will be." When Israel speaks of Him, YHWH has often been explained along third-person lines—"He is / He will be," with another old proposal emphasizing "He causes to be" or "He brings to pass." We do not need to settle every etymological question to see what Exodus itself is doing: Ehyeh and YHWH are deliberately placed together in the answer to Moses' question.

THE FIRST POINT THE TEXT WILL CARRY

"I will be with thee" [אֶהְיֶה — Ehyeh] → "I AM" [אֶהְיֶה — Ehyeh] → "the LORD" [יהוה — YHWH] → "this is my name for ever."

The Name is introduced in the context of presence, sending, covenant memory, and promised action.

3. The Name Is Demonstrated

Exodus does not leave the Name at the burning bush as an abstract definition. When the people are crushed under bondage, YHWH repeats the Name and then fills the passage with verbs of covenant action.

Exodus 6:2–8 — KJV

*2 And God spake unto Moses, and said unto him, **I am the LORD [אֲנִי יהוה — ani YHWH, "I [am] YHWH"]**:*

*3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of **God Almighty [אֵל שַׁדַּי — El Shaddai]**, but by my name JEHOVAH was I not known to them.*

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

*5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and **I have remembered my covenant**.*

*6 Wherefore say unto the children of Israel, **I am the LORD**, and **I will bring you out** from under the burdens of the Egyptians, and **I will rid you** out of their bondage, and **I will redeem you** with a stretched out arm, and with great judgments:*

*7 And **I will take you to me for a people**, and **I will be to you a God**: and ye shall know that **I am the LORD your God**, which bringeth you out from under the burdens of the Egyptians.*

*8 And **I will bring you in** unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and **I will give it you for an heritage**: **I am the LORD**.*

Notice what surrounds the Name. YHWH says that He established covenant, heard the groaning, and remembered the covenant. Then the future verbs come in a cascade: I will bring you out. I will rid you. I will redeem you. I will take you. I will be to you a God. I will bring you in. I will give it to you for an heritage.

The first promise at the bush was "I will be with thee." Exodus 6 shows what that promised presence looks like when the covenant God acts in history. The Name is not merely pronounced. It is demonstrated.

THE NAME IN COVENANT ACTION

I AM YHWH → I remember covenant → I bring out → I redeem → I take you to Me → I will be your God → I bring in → I give the inheritance

The movement is presence → promise → covenant action → deliverance → relationship → inheritance.

One title in verse 3 must be noticed but not yet unpacked: "God Almighty" [אֵל שַׁדַּי — El Shaddai]. Exodus itself ties YHWH to the God known by Abraham, Isaac, and Jacob. The patriarchal titles deserve their own examination. For now, the point is narrower: the God speaking as YHWH identifies Himself with the God who had already appeared to the fathers.

4. After the Deliverance, Israel Sings the Name

The sequence at the bush was promise before deliverance. Exodus 15 is the song after deliverance. That makes its Hebrew wording especially important. The same chapter that celebrates what YHWH has done brings together Yah, becoming, salvation, El, the God of the fathers, and the full Name.

Exodus 15:2–3 — KJV

2 The LORD [יָהּ — Yah] *is my strength and song, and* ***he is become [וַיְהִי — va-yehi, "and he became / came to be"] my salvation [לִישׁוּעָה — li-yeshu'ah, "for me, salvation"]****: he is* ***my God [אֵלִי — Eli, "my El"]****, and I will prepare him an habitation; my father's God, and I will exalt him.*

3 The LORD *is a man of war:* ***the LORD [יהוה — YHWH] is his name [שְׁמוֹ — shemo, "his name"]****.*

The Hebrew does not require us to rearrange letters or invent a hidden code. It places the ideas beside one another in the sentence itself: Yah → became → salvation → my El → my father's God → YHWH is His Name.

READ THE ORDER SLOWLY

YAH יָהּ → BECAME וַיְהִי → MY SALVATION לִישׁוּעָה → MY EL אֵלִי → GOD OF MY FATHER → YHWH IS HIS NAME

This is not a theological system imposed on Exodus. It is the vocabulary of Moses' own song after the deliverance.

SALVATION: KEEP THE WORDS DISTINCT

יְשׁוּעָה — yeshuʿah means salvation, deliverance, or victory. It is not the same Hebrew word as the personal name יֵשׁוּעַ — Yeshua. The two belong to the same saving word-family, but the noun and the personal name must not be treated as though they were identical.

That distinction lets the Scripture speak with greater force later without forcing a name into a verse where the noun "salvation" is actually written.

5. Isaiah Repeats the Song — and Adds Water

Centuries later Isaiah returns to the language of Exodus 15. This is not a vague similarity. The prophet again places El, salvation, Yah, YHWH, strength, song, and "became my salvation" together. Then the very next line introduces water from the wells of salvation, and the next command is to call upon YHWH's Name.

Isaiah 12:2–4 — KJV

2 Behold, ***God [אֵל — El]*** *is* ***my salvation [יְשׁוּעָתִי — yeshuʿati, "my salvation"]****; I will trust, and not be afraid: for* ***the LORD JEHOVAH [יָהּ יהוה — Yah YHWH]*** *is my strength and my song;* ***he also is become [וַיְהִי — va-yehi] my salvation [לִישׁוּעָה — li-yeshu'ah]****.*

*3 Therefore with joy shall ye draw **water** out of the **wells of salvation**.*

*4 And in that day shall ye say, Praise **the LORD [יהוה — YHWH]**, **call upon his name**, declare his doings among the people, make mention that **his name is exalted**.*

Isaiah has taken the Song of Moses and opened it farther. "Yah … became my salvation" is now "El is my salvation … Yah YHWH … became my salvation." Then salvation is pictured as wells from which the people draw water with joy. Then the Name is called upon and exalted among the people.

The sequence is now difficult to miss: Name, Being, covenant action, salvation, water, and proclamation. We have not yet asked later Scripture to explain any of it. The Hebrew Scriptures have already put these terms into the same field of vision.

THE WORDING RETURNS

EXODUS 15 — Yah → became → my salvation → my El → my father's God → YHWH is His Name

ISAIAH 12 — El is my salvation → Yah YHWH → became my salvation → wells of salvation → call upon His Name

Isaiah does not erase Exodus. He reuses its words and then extends the picture.

6. What the Hebrew Scriptures Have Established So Far

At this point the case should remain deliberately narrow. No later identification is needed yet. Exodus and Isaiah are sufficient to establish several facts that ordinary English can partially hide.

1. The question is the Name. Moses asks, "What is his name?" and God answers with Ehyeh and then YHWH.

2. Ehyeh first appears as promised presence. Before "I AM THAT I AM," the same form appears in "I will be with thee."

3. YHWH is the memorial Name. Exodus 3:15 explicitly gives יהוה — YHWH — as the Name and memorial to all generations.

4. The Name is demonstrated in action. Exodus 6 surrounds "I am YHWH" with covenant remembrance, redemption, relationship, entrance, and inheritance.

5. Yah is a real biblical form of the Name. Exodus 15:2 uses יָהּ — Yah — in the song after deliverance.

6. Being/becoming language and salvation meet in the text itself. Yah is followed by וַיְהִי — va-yehi — and salvation, then El, the God of the father, and YHWH's Name.

7. Isaiah deliberately brings the vocabulary back together. Isaiah 12 gives El, salvation, Yah YHWH, "became my salvation," wells of salvation, and the call to proclaim the Name.

8. The four letters are not four tense slots. The defensible discovery is larger: the Name stands inside a scriptural field of Being, Presence, Promise, Covenant Action, Salvation, and Name.

THE CASE TO THIS POINT

EHYEH → YHWH → YAH → SALVATION → WATER → CALL UPON HIS NAME

And one question now becomes unavoidable: when YHWH tells Moses that He appeared to Abraham, Isaac, and Jacob, what exactly had the fathers already seen, heard, and known of this same God?

That question sends the investigation backward before Moses—to the patriarchs. The Name disclosed in Exodus does not begin the story of the God of Abraham, Isaac, and Jacob. It tells us to look again at the God who had already been appearing, speaking, covenanting, blessing, and identifying Himself to the fathers.

THE GOD THE FATHERS KNEW

Hebrew Name Interpretation 2

Packet 2

"And I appeared unto Abraham, unto Isaac, and unto Jacob..."

— Exodus 6:3

EL • ELOHIM • EL ELYON • EL SHADDAI • COVENANT • BLESSING • FRUITFULNESS

1. Before Moses, the God of the Fathers Was Already Speaking

Packet 1 ended with a question. When YHWH told Moses that He had appeared to Abraham, Isaac, and Jacob, what had the fathers already known of Him? The answer begins before Sinai and before the burning bush. Genesis does not present the patriarchs as men searching for an unnamed deity. It records the same God appearing, speaking, blessing, covenanting, and identifying Himself with several distinct divine titles.

The titles must remain distinct. "El," "Elohim," "El Elyon," and "El Shaddai" are not interchangeable syllables, and they do not all mean the same thing. But Genesis repeatedly places them around the same divine speaker. That is the first fact to follow.

FOUR EXPRESSIONS TO KEEP DISTINCT

EL — אֵל — El. A singular divine title/expression. Do not collapse it into every occurrence of Elohim.

ELOHIM — אֱלֹהִים — Elohim. The common Hebrew designation translated "God" in many passages.

EL ELYON — אֵל עֶלְיוֹן — El Elyon, "God Most High / most high God."

EL SHADDAI — אֵל שַׁדַּי — El Shaddai, rendered by the KJV as "Almighty God / God Almighty."

The question is not whether these expressions have identical dictionary definitions. The question is whether Scripture attaches them to the same God encountered by the fathers.

2. Abram Names YHWH as El Elyon

Genesis 14 introduces a figure who will become important much later in this study. For now, resist the temptation to follow him. Listen first to the title of the God he serves—and then to Abram's own confession.

Genesis 14:18–22 — KJV

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the ***most high God [אֵל עֶלְיוֹן — El Elyon, "God Most High"]****.*

19 And he ***blessed [וַיְבָרְכֵהוּ — vayvarekhehu, "and he blessed him"]*** *him, and said,* ***Blessed [בָּרוּךְ — barukh, "blessed"]*** *be Abram of the* ***most high God [אֵל עֶלְיוֹן — El Elyon]****, possessor of heaven and earth:*

20 And ***blessed*** *be the* ***most high God [אֵל עֶלְיוֹן — El Elyon]****, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto ***the LORD [יהוה — YHWH]****,* ***the most high God [אֵל עֶלְיוֹן — El Elyon]****, the possessor of heaven and earth,*

Verse 18 gives the title El Elyon. Verse 22 gives Abram's confession: YHWH, El Elyon. The ordinary English reader sees "the LORD" and "the most high God" as two English expressions. The Hebrew lets the identification stand in full view: יהוה אֵל עֶלְיוֹן — YHWH, El Elyon.

NOTICE WHAT ABRAM DOES

EL ELYON is introduced as the God whose priest blesses Abram.

ABRAM then names the One to whom he lifts his hand: YHWH, El Elyon, possessor of heaven and earth.

Genesis has already joined the memorial Name from Packet 1 to another patriarchal divine title—without asking the reader to merge the words themselves.

3. YHWH Appears to Abram and Says, "I Am El Shaddai"

Three chapters later the identification becomes even more direct. This time there is no need to compare two speakers. The verse names YHWH as the One who appears, and the One who appears says, "I am El Shaddai."

Genesis 17:1–8 — KJV

1 And when Abram was ninety years old and nine, ***the LORD [יהוה — YHWH]*** *appeared to Abram, and said unto him,* ***I am the Almighty God [אֲנִי־אֵל שַׁדַּי — ani El Shaddai, "I am El Shaddai"]****; walk before me, and be thou perfect.*

2 And I will make my ***covenant [בְּרִיתִי — beriti, "my covenant"]*** *between me and thee, and will multiply thee exceedingly.*

3 And Abram fell on his face: and ***God [אֱלֹהִים — Elohim]*** *talked with him, saying,*

4 As for me, behold, my ***covenant [בְּרִיתִי — beriti, "my covenant"]*** *is with thee, and thou shalt be a father of many nations.*

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding ***fruitful [וְהִפְרֵתִי — vehifreti, "I will make fruitful"]****, and I will make nations of thee, and kings shall come out of thee.*

7 And I will establish my ***covenant [בְּרִיתִי — beriti, "my covenant"]*** *between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a* ***God [אֱלֹהִים — Elohim]*** *unto thee, and to thy seed after thee.*

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their ***God [אֱלֹהִים — Elohim]****.*

Read the identity sequence without rushing past it: YHWH appears. He says, "I am El Shaddai." Then the narrator says Elohim speaks with Abram. The words remain distinct, but the speaker does not fragment into three gods.

The same passage also attaches **COVENANT** ***[בְּרִית — berit]***, **FRUITFULNESS** ***[פרה — p-r-h, the fruitful word-family]***, nations, kings, seed, land, and an everlasting relationship to El Shaddai. The title is not floating by itself. It stands inside covenant history.

THE WORDS STACK WITHOUT COLLAPSING

YHWH appears → "I am EL SHADDAI" → ELOHIM speaks → COVENANT → FRUITFULNESS → nations → kings → seed → land → "I will be their God."

This is not a later theological harmonization. The sequence is already inside Genesis 17.

4. Jacob Hears the Same Title and the Same Covenant Vocabulary

The pattern does not stop with Abraham. When God appears to Jacob after his return from Padanaram, Genesis again gives the speaker a title, and the familiar covenant vocabulary returns with it.

Genesis 35:9–15 — KJV

9 And ***God [אֱלֹהִים — Elohim]*** *appeared unto Jacob again, when he came out of Padanaram, and* ***blessed [וַיְבָרֶךְ — vayvarekh, "and he blessed"]*** *him.*

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but ***Israel*** *shall be thy name: and he called his name Israel.*

11 And God said unto him, ***I am God Almighty [אֲנִי אֵל שַׁדַּי — ani El Shaddai, "I am El Shaddai"]****: be fruitful and multiply [פְּרֵה וּרְבֵה — pereh u-reveh, "be fruitful and multiply"]****; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And ***God went up from him [וַיַּעַל מֵעָלָיו אֱלֹהִים — vayyaʿal meʿalav Elohim, "and God went up from him"]*** *in the place where he talked with him.*

14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, ***Bethel [בֵּית־אֵל — Bet-El, "house of El / house of God"]****.*

The details are dense: Elohim appears; Jacob is named Israel; the speaker says "I am El Shaddai"; fruitfulness, nations, kings, land, and seed return; God goes up; Jacob marks the place; and the place is called Bethel.

Several of those details will become important in their own right. For the present question, one fact is enough: the El Shaddai known to Abraham is not left behind when the promise reaches Jacob. The same title stands inside the same covenant movement—fruitfulness, nations, kings, seed, and land.

THE FRUITFUL WORD RETURNS

ABRAHAM — Genesis 17:6: "I will make thee exceeding **fruitful***" [וְהִפְרֵתִי — vehifreti].*

JACOB — Genesis 35:11: "**be fruitful** *and multiply" [פְּרֵה — pereh].*

Different grammatical forms, same fruitfulness root-family. The covenant promise has moved from Abraham to Jacob without becoming a different promise or a different God.

5. Near the End of His Life, Jacob Remembers El Shaddai

Years later Jacob speaks to Joseph. He reaches back past Egypt, past the famine, and past decades of family history to identify the God who appeared to him at Luz.

Genesis 48:3 — KJV

3 And Jacob said unto Joseph, ***God Almighty [אֵל שַׁדַּי — El Shaddai] appeared unto me [נֵרְאָה אֵלַי — nirʾah elai, "appeared unto me"]*** *at Luz in the land of Canaan, and* ***blessed me [וַיְבָרֶךְ אֹתִי — vayvarekh oti, "and blessed me"]****,*

Jacob does not remember an abstract title. He remembers an appearance and a blessing: El Shaddai appeared to me at Luz, and blessed me. Genesis 35 has already told us what was said there. Genesis 48 tells us how Jacob himself remembered the encounter.

6. Jacob's Final Blessing Stacks the Titles Again

Genesis 49 becomes even more concentrated. The blessing over Joseph places several divine expressions inside two verses. Two of them will deserve a much closer look later. For now, notice the terms that directly continue this packet's question.

Genesis 49:24–25 — KJV

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the ***mighty God of Jacob [אֲבִיר יַעֲקֹב — Abir Yaʿaqov, "Mighty One of Jacob"]****; (from thence is the shepherd, the stone of Israel:)*

25 Even by the ***God of thy father [מֵאֵל אָבִיךָ — me-El avikha, "from the El of thy father"]****, who shall help thee; and by the* ***Almighty [שַׁדַּי — Shaddai]****, who shall* ***bless thee [וִיבָרֶכְךָ — vivarechekha, "and he shall bless***

thee"] *with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*

The KJV gives "God of thy father" and "the Almighty." Underneath the English are El and Shaddai. Here Shaddai stands without El, while the previous appearances used the compound El Shaddai. That difference should be preserved rather than blurred.

And there are two more titles in verse 24—"the shepherd" and "the stone of Israel." They are sitting in the same blessing field as the Mighty One of Jacob, the El of Jacob's father, and Shaddai. We will not spend them yet. For now, simply remember where they are.

ONE GOD — MULTIPLE IDENTIFYING EXPRESSIONS

Genesis 14: Abram lifts his hand to **YHWH, EL ELYON**.

Genesis 17: YHWH appears and says, **"I am EL SHADDAI."**

Genesis 17: ELOHIM speaks the covenant.

Genesis 35: ELOHIM appears to Jacob and says, **"I am EL SHADDAI."**

Genesis 48: Jacob remembers, **"EL SHADDAI appeared unto me ... and blessed me."**

Genesis 49: Mighty One of Jacob → EL of thy father → SHADDAI → blessing.

7. Now Return to Exodus 6

Packet 1 read Exodus 6 for covenant action: "I will bring you out ... I will redeem you ... I will take you ... I will bring you in ... I will give it you for an heritage." Now the same passage can be read again for a different reason—the identity of the One who is speaking.

Exodus 6:2–3 — KJV

*2 And **God [אֱלֹהִים — Elohim]** spake unto Moses, and said unto him, **I am the LORD [אֲנִי יהוה — ani YHWH, "I [am] YHWH"]**:*

*3 And **I appeared** unto **Abraham**, unto **Isaac**, and unto **Jacob**, by the name of **God Almighty [אֵל שַׁדָּי — El Shaddai]**, but by my name **JEHOVAH [יהוה — YHWH]** was I not known to them.*

The sentence identifies continuity, not replacement. The speaker says, "I am YHWH," and then, "I appeared unto Abraham, unto Isaac, and unto Jacob ... El Shaddai." The God of the Exodus does not introduce Himself as a new God replacing the God of the patriarchs. He identifies Himself with the One who had already appeared to them.

There is also a question worth allowing to remain visible. Genesis itself has already recorded Abram saying "YHWH, El Elyon," while Exodus 6 says, "by my name YHWH was I not known to them." Whatever full force "known" carries in Exodus 6:3, it cannot erase the identity statements we have just read. The chapter immediately moves into covenant remembrance and acts by which Israel will "know that I am YHWH." The Name is not treated merely as a sound to pronounce; it is bound to who this God is and what He brings to pass.

THE GOD THE FATHERS KNEW

ABRAHAM — YHWH • El Elyon • El Shaddai • Elohim • covenant • fruitfulness • nations • kings • seed • land.

ISAAC — carried inside the same covenant line and named by YHWH in the promise repeated to Jacob.

JACOB / ISRAEL — Elohim appears • "I am El Shaddai" • blessing • fruitfulness • nations • kings • seed • land • later remembrance of El Shaddai at Luz.

MOSES — "I am YHWH ... I appeared unto Abraham, unto Isaac, and unto Jacob ... El Shaddai."

8. The Question Has Become More Specific

The investigation began with the Name. It has now moved backward into the lives of the fathers. The Hebrew Scriptures have already joined YHWH to El Elyon, YHWH to El Shaddai, Elohim to the same covenant speech, and Jacob's own memory to the God who appeared and blessed him.

But another feature is about to complicate the picture. In several patriarchal stories, the One who speaks with divine authority is introduced not simply as God, El, Elohim, or YHWH, but as a messenger—an Angel. Sometimes the Messenger speaks for God. In other passages the wording becomes much harder to separate.

THE CASE TO THIS POINT

EHYEH → YHWH → YAH → salvation — the Name is revealed and demonstrated.

YHWH → EL ELYON — Abram's own confession.

YHWH appears → "I am EL SHADDAI" → ELOHIM speaks — Abraham's covenant encounter.

ELOHIM appears → "I am EL SHADDAI" — Jacob's covenant encounter.

EL SHADDAI appeared unto me ... and blessed me — Jacob's own remembrance.

THE MESSENGER WHO SPEAKS INSIDE THE NAME

Hebrew Name Interpretation 2

Packet 3

"...obey his voice... for my name is in him."

— Exodus 23:21

ANGEL / MESSENGER • NAME IN HIM • GOD OF BETHEL • VOICE • COVENANT • SALVATION • REDEMPTION

1. A New Word Enters the Investigation

The God of Abraham, Isaac, and Jacob has already been encountered as **YHWH [יהוה — YHWH]**, **El**, **Elohim**, **El Elyon**, and **El Shaddai**. Genesis now introduces another word beside those divine names and titles: **Angel** or **Messenger**.

The Hebrew word is **מַלְאָךְ — mal'akh, "messenger."** It can describe one who is sent with a message. The word itself tells the reader that the figure is a messenger; by itself, it does not settle the messenger's personal identity. That question must be answered by what the passages actually say about him.

That distinction becomes important immediately. Several passages introduce "the Angel of the LORD," yet the same scenes then place divine promises, the divine Name, covenant speech, and first-person acts of God into the Messenger's own mouth. The text does not invite a hurried conclusion. It does invite a question.

2. Hagar Meets the Angel of YHWH — and Names the One Who Spoke

Hagar is the first person in Scripture explicitly said to encounter "the angel of the LORD." The Hebrew expression is direct: "the Angel/Messenger of YHWH." Watch what happens to the speaker as the conversation unfolds.

Genesis 16:7–13 — KJV

*7 And the **angel of the LORD [מַלְאַךְ יהוה — mal'akh YHWH, "Messenger of YHWH"]** 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.*

*11 And the angel of the LORD said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because **the LORD [יהוה — YHWH]** hath heard thy affliction.*

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

*13 And she called the **name** of the **LORD [יהוה — YHWH]** that spake unto her, **Thou God seest me [אַתָּה אֵל רֳאִי — Attah El Ro'i, "Thou art El who sees me"]**: for she said, Have I also here looked after him that seeth me?*

The scene begins with the **Messenger of YHWH**. In verse 10 the Messenger does not merely say that God will multiply Hagar's seed; he says, ***"I will multiply thy seed exceedingly."*** Then verse 13 calls YHWH the One "that spake unto her." Hagar responds by addressing the speaker as **El**—"Thou God seest me."

The terms should not be collapsed. "Messenger," "YHWH," and "El" remain distinct words. But the narrative has placed them around one speaking encounter in a way that is already more complicated than a messenger merely repeating a detached message and disappearing.

3. At Moriah, the Messenger Speaks of What Was Withheld "from Me"

The same difficulty appears in Abraham's testing. At the beginning of Genesis 22, God [Elohim] gives the command. At the decisive moment, the Angel of YHWH calls from heaven. The wording deserves to be heard without being softened.

Genesis 22:11–18 — KJV

*11 And the **angel of the LORD [מַלְאַךְ יהוה — mal'akh YHWH]** 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**.*

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.

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.

*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**.*

The Angel of YHWH says Abraham did not withhold Isaac "from me." The second speech explicitly carries the oath of YHWH: "By myself have I sworn, saith the LORD." The blessing, multiplication, Seed, nations, and "my voice" all sit inside that speech.

A messenger can certainly speak the words of the one who sent him. That fact should remain available. But the text is accumulating a particular kind of Messenger—one whose speech repeatedly carries first-person divine claims and covenant authority. The question is becoming sharper, not smaller.

4. Jacob Hears the Angel of God Say, "I Am the God of Bethel"

With Jacob, the wording becomes even harder to pass over. Jacob tells Rachel and Leah what happened in a dream. He identifies the speaker first as "the angel of God." Then the speaker identifies Himself.

Genesis 31:11–13 — KJV

*11 And the **angel of God [מַלְאַךְ הָאֱלֹהִים — mal'akh ha-Elohim, "Messenger of God"]** spake unto me in a dream, saying, Jacob: And I said, Here am I.*

*12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for **I have seen** all that Laban doeth unto thee.*

*13 **I am the God of Bethel [אָנֹכִי הָאֵל בֵּית־אֵל — anokhi ha-El Bet-El, "I am the God of Bethel"]**, where thou anointedst the pillar, and where thou **vowedst a vow unto me**: now arise, get thee out from this land, and return unto the land of thy kindred.*

The sentence does not say, "I was sent by the God of Bethel." The Messenger says, "I am the God of Bethel." He also identifies Jacob's earlier vow as a vow made "unto me."

That earlier Bethel encounter will matter again. For now, let the identification remain exactly as Jacob reports it: Angel of God → "I am the God of Bethel." No later name needs to be supplied to feel the force of the wording.

5. Return to the Burning Bush — This Time, Begin at Verse 1

The burning bush has already supplied Ehyeh and the memorial Name YHWH. But the Name was not the first identification in the scene. The first six verses contain another layer that ordinary reading can easily separate into different mental boxes.

Exodus 3:1–6 — KJV

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

*2 And the **angel of the LORD [מַלְאַךְ יהוה — mal'akh YHWH]** 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 [יהוה — YHWH]** saw that he turned aside to see, **God [אֱלֹהִים — Elohim]** 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**.*

Read only the identifications in order. The Angel of YHWH appears in the flame. YHWH sees Moses turn aside. Elohim calls from the bush. The speaker says, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses is afraid to look upon God.

The passage does not pause to explain how those descriptions relate. It simply gives them. The same scene that later reveals Ehyeh and YHWH has already placed the Messenger inside the visible encounter before the Name is spoken to Moses.

6. "My Name Is in Him"

Soon after Sinai, YHWH speaks of a Messenger who will go before Israel. This passage is unusually precise because it joins the Messenger to three things already central to the investigation: the Name, the voice, and covenant authority.

Exodus 23:20–23 — KJV

*20 Behold, **I send an Angel [מַלְאָךְ — mal'akh, "Messenger"]** before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

*21 Beware of him, and **obey his voice [וּשְׁמַע בְּקֹלוֹ — u-shemaʿ beqolo, "and obey/listen to his voice"]**, provoke him not; for he will not pardon your transgressions: for **my name is in him [שְׁמִי בְּקִרְבּוֹ — shemi beqirbo, "my Name is within/in him"]**.*

*22 But if thou shalt indeed **obey his voice**, and **do all that I speak**; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

The construction in verse 21 is stronger than a vague statement that the Messenger represents God. YHWH says, "my Name is in him." The Hebrew, שְׁמִי בְּקִרְבּוֹ — shemi beqirbo, places the Name "within" him.

Then the voice relationship is stated twice. Israel must "obey his voice." Verse 22 immediately explains that obedience as doing "all that I speak." His voice and YHWH's speech are placed in direct correspondence inside the command itself.

Again, the passage distinguishes the Sender and the Messenger: "I send an Angel." Yet distinction does not produce distance from the divine Name or authority. The Messenger is sent, the Name is in him, his voice must be obeyed, and YHWH speaks through that obedience.

7. Judges Makes the Covenant Claim First Person

The same vocabulary returns after Israel enters the land. The Angel of YHWH comes from Gilgal to Bochim. This time the speech reaches back over the Exodus itself.

Judges 2:1–5 — KJV

*1 And an **angel of the LORD [מַלְאַךְ־יהוה — mal'akh YHWH]** came up from Gilgal to Bochim, and said, **I made you to go up out of Egypt**, and have brought you unto the land which **I sware unto your fathers**; and I said, **I will never break my covenant with you [בְּרִיתִי — beriti, "my covenant"]**.*

*2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not **obeyed my voice**: why have ye done this?*

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

*4 And it came to pass, when the **angel of the LORD** spake these words unto all the children of Israel, that the people lifted up their voice, and wept.*

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

The speaker says, "I made you to go up out of Egypt." "I sware unto your fathers." "I will never break my covenant with you." "Ye have not obeyed my voice." Those are not minor errands attached to the edge of Israel's story. They are the Exodus, the patriarchal oath, the covenant, and the covenant voice.

The language also recalls Exodus 23. There, YHWH said of His Messenger, "obey his voice," because "my name is in him." Here, the Angel of YHWH says Israel has not "obeyed my voice." The repeated word is not sufficient by itself to identify the Messenger, but the recurrence is difficult to ignore.

8. Isaiah Remembers the Angel of His Presence

Centuries later Isaiah looks back over Israel's deliverance and gathers several of these same ideas into a compact remembrance: YHWH, Saviour, the Angel of His presence, salvation, love, redemption, bearing, and carrying.

Isaiah 63:7–9 — KJV

*7 I will mention the lovingkindnesses of the **LORD [יהוה — YHWH]**, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.*

*8 For he said, Surely they are my people, children that will not lie: so **he was their Saviour**.*

*9 In all their affliction he was afflicted, and the **angel of his presence [מַלְאַךְ פָּנָיו — mal'akh panav, "Messenger of his presence/face"] saved them**: in his love and in his pity **he redeemed them [גְּאָלָם — ge'alam, "he redeemed them"]**; and he bare them, and carried them all the days of old.*

The KJV says “the angel of his presence.” The Hebrew expression מַלְאַךְ פָּנָיו — mal’akh panav — contains the ordinary word for “face” in the form “his face.” That word deserves to remain visible, but the present point is simply where Isaiah places it: the Messenger is bound to YHWH’s presence in the memory of Israel’s salvation.

Isaiah does not erase YHWH behind the Messenger. Verse 7 begins with YHWH’s lovingkindnesses. Verse 8 says He was their Saviour. Verse 9 then says the Angel of His presence saved them, while YHWH’s love and pity are expressed in redemption, bearing, and carrying. Distinction remains; so does extraordinary closeness.

9. What Has the Hebrew Scripture Actually Said?

The safest way to proceed is to refuse both shortcuts. It is too early to supply a later identity. It is also too late to treat “Angel” as though the word by itself solves the problem.

The Hebrew term **mal’akh** means **messenger**. It identifies a sent role. The identity of the Messenger has to be learned from the surrounding text.

Hagar meets the Messenger of YHWH; the Messenger promises, “I will multiply thy seed”; and the narrative calls YHWH the One who spoke to her. Abraham hears the Messenger say that Isaac was not withheld “from me,” followed by YHWH’s oath and “my voice.” Jacob hears the Angel of God say, “I am the God of Bethel,” and identifies the earlier vow as made “unto me.”

At the bush, the Angel of YHWH appears; YHWH sees; Elohim calls; and the speaker says, “I am the God of thy father.” In Exodus 23, YHWH sends a Messenger and says, “my Name is in him,” commands Israel to obey “his voice,” and immediately calls that obedience doing “all that I speak.” In Judges, the Angel of YHWH speaks in the first person of the Exodus, the oath to the fathers, “my covenant,” and “my voice.” Isaiah later remembers “the Angel of his presence” as saving Israel inside YHWH’s own saving and redeeming action.

One question now stands over all of the passages: Who is this Messenger who can be distinguished as sent, yet repeatedly appears inside the Name, speech, covenant, promises, and saving acts of the God of the fathers?

The next witnesses should not answer that question by importing a name from outside the Hebrew Scriptures. They should make the question even harder to avoid.

JACOB'S IDENTIFICATION CORRIDOR

FACE • SHEPHERD • REDEEMER • STONE

Hebrew Name Interpretation 2

Packet 4

"...the God which fed me all my life long unto this day, The Angel which redeemed me from all evil..."

— Genesis 48:15–16

GOD OF BETHEL • FACE OF GOD • ANGEL • EL SHADDAI • SHEPHERD • REDEEMER • STONE OF ISRAEL • YHWH

1. Jacob Does Not Give Us Only One Encounter

Jacob's story has already brought several names and titles into the investigation. The **Angel of God** told him, "I am the **God of Bethel**." At Bethel, **Elohim** appeared and said, "I am **El Shaddai**." But Jacob's own testimony does not stop with those appearances. Near the end of his life, he looks backward and tells us how he understood the divine presence that had accompanied him through the whole journey.

That makes Jacob unusually valuable. We do not have to build an identity from one difficult scene. We can listen to the same man at several points in his life, then listen when a later prophet interprets one of those encounters for us.

The question is no longer merely, "Who appeared at Bethel?" It is becoming: Who is the One Jacob remembers as God, Angel, Shepherd, Redeemer, and—finally—the Stone of Israel?

2. Return to Bethel: The Messenger Says, "I Am the God of Bethel"

We have already heard Jacob report this dream. This time, hold onto only the identity words. The speaker is introduced as the Angel of God. The same speaker then names Himself.

Genesis 31:11, 13 — KJV

*11 And the **angel of God [מַלְאַךְ הָאֱלֹהִים — mal'akh ha-Elohim, "Messenger of God"]** spake unto me in a dream, saying, Jacob: And I said, Here am I.*

*13 I am the **God of Bethel [אָנֹכִי הָאֵל בֵּית־אֵל — anokhi ha-El Bet-El, "I am the God of Bethel"]**, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.*

The Messenger does not say merely that he was sent by the God of Bethel. He says, "I am the God of Bethel." He also calls Jacob's earlier vow a vow made "unto me." The wording gives us a marker we can carry forward: Messenger → God of Bethel.

3. At Jabbok, Jacob Wrestles With a Man — Then Says He Saw God Face to Face

The next encounter adds another description. Genesis first calls the mysterious opponent a man. Jacob later names what he believes happened.

Genesis 32:24–30 — KJV

*24 And Jacob was left alone; and there wrestled a **man [אִישׁ — ish, "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.

27 And he said unto him, What is thy name? And he said, Jacob.

*28 And he said, Thy name shall be called no more Jacob, but **Israel**: for as a prince hast thou **power with God [אֱלֹהִים — Elohim]** 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 [אֱלֹהִים — Elohim] face to face [פָּנִים אֶל־פָּנִים — panim el-panim, "face to face"]**, and my life is preserved.*

The text has now placed three descriptions around the encounter: a man wrestles with Jacob; the encounter concerns power with Elohim; and Jacob says, "I have seen Elohim face to face." The unnamed figure also changes Jacob's name, blesses him, and refuses to answer Jacob's request for His own name.

That is already striking. But Genesis is not the last biblical witness to this night.

4. Hosea Reopens Jabbok — and Calls the Figure the Angel

Centuries later Hosea deliberately returns to Jacob's struggle. The prophet does not flatten Genesis. He adds another identification to the same event.

Hosea 12:3–5 — KJV

*3 He took his brother by the heel in the womb, and by his strength he had **power with God**:*

*4 Yea, he had **power over the angel [מַלְאָךְ — mal'akh, "Messenger/Angel"]**, and prevailed: he wept, and made supplication unto him: he found him in **Bethel**, and there he spake with us;*

*5 Even the **LORD God of hosts [יהוה אֱלֹהֵי הַצְּבָאוֹת — YHWH Elohei ha-tseva'ot]; the LORD [יהוה — YHWH] is his memorial [זִכְרוֹ — zikhro, "his memorial/remembrance"]**.*

Genesis called the visible opponent a man. Jacob said he had seen God face to face. Hosea says Jacob had power over the Angel, prevailed, wept, and made supplication to him. Then Hosea brings the reader directly to Bethel and names YHWH: "YHWH is his memorial."

That word "memorial" should sound familiar. At the burning bush YHWH had said, "this is my name for ever, and this is my memorial unto all generations." Hosea has returned Jacob's encounter to the same Name-language. The corridor is becoming difficult to dismiss as a collection of unrelated titles.

5. At Bethel Again: Elohim Appears, Says "I Am El Shaddai," and Goes Up

Genesis 35 was already important because the God who appears to Jacob identifies Himself as El Shaddai. We can now return to the passage for a different detail. The text says that this is another appearance, and it records what happens when the speaking encounter ends.

Genesis 35:9, 11, 13 — KJV

*9 And **God [אֱלֹהִים — Elohim] appeared unto Jacob again**, when he came out of Padanaram, and **blessed him**.*

*11 And God said unto him, **I am God Almighty [אֲנִי אֵל שַׁדַּי — ani El Shaddai, "I am El Shaddai"]**: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*

*13 And **God went up from him [וַיַּעַל מֵעָלָיו אֱלֹהִים — vayya'al me'alav Elohim, "and Elohim went up from him"]** in the place where he talked with him.*

The point is not that the words "went up" solve the identity by themselves. They do not. Their weight comes from the accumulated setting: the Angel has called Himself the God of Bethel; Jacob has said he saw God face to face; Hosea has called Jacob's opponent the Angel and invoked YHWH; and now Elohim appears again at Bethel, says "I am El Shaddai," blesses Jacob, and goes up from him.

6. Jacob Finally Tells Us How He Understood His Whole Life

Near the end of Jacob's life, the story changes from encounter to testimony. He is blessing Joseph and Joseph's sons. Instead of describing one night or one appearance, Jacob gathers his lifetime into a single confession.

Genesis 48:15–16 — KJV

*15 And he blessed Joseph, and said, **God, before whom my fathers Abraham and Isaac did walk**, the **God which fed me all my life long unto this day [הָאֱלֹהִים הָרֹעֶה אֹתִי — ha-Elohim ha-ro'eh oti, "the God who shepherded me"]**,*

*16 The **Angel which redeemed me from all evil [הַמַּלְאָךְ הַגֹּאֵל אֹתִי — ha-mal'akh ha-go'el oti, "the Messenger who redeemed me"]**, **bless the lads**; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

The KJV says "the God which fed me." The Hebrew verb comes from רעה — ra'ah, the shepherding word-family: to shepherd, tend, pasture, or feed. Jacob is not merely saying that God supplied meals. He is describing the God of Abraham and Isaac as the One who shepherded him through his entire life.

Then, without leaving the blessing, Jacob says, "The Angel which redeemed me from all evil." The Hebrew description is ha-mal'akh ha-go'el oti—the Messenger who redeemed me. The same Jacob who had met the

God of Bethel, wrestled at Peniel, and been visited again by El Shaddai now looks backward and gives two lived descriptions: Shepherd and redeeming Angel.

This is testimony after decades of evidence. Jacob has lived through Bethel, Laban, Esau, Jabbok, Rachel's death, Joseph's disappearance, famine, and Egypt. His final reading of that history is not that God was absent between the appearances. He says the God of his fathers had been shepherding him "all my life long unto this day."

7. Jacob's Final Blessing Adds One More Title: the Stone of Israel

One chapter later, Jacob blesses Joseph again, and the titles tighten still further.

Genesis 49:24–25 — KJV

*24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the **mighty God of Jacob [אֲבִיר יַעֲקֹב — Abir Yaʿaqov, "Mighty One of Jacob"]**; (from thence is the **shepherd [רֹעֶה — roʿeh]**, the **stone of Israel [אֶבֶן יִשְׂרָאֵל — even Yisrael]**:)*

*25 Even by the **God of thy father [אֵל — El]**, who shall help thee; and by the **Almighty [שַׁדַּי — Shaddai]**, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*

The Shepherd word here comes from the same רעה — raʿah word-family seen in Genesis 48. Jacob has moved from "the God who shepherded me" to the title "the Shepherd." Beside it stands another title: "the Stone of Israel."

That word is אֶבֶן — even, stone. It should not be silently merged with the separate Hebrew words later translated "Rock." Stone and Rock may eventually point in the same direction, but they are not the same lexical witness. For now the important fact is simply that Jacob places Shepherd and Stone inside the same blessing field as the Mighty One of Jacob, El, and Shaddai.

8. David Makes the Shepherd Identification Explicit: YHWH Is My Shepherd

Jacob called the God of his fathers the One who shepherded him. Genesis then called the divine source of Joseph's strength "the Shepherd." Much later David begins one of Scripture's best-known songs with a sentence that ordinary familiarity can make easy to miss.

Psalm 23:1–6 — KJV

*1 The **LORD [יהוה — YHWH]** is **my shepherd [רֹעִי — roʿi, "my shepherd"]**; I shall not want.*

*2 He maketh me to lie down in green pastures: he **leadeth me** beside the still waters.*

*3 He restoreth my soul: he **leadeth me** in the paths of righteousness for **his name's sake**.*

*4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for **thou art with me**; thy rod and thy staff they comfort me.*

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

*6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the **house of the LORD** for ever.*

The lexical connection is visible. Genesis 48 says the God who shepherded Jacob—ha-Elohim ha-roʿeh oti. Genesis 49 gives "the Shepherd"—roʿeh. Psalm 23 gives "my Shepherd"—roʿi—and identifies Him as YHWH.

That does not erase the other titles. It strengthens the accumulated testimony. The God Jacob says shepherded him is no anonymous protective force. David names the Shepherd: YHWH.

9. The Question Is Now Larger Than Any One Appearance

THE IDENTIFICATIONS NOW STAND TOGETHER

Angel of God → "I am the God of Bethel."

A man wrestles with Jacob → Jacob says, "I have seen Elohim face to face."
Hosea → the Angel → Bethel → YHWH → "YHWH is his memorial."
Elohim appears again → "I am El Shaddai" → God goes up from Jacob.
Jacob's lifetime testimony → God who shepherded me → Angel who redeemed me.
Genesis 49 → Mighty One of Jacob → Shepherd → Stone of Israel → El → Shaddai.
David → "YHWH is my Shepherd."

None of these individual lines is being asked to carry the whole case. Their force is cumulative. Jacob's encounters and Jacob's own testimony keep returning to the same cluster of identity markers: Bethel, Face, Angel, El Shaddai, Shepherd, Redeemer, Stone, and YHWH.

The Stone of Israel now stands beside the Shepherd. That title deserves to be heard on its own, because Scripture will develop Stone and Rock along two distinct witness lines. The identity question remains open—but it is no longer vague.

ROCK AND STONE

TWO DISTINCT WITNESSES

Hebrew Name Interpretation 2

Packet 5

"He is the Rock, his work is perfect..."

— Deuteronomy 32:4

ROCK • STONE • BETHEL • HOUSE OF GOD • WATER • SALVATION • FOUNDATION • CORNER • KINGDOM

1. Two English Words Must Not Become One Witness

Jacob has already placed a new title beside the Shepherd: the **Stone of Israel**. The next step is easy to mishandle because English Bibles also use the word **Rock** for another major biblical title. The two ideas may eventually meet, but the Hebrew does not permit us to treat them as one word.

Stone in Genesis 49 is **אֶבֶן — even**. **Rock** in Deuteronomy 32 and 2 Samuel 23 is **צוּר — tsur**. Different words. Different lines of testimony. That distinction gives us more evidence, not less.

So we will follow each word on its own terms. The Stone will lead through Bethel, house, gate, anointing, rejection, foundation, corner, and kingdom. The Rock will lead through YHWH, salvation, begetting, water, strength, and speech. The identity question remains open.

2. The Stone Is Raised at Bethel — House of God and Gate of Heaven

Before Jacob ever calls the divine source of Joseph's strength "the Stone of Israel," a stone already stands at one of the most important places in his life. The scene is Bethel. Notice what gathers around the stone: heaven and earth, YHWH, covenant promise, divine presence, house, gate, oil, and a vow.

Genesis 28:10–22 — KJV

10 And Jacob went out from Beersheba, and went toward Haran.

*11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the **stones [אֲבָנִים — avanim, "stones"]** of that place, and put them for his pillows, and lay down in that place to sleep.*

*12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to **heaven**: and behold the **angels of God** ascending and descending on it.*

*13 And, behold, the **LORD [יהוה — YHWH]** stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the **land** whereon thou liest, to thee will I give it, and to thy **seed**;*

*14 And thy **seed** shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall **all the families of the earth be blessed**.*

*15 And, behold, **I am with thee**, and will **keep thee** in all places whither thou goest, and will **bring thee again into this land**; for I will not leave thee, until I have done that which I have spoken to thee of.*

*16 And Jacob awaked out of his sleep, and he said, Surely the **LORD [יהוה — YHWH] is in this place**; and I knew it not.*

*17 And he was afraid, and said, How dreadful is this place! this is none other but the **house of God [בֵּית אֱלֹהִים — bet Elohim]**, and this is the **gate of heaven**.*

*18 And Jacob rose up early in the morning, and took the **stone [אֶבֶן — even]** that he had put for his pillows, and set it up for a **pillar**, and poured **oil** upon the **top of it [רֹאשָׁהּ — roshah, "its head"]**.*

*19 And he called the name of that place **Bethel [בֵּית־אֵל — Bet-El, "house of El"]**: but the name of that city was called Luz at the first.*

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

*21 So that I come again to my father's house in **peace**; then shall the **LORD [יהוה — YHWH]** be my God:*

*22 And this **stone [אֶבֶן — even]**, which I have set for a pillar, shall be **God's house**: and of all that thou shalt give me I will surely give the tenth unto thee.*

The stone is not called God. The text does something more careful. Jacob raises the stone as a memorial at the place where YHWH spoke, promises were given, heaven and earth were joined in the vision, and Jacob called the place the house of God and the gate of heaven. The stone becomes a visible witness to the place of divine encounter and promised presence.

3. The Same Jacob Later Names "the Stone of Israel"

Genesis 49 has already been heard for Shepherd, El, and Shaddai. Now isolate the word that was intentionally left standing beside them.

Genesis 49:24 — KJV

*24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the **mighty God of Jacob**; (from thence is the **shepherd**, the **stone of Israel [אֶבֶן יִשְׂרָאֵל — even Yisrael]**:)*

Jacob's Bethel stone was a physical memorial. "The Stone of Israel" is now a title or image attached to the divine source of strength in Joseph's blessing. The word is still even. The Stone line has moved from place and memorial into identity-language without changing the Hebrew word.

4. Moses Gives Us a Different Word: YHWH and "the Rock"

The Rock line develops differently. In Moses' final song, Rock is not a memorial stone at a holy place. It is a repeated title placed directly beside YHWH, God, salvation, creation, and covenant judgment.

Deuteronomy 32:3–4, 15, 18, 30–31 — KJV

*3 Because I will publish the **name of the LORD [שֵׁם יהוה — shem YHWH]**: ascribe ye greatness unto our **God**.*

*4 He is the **Rock [הַצּוּר — ha-tsur]**, his work is perfect: for all his ways are judgment: a **God [אֵל — El] of truth** and without iniquity, just and right is he.*

*15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook **God which made him**, and lightly esteemed the **Rock of his salvation [צוּר יְשֻׁעָתוֹ — tsur yeshuʿato]**.*

*18 Of the **Rock [צוּר — tsur] that begat thee** thou art unmindful, and hast forgotten **God [אֵל — El] that formed thee**.*

*30 How should one chase a thousand, and two put ten thousand to flight, except their **Rock** had sold them, and the **LORD [יהוה — YHWH]** had shut them up?*

*31 For their rock is not as **our Rock [צוּרֵנוּ — tsurenu, "our Rock"]**, even our enemies themselves being judges.*

This is not the Stone vocabulary from Genesis. Moses repeatedly uses tsur. Verse 4 places "the Rock" directly after the declaration of YHWH's Name. Verse 15 calls Him "the Rock of his salvation." Verse 18 says the Rock "begat" Israel and places that beside El who formed him. Verses 30–31 contrast "their rock" with "our Rock" and immediately invoke YHWH.

The phrase "Rock of his salvation" also reaches back to the salvation language already encountered in Exodus and Isaiah. Yeshuʿato is not the noun yeshuʿah in exactly the same grammatical form, but it belongs to the same י־שׁ־ע save/deliver word-family. The Rock is therefore being associated not only with stability, but with salvation.

5. At Horeb, YHWH Stands Upon the Rock and Water Comes Out

The title in Deuteronomy helps us hear an earlier wilderness event with more attention. Israel is thirsty. The question at the end of the scene is whether YHWH is among them. Before that question is stated, YHWH tells Moses exactly where He will stand.

Exodus 17:5–7 — KJV

*5 And the **LORD [יהוה — YHWH]** said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.*

*6 Behold, **I will stand before thee there upon the rock in Horeb [הַצּוּר — ha-tsur, "the Rock"]**; and thou shalt smite the **rock**, and there shall come **water out of it**, that the people may drink. And Moses did so in the sight of the elders of Israel.*

*7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the **LORD [יהוה — YHWH]**, saying, **Is the LORD among us, or not?***

The passage does not say that the physical rock is YHWH. It says YHWH will stand there upon the rock, Moses will strike it, and water will come out for the people. But once Moses later repeatedly calls Israel's God

"the Rock," the wilderness scene becomes more than a random water miracle. Rock, YHWH, presence, and life-giving water now occupy the same remembered history.

6. David Says "the Rock of Israel" Spoke

The Rock does not remain only an image of firmness or provision. In David's last words, the title is given speech.

2 Samuel 23:3 — KJV

*3 The **God of Israel** said, the **Rock of Israel [צוּר יִשְׂרָאֵל — tsur Yisrael]** spake to me, He that ruleth over men must be just, ruling in the fear of God.*

Now compare the two phrases without merging them: Jacob had said "Stone of Israel"—even Yisrael. David says "Rock of Israel"—tsur Yisrael. The English sounds nearly interchangeable. The Hebrew preserves two different witnesses. One gathers house, gate, oil, rejection, foundation, and kingdom. The other gathers YHWH, salvation, begetting, water, and speech.

7. The Refused Stone Becomes the Head of the Corner

The Stone line now takes an unexpected turn. The Stone is no longer simply raised at a place of encounter or named in Jacob's blessing. It is refused—and then becomes the head of the corner.

Psalm 118:22–23 — KJV

*22 The **stone [אֶבֶן — even]** which the builders refused is **become [הָיְתָה — hayetah, from היה — HYH, "be/become"]** the **head [רֹאשׁ — rosh] stone of the corner**.*

*23 This is the **LORD's [יהוה — YHWH] doing**; it is marvellous in our eyes.*

The Being/Becoming vocabulary has quietly returned. Psalm 118 uses a form of HYH: the refused stone "is become" the head of the corner.

What the psalm does state directly is already enough: the builders refuse the stone; its status is reversed; it becomes the head of the corner; and this reversal is YHWH's doing.

8. YHWH Says He Will Lay a Stone in Zion for a Foundation

Isaiah adds another function. The Stone is no longer only a memorial, title, or rejected stone. YHWH Himself lays it as a foundation in Zion.

Isaiah 28:16 — KJV

*16 Therefore thus saith the **Lord GOD**, Behold, I lay in **Zion** for a **foundation** a **stone [אֶבֶן — even]**, a **tried stone**, a **precious corner stone**, a **sure foundation**: he that **believeth [הַמַּאֲמִין — ha-ma'amin]** shall not make haste.*

The Stone line is becoming increasingly specific. The stone is selected and laid by God, tested, precious, connected to the corner, and made the basis for a response of belief. Yet the passage still leaves the reader with a question rather than a name: What is this Stone that God Himself lays in Zion?

9. Daniel Sees a Stone Without Hands and a Kingdom That Stands Forever

Daniel adds scale. His vision moves from the kingdoms of men to a Stone whose action is not attributed to human hands. The Stone strikes the image, becomes a great mountain, fills the earth, and is interpreted beside the kingdom established by the God of heaven.

Daniel 2:34–35, 44–45 — KJV

*34 Thou sawest till that a **stone [אֶבֶן — 'even, Aramaic "stone"]** was **cut out without hands**, which smote the image upon his feet that were of iron and clay, and brake them to pieces.*

*35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the **stone** that smote the image **became a great mountain, and filled the whole earth**.*

*44 And in the days of these kings shall the **God of heaven** set up a **kingdom**, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall **stand for ever**.*

*45 Forasmuch as thou sawest that the **stone** was **cut out of the mountain without hands**, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the **great God** hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

Daniel 2:4b–7:28 is Aramaic, so its stone vocabulary should not be silently treated as the same Hebrew lexical entry as Genesis, Psalms, and Isaiah. The Aramaic word is also ’even and is closely cognate with Hebrew even. The important point here is textual, not etymological: Daniel’s Stone is tied to a kingdom of divine origin that displaces human kingdoms and stands for ever.

10. Rock and Stone Now Ask Two Different Questions

THE TWO WITNESSES NOW STAND SEPARATELY

ROCK — צוּר (tsur): YHWH's Name → "He is the Rock" → Rock of salvation → Rock that begat Israel → water in the wilderness → Rock of Israel speaks.
STONE — אֶבֶן (even): Bethel → house of God / gate of heaven → oil upon its head → Stone of Israel → refused stone becomes head of corner → foundation in Zion → kingdom Stone without hands.

If we had collapsed Rock and Stone into one English symbol, much of this testimony would have disappeared. Scripture has preserved two vocabulary lines, and each line has accumulated its own set of actions, places, and claims.

The Rock is already explicitly associated with YHWH, El, salvation, Israel's begetting, life-giving water, and speech. The Stone is associated with Bethel, the house and gate of heaven, anointing, Israel, rejection and reversal, foundation, belief, and a kingdom that fills the earth and stands for ever.

Why do these two distinct witnesses keep gathering language of divine presence, salvation, dwelling, rule, and kingdom? The question should remain open a little longer. The evidence is becoming more specific, but the case has not yet reached the point where the reader needs to be told the answer.

EPHRATH, JESSE, ROOT, BRANCH

AND THE RIGHT HAND

Hebrew Name Interpretation 2

Packet 6

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"

— Isaiah 11:1

EPHRATH • BETHLEHEM • BENJAMIN • RIGHT HAND • JESSE • DAVID • ROOT • BRANCH • RULER • KING • PRIEST

1. The Road From Bethel Continues to Ephrath

Genesis 35 has already shown a remarkable cluster at Bethel: **El Shaddai** appears, Jacob is named **Israel**, fruitfulness, nations, and kings are promised, God goes up from him, and Jacob raises the pillar and pours oil upon its head. The story does not stop at Bethel. The family journeys on.

This time, follow the road. The next named destination is **Ephrath**. There, the chapter gathers **sorrow, death, birth, a son, the right hand, Bethlehem, and another pillar**.

Genesis 35:16–20 — KJV

*16 And they journeyed from Bethel; and there was but a little way to come to **Ephrath** [אֶפְרָת — ʾEphrath]: and Rachel travailed, and she had hard labour.*

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

*18 And it came to pass, as her soul was in departing, (for she died) that she called his name **Ben-oni** [בֶּן־אוֹנִי — Ben-ʾoni]: but his father called him **Benjamin** [בִּנְיָמִין — Binyamin, "son of the right hand"].*

*19 And Rachel died, and was buried in the way to **Ephrath, which is Bethlehem** [בֵּית לָחֶם — Bet-Lechem].*

*20 And Jacob set a **pillar** upon her grave: that is the pillar of Rachel's grave unto this day.*

The road has moved from the **anointed stone at Bethel** to a **pillar at Rachel's grave near Ephrath/Bethlehem**. The words around the second pillar are different: death, sorrow, birth, and a son whose father gives him a right-hand name.

Nothing has yet been explained. The text simply places these things beside one another and allows them to remain in the reader's memory.

2. Jacob Never Forgets Ephrath

Years later, when Jacob is blessing Joseph's sons, the memory returns without prompting. He has just remembered **El Shaddai** appearing to him at Luz and promising fruitfulness. Then he remembers Rachel.

Genesis 48:3, 7 — KJV

*3 And Jacob said unto Joseph, **God Almighty** [אֵל שַׁדַּי — El Shaddai] appeared unto me at Luz in the land of Canaan, and blessed me,*

*7 And as for me, when I came from Padan, **Rachel died by me** in the land of Canaan in the way, when yet there was but a little way to come unto **Ephrath**: and I buried her there in the way of **Ephrath; the same is Bethlehem**.*

Jacob's own memory holds the sequence together: **El Shaddai → blessing → Rachel → Ephrath/Bethlehem**. Genesis 35 had already added the birth of **Benjamin, the son of the right hand**. Ephrath is no longer merely a place name. It has become a place loaded with family memory.

3. At Bethlehem, the Family Line Reaches Jesse and David

Generations pass. The place returns in the book of Ruth. The elders bless Boaz and Ruth with the names **Ephratah** and **Bethlehem** together. Then the book closes by tracing the family line to two names that will dominate the history that follows: **Jesse** and **David**.

Ruth 4:11, 17–22 — KJV

*11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD [יהוה — **YHWH**] make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in **Ephratah**, and be famous in **Bethlehem**:*

*17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name **Obed**: he is the father of **Jesse**, the father of **David**.*

18 Now these are the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

*22 And Obed begat **Jesse**, and Jesse begat **David**.*

The place once marked by Rachel's death and Benjamin's birth has now become the place in which the line of **Jesse and David** is planted in Israel's memory.

4. Isaiah Does Not Begin With David — He Goes Back to Jesse

When Isaiah describes the coming ruler, he does something unexpected. He does not begin with David's throne. He goes backward to **Jesse**. The picture is first a cut-down stem, then new growth.

Isaiah 11:1–12 — KJV

*1 And there shall come forth a **rod** [חֹטֶר — choter] out of the **stem of Jesse** [גֵּזַע יִשָׁי — geza Yishai], and a **Branch** [נֵצֶר — netser] shall grow out of his roots:*

*2 And the **spirit of the LORD** [רוּחַ יהוה — ruach YHWH] shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

*9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the **knowledge of the LORD** [דֵּעָה אֶת־יהוה — de'ah et-YHWH], as the waters cover the sea.*

*10 And in that day there shall be a **root of Jesse** [שֹׁרֶשׁ יִשָׁי — shoresh Yishai], which shall stand for an ensign of the people; to it shall the **Gentiles seek**: and his rest shall be glorious.*

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The first image points **downstream**: a Branch grows out from Jesse. But verse 10 turns the image around and calls the same promised figure a **root of Jesse**. A branch grows from a root. Yet Isaiah speaks of one who is both connected to Jesse's line and described in root-language toward that line.

The riddle deepens because the Spirit of YHWH rests upon him, he judges in righteousness, the knowledge of YHWH fills the earth, Israel is gathered, and the nations seek him. The prophecy is larger than a family tree.

5. Micah Returns to Bethlehem — and Looks Backward Beyond the Birthplace

Isaiah gives **Jesse, Branch, and Root**. Micah returns to **Bethlehem Ephratah** and names a coming ruler. Then, in the same sentence, he looks backward beyond Bethlehem.

Micah 5:2–5 — KJV

*2 But thou, **Beth-lehem Ephratah** [בֵּית־לֶחֶם אֶפְרָתָה — Bet-Lechem ʾEphratah], 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** [מִימֵי עוֹלָם — mimei ʿolam].*

3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

*4 And he shall stand and feed [וְרָעָה — veraʿah, "shepherd"] in the strength of the LORD [יהוה — **YHWH**], in the majesty of the name of the LORD [**Name of YHWH**] his God; and they shall abide: for now shall he be great unto the ends of the earth.*

*5 And this man shall be the **peace**, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.*

Bethlehem is the place from which the ruler **comes forth**. But Micah does not allow the reader to make Bethlehem the beginning of his story. His goings forth are already described as **from of old, from everlasting**. Then the ruler stands and **shepherds** in the strength of YHWH and in the majesty of **YHWH's Name**.

The earlier words have returned without being announced: **Shepherd. Name. YHWH. Bethlehem. Ruler.** The passages are beginning to recognize one another.

6. Benjamin Returns — and the Psalm Asks for "the Man of Thy Right Hand"

Psalm 80 makes the right-hand contact unusually vivid. It names **Ephraim, Benjamin, and Manasseh** together, addresses the **Shepherd of Israel**, and then asks for a particular man at God's right hand.

Psalm 80:1–3, 14–19 — KJV

*1 Give ear, O **Shepherd of Israel**, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.*

*2 Before **Ephraim and Benjamin and Manasseh** stir up thy strength, and come and save us.*

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

*17 Let thy **hand** be upon the **man of thy right hand** [אִישׁ יְמִינֶךָ — ish yeminekha], upon the **son of man** [בֶּן־אָדָם — ben-adam] whom thou madest strong for thyself.*

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

The psalm gathers several words already heard elsewhere: **Shepherd → Joseph → Benjamin → right hand → son of man → Name → Face → salvation**. The identity question is now narrower: why do these words keep gathering around the same promised figure?

7. The Branch Appears Inside a Priestly Scene

The next prophecy changes the setting. The reader is no longer standing in Bethlehem or looking at Jesse's family tree. Zechariah is standing before the **high priest**. And in that priestly scene YHWH introduces a coming figure called **the BRANCH**.

Zechariah 3:8 — KJV

*8 Hear now, O **Joshua the high priest**, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, **I will bring forth my servant the BRANCH** [עַבְדִּי צֶמַח — ʿavdi Tsemach].*

Isaiah's Branch was **נֵצֶר — netser**. Zechariah uses another Hebrew word: **צֶמַח — tsemach**, "sprout/Branch." The English title is the same, but the Hebrew witness has widened. And now the Branch is called **my servant** while standing inside a high-priestly vision.

8. Then Zechariah Places the Branch on a Throne — as Priest

Three chapters later, YHWH makes the scene even more unusual. Joshua the high priest is crowned. Then the prophecy looks beyond the immediate man standing there and again announces **the BRANCH**.

Zechariah 6:9–13 — KJV

*9 And the word of the LORD [יהוה — **YHWH**] came unto me, saying,*

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

*11 Then take silver and gold, and make **crowns**, and set them upon the head of **Joshua the son of Josedech, the high priest**;*

*12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the **man whose name is The BRANCH** [צֶמַח — Tsemach]; and he shall **grow up** [יִצְמָח — yitsmach, "sprout"] out of his place, and he shall build the temple of the LORD:*

*13 Even he shall build the temple of the LORD; and he shall bear the **glory**, and shall **sit and rule upon his throne**; and he shall be a **priest upon his throne**: and the counsel of peace shall be between them both.*

The words are now difficult to separate into ordinary categories. **Branch. Glory. Throne. Rule. Priest.** The prophecy does not merely put a priest beside a king. It describes the Branch as one who **sits and rules upon his throne** and is **a priest upon his throne**.

The Hebrew Scriptures have therefore introduced another problem before supplying its full resolution: **What kind of ruler can also occupy priestly ground?**

9. The Questions Are Becoming More Specific

The trail from Bethel to Ephrath has not produced a single isolated clue. It has produced a sequence of questions that now overlap.

THE BUILD SO FAR
Ephrath/Bethlehem → Rachel's sorrow and death → **Benjamin, son of the right hand**
Bethlehem → Ruth → Obed → **Jesse → David**
Jesse → a **Branch** grows outward → yet Isaiah also names a **Root of Jesse**
Bethlehem Ephratah → a **Ruler** comes forth → yet His goings forth are **from of old, from everlasting**
Psalm 80 → Shepherd → Benjamin → **man of thy right hand** → son of man → Name → Face → salvation
Zechariah → the **Branch** enters a priestly scene → sits and rules → **a priest upon his throne**

A descendant can come from a family line. A **root** stands on the other side of the image. A ruler can arise from Bethlehem. Micah nevertheless reaches backward beyond the place of his appearing. A priest and a king belong to recognizable offices. Zechariah places both functions upon the throne of the Branch.

The Hebrew Scriptures are not yet giving the reader the final name. They are making the description increasingly difficult to fit to an ordinary man.

DAVID'S LORD, SERVANT ISRAEL,

AND THE FIRST AND THE LAST

Hebrew Name Interpretation 2

Packet 7

"Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last."

— Isaiah 48:12

DAVID'S LORD • RIGHT HAND • SERVANT ISRAEL • NAME • SALVATION • NATIONS • FIRST • LAST • REDEEMER • CREATOR • EVERLASTING KINGDOM • PRIEST FOR EVER

THE BUILD SO FAR
Ephrath/Bethlehem → Rachel's sorrow and death → **Benjamin, son of the right hand**
Bethlehem → Ruth → Obed → **Jesse** → **David**
Jesse → a **Branch** grows outward → yet Isaiah also names a **Root of Jesse**
Bethlehem Ephratah → a **Ruler** comes forth → yet His goings forth are **from of old, from everlasting**
Psalm 80 → Shepherd → Benjamin → **man of thy right hand** → son of man → Name → Face → salvation
Zechariah → the **Branch** enters a priestly scene → sits and rules → **a priest upon his throne**

1. David's Psalm Places a Lord at YHWH's Right Hand

Zechariah has just placed the **Branch** on a throne and called him a **Priest**. Psalm 110 now brings several earlier markers into one short psalm. The heading identifies it as a psalm of David. Inside the psalm, **YHWH** speaks to someone David calls **my Lord**.

Psalm 110:1–4 — KJV

*1 The LORD [יהוה — YHWH] said unto **my Lord** [לַאדֹנִי — la'adoni, "to my lord"], **Sit thou at my right hand** [שֵׁב לִימִינִי — shev limini], 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.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

*4 The LORD [יהוה — YHWH] hath **sworn**, and will not repent, Thou art a **priest for ever** [כֹּהֵן לְעוֹלָם — kohen le'olam] after the order of **Melchizedek** [מַלְכִּי־צֶדֶק — Malki-Tsedek].*

The **right hand** has returned. Psalm 80 asked for "the man of thy right hand." Psalm 110 now records YHWH saying to David's Lord, **"Sit thou at my right hand."** Then the same psalm adds an oath: this Lord is a **priest for ever**.

One old name appears at the end of the sentence: **Melchizedek**. It appeared only briefly in Abraham's story. Leave the name standing for the moment. The immediate words are already unusual enough: **YHWH → David's Lord → right hand → rule → oath → priest for ever.**

Another marker has quietly returned with it: **for ever**. Micah's ruler had goings forth "from everlasting." Now David's Lord is addressed within an oath concerning a priesthood "for ever." The language of enduring identity and enduring office is beginning to gather around the same unresolved figure.

2. Isaiah Names a Servant "Israel" — Then Sends Him to Restore Israel

Isaiah now presents a different kind of puzzle. YHWH calls a Servant from the womb, makes mention of his **name**, and then gives him a startling designation: **"Thou art my servant, O Israel."** But the commission that follows requires this Servant to bring Jacob back and restore Israel.

Isaiah 49:1–6 — KJV

*1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD [יהוה — YHWH] hath called me from the womb; from the bowels of my mother hath he made mention of **my name**.*

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

*3 And said unto me, Thou art **my servant, O Israel** [עַבְדִּי־אַתָּה יִשְׂרָאֵל — avdi-attah Yisrael], in whom I will be glorified.*

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

*5 And now, saith the LORD [יהוה — YHWH] that formed me from the womb to be **his servant**, to **bring Jacob again to him** [לְשׁוֹבֵב יַעֲקֹב אֵלָיו — leshovev Ya'aqov elav], Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.*

*6 And he said, It is a light thing that thou shouldest be **my servant** to **raise up the tribes of Jacob**, and to **restore the preserved of Israel**: I will also give thee for **a light to the Gentiles** [לְאוֹר גּוֹיִם — le'or goyim], that thou mayest be **my salvation** [יְשׁוּעָתִי — yeshu'ati] unto **the end of the earth**.*

Read the names in the passage without changing them. Verse 3 calls the Servant **Israel**. Verses 5–6 give that same Servant the work of bringing **Jacob** back, raising the **tribes of Jacob**, and restoring the preserved of **Israel**. The one called Israel is therefore standing in service to the Israel that needs restoration.

The mission then moves outward without abandoning Israel: **light to the Gentiles → my salvation unto the end of the earth.** The salvation word heard near the beginning of this study has returned. Exodus sang that Yah had become "my salvation." Isaiah 12 repeated "my salvation" and the wells of salvation. Now YHWH says that His Servant will carry **my salvation [יְשׁוּעָתִי — yeshu'ati]** to the end of the earth.

SERVANT ISRAEL → RESTORES ISRAEL → LIGHT TO THE NATIONS → YHWH'S SALVATION TO THE END OF THE EARTH

3. Isaiah Repeats a Title That Belongs to YHWH

The description now turns from the Servant back to YHWH Himself. Isaiah repeats one title in several places, and each occurrence adds another marker.

Earlier, the Name was placed beside three Hebrew expressions of being: **היה — hayah — He was · הוה — hoveh — He is · יהיה — yihyeh — He will be**. Together they gave language to the ancient recognition of YHWH as the One who **was, is, and will be**. Now Isaiah turns the reader back toward that same field of identity—not by repeating the grammatical forms, but by letting YHWH speak across the generations as **"I am he," "the first," and "the last."**

WAS [היה] • IS [הוה] • WILL BE [יהיה] → YHWH → "I AM HE" → FIRST / LAST

Isaiah 41:4 — KJV

*4 Who hath wrought and done it, calling the generations from the beginning? I the LORD [יהוה — YHWH], **the first**, and with **the last**; **I am he**.*

YHWH names Himself **the first** and identifies Himself with **the last**. He closes the declaration with **"I am he."**

Isaiah 44:6 — KJV

*6 Thus saith the LORD [יהוה — YHWH] the **King of Israel**, and **his redeemer** the LORD of hosts; **I am the first, and I am the last** [אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן — ani rishon va'ani acharon]; and beside me there is no God.*

The title is now surrounded by two other words already familiar to the reader: **King** and **Redeemer**. Jacob had spoken of the Angel who redeemed him. Isaiah now names YHWH as Israel's **Redeemer** and immediately says, **"I am the first, and I am the last."**

Isaiah 48:12–13 — KJV

*12 Hearken unto me, O Jacob and Israel, my called; **I am he** [אֲנִי־הוּא — ani-hu]; **I am the first, I also am the last** [אֲנִי רִאשׁוֹן אַף אֲנִי אַחֲרוֹן — ani rishon, af ani acharon].*

*13 **Mine hand** [יָדִי — yadi] also hath laid the foundation of the earth, and **my right hand** [וִימִינִי — vimini] hath spanned the heavens: when I call unto them, they stand up together.*

This time the First-and-Last statement is joined to creation itself. The speaker's **hand** laid the foundation of the earth. His **right hand** spanned the heavens. He calls, and creation stands.

The earlier Being-language has circled back with more detail. The Name first appeared beside **was → is → will be**; Isaiah now stretches the same recognition across **the generations from the beginning → I am he → First → Last → Creator**. What began as a question about the Name is becoming a description of the One whose identity stands before the generations, through them, and beyond them.

YHWH → KING OF ISRAEL → REDEEMER → FIRST → LAST → CREATOR → RIGHT HAND

4. The Word of YHWH Enters Abram's Story as a Speaking Presence

One more Hebrew-Scripture marker belongs on the table before the field narrows further. Long before John opens with "the Word," Genesis already gives Abram a scene in which the Word of YHWH enters a vision, speaks in the first person, acts within the scene, and then identifies the speaker as YHWH.

Genesis 15:1, 5, 7 — KJV

*1 After these things the **word of the LORD** [דְּבַר־יְהוָה — devar YHWH] came unto Abram in a vision, saying, Fear not, Abram: **I am thy shield, and thy exceeding great reward**.*

*5 And **he brought him forth abroad**, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

*7 And he said unto him, **I am the LORD** [אֲנִי יְהוָה — ani YHWH] that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*

The sequence is difficult to miss. The Word of YHWH comes to Abram in a vision. The Word says, "I am thy shield." The same speaker brings Abram forth, speaks the promise, and then says, "I am YHWH." The title has changed, but the speaking Person within the scene has not.

1 Samuel 3:21 — KJV

*21 And the LORD appeared again in Shiloh: for the LORD **revealed himself** to Samuel in Shiloh **by the word of the LORD** [בִּדְבַר־יְהוָה — bidvar YHWH].*

Here the wording becomes even more direct: YHWH appears, and YHWH reveals Himself by the Word of YHWH. The earlier Messenger has not disappeared from the investigation; another designation has now joined it. Scripture has shown a Messenger who bears the Name and speaks with divine authority, and it has also shown YHWH revealing Himself through His Word.

WORD OF YHWH → "I AM THY SHIELD" → "I AM YHWH" → YHWH APPEARS → YHWH REVEALS HIMSELF BY HIS WORD

5. The Right-Hand Word Has Been Following the Trail

The right-hand language is no longer an isolated phrase. Jacob named Benjamin **"son of the right hand."** Psalm 80 asked for **"the man of thy right hand."** Psalm 110 records YHWH saying to David's Lord, **"Sit thou at my right hand."** Isaiah 48 then says that YHWH's own **right hand** spanned the heavens.

The Hebrew forms keep the same right-hand family in view: **Binyamin [בִּנְיָמִין] → yeminekha [יְמִינֶךָ] → limini [לִימִינִי] → vimini [וִימִינִי]**. A family name, a promised man, David's Lord, and the Creator's action have all placed the reader beside the right hand.

6. Daniel Sees a Son of Man Receive an Everlasting Kingdom

Daniel now adds another scene. The language of the book changes here to Aramaic, but several markers remain familiar: **Son of man, clouds of heaven, glory, kingdom, nations, service, everlasting dominion.**

Daniel 7:13–14 — KJV

*13 I saw in the night visions, and, behold, one like **the Son of man** [כְּבַר אֱנָשׁ — kevar enash] came with **the clouds of heaven**, and came to the Ancient of days, and they brought him near before him.*

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

The nations have returned. Isaiah's Servant carries YHWH's salvation to the end of the earth. Daniel sees a Son-of-man figure receiving dominion over **all people, nations, and languages**. The kingdom does not merely last a long time. Daniel calls the dominion **everlasting** and says the kingdom will not be destroyed.

Now place the everlasting markers beside one another. Micah's Bethlehem ruler has goings forth **from everlasting**. David's Lord is declared a **priest for ever**. Daniel's Son-of-man figure receives an **everlasting dominion**. Ruler. Priest. Kingdom. The description continues to narrow.

7. Bethlehem Has Already Narrowed the Field

One geographic marker should not disappear beneath the titles. The expected ruler is not left without a place of coming. Micah narrows the field to Bethlehem Ephratah, yet in the same sentence reaches backward beyond the place itself.

Micah 5:2 — KJV — recalled

*2 But thou, **Beth-lehem 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** [מִימֵי עוֹלָם — mimei 'olam].*

The place narrows the coming: Bethlehem, in Judah. The everlasting marker reaches the other direction. He is to come forth from Bethlehem, yet Bethlehem is not presented as the beginning of His goings forth. The field is narrower again.

BETHLEHEM → JUDAH → RULER → COMES FORTH → GOINGS FORTH FROM OF OLD / EVERLASTING

8. A Washing-and-Anointing Pattern Is Waiting

One Torah pattern should be placed beside the priesthood question and then left alone for the moment. Moses came from the house of Levi, and Israel later remembered him as a prophet. When Aaron is set apart for priestly service, Moses first washes him with water and then applies the anointing oil.

Leviticus 8:6, 12 — KJV

*6 And Moses brought Aaron and his sons, and **washed them with water**.*

*12 And he poured of the **anointing oil upon Aaron's head**, and anointed him, to sanctify him.*

The sequence is simple enough to remember: washing, then anointing, then holy service. The pattern does not answer the later priesthood question yet. It simply gives the reader one more recognizable arrangement to carry forward.

LEVITE / PROPHET → WASHING WITH WATER → ANOINTING UPON THE HEAD → PRIESTLY SERVICE

9. The Description Now Standing Before Us

The Hebrew Scriptures have now placed a remarkable set of descriptions in front of the reader without yet giving one final sentence that joins them all.

YHWH → NAME / BEING → EL SHADDAI → NAME-BEARING MESSENGER → FACE → SHEPHERD → REDEEMER

ROCK → STONE → ROOT / BRANCH → RIGHT HAND → DAVID'S LORD → PRIEST FOR EVER

SERVANT ISRAEL → RESTORES ISRAEL → LIGHT TO NATIONS → YHWH'S SALVATION → FIRST / LAST → CREATOR

SON OF MAN → GLORY → EVERLASTING DOMINION → KINGDOM THAT SHALL NOT BE DESTROYED

WORD OF YHWH → SPEAKS / ACTS → "I AM YHWH" → YHWH REVEALS HIMSELF BY HIS WORD

BETHLEHEM → JUDAH → RULER → EVERLASTING ORIGIN • WASHING → ANOINTING → PRIESTLY SERVICE

The questions have become more precise. Who can be connected to David's line and yet stand as David's Lord? Who can be promised from Bethlehem and yet carry an everlasting marker that reaches beyond Bethlehem? Who can bear the representative name Israel and restore Israel? Who can carry YHWH's salvation to the nations? Who can stand inside the First-and-Last language of YHWH, the Word by whom YHWH reveals Himself, the right hand, the everlasting Priest, and the everlasting kingdom?

No later writing was needed to create these questions. The Hebrew Scriptures created them. They have drawn the outline of a Person whose description has become increasingly difficult to fit inside an ordinary human beginning.

The next question is simple: **Will Scripture ever name the One who fits the description?**

THE REQUIREMENTS OF THE ONE

RETURN, PRIEST, SACRIFICE, SCEPTRE, INHERITANCE, AND PEACE

Hebrew Name Interpretation 2

Packet 8

"And David my servant shall be king over them; and they all shall have one shepherd."

— Ezekiel 37:24

RETURN • WOMAN'S SEED • HUMAN • ATONEMENT • CLEANSING • PRIEST • SACRIFICE • BLOOD • SCEPTRE • BIRTHRIGHT • ONE KING • ONE SHEPHERD • PEACE • EVERLASTING

1. The Hebrew Scriptures Have Created More Than an Identity Question

The descriptions gathered so far do more than ask who the promised figure is. They begin to define what the solution must accomplish. YHWH is **Shepherd**, **Redeemer**, **King**, **Creator**, **First and Last**. His Servant **restores Israel** and carries **salvation** to the nations. David's Lord sits at the right hand and is declared a **priest for ever**. The Branch sits upon a throne and is also a priest. Ezekiel sees **one king**, **one shepherd**, **cleansing**, **peace**, **inheritance**, and the **dwelling of God**.

The question is therefore becoming legal as well as personal: what kind of One could gather all of these requirements without breaking any of the arrangements YHWH has already established?

THE QUESTION IS NO LONGER ONLY "WHO?" → IT IS ALSO "WHAT MUST HE BE ABLE TO DO?"

2. Teshuvah Is Real Return — But Return Is Not the Whole Restoration

The Hebrew Scriptures repeatedly call the sinner to **turn** and **return**. The biblical verb behind that movement is **shuv [שׁוּב — shuv, turn / return]**. What is often called **teshuvah** is therefore not a foreign idea

added to Scripture. It is the movement back toward YHWH: **turn**, **return**, **hear His voice**, and **walk again** before Him.

Deuteronomy 30:2–3 — KJV

*2 And shalt **return unto the LORD [יהוה — YHWH] thy God**, and shalt **obey his voice** according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;*

*3 That then the LORD [יהוה — YHWH] thy God will **turn thy captivity**, and **have compassion upon thee**, and will **return and gather thee** from all the nations, whither the LORD thy God hath scattered thee.*

But Torah itself shows that return is not the entire mechanism of restored fellowship. Turning does not appoint the **priest**. Turning does not provide the **blood**. Turning does not make **atonement**. Turning does not **cleanse** defilement. YHWH provides those things.

Leviticus 16:30 — KJV

*30 For on that day shall **the priest make an atonement** for you, **to cleanse you**, that ye may be **clean from all your sins before the LORD**.*

RETURN → PRIEST → ATONEMENT → CLEANSING → RESTORED STANDING BEFORE YHWH

3. Leviticus 14 Shows What "Restored" Actually Requires

Leviticus 14 makes the point visible. The unclean person cannot simply announce that he has returned. He is brought to the priest, and the restoration unfolds through a sequence that is far larger than a change of mind.

Leviticus 14:2, 5–7 — KJV

*2 This shall be the law of the leper in the day of his **cleansing**: He shall be **brought unto the priest**:*

*5 And the priest shall command that **one of the birds be killed** in an earthen vessel over **running water**:*

*6 As for **the living bird**, he shall take it, and the cedar wood, and the **scarlet**, and the **hyssop**, and shall dip them and **the living bird** in **the blood** of the bird that was killed over the **running water**:*

*7 And he shall **sprinkle** upon him that is to be cleansed from the leprosy seven times, and shall **pronounce him clean**, and shall let the **living bird loose** into the open field.*

The sequence continues: **washing** → **reentry** → the **eighth day** → **trespass offering** → **blood** on the right ear, right thumb, and right great toe → **oil** placed upon that **blood** → **oil** upon the **head** → **sin offering** → **burnt offering** → **meal offering** → **atonement** → **clean standing**. The categories remain distinct, but together they describe complete restoration.

Leviticus 14:18–20 — KJV

*18 And the remnant of the **oil** that is in the **priest**'s hand he shall pour **upon the head** of him that is to be cleansed: and the **priest** shall **make an atonement** for him **before the LORD**.*

*19 And the priest shall offer the **sin offering**, and make an **atonement** for him that is to be **cleansed** from his uncleanness; and afterward he shall kill the **burnt offering**:*

*20 And the priest shall offer the **burnt offering** and the **meat offering** upon the altar: and the priest shall make an **atonement** for him, and **he shall be clean**.*

Teshuvah brings the person back toward YHWH. The priestly and sacrificial order answers what stands between the returning person and restored fellowship. The Hebrew Scriptures require both.

4. Adam, Eve, and Abel Define the Human Entrance

The need for restoration reaches back before Levi, before Abraham, and before Israel. **Adam** becomes the remembered covenant transgressor. **Eve** shows where YHWH places the first promise of the coming Victor. **Abel** shows that innocent human blood can stand as a witness before God.

Genesis 3:15 — KJV — recalled

*15 And I will put enmity between thee and the woman, and between thy seed and **her seed [זַרְעָהּ — zarʿah, her seed]**; it shall bruise thy head, and thou shalt bruise his heel.*

The wording itself becomes a marker. **Adam** is present in the fall, but the promised victory is placed in **the woman's Seed**. The answer must genuinely enter the same human family that needs restoration, yet the first promise deliberately points through the woman.

Genesis 3:20 — KJV

*20 And Adam called his wife's name **Eve**; because she was **the mother of all living**.*

Hosea 6:7 — Hebrew term exposed

*7 But they, **like Adam** [כְּאָדָם — ke'Adam], have **transgressed the covenant**: there have they dealt treacherously against me.*

Hosea lets **Adam** stand as the remembered covenant transgressor. The human problem is therefore not merely distance from God; it is **covenant transgression**. Those capable of transgression need **return**, but return brings the earlier requirements back into view: **mediation, atonement, cleansing, restoration, and inheritance**.

Isaiah 7:14 — KJV

*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**.*

The requirement narrows again without yet supplying the identity. **Woman → conception → Son → Immanuel**. Isaiah does not yet explain how the sign will be accomplished. He simply leaves another qualification standing beside Genesis: the promised human entrance comes through **the woman**, and the sign is a **virgin conceiving and bearing a Son**. The mechanism can wait for its appointed witness.

Genesis 4:10 — KJV

*10 And he said, What hast thou done? the **voice of thy brother's blood** crieth unto me from the ground.*

Abel's blood speaks because a righteous human life has been taken. It exposes **bloodguilt**; it does not silence it. The opening chapters of Genesis therefore leave two unresolved human requirements standing together: **the promised Seed must enter humanity through the woman**, and **human bloodguilt must receive an answer**. The final restoration will need blood that does more than add another accusation to the ground.

WOMAN'S SEED → MOTHER OF ALL LIVING → LIKE ADAM: COVENANT TRANSGRESSION → VIRGIN → SON / IMMANUEL → HUMAN ENTRANCE → BLOOD → MEDIATION → RESTORATION

5. The Repeated Restoration Creates a Larger Question

The Levitical order truly restores under the covenant God gave Israel, but its sacrifices and priestly service must be administered again as new sin, new uncleanness, and new death enter the story. The priesthood itself is carried by mortal men from generation to generation. The repetition therefore creates its own question: **can final fellowship rest on a bridge that must be crossed again at the next defilement?**

Yet David records an oath that points beyond a merely repeating succession. We have already read the words. Now notice the problem they answer.

Psalm 110:4 — KJV — recalled

*4 The LORD [יהוה — YHWH] **hath sworn**, and will not repent, Thou art a **priest for ever** after the **order of Melchizedek**.*

The sacrificial system teaches the need for **mediation, blood, cleansing, and atonement**. Psalm 110 introduces a priesthood that is not merely carried forward by another dying son of Aaron. The promised Priest is **priest for ever**. If the priesthood itself is moving toward permanence, the question becomes unavoidable: **must the sacrifice and the restoration He administers also reach beyond repetition?**

6. Scripture Separates the Sceptre, the Birthright, and the Priesthood

Another difficulty has been developing since Jacob's blessings. The covenant functions do not all travel through one ordinary family line.

Genesis 49:10 — KJV

*10 The **sceptre** shall not depart from **Judah**, nor a lawgiver from between his feet, until **Shiloh** come; and unto him shall the **gathering of the people** be.*

1 Chronicles 5:1–2 — KJV

*1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn;) but, forasmuch as he defiled his father's bed, his **birthright** was given unto the **sons of Joseph** the son of Israel: and the **genealogy** is not to be reckoned after the **birthright**.*

*2 For **Judah** prevailed above his brethren, and of him came the **chief ruler**; but the **birthright was Joseph's**:*

Judah carries the **ruler**. **Joseph** carries the **birthright** through his sons. **Ephraim** carries the greater **fruitfulness** and **nations** horizon. **Manasseh** preserves the firstborn side of **Joseph**'s **inheritance**. **Levi**, meanwhile, carries the **priestly administration** under the Law.

2 Chronicles 26:18 — KJV

*18 And they withstood **Uzziah the king**, and said unto him, It appertaineth **not unto thee**, Uzziah, to burn incense unto the LORD, but to the **priests the sons of Aaron**, that are consecrated to burn incense: go out of the **sanctuary**; for thou hast trespassed; neither shall it be for thine honour from the LORD God.*

A king cannot simply seize the priesthood. A priest does not receive Judah's sceptre merely because he is a priest. The solution must honor the distinctions before it can unite what the prophets say will finally stand together.

JUDAH → SCEPTRE / RULER JOSEPH → BIRTHRIGHT / INHERITANCE LEVI → PRIESTLY SERVICE

7. Peace and Salt Preserve Both Sides of the Problem

The covenant language strengthens the separation. YHWH attaches enduring language to priesthood and to kingdom.

Numbers 25:12–13 — KJV

*12 Wherefore say, Behold, I give unto him my **covenant of peace**:*

*13 And he shall have it, and his seed after him, even the covenant of an **everlasting priesthood**; because he was zealous for his God, and made an **atonement** for the children of Israel.*

2 Chronicles 13:5 — KJV

*5 Ought ye not to know that the LORD God of Israel gave the **kingdom over Israel** to **David for ever**, even to him and to his sons by a **covenant of salt**?*

Priesthood carries a **covenant of peace** and **everlasting** language. David's kingdom carries a **covenant of salt** and **for-ever** language. Then Zechariah places the **Branch** on a **throne** and calls Him a **Priest**, with the **counsel of peace** standing between the royal and priestly realities.

Zechariah 6:12–13 — KJV — recalled

*12 Behold the man whose **name** is **The BRANCH**; and he shall grow up out of his place, and he shall build the **temple of the LORD**:*

*13 Even he shall build the temple of the LORD; and he shall **bear the glory**, and shall **sit and rule** upon his throne; and he shall be a **priest upon his throne**: and the **counsel of peace** shall be between them both.*

8. Ezekiel Shows the Divided Streams Becoming One

Ezekiel 37 now becomes more than a prophecy of reunion. The names written on the two sticks preserve the older legal memory: Judah and Joseph, specifically Joseph in the hand of Ephraim. God does not erase either name. He joins them.

Ezekiel 37:16–17, 19 — KJV

*16 Moreover, thou son of man, take thee one stick, and write upon it, For **Judah**, and for the children of Israel his companions: then take another stick, and write upon it, For **Joseph**, the **stick of Ephraim** and for all the house of Israel his companions:*

*17 And join them one to another into **one stick**; and they shall become **one in thine hand**.*

*19 Thus saith the Lord GOD; Behold, I will take the **stick of Joseph**, which is in the **hand of Ephraim**, and the tribes of Israel his fellows, and will put them with him, even with the **stick of Judah**, and make them one stick, and they shall be **one in mine hand**.*

Then the prophecy names what the one-stick restoration looks like: one nation, one king, cleansing, one shepherd, covenant of peace, everlasting covenant, sanctuary, and YHWH dwelling with His people.

Ezekiel 37:22, 24, 26–27 — KJV

*22 And I will make them **one nation** in the land upon the mountains of Israel; and **one king** shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:*

*24 And **David my servant** shall be **king** over them; and they all shall have **one shepherd**: they shall also walk in my judgments, and observe my statutes, and do them.*

*26 Moreover I will make a **covenant of peace** with them; it shall be an **everlasting covenant** with them: and I will place them, and multiply them, and will set my **sanctuary** in the midst of them **for evermore**.*

*27 My **tabernacle** also shall be with them: yea, **I will be their God**, and they shall be **my people**.*

JUDAH + JOSEPH / EPHRAIM → ONE → ONE KING → ONE SHEPHERD → PEACE → EVERLASTING COVENANT → DWELLING

9. What Must the One Be Able to Satisfy?

The Hebrew Scriptures have now created a remarkably narrow set of requirements. The promised solution must be legally connected to **Judah's ruler line** and yet gather **Joseph's birthright** and **inheritance**. He must answer the **priestly problem** without seizing Aaron's office. He must fit the oath of a **priest for ever** after another order. He must bring **atonement**, **cleansing**, **restored fellowship**, **peace**, and **access to God**. He must gather **Israel** without swallowing the distinctions YHWH Himself established. He must reach the **nations**. He must be **Shepherd** and **King**. And the enduring language already attached to His rule and priesthood cannot end at an ordinary human lifetime.

The human side must also be real and lawful. The promise begins with **her seed**; Eve is **the mother of all living**; Hosea remembers **Adam** as the covenant transgressor; and Isaiah gives the sign of **a virgin conceiving and bearing a Son called Immanuel**. The promised One must therefore enter humanity genuinely and lawfully through the woman while the Scriptures still leave the origin of the Person unresolved. **The genealogy must establish His human entrance without becoming the source of the Person Himself.**

This is why the next question should not be rushed. Before any name is supplied, the Scriptures have already told us what kind of One we are looking for.

RETURN + WOMAN'S SEED + HUMAN + REPRESENTATIVE + PRIEST + SACRIFICE + BLOOD + ATONEMENT + CLEANSING + SCEPTRE + BIRTHRIGHT + SHEPHERD + KING + PEACE + EVERLASTING

10. The Earlier Witnesses Have Not Disappeared

Before the search moves forward, the earlier witnesses should be brought back into one field of view. The requirements of this packet have not replaced the discoveries that began with the **Name**. They have narrowed the same question.

YHWH / EHYEH — Being, Presence, **"I will be with thee,"** and the enduring **Name**.

El Shaddai — the God known by Abraham, Isaac, and Jacob; covenant, blessing, fruitfulness, and the God who later identifies Himself as **YHWH**.

The sent Messenger — visible in the story, speaking with divine authority, claiming the God of Bethel, redeeming Jacob, and bearing the declaration: **"my name is in him."**

Jacob's testimony — Face → Shepherd → Redeemer → Stone of Israel.

Rock and Stone — salvation, water, dwelling, gate of heaven, the **anointed head of the stone**, foundation, and kingdom.

Ephrath / Bethlehem / Jesse — the ruler comes from Bethlehem, shepherds in the **Name of YHWH**, and His goings forth reach **"from of old, from everlasting."**

Root and Branch — He comes **out of Jesse** as the Branch, yet Isaiah also calls Him the **Root of Jesse**. The line runs forward from Jesse and backward beyond Jesse at the same time. Isaiah also marks Him with the **Spirit of YHWH resting upon Him**.

Right Hand / David's Lord / Priest for ever — the royal, eternal, and priestly questions are already converging before the identity has been supplied.

The old question was: **Who is this Person?** The new question is: **Can that same Person satisfy everything restoration requires?** The field is no longer broad. The witnesses are beginning to describe one answer from two directions.

NAME + BEING + MESSENGER + SHEPHERD + ROCK + STONE + ROOT / BRANCH + RIGHT HAND + EVERLASTING + HUMAN + WOMAN'S SEED + PRIEST + SACRIFICE + SCEPTRE + INHERITANCE + PEACE

Who could satisfy all of it at once?

THE HINGE:

MOSES, PROPHETS, PSALMS, AND THE WORD

Hebrew Name Interpretation 2

Packet 9

"...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

— Luke 24:44

WOMAN'S SEED • DAVID • SPIRIT • ANOINTED ONE • MOSES • PROPHETS • PSALMS • WORD • WAS • CREATOR • BECAME FLESH • SON • NAME

1. Two Questions Now Stand Side by Side

The Hebrew Scriptures have brought two investigations to the same narrow place. The first has asked, **Who is this Person?** The second has asked, **What must the complete Restorer be able to do?**

The first question has gathered **YHWH**, **Being**, **Name**, **El Shaddai**, the **sent Messenger** who bears the Name, **Face**, **Shepherd**, **Redeemer**, **Rock**, **Stone**, **Root**, **Branch**, **Bethlehem**, **from everlasting**, the **Right Hand**, **David's Lord**, and **First and Last**. The second has gathered **woman's Seed**, true humanity, **return**, **priest**, **sacrifice**, **blood**, **atonement**, **cleansing**, Judah's **sceptre**, Joseph's **birthright**, **inheritance**, **peace**, one **King**, and one **Shepherd**.

If the same Person answers both sets of evidence, the field has become very narrow. The New Testament can now be read not as a replacement for the earlier Scriptures, but as a claim that must be tested against requirements the Hebrew Scriptures have already established.

WHO IS THE PERSON? + WHAT MUST THE RESTORER DO? → NOW TEST THE CLAIM

2. The Claim Enters Through the Line Already Named

The New Testament does not begin its human claim outside Israel's history. Matthew places the name directly inside the Abrahamic and Davidic line.

Matthew 1:1 — KJV

*1 The book of the generation of **Jesus Christ**, the **son of David**, the **son of Abraham**.*

Christ [Χριστός — **Christos**, Anointed One] is the Greek title corresponding to **Messiah** [מָשִׁיחַ — **mashiach**, anointed one]. The name is now on the page, but the title itself must still be tested. Luke immediately places the same Person beside several requirements already waiting: **Name**, **David**, **Jacob**, **kingdom**, and **for ever**.

Luke 1:31–33 — KJV

*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**.*

The claim has not yet proved itself. But it has entered at the right legal addresses: Abraham, David, Jacob, throne, kingdom, and an unending reign.

3. The Woman-and-Virgin Question Receives Its Mechanism

The earlier question was deliberately left unresolved. Genesis placed the first victory in the woman's Seed. Isaiah later gave the sign of a virgin conceiving and bearing a Son called Immanuel. Luke now records the mechanism without making a human father the source of the conception.

Luke 1:34–35 — KJV

*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**.*

The promised One genuinely enters humanity through the woman. Yet the conception is not produced by ordinary male parentage. The answer comes through the Spirit of God. The earlier principle can now be stated with greater force: **the genealogy must establish His human entrance without becoming the source of the Person Himself.**

HER SEED → VIRGIN → "I KNOW NOT A MAN" → HOLY GHOST → SON

4. The Ruach Marker Returns — and the Anointed One Is Marked Publicly

The Spirit is not a new category. The Bible opened with the Spirit of God [רוּחַ אֱלֹהִים — ruach Elohim] moving upon the face of the waters. Later Isaiah placed the Spirit of YHWH [רוּחַ יהוה — ruach YHWH] upon the Branch from Jesse. Before the public sign appears, however, the witness standing in the Jordan deserves to be identified.

Luke 1:5, 76 — KJV

*5 There was in the days of Herod, the king of Judaea, a certain **priest named Zacharias**, of the course of Abia: and his wife was **of the daughters of Aaron**, and her name was Elisabeth.*

*76 And thou, child, shalt be called the **prophet of the Highest**: for thou shalt go before the face of the Lord to prepare his ways;*

John is therefore not an incidental witness. He is born inside Aaron's priestly line, and Scripture calls him a prophet. His public ministry then takes the form of washing people who are returning in repentance.

Mark 1:4; Matthew 3:11 — KJV

*4 John did baptize in the wilderness, and preach the **baptism of repentance** for the remission of sins.*

*11 I indeed baptize you with water unto repentance: but **he that cometh after me is mightier than I**, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:*

The older teshuvah question is still present: return, washing, remission. But John himself announces that the One coming after him is greater, and that the greater One will be identified with the Holy Ghost.

John 1:29 — KJV

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****.*

Matthew 3:14–15 — KJV

14 But John forbad him, saying, ***I have need to be baptized of thee, and comest thou to me?***

15 And Jesus answering said unto him, Suffer it to be so now: for thus ***it becometh us to fulfil all righteousness****. Then he suffered him.*

Jesus does not enter the water as another penitent in John's line. John objects because he recognizes the reversal: "I have need to be baptized of thee." Jesus answers with righteousness. John performs the washing; the anointing that follows does not come from John.

Isaiah 11:1–2 — KJV — recalled

1 And there shall come forth a rod out of the stem of Jesse, and a ***Branch*** *shall grow out of his roots:*

2 And the ***spirit of the LORD [רוּחַ יהוה — ruach YHWH]*** *shall* ***rest upon him****, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*

John 1:32–34 — KJV

32 And John bare record, saying, I saw the ***Spirit descending from heaven like a dove****, and it* ***abode upon him****.*

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the ***Spirit descending, and remaining on him****, the same is he which baptizeth with the Holy Ghost.*

34 And I saw, and bare record that this is the ***Son of God****.*

Acts 10:38 — KJV

38 How God ***anointed Jesus of Nazareth with the Holy Ghost and with power****: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

The title and the sign now meet. Messiah / Christ means Anointed One; Isaiah had marked the coming Branch by the Spirit of YHWH resting upon Him; witnesses see the Spirit descend and remain; Peter later states the conclusion directly: God anointed Jesus of Nazareth with the Holy Ghost and with power.

BRANCH → SPIRIT OF YHWH RESTS UPON HIM → SPIRIT DESCENDS / REMAINS → ANOINTED ONE

Now the earlier Torah pattern returns. Moses, the Levite prophet, washed Aaron and then applied the anointing oil for priestly service. At the Jordan, John — priestly-born and prophetic — washes Jesus in water. But John does not pour Aaron's oil upon His head. The Spirit descends from heaven and remains upon Him, and Acts names the Anointer: "God anointed Jesus of Nazareth with the Holy Ghost and with power."

The scene therefore carries a familiar commissioning shape while refusing to make Jesus an Aaronic priest by descent or by John's appointment: WASHED in the sight of an Aaronic prophetic witness → ANOINTED by God with the Spirit. The priesthood question remains open, exactly where Psalm 110 left it.

MOSES / AARON → WATER → OIL || JOHN / JESUS → WATER → SPIRIT → GOD ANOINTS

5. Jesus Sends the Reader Back to Moses and the Prophets

Only now does the method of the New Testament become decisive. After the events have occurred, Jesus does not ask His disciples to abandon the Scriptures they already know. He sends their understanding back through them.

Luke 24:25–27 — KJV

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****.*

That statement does not erase the earlier investigation. It explains why the earlier investigation existed. Names, offices, promises, places, legal requirements, and repeated descriptions were distributed across Scripture; Jesus says the writings contain things concerning Him.

6. Law of Moses, Prophets, Psalms — Concerning Me

Luke 24:44–49 — KJV

*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**,*

*46 And said unto them, Thus it is written, and thus it behoved **Christ** to **suffer**, and to **rise from the dead** the third day:*

*47 And that **repentance and remission of sins** should be preached in his **name** unto **all nations**, beginning at Jerusalem.*

*48 And ye are **witnesses** of these things.*

*49 And, behold, **I send the promise of my Father upon you**: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

Earlier markers return at the hinge: repentance, remission, Name, nations, promise, sending, and power. Teshuvah remains real; now the question of remission is joined to the suffering and resurrection of the Messiah. And Luke records that the risen Jesus continued forty days speaking of the kingdom of God.

Acts 1:3 — KJV

*3 To whom also he shewed himself **alive after his passion** by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the **kingdom of God**:*

MOSES → PROPHETS → PSALMS → CONCERNING HIM → SUFFERING → RESURRECTION → NAME → ALL NATIONS

7. John Does Not Begin the Person at Bethlehem

With the human and Messianic requirements now visibly touching one Person, John opens a different door. He does not begin the Person at Bethlehem, David, Abraham, or even Adam. He begins in the same field of Being that opened this study.

John 1:1–5 — KJV

*1 In the beginning **was [ἦν — ēn] the Word [ὁ λόγος — ho 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** [πάντα δι’ αὐτοῦ ἐγένετο — panta di’ autou egeneto, all things came into being through 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.

5 And the light shineth in darkness; and the darkness comprehended it not.

The grammar creates the same kind of contrast we have been watching: the Word already was; created things came into being through Him. John places the Person before the created order while distinguishing Him relationally — with God — and identifying Him plainly — the Word was God.

Micah had already forced the reader to look backward from Bethlehem: “whose goings forth have been from of old, from everlasting.” Isaiah had called the promised figure both Branch from Jesse and Root of Jesse. John now places the Person before the line through which He will enter history.

THE WORD WAS → WITH GOD → WAS GOD → ALL THINGS CAME INTO BEING THROUGH HIM

8. The Word Becomes Flesh — and the Person Is Named

John has told us what the Word was. He now tells us what the Word became. The Person is not introduced as coming into existence; He enters flesh.

John 1:14, 17–18 — KJV

*14 And the **Word was made flesh [ὁ λόγος σὰρξ ἐγένετο — ho Logos sarx egeneto, the Word became flesh]**, and dwelt among us, (and we beheld his **glory**, the glory as of the only begotten of the Father,) full of grace and truth.*

*17 For the law was given by Moses, but grace and truth came by **Jesus Christ [Ἰησοῦ Χριστοῦ — Iēsou Christou]**.*

*18 **No man hath seen God at any time**; the **only begotten Son** [ὁ μονογενὴς υἱός — ho monogenēs huios], which is in the bosom of the **Father**, he hath **declared him** [ἐξηγήσατο — exēgēsato, made Him known].*

The unnamed shape now receives a name. The Word who already was, who was with God, who was God, and through whom all things came into being has entered flesh and is named Jesus Christ. John then identifies Him as the Son who makes the unseen God known.

For clarity from this point forward, **Eternal Son** will describe this pre-incarnate divine Person whom John has now identified; in His human life the text naturally names Him **Jesus**, **Son of Man**, **Son of God**, and **Messiah / Christ — the Anointed One**.

9. The Genealogy Establishes His Entrance; It Does Not Create the Person

Galatians 4:4 — KJV

*4 But when the fulness of the time was come, God **sent forth his Son**, **made of a woman**, **made under the law**,*

The woman gives genuine human birth. The law and genealogy give genuine historical and legal location. But John has already placed the Person before creation. The human line establishes His entrance into Israel's story; it does not originate the Person who enters it.

THE GENEALOGY DOES NOT PRODUCE THE ETERNAL SON. THE ETERNAL SON ENTERS THE GENEALOGY.

One word in Galatians also deserves to remain in view: sent. The Hebrew Scriptures have already shown a sent Messenger bearing the Name. The Gospels repeatedly speak of the Son as sent. That earlier line is now ready to be heard again, but it need not be spent all at once.

The test is now fixed. The Hebrew Scriptures supplied the qualifications before the name was supplied. The question is not whether the claim sounds familiar, but whether this Person continues to satisfy the markers already established: Name, Being, sent Messenger, Word of YHWH, Bethlehem, Root and Branch, David's Lord, Spirit-anointing, priesthood, everlasting origin, and the rest. The claim now has a standard against which it can be tested.

10. One Earlier Scene Lights Up Immediately

Before leaving John's opening chapter, one familiar scene returns almost without explanation. At Bethel, Jacob saw heaven opened, angels ascending and descending, the house of God, the gate of heaven, and the stone whose head was anointed. John now places a strikingly similar heaven-earth scene upon the Son of Man.

John 1:51 — KJV

*51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see **heaven open**, and the **angels of God ascending and descending upon the Son of man**.*

The study does not need to stop and force the connection. It is enough to notice that an earlier marker has begun to light up around the named Person. The same will now happen again and again.

NAME → WOMAN'S SEED → DAVID → SPIRIT → ANOINTED ONE → MOSES / PROPHETS / PSALMS → WORD WAS → CREATOR → BECAME FLESH → JESUS CHRIST → SON → SENT → SON OF MAN

The test now becomes more direct. Abraham, I AM, living water, Shepherd, the sent One, the unseen Father made known, pre-world glory, and the First and the Last are still waiting. Jesus has entered the field at Abraham, David, Bethlehem, the woman's Seed, the Spirit, the Anointed One, and the Word. The remaining question is how many of the older markers will continue to converge upon Him.

THE WITNESSES CONVERGE

THE HANDS, THE CONFESSION, AND THE NAME

Hebrew Name Interpretation 2

Packet 10

"Reach hither thy finger, and behold my hands…"

— John 20:27–28

SENT • I AM • PIERCED • HAND • RIGHT HAND • LORD • GOD • NAME • FIRST / LAST • ALIVE FOR EVERMORE

1. The Clues Begin to Converge

The claimant has now been named. That does not end the test. It changes the way the earlier evidence can be read. The Hebrew Scriptures supplied the **markers first**; now the Gospel record can be asked whether **one Person** continues to stand inside them.

The strongest connections do not need to be forced together. They begin meeting on their own: the One who is **sent**, the One who speaks in the language of **I AM**, the One associated with David and the promised kingdom, the One who is **pierced**, the One whose **hands** are shown, and finally the One addressed as **Lord and God**.

SENT → I AM → PIERCED → HANDS → LORD / GOD → NAME

2. Remember the Sent Messenger?

Remember Exodus 23. YHWH did not merely say that a Messenger would appear. He said that He would **send Him** ahead of Israel. The **sent Messenger** would keep the people in the way, bring them to the prepared place, speak with authority, and carry the **Name**.

Exodus 23:20–21 — KJV

*20 Behold, **I send an Angel** [מַלְאָךְ — mal'akh, **messenger**] before thee, to **keep thee in the way**, and to **bring thee into the place** which I have prepared.*

*21 Beware of him, and **obey his voice**, provoke him not; for he will not pardon your transgressions: for **my name is in him**.*

Now listen to **Jesus** describe His own coming.

John 8:42 — KJV

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

John 6:46; 14:9 — KJV

*46 Not that any man hath **seen the Father**, save he which is of God, he hath **seen the Father**.*

*9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father?*

The old Messenger question now has a New Testament shape: the One **sent** from God enters the human scene and makes the Father known. The earlier words — **sent**, **way**, **voice**, **place**, **Name** — were not discarded when the **Son** appeared. They had been preparing the category.

3. John Keeps Returning to "I AM"

Remember **Abraham**. He knew **El Shaddai**. He received covenant promise. Yet when Jesus speaks of **Abraham**, John does not simply say that Jesus existed earlier. He draws a sharp line between **Abraham coming to be** and Jesus saying **I AM**.

John 8:56–58 — KJV

*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** [γενέσθαι — genesthai, **came to be**], **I am** [ἐγώ εἰμι — **egō eimi**].*

John lets the **same words** surface again when Jesus is arrested. This time the men have come to seize Him.

John 18:4–6 — KJV

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

*5 They answered him, Jesus of Nazareth. Jesus saith unto them, **I am he** [ἐγώ εἰμι — **egō eimi**, **I AM**]. And Judas also, which betrayed him, stood with them.*

*6 As soon then as he had said unto them, **I am he**, they **went backward**, and **fell to the ground**.*

In **John 8**, the words are followed by stones being taken up. In **John 18**, the same expression is followed by the arresting party going backward and falling to the ground. John does not stop to explain the repetition. He lets the reader **remember it**.

ABRAHAM CAME TO BE → JESUS: I AM | "I AM" → THEY WENT BACKWARD AND FELL

4. The Witnesses Do Not All Use the Same Title

The identifications also **accumulate through witnesses**. They do not all say the same thing, because each one touches a different part of the case.

Matthew 15:22 — KJV

*22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, **O Lord**, **thou Son of David**; my daughter is grievously vexed with a devil.*

An outsider recognizes **Lord** and **Son of David** — royal and Messianic language carried in one appeal.

Matthew 16:15–17 — KJV

15 He saith unto them, But whom say ye that I am?

*16 And Simon Peter answered and said, Thou art **the Christ**, **the Son of the living God**.*

*17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but **my Father which is in heaven**.*

Lord. **Son of David**. **Christ**. **Son of the living God**. The testimony is narrowing. But John reserves the strongest confession until **after the death**, the **piercing**, and the **resurrection**.

5. The Pierced One — and the Hands

Before Thomas speaks, another old prophecy comes forward. In Zechariah, **YHWH** is speaking when the text says, "they shall **look upon me whom they have pierced**." **John** deliberately brings that sentence to the cross.

Zechariah 12:10 — KJV

*10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the **spirit of grace** and of supplications: and they shall **look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for his **only son**, and shall be in bitterness for him, as one that is in bitterness for his **firstborn**.*

John 19:34, 37 — KJV

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

*37 And again another scripture saith, **They shall look on him whom they pierced**.*

Now remember how often the **hand** marked **YHWH's action** in the older story.

Exodus 9:3 — KJV

*3 Behold, the **hand of the LORD** [יַד־יהוה — **yad-YHWH**] is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.*

Exodus 15:6 — KJV

*6 Thy **right hand**, **O LORD** [יְמִינְךָ יהוה — yeminkha YHWH], is become **glorious in power**: thy **right hand**, **O LORD**, hath dashed in pieces the enemy.*

The **mighty hand** brought Israel out and **redeemed**. The **right hand** shattered the enemy. Psalm 110 later placed **David's Lord** at **YHWH's right hand**. John has now shown the **Pierced One**. Then, on the resurrection side of the grave, Jesus makes the **hands** themselves part of the evidence.

John 20:20 — KJV

*20 And when he had so said, he shewed unto them **his hands and his side**. Then were the disciples glad, when they saw **the Lord**.*

Thomas was not there.

6. Thomas Says It Aloud

John 20:24–31 — KJV

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

*25 The other disciples therefore said unto him, **We have seen the Lord**. But he said unto them, Except I shall see in **his hands** the **print of the nails**, and put my finger into the **print of the nails**, and thrust my hand into **his side**, I will not **believe**.*

*26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, **Peace be unto you**.*

*27 Then saith he to Thomas, Reach hither thy finger, and **behold my hands**; and reach hither thy hand, and thrust it into **my side**: and be not faithless, but **believing**.*

*28 And Thomas answered and said unto him, **My Lord and my God** [ὁ κύριός μου καὶ ὁ θεός μου — **ho kyrios mou kai ho theos mou**].*

*29 Jesus saith unto him, Thomas, because thou hast **seen me**, thou hast **believed**: blessed are they that have not seen, and yet have **believed**.*

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

*31 But these are written, that ye might believe that **Jesus is the Christ**, **the Son of God**; and that believing ye might have **life through his name**.*

The witness says it. John records it. Jesus receives it. And the very next explanation brings the reader back to a word that has marked this investigation from the beginning: **Name**. These things are written so that believing, the reader might have **life through His Name**.

There is another quiet echo worth hearing. David speaks to **YHWH** in Psalm 35 and says "**my God and my Lord**." Thomas, standing before the pierced and risen Jesus, answers in the reverse order: "**My Lord and my God**."

Psalm 35:22–23 — KJV

*22 This thou hast seen, **O LORD**: keep not silence: **O Lord**, be not far from me.*

*23 Stir up thyself, and awake to my judgment, even unto my cause, **my God and my Lord**.*

Thomas has now said aloud what the accumulating titles had been pressing toward. **Only now** is it time to **return to the Name** itself.

7. Only Now Return to the Name

At the bush, **Ehyeh** [אֶהְיֶה — **Ehyeh**] first appeared in a **promise** of **presence**: "**I will be with thee**." Then came "**I AM THAT I AM**," and immediately afterward the memorial Name **YHWH** [יהוה]. The Name was never introduced as an empty label. It arrived with **presence**, **promise**, and **action**.

After the deliverance, Moses sang **Yah** [יָהּ] and then used a form from the same be/become family: "he is become my **salvation**." The song moves through **Yah → became → salvation → El →** "**YHWH is his name**." Isaiah later repeats the same cluster and adds the **wells of salvation** and the call upon the **Name**.

There was more in that Hebrew family than the opening needed to spend. **HYH** [היה] supplies the language of **being** and **becoming**. The ordinary biblical forms **vehayah** [וְהָיָה — "and it shall be"] and **vayehi** [וַיְהִי — "and it was / became"] move through that same field, while **HWH** [הוה] stands in the older parallel **being**-family associated with **YHWH**. The Name sits inside a living Hebrew vocabulary of **being**, **becoming**, **presence**, and **fulfillment**.

Now read John's sequence again without a table. The **Word already was**. The **Word was God**. Created things **came to be** through Him. The Word **became flesh**. **Abraham came to be**; Jesus said **I AM**. The **sent Son** made the Father known. The **Pierced One** stood alive before Thomas. Thomas answered, "**My Lord and my God**." John then said that life is found through **His Name**.

What began as **grammar** has become a **description of the Person** moving through the story.

And one small detail can finally be noticed without stopping the case. The **first and last** consonants of **Y-H-W-H** are **Y-H — Yah** [יָהּ], the shortened divine Name already sung in Exodus 15. John is about to place **First and Last** language on the risen One.

EHYEH → YHWH → YAH → "BECAME MY SALVATION" → I AM → LORD / GOD → LIFE THROUGH HIS NAME

8. First and Last — and the Right Hand Returns

Remember Isaiah. **YHWH** did not merely call Himself ancient. He called Himself **First and Last** and immediately joined that title to His act as **Creator**.

Isaiah 48:12–13 — KJV

*12 Hearken unto me, O Jacob and Israel, my called; **I am he**; I am **the first**, I also am **the last**.*

*13 **Mine hand** also hath laid the **foundation of the earth**, and **my right hand** hath **spanned the heavens**: when I call unto them, they stand up together.*

Now John sees the **risen Jesus**. Notice what happens before the title is spoken.

Revelation 1:17–18 — KJV

*17 And when I saw him, I fell at his feet as dead. And he laid **his right hand** upon me, saying unto me, Fear not; **I am the first and the last**:*

*18 I am he that **liveth**, and **was dead**; and, behold, I am **alive for evermore**, Amen; and have the keys of hell and of death.*

The hand marker returns inside the First-and-Last declaration. The **hand of YHWH** had acted in judgment. The **mighty hand** redeemed. The **right hand** conquered. **David's Lord** was invited to **YHWH's right hand**. The **hands of Jesus** were pierced and shown. Now the risen One lays His **right hand** upon John and says, "**I am the first and the last**."

Hebrews 13:8 — KJV

*8 Jesus Christ the same **yesterday**, and **to day**, and **for ever**.*

I WILL BE WITH THEE → I AM → MY LORD / MY GOD → HIS NAME → FIRST / LAST → WAS DEAD → ALIVE FOR EVERMORE

9. The Test Changes

The question is no longer only whether Jesus can be connected with one Old Testament title. The witnesses have crossed an evidentiary threshold. The **sent One**, the **I AM** language, the **pierced prophecy**, the **hands**, the **confession**, the **Name**, and the **First-and-Last** declaration now stand in one continuous line.

The next test moves from identity into qualification. The earlier Scriptures still require the One to satisfy the **Shepherd**, **Rock**, **Stone**, **Root and Branch**, **Lamb**, **King**, **Priest**, **sacrifice**, **resurrection**, **Firstfruits**, **Firstborn**, **inheritance**, and **endless-life** requirements. Those markers were established before the answer was supplied. Now they can be tested against the same Person.

WHO IS HE? → THE WITNESSES HAVE SPOKEN || CAN HE COMPLETE THE WORK? → THE NEXT TEST

THE MARKERS ANSWER BACK

SHEPHERD, ROCK, STONE, ROOT, FIRSTFRUITS, FIRSTBORN

Hebrew Name Interpretation 2

Packet 11

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

— 1 Corinthians 15:20

SHEPHERD • LAMB • ROCK • STONE • HEAD • ROOT • OFFSPRING • FIRSTFRUITS • FIRSTBORN • RESURRECTION

1. The Test Becomes More Specific

Thomas has spoken. The risen Jesus has been addressed as **"My Lord and my God,"** and John has returned the reader to **life through His Name**. But several witnesses from the Hebrew Scriptures are still waiting to be tested against the same Person.

The question is no longer only, **Who is He?** Now the earlier titles can answer one by one. The Shepherd, the Rock, the Stone, the Root, the promised royal Firstborn, and the Firstfruits from the dead do not arrive by the same road. That is what makes their convergence useful.

SHEPHERD → ROCK → STONE → ROOT / OFFSPRING → FIRSTFRUITS → FIRSTBORN

2. Remember the Shepherd Who Said, "I Will Be With Thee"?

Remember Psalm 23. David did not merely name YHWH as Shepherd; he described the Shepherd by the things already attached to the Name: **He leads, He restores, He is with me, He acts for His Name's sake, and He brings the sheep home**. Ezekiel then made the expectation even sharper: YHWH Himself would seek His sheep, and one Davidic Shepherd would feed them.

Now Jesus does not simply say that He knows something about shepherding. He takes the title and places His own death and return to life inside it.

John 10:11, 17–18 — KJV

*11 I am the **good shepherd**: the good shepherd **giveth his life for the sheep**.*

*17 Therefore doth my Father love me, because **I lay down my life, that I might take it again**.*

*18 No man taketh it from me, but **I lay it down of myself**. I have power to lay it down, and **I have power to take it again**. This commandment have I received of my Father.*

The Shepherd marker has now acquired something it did not yet display in Psalm 23: **the Shepherd gives His life for the sheep and takes it again**. Death and resurrection are now inside the Shepherd testimony.

3. The Rock Is Finally Named

Rock and Stone were kept separate because Scripture kept them separate. The Rock line came through YHWH as Israel's Rock, the Rock that begat Israel, the Rock of Israel who speaks, and the wilderness Rock that gives water and life.

Now Paul removes the remaining ambiguity from that witness.

1 Corinthians 10:4 — KJV

*4 And did all drink the same spiritual drink: for they drank of that **spiritual Rock** that followed them: and **that Rock was Christ**.*

The old witness is not replaced. It is identified. The Rock of the wilderness and the living-water story now belong inside the same Christ-centered testimony John has already been opening.

ROCK → WATER IN THE WILDERNESS → "THAT ROCK WAS CHRIST"

4. Remember the Head of the Stone?

At Bethel, one small Hebrew detail was deliberately left sitting in the text. Jacob did not merely pour oil somewhere upon the stone. He poured it upon its **head**.

Genesis 28:18 — KJV

*18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it [**רֹאשָׁהּ — roshah, "its head"**].*

We left that phrase unexplained. Now an older Psalm uses the same head-language when the rejected Stone is exalted.

Psalm 118:22–23 — KJV

*22 The stone which the builders refused is become the **head stone of the corner** [רֹאשׁ פִּנָּה — **rosh pinnah**, head of the corner].*

23 This is the LORD'S doing; it is marvellous in our eyes.

Then Peter names the Stone, joins the rejection to the crucifixion, and joins the Head-Stone to the resurrection.

Acts 4:10–12 — KJV

*10 Be it known unto you all, and to all the people of Israel, that **by the name of Jesus Christ of Nazareth**, whom ye crucified, whom **God raised from the dead**, even by him doth this man stand here before you whole.*

*11 This is **the stone** which was set at nought of you builders, which is become **the head of the corner**.*

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

The words now stand much closer together than they did at Bethel: **anointed head of the stone → rejected Stone → Head of the corner → resurrection → Name → salvation**.

5. The Branch Was Downstream — but the Root Was Upstream

Remember Isaiah 11. The promised figure came **out of Jesse** as the Branch, yet the same chapter called Him the **Root of Jesse**. That was one of the strangest markers in the Hebrew-Scripture half of the case.

Revelation does not soften the riddle. Jesus states it in one sentence.

Revelation 22:16 — KJV

*16 I Jesus have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David**, and the bright and morning star.*

The genealogy works in both directions. **Offspring** means He truly enters David's line. **Root** means David's line does not explain the origin of the Person who entered it. Bethlehem locates His human entrance; it does not locate His beginning.

Remember Micah's Bethlehem ruler whose goings forth were **"from of old, from everlasting"**? Remember John's **"Before Abraham came to be, I AM"**? Root and Offspring now place the same paradox inside David's own genealogy.

6. Firstfruits — Resurrection Is Not Merely a Return

The resurrection now changes the nature of the test. Scripture had an older category for the first portion of a harvest presented before the larger harvest followed: **firstfruits**.

Leviticus 23:10–11 — KJV

*10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a **sheaf of the firstfruits of your harvest** unto the priest:*

*11 And he shall wave the sheaf before the LORD, **to be accepted for you**: on the morrow after the sabbath the priest shall wave it.*

Paul takes that harvest word and places it directly on the risen Christ.

1 Corinthians 15:20, 22–23 — KJV

*20 But now is **Christ risen from the dead**, and become **the firstfruits of them that slept**.*

22 For as in Adam all die, even so in Christ shall all be made alive.

*23 But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming.*

Firstfruits is therefore more than proof that one Man came back from death. It announces **order**: Christ first, then those who are His. The resurrection has become the beginning of a harvest.

DEATH → RESURRECTION → FIRSTFRUITS → OTHERS AFTERWARD IN HIM

7. Firstborn — the Royal Title Meets the Resurrection

The word **Firstborn** also carries more than one familiar assumption. Psalm 89 had already shown that the Davidic king could be made firstborn as a royal rank.

Psalm 89:27 — KJV

*27 Also **I will make him my firstborn**, **higher than the kings of the earth**.*

Now Colossians places that royal word on the resurrection side of the grave.

Colossians 1:18 — KJV

*18 And he is the head of the body, the church: who is the beginning, **the firstborn from the dead** [πρωτότοκος — **prōtotokos, firstborn**]; that in all things **he might have the preeminence**.*

Psalm 89 gives the royal category: **Firstborn, higher than the kings**. Colossians gives the resurrection category: **Firstborn from the dead, having the preeminence**. The King-title and the resurrection-order have now met in the same Person.

8. The Shepherd Becomes the Lamb — and the Lamb Still Shepherds

One more connection gathers several earlier lines at once. John the Baptist called Jesus **the Lamb of God**. Jesus called Himself the **Good Shepherd** who lays down His life for the sheep. Revelation then places the Lamb alive in the midst of the throne.

Revelation 7:17 — KJV

*17 For the **Lamb** which is in the midst of the throne shall **feed them** [ποιμανεῖ — **poimanei, shall shepherd them**], and shall **lead them unto living fountains of waters**: and God shall wipe away all tears from their eyes.*

Remember Psalm 23: **YHWH is my Shepherd** and **He leadeth me**. Remember the Rock that gave water. Remember Jesus offering living water. Revelation now gathers the images in one scene: **the Lamb is alive, enthroned, shepherding, and leading to living waters**.

The One who gave His life for the sheep is not left in death. The Lamb who was slain now leads the flock.

9. The Next Question Is Legal

The identity test has become difficult to escape. The earlier witnesses have not faded; they have acquired names and completed actions.

ETERNAL SON → JESUS → GOOD SHEPHERD → ROCK → REJECTED / HEAD STONE → ROOT & OFFSPRING → DIED → FIRSTFRUITS → FIRSTBORN FROM THE DEAD → LIVING LAMB

But Packet 8 asked for more than identity. Restoration required **mediation, sacrifice, blood, priesthood, kingship, covenant, cleansing, and inheritance**. The resurrection has now supplied a crucial new fact: **death did not hold the One who must administer what His death accomplishes**.

So the next test is no longer merely whether Jesus fits an ancient title. It is whether the risen Firstborn can lawfully stand as **King and Priest**, whether His death can open the inheritance, and whether His life can sustain a priesthood that does not pass to another successor.

Psalm 110 has been waiting with an oath: **"Thou art a priest for ever."** The next question is what that oath requires — and what the death and resurrection have made possible.

THE LAWFUL KING-PRIEST

OATH, BIRTHRIGHT, REFUGE, TESTATOR, INHERITANCE, ENDLESS LIFE

Hebrew Name Interpretation 2

Packet 12

"But this man, because he continueth ever, hath an unchangeable priesthood."

— Hebrews 7:24

KING • PRIEST • OATH • BIRTHRIGHT • REFUGE • TESTATOR • INHERITANCE

1. The Test Is Now Legal

Packet 11 ended with a new question. The **Shepherd, Rock, Stone, Root, Firstfruits, and Firstborn** have converged upon Jesus. But identity alone does not complete the case. **The One who restores must also possess the lawful offices, bear the covenant obligation, open the inheritance, and remain alive to administer what His death accomplishes.**

Remember the requirements already established: **Judah carries the ruler line; Joseph carries the birthright; Ephraim carries the greater fruitfulness toward nation and nations; Manasseh preserves endangered inheritance; Levi carries the priestly service under Moses.** Scripture did not erase those distinctions. It made them part of the test.

JUDAH — RULER → JOSEPH — BIRTHRIGHT → EPHRAIM — FRUITFULNESS / NATIONS → MANASSEH — PRESERVED INHERITANCE → LEVI — PRIESTLY SERVICE

Now the resurrection adds the decisive question: **can the risen Firstborn lawfully gather these separated witnesses without violating what YHWH already established?**

2. Judah Gives the King — but Moses Gives Judah No Aaronic Priesthood

Hebrews 7:14 — KJV

*14 For it is evident that **our Lord sprang out of Juda**; of which tribe **Moses spake nothing concerning priesthood**.*

Jesus is lawfully in Judah's royal line, yet the Mosaic priesthood is not supplied by Judah. A Judahite king cannot simply rename himself an Aaronic priest.

Remember Zechariah's **Branch**? Long before Hebrews explains the mechanism, the prophet had already placed the required offices together in one Person.

Zechariah 6:12–13 — KJV

*12 ...Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD:*
*13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall **sit and rule upon his throne**; and he shall be **a priest upon his throne**: and the counsel of peace shall be between them both.*

The prophecy does not solve the problem by moving the King into Levi. It announces the required result: **the Branch will rule and will be Priest.** The offices must meet lawfully in one Person.

3. Hebrews Shows Exactly What It Is Quoting

Hebrews 5 does not invent a new Son-Priest formula. It places two earlier declarations from the Hebrew Scriptures beside each other.

Old Testament source — Psalm 2:7 — KJV

7 I will declare the decree: ***the LORD hath said unto me, Thou art my Son; this day have I begotten thee.***

Hebrews 5:5 — KJV

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.***

Old Testament source — Psalm 110:4 — KJV

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

Hebrews 5:6 — KJV

6 As he saith also in another place, ***Thou art a priest for ever after the order of Melchisedec.***

The two quotations now stand together in Hebrews: **Son** from Psalm 2; **Priest for ever** from Psalm 110. The right-hand King does not seize priesthood. **YHWH appoints it by oath.**

4. The Sceptre Does Not Erase the Birthright

The legal problem is larger than Judah and Levi. **Joseph must come back into view.** First Chronicles explains why Jacob's crossed-hands blessing mattered.

1 Chronicles 5:1–2 — KJV

1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, ***his birthright was given unto the sons of Joseph the son of Israel****: and the genealogy is not to be reckoned after the birthright.*
2 For ***Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's****:)*

Scripture separates the streams in the same sentence: **ruler from Judah; birthright to Joseph's sons.** Jacob had already adopted Ephraim and Manasseh into full inheritance standing.

Genesis 48:5, 19 — KJV

5 And now thy two sons, ***Ephraim and Manasseh****... are mine; as Reuben and Simeon, they shall be mine.*
19 ...he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and ***his seed shall become a multitude of nations.***

Joseph's double portion now resolves into two witnesses: **Manasseh preserves the portion; Ephraim multiplies the portion.** Manasseh becomes a witness that endangered inheritance can be preserved; Ephraim carries fruitfulness, Joshua-inheritance leadership, and the horizon of nation and nations.

Then Ezekiel refuses to leave Judah and Joseph divided.

Ezekiel 37:16–17, 22, 24 — KJV

16 ...take thee one stick, and write upon it, ***For Judah****... then take another stick, and write upon it,* ***For Joseph, the stick of Ephraim****...*
17 And ***join them one to another into one stick; and they shall become one in thine hand.***
22 And ***one king shall be king to them all****...*
24 And ***David my servant shall be king over them; and they all shall have one shepherd****...*

The promised King must therefore do more than rule Judah. **He must gather Joseph's birthright, Ephraim's fruitfulness, and Manasseh's preserved inheritance without erasing any of them.**

5. The Refuge Law Touches Judah, Ephraim, and Manasseh

The city-of-refuge law once looked like a separate legal subject. Now notice where Joshua places the cities.

Joshua 20:7–8 — KJV

*7 And they appointed **Kedesh in Galilee** in mount Naphtali, and **Shechem in mount Ephraim**, and Kirjatharba, which is **Hebron, in the mountain of Judah**.*
*8 And on the other side Jordan by Jericho eastward, they assigned Bezer... and Ramoth in Gilead... and **Golan in Bashan out of the tribe of Manasseh**.*

The refuge map itself touches the streams already under examination: **Judah, Ephraim, and Manasseh.** Then Numbers gives the legal key that changes exile into return.

Numbers 35:25, 28 — KJV

*25 ...he shall abide in it **unto the death of the high priest, which was anointed with the holy oil**.*
*28 ...**after the death of the high priest the slayer shall return into the land of his possession.***

BLOODGUILT → REFUGE → ANOINTED HIGH PRIEST → DEATH → RETURN TO POSSESSION

Remember Manasseh's inheritance witness: **preservation and return to possession** are now sitting beside the death of the High Priest. Hebrews will soon use the same refuge language while speaking to the **heirs of promise**.

6. Before the Testator Dies, the Testator Takes the Covenant Burden

Hebrews 9 will say that the Testator must die. But the covenant story does not begin in Hebrews. **It begins with Abraham.** Abram asks how he will know that he will inherit what YHWH promised.

Genesis 15:8–10, 12, 17–18 — KJV

*8 And he said, Lord GOD, **whereby shall I know that I shall inherit it?***
*9 And he said unto him, Take me **an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon**.*
*10 And he took unto him all these, and **divided them in the midst**... but the birds divided he not.*
*12 And when the sun was going down, **a deep sleep fell upon Abram**...*
*17 ...behold **a smoking furnace, and a burning lamp that passed between those pieces**.*
*18 In the same day **the LORD made a covenant with Abram**, saying, Unto thy seed have I given this land...*

Jeremiah later explains the legal force of passing between divided covenant pieces.

Jeremiah 34:18 — KJV

*18 And I will give the men that have transgressed my covenant... **when they cut the calf in twain, and passed between the parts thereof**...*

Now return to Genesis 15. **Abram is in deep sleep. Abram does not pass between the pieces. The fiery manifestation passes. YHWH cuts the covenant.** The covenant burden is taken by the divine oath-bearer.

The animals are not random scenery. The same classes later reappear across the sacrificial law: heifer in purification (Numbers 19), goat in sin offering (Leviticus 4), ram in priestly consecration (Exodus 29; Leviticus 8), and turtledove / pigeon as appointed sacrifice even for the poor (Leviticus 5:7). And the ram appears again in Abraham's own story as the substitute offered "in the stead of his son" (Genesis 22:13). The blood-oath scene is already surrounded by the vocabulary of purification, sin, consecration, substitution, and access.

Remember the **Root and Branch**? The Person was not produced by Jesse. **Before Jesse, in Abraham's day, the divine covenant-bearer is already present. After Jesse, the Branch enters the human line.** The genealogy establishes His lawful human entrance; it does not become the source of the Person.

7. Hebrews Names the Death of the Testator

Hebrews 9:15–17 — KJV

*15 And for this cause he is **the mediator of the new testament**, that **by means of death**... they which are called might receive **the promise of eternal inheritance**.*
*16 For where a testament is, there must also of necessity be **the death of the testator**.*
17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Now the earlier scene becomes legally important. **Genesis 15 shows where YHWH took the covenant burden; Hebrews 9 shows why the Testator must die.** If Jesus dies so that the called may receive the promised inheritance, the legal line reaches backward to Abraham's covenant and forward through the incarnation.

The One who could bear YHWH's covenant oath before Jesse must also be able to enter humanity and actually die. Yet the sacrifice must be innocent. Hebrews will not leave that requirement unstated.

8. The Priest Must Die — but the Priesthood Cannot Die

Hebrews 7:16, 24–28 — KJV

*16 Who is made, not after the law of a carnal commandment, but after **the power of an endless life**.*
*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**.*
*26 For such an high priest became us, who is **holy, harmless, undefiled, separate from sinners**, and made higher than the heavens;*
*27 ...this he did once, when **he offered up himself**.*
*28 ...the word of the oath, which was since the law, maketh **the Son, who is consecrated for evermore**.*

This is why the resurrection cannot be separated from the legal argument. **The Priest dies; the Testator dies; the sacrifice is offered; the inheritance opens — but the eternal Priest must live to administer what His death opened.**

COVENANT BURDEN → TESTATOR DIES → INHERITANCE OPENS → FIRSTBORN RISES → LIVING PRIEST ADMINISTERS

9. The One Sacrifice Sits Down at the Right Hand

Hebrews 10:11–12 — KJV

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
*12 But **this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God**;*

Remember Psalm 110: the **right hand** was the place of David's Lord, and the oath made that same figure **Priest for ever**. Hebrews now shows the sacrifice completed and the Priest seated at the right hand.

JUDAH'S KING → JOSEPH'S BIRTHRIGHT → REFUGE / POSSESSION → TESTATOR → ONE SACRIFICE → RESURRECTION → RIGHT HAND → PRIEST FOR EVER

10. Now the Briefly Named Priest-King Can Be Read Again

The case has reached the point where the earlier figure in Abraham's story no longer has to carry the argument by himself. **The qualifications have already been established elsewhere in Scripture.**

The required One must be **King from Judah**, yet lawfully **Priest**; He must gather **Joseph's birthright**, **Ephraim's fruitfulness toward the nations**, and **Manasseh's preserved inheritance**; He must stand inside the **Abrahamic oath**, answer the **refuge / High-Priest-death / return-to-possession** mechanism, die as **Testator and sacrifice**, rise as **Firstborn and living Heir**, and continue as Priest by **the power of an endless life**.

The separated lines do not disappear when Christ comes. They become visible as a single work of divine wisdom: **Judah gives the ruler; Joseph the birthright; Ephraim fruitfulness toward the nations; Manasseh preserved inheritance; Levi the shadow priesthood; and Christ gathers the whole inheritance under the higher Priest-King.** Paul later describes the church itself as part of that display: *"to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God"* (Ephesians 3:10).

Only now does Genesis 14 become explosive. **A king appears. He is also priest of El Elyon. He blesses Abraham. He stands before Levi. David later names his order. Hebrews says that order is carried by the Son forever.**

The next packet returns to the briefly named figure and asks the question we deliberately postponed: **what did Scripture place inside the name Melchizedek?**

MELCHIZEDEK — THE PRIEST-KING BEFORE LEVI

RIGHTEOUSNESS, PEACE, EL ELYON, ABRAHAM, OATH, ENDLESS LIFE

Hebrew Name Interpretation 2

Packet 13

"made like unto the Son of God; abideth a priest continually."

Hebrews 7:3

KING • PRIEST • RIGHTEOUSNESS • PEACE • ABRAHAM • OATH • ENDLESS LIFE

1. The Problem Finally Names Its Route

Packet 12 left a narrow legal problem. **Judah** carries the ruler. **Levi** carries the Aaronic priesthood. Yet the promised One must be both King and Priest. Hebrews does not solve that problem by moving Judah into Levi. It points to a priesthood that was already present before Levi was born.

Hebrews 7:11, 13–17 — KJV

*"**If therefore perfection were by the Levitical priesthood**, (for under it the people received the law,) what further need was there that **another priest** should rise after the order of Melchisedec, and not be called after the order of Aaron? … For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that **our Lord sprang out of Juda**; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth **another priest**, Who is made, not after the law of a carnal commandment, but after the **power of an endless life**. For he testifieth, Thou art a priest for ever after the order of Melchisedec."*

Remember Zechariah's Branch: He sits and rules upon His throne, and He is Priest upon His throne. Hebrews now names the route by which that can be lawful: **not Aaron's order, but Melchizedek's.**

JUDAH → KING • MELCHIZEDEK → PRIEST-KING • ENDLESS LIFE → CONTINUING PRIESTHOOD

2. Return to Abraham — Before Levi There Was Already a King-Priest

Genesis 14:18–20 — KJV

"And Melchizedek [מַלְכִּי־צֶדֶק — Malki-Tsedeq] king of Salem [מֶלֶךְ שָׁלֵם — melekh Shalem] brought forth bread and wine: and he was the priest [כֹּהֵן — kohen] of the most high God [אֵל עֶלְיוֹן — El Elyon]. And he blessed him, and said, Blessed be Abram of the most high God [El Elyon], possessor of heaven and earth: And blessed be the most high God [El Elyon], which hath delivered thine enemies into thy hand. And he gave him tithes of all."

The appearance is brief, but the offices are not small. **Melchizedek is King and Priest in the same person.** He stands before the Law, before Aaron, before Levi's birth, and before Israel becomes a nation. The man carrying the promises is blessed by a priesthood that did not come from his descendants.

And the name itself already contains the first interpretation Hebrews will later make explicit: **Melchizedek — King of righteousness.**

3. Abram Names the God Melchizedek Serves

Genesis 14:22 — KJV

"And Abram said to the king of Sodom, I have lift up mine hand unto the LORD [יהוה — YHWH], the most high God [אֵל עֶלְיוֹן — El Elyon], the possessor of heaven and earth."

Remember El Elyon from the patriarchal witness? Melchizedek is priest of **El Elyon**, possessor of heaven and earth. Four verses later Abram lifts his hand to **YHWH, El Elyon**, the possessor of heaven and earth. Abram identifies the Most High God served by Melchizedek with the covenant Name already carrying the case.

MELCHIZEDEK → PRIEST OF EL ELYON • ABRAM → YHWH, EL ELYON

4. Hebrews Opens What Genesis Left Compressed

Hebrews 7:1–3 — KJV

*"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation **King of righteousness**, and after that also **King of Salem**, which is, **King of peace**; **Without father, without mother, without descent**, having neither beginning of days, nor end of life; but **made like unto the Son of God** [ἀφωμοιωμένος … τῷ υἱῷ τοῦ θεοῦ — aphōmoiōmenos … tō huiō tou theou, made like unto the Son of God]; **abideth a priest continually**."*

Now the details that Genesis left almost silent become the point. **King of righteousness. King of peace. Priest of El Elyon. No parental or genealogical authorization supplied. No beginning of days or end of life supplied. A priest who remains in the record without successor.**

Then Hebrews gives the decisive direction of the comparison: Melchizedek is "made like unto the Son of God." The Son is the reference point. The comparison does not force a second identity; it asks the reader to compare the ancient Priest-King who appears in Abraham's day with the Son whose completed work is now known.

THE ANCIENT PATTERN NOW HAS A LIVING REFERENCE POINT

King of righteousness → righteous King
King of Salem / peace → peace-bearing rule
Priest of El Elyon → priesthood before and beyond Levi
No genealogy supplied → priesthood not authorized by ancestry
No end of life supplied → power of an endless life
Priest continually → the risen Priest continueth ever

5. "Now Consider How Great This Man Was"

Hebrews 7:4, 6–10 — KJV

***"Now consider how great this man was**, unto whom even the patriarch Abraham gave the tenth of the spoils. … But he whose descent is not counted from them received tithes of Abraham, and **blessed him that had the promises**. And without all contradiction **the less is blessed of the better**. And here men that die receive tithes; but there he receiveth them, **of whom it is witnessed that he liveth**. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him."*

The chronology matters. Levi's priesthood comes later through Abraham's descendants. Yet while Levi is still only future within Abraham, Abraham pays the tenth to Melchizedek and receives his blessing. Hebrews therefore places the later Levitical line beneath an earlier priestly order already standing in Abraham's story.

This is why the Melchizedek solution is not a loophole created after Judah. **The order precedes both Judah's kings and Levi's priests.**

6. The Genealogy Does Not Produce the Priest

Remember John 8? Abraham "came to be" [γενέσθαι — genesthai]. Jesus answered, "Before Abraham was, I AM [ἐγώ εἰμι — egō eimi]." Now place Genesis 14 between those statements.

Abraham enters Scripture inside human succession. Melchizedek suddenly enters Abraham's history with no supplied parentage, birth, death, or priestly genealogy. Hebrews deliberately reads that presentation as a likeness of a priesthood whose authority does not come through father-to-son succession.

ABRAHAM → CAME TO BE • MELCHIZEDEK → ENTERS THE STORY • JESUS → I AM

THE GENEALOGY DOES NOT PRODUCE MELCHIZEDEK. MELCHIZEDEK ENTERS THE GENEALOGY.

And the larger case has already shown the parallel: **THE GENEALOGY DOES NOT PRODUCE THE ETERNAL SON. THE ETERNAL SON ENTERS THE GENEALOGY.**

The Branch comes out of Jesse. The Root is before Jesse. The promised Seed truly enters Abraham's line, but Abraham's line does not originate the Person.

7. Salem Does Not Disappear

Psalm 76:1–2 — KJV

"In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion."

Genesis calls Melchizedek **King of Salem**. Much later the Psalms place **Salem** beside **Zion** as the place of God's dwelling. Then Psalm 110 speaks from Zion and joins the right hand, royal rule, YHWH's oath, and Melchizedek's priesthood in one Psalm.

Psalm 110:1–2, 4 — KJV

*"The LORD [YHWH] said unto my Lord, **Sit thou at my right hand**, until I make thine enemies thy footstool. The LORD [YHWH] shall send the rod of thy strength **out of Zion: rule thou** in the midst of thine enemies. … The LORD [YHWH] hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek**."*

SALEM → ZION • RIGHT HAND → RULE • YHWH'S OATH → PRIEST FOR EVER

8. Hebrews Shows Its Old Testament Source

Hebrews does not invent the oath. It quotes the Psalm.

Old Testament source — Psalm 110:4 — KJV

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

Hebrews 7:17 — KJV

"For he testifieth, Thou art a priest for ever after the order of Melchisedec."

The oath came after the Law, but the order named by the oath was already visible before the Law. **Genesis supplies the priest-king. Psalm 110 supplies YHWH's oath. Hebrews identifies the Son who actually possesses the endless life required by the order.**

THE CASE NOW STANDS

Genesis 14 → King + Priest + El Elyon + righteousness + peace + Abraham
Psalm 76 → Salem + Zion + dwelling
Psalm 110 → David's Lord + right hand + Zion + rule + YHWH's oath + Priest forever
Hebrews 7 → Judah + another order + endless life + Son + unchangeable priesthood
Jesus → offered Himself once + continueth ever + ever liveth

9. "LIKE" — The Earlier Priest-King and the Completed Son

Hebrews 7:3, 15–17 — KJV

"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. … And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."

The word LIKE does not have to separate the ancient Melchizedek from the Eternal Son as though Hebrews were requiring two unrelated persons. The direction of the comparison is the opposite: Melchizedek is read in the light of the Son. The Son is the measure.

In Abraham's day the Eternal Son had not yet entered humanity through a woman. He had not yet lived a human life of obedience, offered Himself, died, risen from the dead, ascended, or sat down at the right hand

after a completed work of atonement. The Person already was; those acts had not yet occurred in human history.

That changes the force of the comparison. Genesis shows the Priest-King before the incarnation. Hebrews shows the same eternal Priest-King office after the Son has entered humanity and completed what the earlier appearance had not yet historically accomplished.

THE EARLIER MELCHIZEDEK HAS THE OFFICE. • THE INCARNATE SON COMPLETES THE WORK. • THE RISEN SON HOLDS THE OFFICE FOR EVER.

Remember what happened immediately after Melchizedek blessed Abraham. Genesis 15 placed divided covenant pieces before Abram, and Abram did not pass between them. The smoking furnace and burning lamp passed through, and YHWH cut the covenant. The divine covenant-bearer assumed the covenant burden. Now the scenes stand beside one another: the Priest-King blesses Abraham; the covenant-bearer passes through for Abraham; and later the Eternal Son enters humanity to bear the consequence in flesh.

The heifer, goat, ram, and birds around the covenant were not empty scenery. The ram returns on Moriah in the place of Isaac. The sacrificial field continues to widen until the Priest Himself becomes the offering.

10. Why a Priest Becomes Necessary

Before transgression, Genesis presents man and woman in fellowship with God without sacrifice, priest, or mediator. After the fall, the way to the tree of life is guarded. The next generation approaches YHWH with offerings.

Genesis 3:24; 4:3–7 — KJV

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Hebrews later tells us what Genesis only begins to show.

Hebrews 11:4 — KJV

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

Abel approaches by faith and receives witness that he is righteous. Cain is told that acceptance is still before him, but he refuses the way God identifies. The first pages after Eden already contain the grammar that Torah will later unfold in detail: return to God, acceptable approach, sacrifice, righteous standing, restored fellowship.

Priesthood is therefore not an eternal need inside God. It becomes necessary in the human story because sin has created estrangement and guilt. Mediation belongs to the work of bringing the separated back.

11. What the Earlier Melchizedek Had Not Yet Done

Genesis 14 does not present a death, resurrection, ascension, or completed atonement for Melchizedek. That is exactly what we should expect if Abraham is meeting the Eternal Son before the incarnation. The Person is eternal; the human work still lies ahead.

Through Mary, the Eternal Son enters the human line without being produced by it. The Root who is before Jesse becomes the Branch who comes out of Jesse. He can now live the innocence the offering requires, die as the covenant-bearer, rise as Firstfruits, ascend, and receive the throne as the completed Priest-King.

Hebrews 7:20–28 — KJV

"And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. 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. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Now the old qualifications are no longer merely presented in a brief Abrahamic scene. They have been completed in history: holy, harmless, undefiled; offered Himself once; made higher than the heavens; continueth ever; ever liveth; unchangeable priesthood.

THE NEW MELCHIZEDEK IS NOT A REPLACEMENT FOR THE OLD. THE ETERNAL PRIEST-KING HAS ENTERED HUMANITY AND COMPLETED THE OFFICE IN HISTORY.

12. The Prophecy Itself Opens in Two Movements

Isaiah had placed anointed proclamation and judgment in one flowing prophecy.

Old Testament source — Isaiah 61:1–2 — KJV

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."

Jesus reads that passage in Nazareth, but He stops before the vengeance line.

Luke 4:18–21 — KJV

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. … And he began to say unto them, This day is this scripture fulfilled in your ears."

The prophetic line that looked like one event opens into two movements. The Anointed One first comes to proclaim liberty and accomplish redemption. The day of vengeance remains in Isaiah beyond the place where Jesus closed the book. Priest before final judgment. Atonement before conquest. Salvation before the return of the King in judgment.

13. The Line Narrows — The Blessing Does Not

The first coming also answers the older covenant direction. The promised line keeps narrowing — Abraham, Isaac, Jacob, Judah, David — but the promised blessing never narrows with it.

Genesis 12:3 — KJV

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Isaiah 49:6 — KJV

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The Servant named Israel restores Israel and carries YHWH's salvation outward. The nation is not discarded; the mission entrusted through Israel reaches the nations through the promised One.

Luke 24:46–47 — KJV

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Remember the order: suffering and resurrection first; then repentance and remission in His Name; then all nations, beginning at Jerusalem. The Priest completes the sacrifice. The risen King sends the witness outward.

Paul later describes Gentiles as grafted among the natural branches, and then says that through the church the manifold wisdom of God is made known "unto the principalities and powers in heavenly places." The ancient covenant pieces, the divided offices, Israel and the nations, sacrifice and inheritance, King and Priest are not accidental fragments. They are being gathered in one Person and displayed through the people joined to Him.

14. The Tipping Point Is Now a Recognition

Hebrews 7:3 called Melchizedek "made like unto the Son of God." At the beginning that phrase looked like a boundary. After the whole case has developed, it reads differently. The Son existed before Abraham. The Priest-King appears in Abraham's story before Levi. The divine covenant-bearer assumes the covenant burden. The same Eternal Son later enters humanity through Mary, lives without sin, offers Himself, rises, ascends, and holds the priesthood in the power of an endless life.

The likeness is therefore not the end of the investigation. It is the hinge between the earlier manifestation and the completed office.

MELCHIZEDEK BEFORE LEVI → ETERNAL SON BEFORE ABRAHAM → COVENANT-BEARER → INCARNATION → SACRIFICE → RESURRECTION → ASCENSION → RIGHT HAND → PRIEST-KING FOR EVER

The priesthood did not begin with Aaron. The Person did not begin with Mary. The work, however, had to enter history. What Abraham saw before Levi was the Priest-King before the human work was complete. What Hebrews presents after resurrection is that same eternal Priest-King with the covenant work accomplished and the office now exercised through the risen, glorified Son.

Now several smaller witnesses can answer back quickly — bread and wine, salt and peace, Door and Way, cleansing, Sabbath and Jubilee, refuge and return — because the central Person and the completed office are already visible.

THE SMALLER WITNESSES LIGHT UP

DOOR, WAY, CLEANSING, JUBILEE, SALT, PEACE, AND THE WHY

Hebrew Name Interpretation 2

Packet 14

"Mercy and truth are met together; righteousness and peace have kissed each other."

Psalm 85:10

DOOR ● WAY ● BLOOD ● LIVING WATER ● LIBERTY ● RETURN ● SALT ● PEACE

1. Now the Smaller Witnesses Light Up

The principal case has already converged. The **Name** has been opened. The **Messenger** has been sent and seen. The **Shepherd, Rock, Stone, Root, Branch, Right Hand, King, Priest, First and Last** have answered back. The lawful Priest-King has now been identified through the oath and the power of an endless life.

That changes the way several smaller passages read. Details that once seemed to belong in separate compartments begin to occupy the same field: access, cleansing, release, return, inheritance, bread, wine, salt, peace, mercy, oath, and covenant faithfulness.

They do not need to carry the verdict. The verdict has already been prosecuted. Their value now is different: they show how widely the same wisdom had been distributed before the pieces were gathered.

2. The Guarded Way, the Door, and the Opened Way

Remember Eden? After the fall, the **way of the tree of life** was guarded (Genesis 3:24). The next chapter places sin at a **door** while YHWH speaks to Cain about acceptance.

Genesis 4:7 — KJV

*"If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin lieth at the door**. And unto thee shall be his desire, and thou shalt rule over him."*

Later, the tabernacle places sacrifice at another door — the appointed meeting place.

Exodus 29:42–43 — KJV

*"This shall be a continual burnt offering throughout your generations at the **door of the tabernacle** of the congregation before the LORD: **where I will meet you, to speak there unto thee**. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory."*

Numbers 12:5 — KJV

*"And the LORD came down in the pillar of the cloud, and **stood in the door of the tabernacle**, and called Aaron and Miriam: and they both came forth."*

Now the later statements are no longer isolated sayings.

John 10:9; 14:6 — KJV

*"I am **the door**: by me if any man enter in, he shall be saved…" "I am **the way**, the truth, and the life: no man cometh unto the Father, but by me."*

Hebrews 10:19–20 — KJV

*"Having therefore, brethren, boldness to enter into the holiest by the **blood of Jesus**, By a **new and living way**, which he hath consecrated for us, through the veil, that is to say, his flesh;"*

Revelation 22:14 — KJV

*"Blessed are they that do his commandments, that they may have **right to the tree of life**, and may **enter in through the gates into the city**."*

GUARDED WAY → DOOR OF ACCEPTANCE → DOOR OF MEETING → THE DOOR → THE WAY → NEW AND LIVING WAY → TREE OF LIFE

3. One Dies, One Lives — Leviticus 14 in a Single View

Leviticus 14 is one of those passages that can be read for years as a separate ritual. After the case developed in these packets, its sequence becomes difficult to read as disconnected vocabulary.

Leviticus 14:4–7 — KJV

*"Then shall the priest command to take for him that is to be cleansed **two birds alive and clean**, and cedar wood, and scarlet, and hyssop: And the priest shall command that **one of the birds be killed in an earthen vessel over running water**: As for the **living bird**, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the **blood** of the bird that was killed over the **running water**: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him **clean**, and shall let the **living bird loose** into the open field."*

The rite continues. The person washes. On the eighth day the priest presents trespass, sin, burnt, and meat offerings. Blood is placed on the ear, thumb, and toe. Then oil is placed upon the blood.

Leviticus 14:17–20 — KJV

*"And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, **upon the blood of the trespass offering**: And the remnant of the oil that is in the priest's hand he shall pour **upon the head** of him that is to be cleansed: and the priest shall **make an atonement** for him before the LORD. And the priest shall offer the **sin offering**, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the **burnt offering**: And the priest shall offer the burnt offering and the **meat offering** upon the altar: and the priest shall make an atonement for him, and **he shall be clean**."*

Remember the **head of Jacob's stone** that received oil? Here, in a different legal scene, oil reaches the **head** again — this time after blood, within a sequence that ends in atonement and clean standing. The details are not collapsed; they are allowed to stand beside one another.

DEATH → LIVING WATER → BLOOD → LIVING BIRD → RELEASE → WASHING → PRIEST → TRESPASS → OIL OVER BLOOD → HEAD → SIN → BURNT → MEAT → ATONEMENT → CLEAN

4. Rest, Liberty, Return, and Possession

Sabbath taught rest. The Sabbatical order taught release. Jubilee adds a remarkable pair of words: liberty and return.

Leviticus 25:10 — KJV

*"And ye shall hallow the fiftieth year, and **proclaim liberty** throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall **return every man unto his possession**, and ye shall **return every man unto his family**."*

Leviticus 25:23 — KJV

*"The land shall not be sold for ever: for **the land is mine**; for ye are strangers and sojourners with me."*

Remember the city of refuge? Numbers 35 used a different law, but the outcome also turned on **preservation, the death of the high priest, and lawful return to possession**. Hebrews then gathered **fled for refuge → hope → veil → High Priest → inheritance**.

Jubilee, refuge, testament, and inheritance are not identical laws. Yet each protects YHWH's ownership and lawful restoration. The Testator dies; the inheritance opens; the risen Priest lives to administer what His death released.

REST → RELEASE → LIBERTY → RETURN TO FAMILY → RETURN TO POSSESSION → REFUGE → HIGH-PRIEST DEATH → INHERITANCE

5. Bread, Wine, Salt, and Peace

Remember Melchizedek? Genesis 14 introduced a Priest-King who brought forth **bread and wine** and was later interpreted as King of righteousness and King of peace. Torah then distributes several related covenant words across worship, priesthood, and kingdom.

The meal offering carries grain, oil, and salt. The drink offering carries wine. The peace offering culminates in eating and fellowship before YHWH. Then two covenant expressions become especially striking.

Leviticus 2:13 — KJV

*"And every oblation of thy meat offering shalt thou season with **salt**; neither shalt thou suffer the **salt of the covenant** of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."*

Numbers 18:19 — KJV

*"All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute **for ever**: it is a **covenant of salt for ever** before the LORD unto thee and to thy seed with thee."*

2 Chronicles 13:5 — KJV

*"Ought ye not to know that the LORD God of Israel gave the **kingdom over Israel to David for ever**, even to him and to his sons by a **covenant of salt**?"*

Salt is attached to the priestly portion — and independently to David's kingdom. Then peace does something similar.

Numbers 25:12–13 — KJV

*"Wherefore say, Behold, I give unto him my **covenant of peace**: And he shall have it, and his seed after him, even the covenant of an **everlasting priesthood**; because he was zealous for his God, and made an atonement for the children of Israel."*

Ezekiel 37:24–26 — KJV

*"And David my servant shall be **king** over them; and they all shall have **one shepherd**... Moreover I will make a **covenant of peace** with them; it shall be an **everlasting covenant** with them... and will set my **sanctuary in the midst of them for evermore**."*

Priesthood and kingdom both receive salt language. Priesthood and the promised Shepherd-King both receive peace language. Then Melchizedek — Priest of El Elyon, King of righteousness, King of peace — no longer stands over an empty field.

BREAD + WINE → OFFERING + FELLOWSHIP • SALT → PRIESTHOOD + DAVIDIC KINGDOM • PEACE → PRIESTHOOD + ONE SHEPHERD + EVERLASTING DWELLING

6. Why Did YHWH Do All of This?

After all the legal mechanics, covenant signs, offices, sacrifices, deaths, returns, and inheritances, Torah itself gives a remarkably simple answer to the motive.

Deuteronomy 7:8–9 — KJV

*"But because the LORD **loved you**, and because he would **keep the oath** which he had sworn unto your fathers, hath the LORD brought you out with a **mighty hand**, and **redeemed you** out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the **faithful God**, which **keepeth covenant and mercy** with them that love him and keep his commandments to a thousand generations;"*

BECAUSE YHWH LOVED + BECAUSE YHWH WOULD KEEP HIS OATH → MIGHTY HAND → REDEMPTION

The Name itself had already revealed that love and lawfulness were not opposing sides of God's character.

Exodus 34:5–7 — KJV

*"And the LORD descended in the cloud, and stood with him there, and proclaimed **the name of the LORD**. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, **merciful and gracious, longsuffering, and abundant in goodness and truth**, Keeping **mercy** for thousands, **forgiving iniquity and transgression and sin**, and that will **by no means clear the guilty**…"*

Isaiah 45:21 — KJV

*"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; **a just God and a Saviour**; there is none beside me."*

Micah brings the answer back to Jacob and Abraham — the very fathers through whom this investigation began.

Micah 7:18–20 — KJV

*"Who is a God like unto thee, that **pardoneth iniquity**, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he **delighteth in mercy**. He will turn again, he will have **compassion** upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the **truth to Jacob**, and the **mercy to Abraham**, which thou hast **sworn unto our fathers** from the days of old."*

Micah does not leave pardon as an abstraction. YHWH **subdues iniquities** and **casts sins into the depths of the sea**. That image will not remain isolated.

Jeremiah 51:63–64 — KJV

*"And it shall be, when thou hast made an end of reading this book, that thou shalt **bind a stone to it**, and **cast it into the midst of Euphrates**: And thou shalt say, Thus shall Babylon **sink, and shall not rise** from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah."*

Revelation returns to the same judgment image and carries it into the sea.

Revelation 18:21 — KJV

*"And a mighty angel took up **a stone like a great millstone**, and **cast it into the sea**, saying, Thus with violence shall that great city Babylon be thrown down, and **shall be found no more at all**."*

Now remember the Bible's opening scene.

Genesis 1:2 — KJV

*"And the earth was **without form, and void**; and **darkness** was upon the face of **the deep**. And the Spirit of God moved upon the face of the waters."*

The opening words are **tohu va-bohu [תֹּהוּ וָבֹהוּ — without form and void]**, with darkness over the deep. The closing vision does not leave that imagery hanging over creation.

Revelation 21:1; 22:5 — KJV

*"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and **there was no more sea**." "And **there shall be no night there**; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."*

SIN SUBDUED → CAST INTO THE SEA → STONE-BOUND JUDGMENT → SHALL NOT RISE → FOUND NO MORE → NO MORE SEA → NO NIGHT

Psalm 85:10 — KJV

*"**Mercy and truth are met together**; **righteousness and peace have kissed each other**."*

And then the prophets move from why YHWH acts to what YHWH Himself promises to do. The subject of the restoration is repeated again and again: I WILL.

Ezekiel 36:25–28 — KJV

*"Then **will I sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, **will I cleanse you**. A new heart also **will I give you**, and a new spirit **will I put within you**: and **I will take away the stony heart** out of your flesh, and **I will give you an heart of flesh**. And **I will put my spirit within you**, and **cause you to walk in my statutes**, and ye shall keep my judgments, and do them. And **ye shall dwell in the land that I gave to your fathers**; and **ye shall be my people, and I will be your God**."*

I WILL SPRINKLE → I WILL CLEANSE → I WILL GIVE → I WILL TAKE AWAY → I WILL PUT MY SPIRIT WITHIN → I WILL CAUSE → YE SHALL DWELL → YE SHALL BE MY PEOPLE → I WILL BE YOUR GOD

Restoration is not left hanging on human resolve alone. YHWH promises the cleansing, the new heart, the Spirit within, the walk, the dwelling, and the restored peoplehood.

The answer is not merely that God desired to rescue. He loved, He swore, He remained faithful, He judged truly, He provided atonement, He preserved inheritance, and He redeemed. Then He promised what He Himself would do: **cleanse, give, remove, put His Spirit within, cause His people to walk, restore dwelling**. The whole case has been moving toward words Scripture itself already placed together: **JUST GOD + SAVIOUR. MERCY + TRUTH. RIGHTEOUSNESS + PEACE.**

7. The Final Question Changes

At the beginning the question was, Who is this Person? Then it became, Can He lawfully do what restoration requires? Those questions have now been answered through the Name, the sent One, the Shepherd, the Stone, the Root and Branch, the King, the sacrifice, the resurrection, the oath, and the Priesthood after Melchizedek.

The final question is different: What does the living Priest-King do with the people He has redeemed? Where does He place them? What becomes of the Name, the Face, the Spirit, the inheritance, the image, the nations, the priestly people, and the city of God?

Remember the blessing that placed the **Name** upon the people and caused the **Face** to shine? The final movement of Scripture does not leave those words behind. It brings them home.

Numbers 6:24–27 — KJV

*"The LORD bless thee, and keep thee: The LORD make his **face** shine upon thee, and be **gracious** unto thee: The LORD lift up his countenance upon thee, and give thee **peace**. And they shall put **my name** upon the children of Israel; and I will bless them."*

The blessing already held the closing words together: **keep, Face, grace, peace, Name, blessing**. The final movement follows those words forward until the servants of God see His Face and bear His Name.

LOVE → OATH → REDEMPTION → LIVING PRIEST → CLEANSING → SPIRIT → INHERITANCE → NAME → FACE → DWELLING → GLORY

IN HIM

SPIRIT, NAME, FACE, NEW JERUSALEM, AND THE SHEPHERD WHO WAS THERE ALL ALONG

Hebrew Name Interpretation 2

Packet 15

"And they shall see his face; and his name shall be in their foreheads."

Revelation 22:4

NAME • FACE • SPIRIT • SEAL • INHERITANCE • GLORY • CROWN • NEW JERUSALEM

1. The Blessing Comes Home

The last packet ended where the wilderness blessing began: **keep** → **Face** → **grace** → **peace** → **Name**. Now those words come home. The Priest who pronounced the blessing was never its source. YHWH said, "I will bless them." The living Priest-King has now completed the sacrifice, risen, and entered the continuing ministry the earlier priesthood could only announce.

Numbers 6:24–27 — KJV

"The LORD **bless** thee, and **keep** thee: The LORD make his **face** shine upon thee, and be **gracious** unto thee: The LORD lift up his countenance upon thee, and give thee **peace**. And they shall put my **name** upon the children of Israel; and I will bless them."

Remember the first question of this study: What does the Name reveal about the One who says, "I will be with thee"? John 17 now brings the Name, the Son, the Father, and the people who believe into the same prayer.

John 17:6 — KJV

"I have manifested thy **name** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."

John 17:20–23 — KJV

"Neither pray I for these alone, but for them also which shall **believe** on me through their word; That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be one **in us**: that the world may believe that thou hast sent me. And the **glory** which thou gavest me I have given them; that they may be one, even as we are one: **I in them**, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

John 17:26 — KJV

"And I have declared unto them thy **name**, and will declare it: that the **love** wherewith thou hast loved me may be in them, and **I in them**."

The distinctions remain visible even while the union becomes astonishingly intimate: Father, Son, and those who believe. The Son declares the Father's Name. The Father's love is in them. Christ is in them. The blessing has moved from words pronounced over a people toward the living presence of God within a people.

NAME DECLARED → BELIEVE → IN US → GLORY GIVEN → LOVE IN THEM → CHRIST IN THEM

2. "I Will Be With Thee" Becomes "He Shall Be in You"

We saw Ezekiel 36 at the end of Packet 14. This time notice the promised Presence. YHWH does not merely command a restored life. He promises the cleansing, the new heart, and the Spirit within.

Ezekiel 36:25–27 — KJV

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, **will I cleanse you**. A new heart also **will I give you**, and a new spirit **will I put within you**: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And **I will put my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Remember Exodus 3: "Certainly I will be with thee" — Ehyeh ʿimmakh. The same covenant movement now reaches inward. Jesus speaks of the Spirit not merely beside the disciples, but within them.

John 14:16–17, 20 — KJV

*"And I will pray the Father, and he shall give you another Comforter, that he may **abide with you for ever**; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you**."*

"At that day ye shall know that **I am in my Father, and ye in me, and I in you**."

The Presence promised at the bush has not been abandoned. It has widened: YHWH with His servant → God dwelling among His people → the Spirit within → the Son in the believer. The direction is not away from the Name and Presence discovered at the beginning. It is toward their appointed fullness.

I WILL BE WITH THEE → I WILL PUT MY SPIRIT WITHIN YOU → HE SHALL BE IN YOU → YE IN ME → I IN YOU

3. Sealed Unto the Inheritance

Packet 12 followed refuge, Testator, High-Priest death, and inheritance. Now Paul tells us what happens to those who hear the gospel and believe. The inheritance opened by the Testator is not left unsecured while the heirs wait for its full redemption.

Ephesians 1:13–14 — KJV

"In whom ye also trusted, after that ye **heard** the word of truth, the gospel of your salvation: in whom also after that ye **believed**, ye were **sealed with that holy Spirit of promise**, Which is the **earnest [ἀρραβών — arrabōn, pledge]** of our **inheritance** until the redemption of the purchased possession, unto the praise of his glory."

The sequence is simple and consequential: heard → believed → sealed. The Spirit is called the earnest of the inheritance — the pledge carried forward until the purchased possession reaches redemption.

Romans 8:16–17 — KJV

"The Spirit itself beareth witness with our spirit, that we are the **children of God**: And if children, then **heirs**; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also **glorified together**."

Romans 8:29–30 — KJV

"For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also **justified**: and whom he justified, them he also **glorified**."

The restored image does not place the redeemed above the Son. The text gives the opposite order: He remains the Firstborn; they are conformed to His image. He remains the living Head and Priest-King; they inherit in Him.

HEARD → BELIEVED → SEALED → EARNEST → INHERITANCE → HEIRS WITH CHRIST → IMAGE OF THE SON → GLORY

Remember the first words spoken over mankind: **"Let us make man in our image, after our likeness."** Genesis begins with image-bearing. It does not end with the image-bearer remaining in dust, mortality, and distance from the fullness of God's Presence.

Genesis 1:26–27 — KJV

"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. So God created man in his own image, in the image of God created he him; male and female created he them."

John 17 has already shown the Son giving His people glory. Romans 8 has shown them being conformed to the image of the Son. Paul makes the movement even more explicit: **the earthy image is not the final image.**

1 Corinthians 15:49 — KJV

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The risen and ascended Son gives the Spirit; the Spirit brings communion inward; resurrection carries even the body toward glory. This is not mankind becoming God. It is redeemed mankind becoming what image-bearers were appointed to become: creatures in living communion with God, conformed to the Son, sharing the glory He gives without becoming the God who gives it. Genesis gives the image-bearing beginning; glorification reveals its completed form.

Philippians 1:6 — KJV

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:"

IMAGE BEGUN → SPIRIT WITHIN → COMMUNION RESTORED → IMAGE OF THE SON → RESURRECTION → SHARED GLORY → IMAGE-BEARING COMPLETED

4. The Blessing Reaches the Nations — and the Powers Are Watching

The promise to Abraham was never meant to end with Abraham. Isaiah's Servant restores Israel and becomes a light to the nations. Luke 24 sends repentance and remission of sins to all nations beginning at Jerusalem. Ephesians now names the surprising result inside one body.

Ephesians 3:6 — KJV

"That the **Gentiles should be fellowheirs**, and of the same body, and partakers of his promise in Christ by the gospel:"

Ephesians 3:10 — KJV

"To the intent that now unto the **principalities and powers in heavenly places** might be known by the **church** the **manifold wisdom of God**,"

The courtroom was larger than the human audience. The covenant line, the Seed, Israel's calling, the nations, the Priest-King, the sacrifice, the resurrection, the Spirit, and the gathered heirs become a present demonstration of God's many-sided wisdom before powers in heavenly places.

Ephesians 3:16–19, 21 — KJV

"That he would grant you, according to the riches of his glory, to be **strengthened with might by his Spirit in the inner man**; That **Christ may dwell in your hearts by faith**; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be **filled with all the fulness of God**."

"Unto him be **glory in the church by Christ Jesus** throughout all ages, world without end. Amen."

PROMISE → ISRAEL → NATIONS → FELLOWHEIRS IN CHRIST → SPIRIT WITHIN → CHRIST DWELLING → MANIFOLD WISDOM → GLORY TO GOD

5. The Stone Becomes a House — and the Priestly People Bear the Name

Remember the Stone? The rejected Stone became the head of the corner. Christ is the living Stone. Now Peter turns to those who come to Him and uses the same building language.

1 Peter 2:4–5, 9 — KJV

"To whom coming, as unto a **living stone**, disallowed indeed of men, but chosen of God, and precious, Ye also, as **lively stones**, are built up a **spiritual house**, an holy **priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"But ye are a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

The old separation of royal and priestly offices has been resolved in the one Melchizedek Priest-King. Those joined to Him do not become rival high priests; beneath Him they become a royal-priestly people, living stones in the house He builds.

Now remember Aaron's forehead. The high priest bore a plate of pure gold engraved like a signet.

Exodus 28:36–38 — KJV

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, ***HOLINESS TO THE LORD****. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's* ***forehead****, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD."*

Revelation returns to crown, temple, Name, and city in one promise.

Revelation 3:11–12 — KJV

"Behold, I come quickly: **hold that fast** which thou hast, that no man take thy **crown**. Him that **overcometh** will I make a **pillar in the temple of my God**, and he shall go no more out: and I will write upon him the **name of my God**, and the **name of the city of my God, which is new Jerusalem**, which cometh down out of heaven from my God: and I will write upon him **my new name**."

LIVING STONE → LIVING STONES → SPIRITUAL HOUSE → ROYAL PRIESTHOOD → HOLD FAST → CROWN → TEMPLE → NAME → NEW JERUSALEM

6. The City Comes Down

Packet 14 returned to the Bible's opening scene: darkness over the deep, then the final promise of no more sea and no night. Revelation now shows what replaces the old field of curse, exile, death, and guarded access.

Revelation 21:1–5 — KJV

"And I saw a **new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was **no more sea**. And I John saw the holy city, **new Jerusalem**, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and **God himself shall be with them**, and be their God. And God shall wipe away all tears from their eyes; and there shall be **no more death**, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, **I make all things new**."

The sentence at the bush returns with astonishing force. Exodus began the public Name revelation with "I will be with thee." Revelation closes the long journey with "God himself shall be with them." The Presence is no longer a brief contact at a bush, a mountain, a tabernacle, or a temple. The dwelling fills the renewed city.

And the city does not need another sanctuary building to contain the Presence.

Revelation 21:22–23 — KJV

"And I saw **no temple therein**: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the **glory of God did lighten it**, and the **Lamb is the light thereof**."

I WILL BE WITH THEE → I WILL DWELL AMONG THEM → SPIRIT WITHIN → CHRIST IN THEM → GOD HIMSELF SHALL BE WITH THEM

One covenant promise from Genesis also reaches this final scene. After the flood, Noah receives the sign, but the covenant itself reaches beyond Noah. God names **every living creature** and even says the bow is a covenant **"between me and the earth."**

Genesis 9:12–13, 16–17 — KJV

"And God said, This is the token of the covenant which I make between me and you and **every living creature** that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant **between me and the earth**. … And the bow shall be in the cloud; and I will look upon it, that I may remember the **everlasting covenant** between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth."

Noah stands as witness and participant, but the promise-field includes creation. Paul later says that **"the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."** Revelation does not abandon that creation. It shows the covenant story reaching renewed heaven and earth.

Romans 8:21 — KJV

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

COVENANT WITH EVERY LIVING CREATURE + EARTH → CREATION PRESERVED → CREATION DELIVERED → NEW HEAVEN + NEW EARTH

7. Face, Name, River, Tree — and the Shepherd Who Was There All Along

Numbers 6 placed the **Face** and the **Name** over the people. Eden lost open access to the tree of life. The wilderness needed water from the Rock. Psalm 23 spoke of the Shepherd leading beside waters. But one earlier detail now deserves to be read again: Leviticus 14 does not merely place the dying bird over ordinary water.

Leviticus 14:5 — KJV

"And the priest shall command that one of the birds be killed in an earthen vessel over **running water**:"

— mayim chayyim — living waterמַיִם חַיִּים

The KJV says **running water**; the Hebrew says **living water**. One bird dies over living water. The blood touches the living bird, and the living bird is released. After everything already seen in Leviticus 14 — death, blood, washing, priest, oil, atonement, clean standing — the water itself has been carrying a word that John will make impossible to miss.

John 1:13; 3:3, 5 — KJV

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**." "Except a man be born again [ἄνωθεν — anōthen, from above], he cannot see the kingdom of God." "Except a man be born of **water and of the Spirit**, he cannot enter into the kingdom of God."

At the well Jesus offers **living water**. At the Feast of Tabernacles, against the water-drawing setting already tied to Isaiah's wells of salvation, He stands and cries for the thirsty to come to Him and drink — and John immediately says He spoke of the **Spirit**.

John 4:10, 14; 7:37–39 — KJV

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee **living water**." "But the water that I shall give him shall be in him a well of water springing up into everlasting life." "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water**." "(But this spake he of the **Spirit**…"

Now Revelation opens the final city with the same vocabulary: **water of life** flowing from the throne. The line has become one continuous river: **LIVING WATER → BLOOD → RELEASE → BORN OF GOD → WATER +**

SPIRIT → LIVING WATER WITHIN → RIVERS OF LIVING WATER → SPIRIT → RIVER OF THE WATER OF LIFE

Revelation 22:1–5 — KJV

"And he shewed me a pure **river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be **no more curse**: but the **throne of God and of the Lamb** shall be in it; and his servants shall **serve him**: And they shall **see his face**; and **his name shall be in their foreheads**. And there shall be **no night there**; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall **reign for ever and ever**."

Crown and service. Priesthood and reign. Face and Name. River and Tree. God and the Lamb upon one throne. What the priests pronounced in Numbers 6 has reached its appointed ending: the Face is seen, the Name is borne, peace is no longer interrupted by curse or death, and preserved life has become glorified life.

One final title has followed the entire case from Jacob to David to Jesus. Jacob blessed Joseph by "the God which fed me all my life long." David said, "YHWH is my shepherd." Jesus said, "I am the good shepherd," and laid down His life that He might take it again. Revelation gives the closing image in one sentence.

Revelation 7:17 — KJV

"For the **Lamb which is in the midst of the throne** shall **feed [ποιμανεῖ — poimanei, shepherd]** them, and shall **lead them unto living fountains of waters**: and God shall wipe away all tears from their eyes."

The Shepherd became the Lamb without ceasing to be the Shepherd. The One who led Jacob all his life, whom David knew as YHWH his Shepherd, who entered humanity and laid down His life, now stands in the midst of the throne and still leads His people to living water.

The study began by asking what the Name was revealing. It ends with the Name borne openly, the Face seen without fear, the curse gone, the inheritance possessed, the nations healed, the servants serving and reigning beneath the Lamb, and the dwelling of God completed.

NAME REVEALED → SON MANIFESTS THE FATHER → SPIRIT WITHIN → SEALED → INHERITANCE → IMAGE RESTORED → MANIFOLD WISDOM → ROYAL PRIESTHOOD → CROWN → NAME → FACE → NEW JERUSALEM → RENEWED CREATION → GLORY TO GOD

And through every stage — promise, exile, wilderness, covenant, sacrifice, return, incarnation, death, resurrection, priesthood, inheritance, and glory — **He was shepherding all along.**

BLOOD AND LIVING WATER

THE PIERCED TEMPLE AND THE CLEANSING PATTERN

Hebrew Name Interpretation 2

Packet 16 — Supplemental Witnesses I

“forthwith came there out blood and water.”

John 19:34

BLOOD • LIVING WATER • HYSSOP • SCARLET • CLEANSING • TEMPLE • SPIRIT • LIFE

1. Remember Leviticus 14? Blood and Living Water Were Already Together

Leviticus 14 looked unusual when it first appeared: two living clean birds, an earthen vessel, **living water**, blood, scarlet, hyssop, sprinkling, washing, release, priestly mediation, oil, atonement, and a clean standing. At the time, the pattern was allowed to speak without forcing every detail. Now John gives us a scene that makes one part of that old ritual suddenly difficult to overlook: the side of Jesus is pierced, and **blood and water** come out together.

Leviticus 14:4–7 — KJV

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water [מַיִם חַיִּים — mayim chayyim, living water]: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water [living water]: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

The sequence is not merely **water** and then, somewhere else, **blood**. The slain bird dies **over living water**. The living bird is dipped into the blood of the slain bird **over living water**. Then comes sprinkling, clean standing, and the release of the living bird.

DEATH → BLOOD + LIVING WATER → SPRINKLING → CLEAN → LIVING RELEASE

2. The Same Chapter Cleanses a House With Blood and Living Water

The second half of Leviticus 14 repeats the pattern for a house. This time Torah states the combination even more directly.

Leviticus 14:49–53 — KJV

"And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean."

Now remember what John has already told us about Jesus.

John 2:19–21 — KJV

*"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of **the temple of his body**."*

Leviticus gives **blood + living water → cleansing of the house**. John identifies Jesus' body as **the Temple**. That does not finish the connection by itself. It prepares the reader to watch what happens when that Temple-body is pierced.

3. Hyssop, the Passover Lamb, the Pierced One — Then Blood and Water

John places several older witnesses around the piercing. **Hyssop** appears. The Passover-lamb rule about unbroken bones appears. Zechariah's pierced One appears. Then John records the blood and water.

Exodus 12:46 — KJV

*"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; **neither shall ye break a bone thereof**."*

Zechariah 12:10 — KJV

*"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the **spirit of grace and of supplications**: and they shall look upon **me whom they have pierced**, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."*

John 19:28–37 — KJV

*"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst**. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon **hyssop**, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear **pierced his side**, and forthwith came there out **blood and water**. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, **A bone of him shall not be broken**. And again another scripture saith, **They shall look on him whom they pierced**."*

John does not allow the moment to pass as a small anatomical detail. He stops to say that he **saw it**, that his record is true, and that he records it so the reader might believe. The blood and water stand inside a scene already filled with Passover, hyssop, fulfillment, and the pierced-One prophecy.

4. The Pierced One Is Followed by a Fountain for Sin and Uncleanness

John explicitly quotes Zechariah 12:10 at the piercing. The next chapter of Zechariah continues the same prophetic scene.

Zechariah 13:1 — KJV

*"In that day there shall be a **fountain opened** to the house of David and to the inhabitants of Jerusalem **for sin and for uncleanness**."*

Read the movement without separating the chapters: **Spirit of grace → YHWH pierced → fountain opened → sin and uncleanness**. John then places the quotation about the pierced One at the very place where the side of Jesus releases **blood and water**.

1 John 1:7 — KJV

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin**."*

1 John 5:6, 8 — KJV

*"This is he that came by **water and blood**, even Jesus Christ; not by water only, but by water and blood. And it is the **Spirit** that beareth witness, because the Spirit is truth."*

*"And there are three that bear witness in earth, **the Spirit, and the water, and the blood**: and these three agree in one."*

The Gospel gives **blood and water** from the pierced Jesus. The epistle returns to **water + blood + Spirit**. The same apostle refuses to let those witnesses drift apart.

PIERCED ONE → BLOOD + WATER → CLEANSING → SPIRIT BEARS WITNESS

5. Torah Repeats the Cluster: Blood, Water, Scarlet, Hyssop, Sprinkling

Leviticus 14 is not an isolated ritual. The purification vocabulary repeats elsewhere in Torah, and Hebrews deliberately gathers it when explaining covenant cleansing.

Numbers 19:6, 17–19 — KJV

*"And the priest shall take **cedar wood, and hyssop, and scarlet**, and cast it into the midst of the burning of the heifer."*

*"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and **running water***

*[living water] shall be put thereto in a vessel: And a clean person shall take **hyssop**, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."*

Hebrews 9:13–14 — KJV

*"For if the **blood of bulls and of goats**, and the **ashes of an heifer sprinkling the unclean**, sanctifieth to the purifying of the flesh: How much more shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"*

Hebrews 9:19–24 — KJV

*"For when Moses had spoken every precept to all the people according to the law, he took the **blood of calves and of goats, with water, and scarlet wool, and hyssop**, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the **patterns of things in the heavens** should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."*

Hebrews itself places **blood + water + scarlet + hyssop + sprinkling** inside the Mosaic purification field, then moves immediately to **Christ** and the better sacrifice. The same letter explicitly moves from the **ashes of an heifer** to the **blood of Christ**. Torah had been teaching with material signs long before the historical work arrived.

6. The Rock Was Struck — and Water Came Out

Another old witness now returns. Israel lived because the Rock was struck and water came out. Paul later names the Rock.

Exodus 17:5–6 — KJV

*"And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the **rock in Horeb**; and thou shalt **smite the rock**, and there shall **come water out of it**, that the people may drink. And Moses did so in the sight of the elders of Israel."*

1 Corinthians 10:4 — KJV

*"And did all drink the same spiritual drink: for they drank of that spiritual **Rock that followed them: and that Rock was Christ**."*

Remember the Rock? The apostle identifies it as Christ. At Horeb the Rock is struck and gives water to the people. In John 19 Christ is pierced, and water comes from His side. John 7 has already told us where the living-water promise is going.

John 7:37–39 — KJV

*"In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink**. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of **living water**. (But this spake he of the **Spirit**, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"*

ROCK STRUCK → WATER → LIFE | CHRIST PIERCED → BLOOD + WATER | LIVING WATER → SPIRIT

7. YHWH Is the Fountain of Living Waters — Jesus Says, Come to Me and Drink

Jeremiah 2:13 — KJV

*"For my people have committed two evils; they have forsaken **me the fountain of living waters**, and hewed them out cisterns, broken cisterns, that can hold no water."*

Jeremiah 17:13 — KJV

*"O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken **the LORD, the fountain of living waters**."*

The Hebrew Scriptures call **YHWH** the fountain of living waters. John then places Jesus at the center of the same invitation: **come unto me, and drink**. And John tells us that the promised living water is the Spirit.

Zechariah 14:8–9 — KJV

*"And it shall be in that day, that **living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And **the LORD shall be king over all the earth**: in that day shall there be one LORD, and his name one."*

Later in the same prophecy the nations go up to keep **the feast of tabernacles** (Zechariah 14:16). John places Jesus at that feast, on its great last day, crying for the thirsty to come **to Him** and drink. Isaiah 12 had already joined **Yah YHWH → salvation → wells of salvation → the Name**. Zechariah joins **YHWH King → living waters → Jerusalem → nations → Tabernacles**. John places Jesus in the center of that entire field.

8. Garden → Temple → Pierced Temple → River of Life

The water line does not begin in Leviticus. It begins at creation and closes at the throne.

Genesis 2:10 — KJV

*"And a **river went out of Eden to water the garden**; and from thence it was parted, and became into four heads."*

Ezekiel 47:1, 9, 12 — KJV

*"Afterward he brought me again unto the door of the house; and, behold, **waters issued out from under the threshold of the house** eastward."*

*"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, **shall live**."*

*"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and **the leaf thereof for medicine**."*

Ezekiel sees water flowing from the Temple, bringing life wherever it goes, with trees whose leaves are for healing. John has already identified Jesus' body as the Temple. John 19 opens that body and gives **blood and water**. Revelation closes the line at the throne.

Revelation 22:1–2 — KJV

*"And he shewed me a pure **river of water of life**, clear as crystal, proceeding out of the **throne of God and of the Lamb**. In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the **healing of the nations**."*

EDEN RIVER → LIVING WATER + BLOOD → TEMPLE RIVER → PIERCED TEMPLE → WATER OF LIFE → TREE OF LIFE

9. Another Side Is Opened — and a Bride Appears

There is one more correspondence worth seeing because Scripture itself later joins the Genesis marriage text to Christ and the church. It need not carry the case; it simply belongs in the field.

Genesis 2:21–24 — KJV

*"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his **ribs** [צֵלָע — tsela, side/rib], and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."*

Ephesians 5:30–32 — KJV

"For we are members of his body, of his flesh, and of his bones. ***For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*** *This is a great mystery: but I speak concerning* ***Christ and the church****."*

Paul explicitly takes the Genesis one-flesh text and says the mystery concerns Christ and the church. John has shown the side of Christ opened. The correspondence is quiet, but after the larger blood-and-water pattern it is difficult not to notice the way Genesis, the pierced Body, and the gathered people remain in conversation.

10. The Lamb Was Foreknown Before the Event Arrived

1 Peter 1:18–20 — KJV

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious ***blood of Christ****, as of a* ***lamb without blemish and without spot****: Who verily was* ***foreordained before the foundation of the world****, but was manifest in these last times for you."*

Acts 2:23 — KJV

"Him, being delivered by the ***determinate counsel and foreknowledge of God****, ye have taken, and by wicked hands have crucified and slain."*

That is why the old signs matter. The Lamb was not an emergency answer invented after human failure. Scripture says the Lamb was foreordained before the foundation of the world, and the cross occurred according to God's determinate counsel and foreknowledge. The Torah's cleansing vocabulary can therefore be read as prior demonstration: **death, innocent life, blood, living water, priesthood, cleansing, release, washing, anointing, atonement, restored standing, and a cleansed house** — all placed into Israel's worship before the historical work of Christ.

Then John shows the pierced Lamb and Temple, and **blood and water** come from His side. Later John writes **water + blood + Spirit**. What once looked like disconnected ritual detail begins to read like a vocabulary God had been teaching for generations.

FOREKNOWN LAMB → TORAH PATTERN → PIERCED TEMPLE → BLOOD + WATER → SPIRIT → CLEANSING → LIFE → RESTORED HOUSE

THE DEATH WRITTEN BEFOREHAND

PSALM 22 AND THE REMAINING WITNESSES

Hebrew Name Interpretation 2

Packet 17 — Supplemental Witnesses II

"They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

Psalm 22:31

PSALM 22 • PIERCING • GARMENTS • SEED • MORIAH • RAM • THORNS • RIGHT HAND • GALILEE

1. Psalm 22 Does Not Give One Detail — It Gives a Scene

Psalm 22 is dense enough that reading one verse at a time can hide the cumulative force. The New Testament repeatedly returns to this Psalm around the death of Jesus. The value is not one isolated prediction. It is the way the scene keeps answering back.

Psalm 22:1 — KJV

*"**My God, my God, why hast thou forsaken me?** why art thou so far from helping me, and from the words of my roaring?"*

Matthew 27:46 — KJV

*"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?**"*

Jesus opens the Psalm from the cross with its first line. The hearer who knows the Psalm has been given the address of the whole passage.

Psalm 22:7–8 — KJV

*"All they that see me **laugh me to scorn**: they shoot out the lip, they shake the head, saying, **He trusted on the LORD that he would deliver him: let him deliver him**, seeing he delighted in him."*

Matthew 27:39–43 — KJV

*"And they that passed by reviled him, **wagging their heads**, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, **He saved others; himself he cannot save**. If he be the King of Israel, let him now come down from the cross, and we will believe him. **He trusted in God; let him deliver him now**, if he will have him: for he said, I am the Son of God."*

The mockery is not merely similar in mood. Matthew reproduces the head-wagging and the challenge that God should deliver the One who trusted Him.

Psalm 22:14–15 — KJV

*"I am **poured out like water**, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."*

John 19:28 — KJV

*"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, **I thirst**."*

Psalm 22 moves from poured-out weakness to a mouth dried by thirst. John marks Jesus' thirst as part of the accomplished Scripture before the death is complete.

Psalm 22:16 — KJV

*"For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet**."*

John 20:25–27 — KJV

*"The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his **hands the print of the nails**, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side**: and be not faithless, but believing."*

Psalm 22:18 — KJV

*"They **part my garments among them, and cast lots upon my vesture**."*

John 19:23–24 — KJV

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves,

*Let us not rend it, but **cast lots for it**, whose it shall be: **that the scripture might be fulfilled**, which saith, **They parted my raiment among them, and for my vesture they did cast lots**. These things therefore the soldiers did."*

Here John removes all ambiguity about his method: he quotes Psalm 22:18 and says the soldiers' action fulfilled it.

2. The Psalm Moves From the Pierced Sufferer to Brethren, Nations, Seed, and a Born People

Psalm 22:22 — KJV

*"I will **declare thy name unto my brethren**: in the midst of the congregation will I praise thee."*

Hebrews 2:11–12 — KJV

*"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them **brethren**, Saying, **I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee**."*

Hebrews explicitly quotes Psalm 22:22 and places it on Christ. The crucifixion Psalm does not stop at suffering. It moves through death into **brethren, congregation, and the declared Name**.

Psalm 22:27–28 — KJV

*"All the ends of the world shall remember and turn unto the LORD: and **all the kindreds of the nations shall worship before thee**. For **the kingdom is the LORD'S**: and he is the governor among the nations."*

Psalm 22:30–31 — KJV

*"A **seed shall serve him**; it shall be accounted to the Lord for a generation. They shall come, and shall declare his **righteousness unto a people that shall be born**, that **he hath done this**."*

The Psalm that begins with forsakenness ends with **the Name declared, the nations worshipping, a Seed serving, a people born, righteousness declared, and a completed deed**. John records Jesus' final cry in the same completion field: **"It is finished."** The words are not a direct quotation of Psalm 22:31, but the movement is striking: suffering gives way to a finished work and a people who live because of it.

FORSAKEN → MOCKED → PIERCED → GARMENTS CAST BY LOT → NAME DECLARED → BRETHREN → NATIONS → SEED → PEOPLE BORN → FINISHED DEED

3. "I Am a Worm" — the Scarlet Word Returns to the Cleansing Pattern

Psalm 22:6 — KJV

*"But I am a **worm** [תּוֹלַעַת — tolaʿat], and no man; a reproach of men, and despised of the people."*

The Hebrew **tolaʿat** belongs to the same lexical field used for **scarlet/crimson** in the purification passages. Leviticus 14 repeatedly joins cedar, hyssop, and **scarlet [שְׁנִי תּוֹלַעַת — sheni tolaʿat]** to the blood-and-living-water rite. Numbers 19 places cedar, hyssop, and scarlet into the heifer purification. Psalm 22 places **tolaʿat** in the mouth of the pierced sufferer.

That lexical return does not need a biological legend about a worm to become meaningful. Scripture itself has already placed the word-family in the fields of **scarlet, cleansing, blood, hyssop, and the crucifixion Psalm**.

4. Moriah: the Beloved Son Carries the Wood, and God Provides

Genesis does not say Abraham went to the later Temple summit by name. It says **the land of Moriah**, then **one of the mountains** God would show him. That leaves the precise selected mountain unstated. The stronger witness is the sequence Scripture does give.

Genesis 22:2, 6–8, 13–14 — KJV

*"And he said, Take now thy son, thine **only 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**."*

*"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. 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?** And Abraham said, My son, **God will provide himself a lamb for a burnt offering**: so they went both of them together."*

*"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**. 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."*

The Gospel scene later gives the beloved Son, the wood of execution, the Lamb, divine provision, and a death through which the promised Seed-blessing reaches the nations. The possible location correspondence is secondary; the narrative correspondence is already dense without it.

Still, because Genesis says **land of Moriah** and then leaves the selected mountain unnamed, one question can remain open without controlling anything: **could the mountain God selected in Genesis 22 have stood on the broader Jerusalem/Moriah ridge where Golgotha would later stand?** Scripture does not identify the coordinate. The possibility remains.

5. The Ram Was Already in Abraham's Covenant — Then the Thicket and the Thorns

The ram at Moriah does not appear from nowhere. A ram was already among the divided animals in Abraham's covenant scene.

Genesis 15:9–10 — KJV

*"And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a **ram of three years old**, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not."*

Within Abraham's own story the movement is: **ram inside the covenant-cutting scene → ram provided as substitute for the beloved son → later Lamb and covenant blood**.

Genesis 3:17–18 — KJV

*"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **Thorns also and thistles shall it bring forth to thee**."*

Matthew 27:29 — KJV

*"And when they had platted a **crown of thorns**, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"*

The Genesis 22 ram is caught **by his horns in a thicket**. The Gospel King bears **thorns around His head**. Genesis had already made thorns a sign of the cursed ground. The visual correspondence is not needed to identify the Lamb, but after the covenant ram and the substitute ram have already converged, the crown of thorns becomes another memorable image: **the King bears the sign of the curse while giving Himself as the substitute**.

6. Rachel's Grave Pillar and the Right-Hand Son

Genesis 35 contains two stone scenes. At Bethel, Jacob raises the anointed pillar after the divine appearance. Later, near Ephrath/Bethlehem, he raises another pillar over Rachel's grave. Between death and birth, the sorrow-name Ben-oni is replaced by **Benjamin — son of the right hand**.

Genesis 35:18–20 — KJV

*"And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him **Benjamin**. And Rachel died, and was buried in the way to **Ephrath, which is Bethlehem**. And Jacob set a **pillar upon her grave**: that is the pillar of Rachel's grave unto this day."*

The supporting pattern is quiet but coherent: **stone/pillar → death and sorrow → Ephrath/Bethlehem → right-hand son**. Psalm 80 later gathers Ephraim, Benjamin, and Manasseh before the Shepherd and asks for **"the man of thy right hand."** The New Testament then gives the rejected Stone raised to the head of the corner and the Son enthroned at the right hand. The grave pillar does not prove that later sequence; it gives the earlier imagery another place to echo.

7. The Commander on Holy Ground

Joshua 5:13–15 — KJV

*"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? And he said, Nay; but as **captain 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? 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."*

Remember the bush: the Messenger of YHWH appears, YHWH speaks, and Moses is told to remove his shoes because the ground is holy. Joshua meets a visible Man with drawn sword, falls before Him, and hears the same holy-ground command. The passage belongs naturally beside the larger visible-Messenger field, even though the main identity case did not need it.

8. One More "Sent" Passage: YHWH, His Spirit, and the One Sent

Isaiah 48:12–16 — KJV

*"Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last**. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. **I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.**"*

The passage is striking because the speaker moves through **First and Last, Creator, Presence from the beginning, and being sent by the Lord GOD and His Spirit**. The study does not need this verse to establish the sent Son; John has already done that repeatedly. But once the sent-Messenger and sent-Son pattern has been seen, Isaiah 48:16 is worth remembering.

9. Galilee: Refuge, the Death of the High Priest, Light, and the Risen Commission

One geographic witness also remained outside the central line. Galilee's first appearance in Scripture occurs inside the city-of-refuge system.

Joshua 20:6–7 — KJV

*"And he shall dwell in that city, until he stand before the congregation for judgment, and **until the death of the high priest** that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. And they appointed **Kedesh in Galilee in mount Naphtali**, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah."*

The same Galilee later becomes the region where Isaiah says the light will dawn, where Jesus first manifests that light, and where the risen Jesus regathers His disciples after His death.

Isaiah 9:1–2 — KJV

*"Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the **land of Zebulun and the land of Naphtali**, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in **Galilee of the nations**. 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."*

Matthew 28:7, 10, 16, 18–20 — KJV

*"And go quickly, and tell his disciples that **he is risen from the dead**; and, behold, **he goeth before you into Galilee**; there shall ye see him: lo, I have told you."*

*"Then said Jesus unto them, Be not afraid: go tell my brethren that they **go into Galilee**, and there shall they see me."*

*"Then the eleven disciples went away into **Galilee, into a mountain where Jesus had appointed them**."*

*"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Go ye therefore, and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, even unto the end of the world. Amen."*

The location whose first mention is tied to **refuge, judgment, and the death of the high priest** becomes the resurrection meeting place from which the blessing is sent to **all nations**. It is not necessary to make Matthew 28 a formal fulfillment of Joshua 20 to appreciate how densely the location remembers the older story.

10. A Second-Temple Window: Melchizedek Was Already Being Read as More Than a Cameo

One historical witness deserves a brief place because it shows that an elevated Melchizedek reading did not begin with later Christianity. The Dead Sea Scroll fragment commonly called **11QMelchizedek (11Q13)** is not Scripture and does not establish the identity of Melchizedek. Its value is historical: before the New Testament period, Jewish interpreters were already reading Melchizedek together with categories far larger than a local king-priest cameo.

The fragment links Melchizedek with **Jubilee release**, forgiveness of iniquities, Day-of-Atonement themes, judgment against Belial, Isaiah's good-news proclamation, and the announcement that **"thy God reigneth."** Those are the same canonical neighborhoods this study has independently encountered through Leviticus 25, Isaiah 52 and 61, Psalm 82, Genesis 14, Psalm 110, Luke 4, and Hebrews.

MELCHIZEDEK → JUBILEE / RELEASE → ATONEMENT → GOOD NEWS → ZION → DIVINE JUDGMENT

The Bible remains the proof. The scroll simply shows that the Melchizedek question was already alive inside Jewish interpretation before the Christian claim could be blamed for inventing the category.

11. The Central Case Did Not Need These Witnesses

These supplemental witnesses are valuable precisely because the central case did not depend on them. **Psalm 22, Moriah, the ram and the thorns, Rachel's grave pillar, Joshua's Commander, Isaiah's sent speaker, Galilee's refuge setting, and the Second-Temple Melchizedek window** all approach the same architecture from different directions.

The primary case has already identified the Person through the **Name, the visible Messenger, Shepherd, Rock, Stone, Root and Branch, David's Lord, Servant Israel, First and Last, Word, I AM, Lamb, pierced One, Firstfruits, Firstborn, High Priest, and Priest-King**. These later witnesses do not create that identity. They make an already-established identity feel increasingly at home in passages that once seemed unrelated.

That is the final surprise of the surplus material: once the center is known, the edges stop looking random.