# Israel the Name 9 20 26

## Jabbok: Supplication, the Name, the Face, and Preservation

**PACKET 1**

*Final Draft Review*

A Scripture-led discovery study

*Show the Scripture. Preserve the discovery. Let the questions earn the next reveal.*

## Contents

1. Before a Nation, a Name
2. Jabbok: The Crossing Where Jacob Was Left Alone
3. What Kind of Prevailing? Hosea Interprets the Night
4. Supplication, Favor, and the Blessing Jacob Could Not Give Himself
5. “What Is Thy Name?” — The Name Is Given
6. Jacob Asks the Namegiver His Name
7. Peniel: Face of God and a Preserved Life
8. The Mediation Pattern Inside the Encounter
9. What Prevailing Is — and What It Is Not
10. Packet 1 Discovery Ledger and Forward Questions

Exhibit A. Hebrew Word and Relationship Notes

## 1. Before a Nation, a Name

**Israel** first appears in Scripture not as the name of a nation, a kingdom, a political boundary, or twelve tribes. Before any of those existed, **Israel was a Name given to one man by another Person.**

Jacob did not select the Name for himself. His household did not invent it. The Name came during an encounter at a particular place, through a blessing Jacob sought from the One who possessed authority to give both the blessing and the Name.

That makes the opening question more precise than simply asking, ***"What does Israel mean?"*** Before the study can follow the Name into a family, a nation, the prophets, the Messiah, and the people who belong to Him, it must first stay at the place where the Name was given.

**DISCOVERY QUESTION**

What happened when Jacob received the Name **Israel**—and who was the One who gave it?

## 2. Jabbok: The Crossing Where Jacob Was Left Alone

Jacob is returning toward the land. Esau is ahead of him. Behind him are years with Laban, marriages, children, servants, flocks, possessions, and a history of calculation, fear, promise, and survival. The text then slows the movement at a named place: **Jabbok**.

**Genesis 32:22–24 (KJV)**

> *And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford* ***Jabbok****. And he took them, and sent them over the brook, and* ***sent over that he had****. And* ***Jacob was left alone****; and there wrestled a man with him until the breaking of the day.*

The sequence is easy to read too quickly: Jacob crosses a brook and has an unusual encounter. But the narrative itself makes the setting do work. Jacob first sends across his household. Then he sends across ***"that he had."*** Only after that does Scripture say, ***"Jacob was left alone."***

The Hebrew place-name **Yabboq — יַבֹּק — H2999** has an approved supporting association with the consonantal family used for **pouring or emptying**. The study does not depend upon turning that association into a rigid lexical definition. The textual scene is already sufficient: Jacob has sent everything across and is left alone at the crossing. The word association simply makes the setting more memorable.

**DISCOVERY / PATTERN OBSERVATION**

Jabbok functions as a threshold: **crossing → separation → Jacob alone → encounter → blessing → new Name.**

The place should not be reduced to scenery. The Name **Israel** is first given at a crossing.

Genesis calls the watercourse a **nachal**—a brook or wadi. A related Hebrew word-family is later used in inheritance language. That does **not** mean the brook itself should be translated "inheritance." It is a word-family observation, not a replacement definition. Its value will be tested only as the larger story moves from crossing toward land, people, and inheritance.

**GUARDRAIL**

Jabbok / pouring-emptying and **nachal / inheritance** are supporting observations. They may enrich the scene, but they do not control the doctrine or replace the plain narrative.

## 3. What Kind of Prevailing? Hosea Interprets the Night

Genesis says Jacob wrestled and prevailed. Read alone, the words can be made to sound as if Jacob overpowered God, forced heaven to yield, and won a blessing by superior strength. Scripture itself gives a later inspired interpretation of the same encounter.

**Hosea 12:3–5 (KJV)**

> *He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over* ***the angel****, and* ***prevailed****:* ***he wept, and made supplication unto him****: he found him in Bethel, and there he spake with us; Even* ***the LORD God of hosts****;* ***the LORD is his memorial****.*

Hosea does not erase Genesis. He interprets it. The one who **prevailed** is also the one who **wept** and **made supplication**. That combination changes the character of the scene.

Jacob is active. He clings. He asks. He refuses to depart without the blessing. But his prevailing cannot be reduced to autonomous conquest. The prophetic commentary places **supplication** inside the prevailing itself.

This becomes one of the study's first governing reversals:

**strength / striving → weeping → supplication → blessing → Israel**

The text will later lead into royal and vocation questions associated with the Name. Those questions should not be spent here. At Jabbok, the first control is the encounter itself and Hosea's inspired description of how Jacob prevailed.

## 4. Supplication, Favor, and the Blessing Jacob Could Not Give Himself

Hosea's word for Jacob's supplication is built from the Hebrew grace/favor field associated with **H2603 — chanan**. That matters because the same grace language remains close to Jacob immediately after Peniel.

**Genesis 33:5 (KJV)**

> *And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which* ***God hath graciously given*** *thy servant.*

**Genesis 33:11 (KJV)**

> *Take, I pray thee,* ***my blessing*** *that is brought to thee; because* ***God hath dealt graciously with me****, and because I have enough. And he urged him, and he took it.*

The reader should notice the movement. Jacob has just spent the night seeking blessing from God. In the next scene he speaks of what God has **graciously** given him and says God has **dealt graciously** with him.

The point is not that every occurrence must be forced into one technical theological formula. The point is that Jacob's own story keeps the ideas close: **supplication, favor, blessing, gift, and gracious dealing.**

**DISCOVERY / PATTERN OBSERVATION**

This grace field will return much later in the priestly blessing: ***"The LORD make his face shine upon thee, and be gracious unto thee."*** The study should remember Jacob now and wait for that later return.

Jacob does not originate the blessing. He asks the One who has it to give. That distinction will remain important through the entire study.

## 5. "What Is Thy Name?" — The Name Is Given

**Genesis 32:26–28 (KJV)**

> *And he said, Let me go, for the day breaketh. And he said, I will not let thee go,* ***except thou bless me****. And he said unto him,* ***What is thy name?*** *And he said,* ***Jacob****. And he said, Thy name shall be called no more* ***Jacob****, but* ***Israel****: for as a prince hast thou power* ***with God and with men****, and* ***hast prevailed****.*

The order should be preserved because the order itself teaches. Jacob asks for **blessing**. The other Person then asks for Jacob's **name**. Jacob speaks his existing identity: **Jacob**. Then the new Name is declared over him: **Israel**.

Israel therefore begins as a **received Name**. Jacob does not announce a new title for himself. The One he encounters possesses authority to declare it.

**LEGAL / COVENANT WITNESS**

Name sequence: **blessing sought → former name confessed → new Name declared → reason stated.**

The Name comes from the Namegiver. This will matter later when the study asks who has authority to define Israel and who ultimately fulfills the Name.

Genesis itself gives the immediate explanation: ***"for as a prince hast thou power with God and with men, and hast prevailed."*** Hosea keeps that explanation from becoming a story of human conquest by adding weeping and supplication.

The name **יִשְׂרָאֵל — Yisra'el — Israel — H3478** contains **El**, the divine title. The exact force of the first element will be allowed to develop through Scripture rather than being made to carry the whole study at Jabbok. Genesis supplies striving/prevailing language; later Scripture will make the royal possibilities of the Name worth revisiting.

For now, one fact is enough: **the Name does not terminate in Jacob. It contains El.**

## 6. Jacob Asks the Namegiver His Name

**Genesis 32:29 (KJV)**

> *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****.*

This reciprocal question is one of the most important details in the opening of the study.

The Person asks Jacob, ***"What is thy name?"*** Jacob answers. His Name is changed. Jacob then turns the question around: ***"Tell me, I pray thee, thy name."***

Yet the answer is not given in the simple form the reader might expect. Instead, the question remains suspended—and **He blesses Jacob there.**

**DISCOVERY QUESTION — DO NOT ANSWER TOO EARLY**

Jacob has received a new Name from this Person. Now Jacob wants to know **His** Name. Who is the Namegiver?

That question will drive the next movements of the study. The answer should not be imported from an outside system or supplied merely because a later conclusion is desired. Scripture itself will have to identify the One who gives the Name.

## 7. Peniel: Face of God and a Preserved Life

**Genesis 32:30 (KJV)**

> *And Jacob called the name of the place* ***Peniel****: for* ***I have seen God face to face****, and* ***my life is preserved****.*

Jacob supplies his own interpretation of the place. He names it **Peniel — פְּנִיאֵל / Peni'el — "Face of God."**

The verse therefore refuses to let the reader leave with only a new human name. It gives another cluster:

**Israel → Face of God → seeing → preserved life**

The Hebrew verb translated **"preserved"** is **H5337 — natsal**, a deliver/rescue/preserve verb. This is not a decorative ending to the story. Jacob explicitly attaches his continued life to the encounter: ***"I have seen God face to face, and my life is preserved."***

Later, the same deliverance vocabulary will become important when Jacob's descendants are delivered from bondage. Later still, Isaiah will use other preservation vocabulary in the Servant passages. Those lexical fields must not be falsely collapsed into one word. But the canonical movement can still be followed: **Jacob preserved → Jacob's people delivered → the Servant preserves/restores → final life in the Presence of God.**

**GUARDRAIL — LEXICAL FIDELITY**

The study will distinguish **same lemma**, **root-family relationship**, and **canonical thematic return**. Similar English words will not be silently treated as the same Hebrew word.

Peniel also begins the study's long **FACE** beam. The reader does not yet know how far it will travel. For now, the first decisive association is already present:

**Face → relationship / encounter → preserved life**

## 8. The Mediation Pattern Inside the Encounter

Genesis does not stop to call the Person at Jabbok by the later technical title **Mediator**. The study should not insert a noun the passage does not use. But the relational structure is visible.

Jacob is the one who **supplicates**. The other Person is the One from whom the **blessing** comes. Jacob asks; He gives. Jacob receives a Name; He declares it. Jacob sees the Face; Jacob's life is preserved.

**DISCOVERY / PATTERN OBSERVATION**

The encounter already contains a mediation pattern: **need / supplication → the One who possesses the blessing → blessing given → identity changed → life preserved.**

Later Scripture will develop Messenger, Servant, Priest, Intercessor, and Mediator language. Those later offices should illuminate this pattern only after they have been established in their own passages.

This is also why Jacob's prevailing cannot be treated as self-salvation or self-exaltation. The decisive things in the scene—blessing, Name, and preservation—come from the One Jacob encounters.

## 9. What Prevailing Is — and What It Is Not

By the end of the naming scene, Scripture has given enough evidence to define several boundaries.

**Prevailing is not Jacob overpowering God.** Hosea says Jacob wept and made supplication.

**Prevailing is not Jacob earning a blessing from a weaker opponent.** Jacob petitions the One who alone can give the blessing.

**Prevailing is not autonomous self-rule.** The encounter places Jacob in dependence upon El, not above Him.

**Prevailing does not erase Jacob's agency.** He clings, asks, speaks, supplicates, and refuses to leave without the blessing. Scripture preserves both divine provision and real human response.

**Israel is therefore not yet exhausted by one English gloss.** Genesis and Hosea establish the immediate event; the rest of Scripture will determine how far the Name opens into sonship, priesthood, vocation, kingship, restored rule, and the identity of the One who fulfills it.

**GUARDING THE FIRST REVEAL**

At this stage the study should resist two opposite errors: **do not reduce Israel to "Jacob wrestled," and do not race ahead to the final royal conclusion before Scripture earns it.**

## 10. Packet 1 Discovery Ledger and Forward Questions

The first packet has not yet answered who the Namegiver is. It has established the evidence that makes that question unavoidable.

- **Jabbok** is the crossing where Jacob sends everything over and is left alone.
- **Hosea** interprets Jacob's prevailing through weeping and supplication.
- **H2603 / chanan** keeps favor and gracious dealing close to the naming encounter and prepares a later return in the priestly blessing.
- **Israel** is a Name given by another Person; Jacob does not author it.
- **Jacob asks the Namegiver His Name** immediately after receiving his own new Name.
- **Peniel** identifies the encounter with the Face of God.
- **H5337 / natsal** makes preservation/deliverance part of the opening definition of the experience.
- **The blessing is mediated** in the simple narrative sense that Jacob supplicates and the other Person gives what Jacob cannot originate.

The packet therefore ends with questions rather than a forced conclusion:

***Who has authority to give the Name Israel?***

***Why does the Name itself contain El?***

***Why does Jacob ask the Namegiver His Name?***

***Why does Jacob call the place Face of God?***

***Why is preservation attached to seeing that Face?***

***Why does Hosea move from Jacob's Angel and supplication to "the LORD God of hosts; the LORD is his memorial"?***

***Will Scripture later identify the Shepherd, Redeemer, Angel, Face, and Namegiver as one continuing covenant Person?***

**FORWARD MOVEMENT**

Jacob has received the Name. The next question is no longer only ***"What does Israel mean?"*** It is ***"Who is the El of Isra-El?"***

# Exhibit A. Hebrew Word and Relationship Notes

This exhibit preserves the technical receipts used in Packet 1 without forcing the main narrative to carry every lexical qualification.

**RELATIONSHIP CLASSIFICATION**

**Same lemma / same Hebrew word** will be distinguished from **root-family relationship**, **grammar**, **narrative echo**, and **canonical development**. Packet 1 uses all of these carefully but does not collapse them into one category.

5

| Study term | Hebrew / ID | Control note |
|---|---|---|
| Jabbok | יַבֹּק — Yabboq — H2999 | Named crossing in Genesis 32. Approved supporting association with a pouring/emptying consonantal family. Do not use the association as the controlling definition. |
| brook / wadi | נַחַל — nachal — H5158 | Genesis 32 uses the brook/wadi noun. A related Hebrew root is used for inheritance/possessing. Preserve as a word-family observation; do not translate the brook itself as "inheritance." |
| Israel | יִשְׂרָאֵל — Yisra'el — H3478 | Genesis supplies the immediate reason: power/striving with God and men and prevailing. Hosea adds weeping and supplication. The later royal reading is intentionally reserved for later canonical development. |
| supplication / favor | חָנַן — chanan — H2603 | Hosea 12:4 uses the grace/favor field in Jacob's supplication. Genesis 33 keeps gracious dealing near the encounter; Numbers 6 will later return to "be gracious unto thee." |
| Face | פָּנִים — panim — H6440 | Peniel/Penuel is "Face of God." The explicit Face passages will carry the study's Face beam; ordinary "before" constructions are not automatically turned into hidden Face theology. |
| preserve / deliver | נָצַל — natsal — H5337 | Genesis 32:30: Jacob's life is preserved/delivered. Later Exodus uses the same deliverance verb for Jacob's descendants. Other preservation words in Isaiah remain lexically distinct. |

# Israel the Name 9 20 26

## El Shaddai Reaffirms Israel

**Bethel, the Covenant Walk, the Shepherd, and the Angel-Redeemer**

**PACKET 2**

*Final Draft Review*

A Scripture-led discovery study

*Show the Scripture. Preserve the discovery. Let the questions earn the next reveal.*

## Contents

1. The Name Is Reaffirmed
2. El Shaddai: Israel, Fruitfulness, Nations, Kings, and Land
3. “Walk Before Me” — The Covenant Walk Comes Before Jacob
4. Bethel Before Jabbok: YHWH Promises to Keep Jacob
5. The Angel Says, “I Am the God of Bethel”
6. Jacob Remembers El Shaddai at Luz
7. The God Who Shepherded Me All My Life
8. “The Angel Which Redeemed Me from All Evil”
9. “Let My Name Be Named on Them” — The Name Moves Outward
10. One Blessing, Identity Markers, and the Question That Remains

Exhibit A. Hebrew Word and Relationship Notes

## 1. The Name Is Reaffirmed

The first naming scene at **Jabbok** does not stand alone. Scripture returns to Jacob after the night of **supplication**, **blessing**, the **new Name**, the **Face of God**, and **preservation**, and it does something important: God **reaffirms the Name Israel** in daylight and joins it to a larger covenant future.

**Genesis 35:9–12 (KJV)**

> *And **God appeared unto Jacob again**, when he came out of Padan-aram, and **blessed him**. 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. And God said unto him, **I am God Almighty**: be fruitful and multiply; **a nation and a company of nations** shall be of thee, and **kings shall come out of thy loins**; 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.*

The word **again** matters. Genesis does not leave the reader dependent upon a single nighttime encounter whose meaning might later be minimized or reimagined. God **appears to Jacob again**, **blesses him again**, and **declares the Name Israel again**.

The Name is therefore **not merely Jacob's private interpretation** of what happened beside the Jabbok. The text places the reaffirmation in the mouth of **God Himself**: "**Israel shall be thy name**."

## 2. El Shaddai: Israel, Fruitfulness, Nations, Kings, and Land

The reaffirmed Name is immediately joined to a divine identification: "**I am God Almighty**." The Hebrew title is **El Shaddai** — אֵל שַׁדָּי. This matters because **El** is already carried inside **Isra-El**, and the One reaffirming Israel now identifies Himself as **El Shaddai**.

The verse then moves outward with unusual density. The Name is personal, but it is not merely private. El Shaddai joins Israel to **fruitfulness**, **multiplication**, **a nation**, **an assembly of nations**, **kings**, **land**, and **seed**.

**Israel → El Shaddai → fruitfulness → nation → assembly of nations → kings → land → seed**

The Hebrew behind "a company of nations" is built from qahal, an assembly or congregation, and goyim, nations. Its immediate force is already striking: when God reaffirms Israel, He speaks beyond one man and one household toward a future of nation and nations.

The royal thread is equally difficult to miss. "Kings shall come out of thy loins" is attached directly to El Shaddai's reaffirmation of Israel. Kingship is therefore already attached to the confirmed Name long before Psalm 110 or the New Testament is opened.

## 3. "Walk Before Me" — The Covenant Walk Comes Before Jacob

**El Shaddai** does not first appear in Genesis 35. The title belongs to the covenant testimony Jacob inherited from **Abraham**. That earlier appearance supplies another major word that will follow this study all the way to Peniel, Exodus, the priestly blessing, and Revelation: **Face**.

**Genesis 17:1 (KJV)**

> *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; **walk before me**, and be thou perfect.*

The KJV reads "**walk before me**." The Hebrew phrase is **lefanai** — לְפָנַי — built from the **panim**, **Face/presence** field. In ordinary English, "before me" is the natural translation. But for this study the Hebrew matters because the reader has already encountered **Peniel** — Face of God.

**El Shaddai: walk before My Face → Jacob: "I have seen God face to face"**

The connection becomes important because these passages repeatedly make divine presence, walking, seeing, guidance, blessing, and later rest converge around the same Face field.

**Genesis 24:40 (KJV)**

> *And he said unto me, **The LORD, before whom I walk**, will **send his angel with thee**, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:*

Abraham's household testimony therefore already contains two elements that will become increasingly important in Jacob's life: **walking before YHWH** and the sending of **His Angel**. Jacob does not begin with an empty religious vocabulary. He inherits a testimony about the **covenant God**, **His Face**, **His promise**, and **His Messenger**.

## 4. Bethel Before Jabbok: YHWH Promises to Keep Jacob

**Before Jacob ever reaches Jabbok**, receives the Name Israel, or calls a place Peniel, he encounters **YHWH at Bethel**. This earlier scene is important because Jacob is not meeting an unknown deity for the first time beside the brook. The **covenant God** has already identified Himself, repeated the Abrahamic promise, and pledged His own **presence and keeping**.

**Genesis 28:13–15 (KJV)**

> *And, behold, the LORD 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**; 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**. 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.*

Several later beams are already present in one promise: **YHWH** identifies Himself with Abraham and Isaac; the **land and seed** promise passes to Jacob; blessing is directed toward **all the families of the earth**; God promises His **presence**; and He promises to **keep Jacob** and **bring him again**.

The verb behind "**will keep thee**" is **H8104 — shamar**. That word will matter much later when the priestly blessing says, "**The LORD bless thee, and keep thee.**" We should not spend that payoff here. It is enough to notice that Jacob's story already includes a **divine promise of keeping** before the Name Israel is ever given.

## 5. The Angel Says, "I Am the God of Bethel"

The identity trail becomes more difficult to flatten in Genesis 31. Jacob describes a dream in which the **Angel of God** speaks to him. The speech does not remain at the level of an ordinary messenger delivering another Person's words. The Angel **identifies Himself** with the **God who met Jacob at Bethel**.

**Genesis 31:11–13 (KJV)**

> *And **the angel of God** spake unto me in a dream, saying, Jacob: And I said, Here am I. 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**. **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**.*

**Angel** means **messenger**; the role-word tells the reader **how this Person is acting**, while the same speaker's own words — "**I am the God of Bethel**" — tell the reader **who is speaking**.

**CONNECTION — THE ROLE-WORD AND THE IDENTITY MARKERS**
At Jabbok Jacob asked the Namegiver for His Name and did not receive it; **Jacob was named instead**. Later the **Messenger** identifies Himself as "**the God of Bethel**"; at Bethel/Luz God identifies Himself as **El Shaddai**, the patriarchal title. From here forward, titles and works become recognition markers: **Messenger, El Shaddai, Keeper, Preserver, Shepherd, Redeemer, Blesser**. The role tells us how He comes; the self-identifications and repeated works help us recognize the continuing Person as the promise moves forward.

## 6. Jacob Remembers El Shaddai at Luz

**Near the end of his life**, Jacob returns to this same chain of testimony. When Joseph brings Ephraim and Manasseh to him in Egypt, Jacob does not begin by praising his own survival, wisdom, or ability to preserve the family. He begins with the appearance and blessing of **El Shaddai at Luz**, the earlier name of **Bethel**.

**Genesis 48:3–4 (KJV)**

> *And Jacob said unto Joseph,* ***God Almighty appeared unto me at Luz*** *in the land of Canaan, and* ***blessed me****, And said unto me, Behold, I will make thee* ***fruitful****, and* ***multiply*** *thee, and I will make of thee* ***a multitude of people****; and will give this land to* ***thy seed*** *after thee for an* ***everlasting possession****.*

The aged Jacob therefore interprets the family's future through the same promise cluster seen in Genesis 35: **El Shaddai**, **blessing**, **fruitfulness**, **multiplication**, **people**, **land**, and **seed**. What God spoke when the Name **Israel** was reaffirmed has not disappeared in Egypt.

This also means Genesis 48 should **not be read as a detached grandfatherly blessing**. Jacob is acting inside an already-declared **covenant promise**. The old man is about to bless Joseph's sons, but first he names the **God who appeared** and the **promise that governs** what he is doing.

## 7. The God Who Shepherded Me All My Life

Jacob then gives one of the most important retrospective descriptions of God in Genesis. The KJV says that God "**fed**" him all his life. The Hebrew verb is the ordinary **shepherding/tending** verb **ra'ah — H7462**. Jacob is not merely saying that God occasionally provided food. He is describing his **whole life** beneath the care of a **Shepherd**.

**Genesis 48:15–16a (KJV)**

> *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, The Angel which redeemed me from all evil, bless the lads****;*

The sentence gathers the covenant-walk testimony and Jacob's personal history into one breath. He invokes the **God before whom Abraham and Isaac walked** and then says that this **same God shepherded him all his life**.

That "**all my life**" includes **Bethel**, **Laban**, the return, **Jabbok**, **Peniel**, Esau, family grief, loss, famine, and Egypt. Jacob's final interpretation is not that every road was pleasant. It is that the **Shepherd** remained present through the road.

## 8. "The Angel Which Redeemed Me from All Evil"

Jacob does not stop with Shepherd. Without changing to a new blessing scene, he continues: "**The Angel which redeemed me from all evil**, bless the lads." The Hebrew verb behind "redeemed" is **H1350 — ga'al**, the kinsman-redeemer/**redemption** field.

This is not a minor decorative title. Jacob invokes the **Angel** as the One who **redeemed him** and asks that same One to bless the boys. But one earlier marker must remain in the stack: at Peniel Jacob had said, "**my life is preserved**" (**Genesis 32:30**; **H5337 — natsal**). His mature testimony now gathers the Person associated with that **preservation**, the **God who shepherded him all his life**, and the **Angel who redeemed him**, then asks that this same covenant care **bless the lads**.

**Preserved at Peniel → kept by YHWH → God who shepherded Jacob all his life → Angel who redeemed Jacob → bless the lads**

These are not interchangeable words; they are cumulative **identity-and-function markers**. Jacob's testimony stacks what the continuing covenant Person **does**: He **keeps**, **preserves**, **shepherds**, **redeems**, and

**blesses**. Later, when these works recur, they can function as recognition markers alongside the Names and titles.

## 9. "Let My Name Be Named on Them" — The Name Moves Outward

**Genesis 48:16 (KJV)**

> ***The Angel which redeemed me from all evil, 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.*

**Preserved → redeemed → blessed → Name borne → fruitful / multiplied**

This sentence is especially important for a study about a **God-given Name**. Notice what surrounds the name-bearing request: Jacob is the man whose life was **preserved**, he invokes the Angel who **redeemed** him, asks Him to **bless** the lads, asks that the covenant names be **named upon them**, and then asks that they **grow into a multitude**. The Name is therefore moving outward inside a cluster of preservation, redemption, blessing, fruitfulness, and inheritance.

The verse does not mean Ephraim and Manasseh cease to be themselves. Their personal names remain. Yet Jacob can truthfully say, "**let my name be named on them**." Name-bearing here is **relational**, **familial**, **covenantal**, and **inheritance-bearing**.

This becomes a powerful forward connection: Scripture can speak of a received covenant name being named upon others while their personal identity remains intact, but the Name does not travel by itself. It travels inside the work of the One who **preserves, redeems, blesses, and makes fruitful**. Those recurring functions will matter later because they help the reader recognize the Actor when the storyline advances and the same works appear again.

## 10. One Blessing, Identity Markers, and the Question That Remains

Packet 1 ended with an unresolved question: who has authority to give Jacob the Name Israel? Genesis has now supplied a chain of identity markers around that Namegiver.

The Namegiver is associated with **God at Peniel**, where Jacob says his life was **preserved**; **YHWH at Bethel** promises to **keep** Jacob; **El Shaddai** blesses, makes fruitful, multiplies, and speaks of nations and kings; the **Angel of God** says, "**I am the God of Bethel**"; and Jacob's mature blessing invokes the **God of the fathers**, the lifelong **Shepherd**, and the **Angel-Redeemer**.

**Peniel: God / Face / preserved → Bethel: YHWH / kept → El Shaddai: blessed / fruitful / nations / kings → Messenger: "I am the God of Bethel" → Shepherd / Redeemer → Name carried outward**

Together, the Names, titles, and works function as **recognition markers**: they show both **who the continuing covenant Person is** and **what He does** as the promise advances — keeping, preserving, blessing, making fruitful, shepherding, redeeming, and carrying the Name forward. The next movement therefore asks the question Jacob's story has now made unavoidable: **Who is the El of Isra-El?**

## Exhibit A. Hebrew Word and Relationship Notes

This exhibit preserves the principal Hebrew receipts used in Packet 2 so the identity and word connections can be checked without interrupting the pace of the main study.

| **Study term** | **Hebrew / ID** | Why it matters here |
|---|---|---|
| El Shaddai | אֵל — El — H410 / שַׁדַּי — Shaddai — H7706 | El is the divine title carried within Isra-El. Genesis 17 and 35 identify the patriarchal covenant God as El Shaddai; Genesis 48 remembers that appearance at Luz. |

| | | |
|---|---|---|
| before My Face / before Me | לְפָנַי — lefanai; from פָּנִים — panim — H6440 | Genesis 17:1 uses lefanai from the Face/presence field. Beside Peniel and the later Presence/Face passages, the wording becomes part of the study's long Face trajectory. |
| keep / guard | שָׁמַר — shamar — H8104 | Genesis 28:15: YHWH promises to keep Jacob. This exact verb returns later in the priestly blessing: "The LORD ... keep thee." |
| preserve / deliver | נָצַל — natsal — H5337 | Genesis 32:30: "my life is preserved." Packet 2 keeps this function in the recognition stack beside YHWH's keeping, God's shepherding, the Angel's redeeming, El Shaddai's blessing, and promised fruitfulness. |
| nation / assembly of nations | גּוֹי — goy — H1471 / קָהָל — qahal — H6951 | Genesis 35:11 speaks of a nation and qahal goyim, a company/assembly of nations. Israel itself will later be called a holy goy. |
| shepherd / feed | רָעָה — ra'ah — H7462 | Genesis 48:15 KJV "fed me" uses ordinary shepherd/tend language. Jacob describes God as the Shepherd of his whole life. |
| redeem | גָּאַל — ga'al — H1350 | Genesis 48:16: the Angel "redeemed me from all evil." This redemption field will return in the Exodus/prophetic identity road. |
| angel / messenger | מַלְאָךְ — malak — H4397 | Malak means messenger. The role-word tells how the Person is acting; Genesis 31 records the Messenger saying, "I am the God of Bethel," while Genesis 35 identifies the Bethel/Luz covenant God as El Shaddai. Role, self-identification, and repeated works become recognition markers. |
| name / be named | שֵׁם — shem — H8034 / קָרָא — qara — H7121 | Genesis 48:16: "let my name be named on them." Name-bearing is relational and covenantal without erasing personal identity. |
| bless | בָּרַךְ — barak — H1288 | The blessing given at Jabbok is reaffirmed in Genesis 35 and invoked over Joseph's sons in Genesis 48. The recipient does not originate the blessing. |

Israel the Name 9 20 26

Before Israel: Seed, Belief, and the Covenant Pieces

The Promise Before the Name and the God Who Passed Through

PACKET 3

Final Draft Review

A Scripture-led discovery study

Show the Scripture. Follow the identity trail. Let each connection earn the next reveal.

## Contents

1. Before Jacob Was Israel, There Was a Promised Seed
2. The Word of YHWH Comes to Abram
3. Belief Is Counted for Righteousness
4. “How Shall I Know?” — The Covenant Is Cut
5. Abram Sleeps; the Divine Fire Passes Between the Pieces
6. Scripture Explains the Covenant Pieces
7. The Seed Promise Moves Toward the Nations
8. The Covenant Actor Before the Name Israel
9. Jacob Asked the Name; Moses Will Ask Again

Exhibit A. Hebrew Word Notes

## 1. Before Jacob Was Israel, There Was a Promised Seed

The Name Israel does not appear until Jacob, but the promise carried by Israel begins earlier. Before there is a Jacob, before there are twelve tribes, and before there is a nation called Israel, Scripture has already placed a Seed at the center of the human story.

**Genesis 3:15 (KJV)**

> *And I will put enmity between thee and the woman, and between thy seed and **her seed**; it shall **bruise thy head**, and thou shalt **bruise his heel**.*

The promise is still broad at this point: a coming Seed will answer the serpent's work. Genesis will progressively narrow the line. When YHWH calls Abram, the promise begins to take covenant shape through a man, a family, and eventually nations.

**Genesis 12:1–3, 7 (KJV)**

> *Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a **great nation**, and **I will bless thee**, and make thy name great; and thou shalt be a blessing: 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**. … And **the LORD appeared unto Abram**, and said, **Unto thy seed will I give this land**: and there builded he an altar unto the LORD, who appeared unto him.*

**CONNECTION — THE PROMISE BEFORE THE NAME**
Israel has not yet been named, but the later study is already being prepared: Seed, blessing, land, nation, and the families of the earth are in the promise before Jacob is born, so the future Name Israel will enter a story already moving toward a much larger purpose.

## 2. The Word of YHWH Comes to Abram

Genesis 15 opens with another unusual identity marker. The text does not merely say that Abram had a religious thought. It says that the word of YHWH came to him in a vision and spoke in the first person.

**Genesis 15:1–5 (KJV)**

> *After these things **the word of the LORD came unto Abram** in a vision, saying, Fear not, Abram: **I am thy shield**, and **thy exceeding great reward**. And Abram said, **Lord GOD**, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given **no seed**: and, lo, one born in my house is mine heir. And, behold, **the word of the LORD came unto him**, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels **shall be thine heir**. 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**.*

The Hebrew word translated "word" is dabar — H1697. For now, the important point is narrative: the Word of YHWH comes in a vision, and the speech is first-person divine speech — "I am thy shield, and thy exceeding great reward." The same speaking Word answers Abram's fear and returns the conversation to the promised Seed. Later Scripture will give the reader more information about God's personal Revealer; Genesis 15 first asks us to notice the identity markers in the speech.

## 3. Belief Is Counted for Righteousness

**Genesis 15:6 (KJV)**

> *And he **believed in the LORD**; and he **counted it to him** for **righteousness**.*

This one sentence becomes one of the Bible's great covenant receipts. Abram believes YHWH. YHWH counts that belief to him for righteousness. The Hebrew verb behind "believed" is aman — H539, the trust/steadfastness family; "counted" is chashab — H2803; and "righteousness" is tsedaqah — H6666.

The chronology matters. Genesis 15 records this reckoning before circumcision is given in Genesis 17 and long before Sinai. The promise begins with God speaking; Abram genuinely believes; God performs the reckoning.

**YHWH speaks the promise → Abram believes → YHWH counts righteousness → the covenant scene follows**

## 4. "How Shall I Know?" — The Covenant Is Cut

Abram then asks how he will know that he will inherit the land. YHWH answers with a covenant-cutting scene, not merely another sentence of reassurance.

**Genesis 15:7–11 (KJV)**

> *And he said unto him, **I am the LORD** that brought thee out of Ur of the Chaldees, **to give thee this land to inherit it**. And he said, Lord GOD, **whereby shall I know** that I shall inherit it? 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. And when the fowls came down upon the carcases, Abram drove them away.*

The KJV later says that YHWH "made a covenant" with Abram. The Hebrew expression is karat berit — literally, to cut a covenant. Genesis has already shown us the cut pieces before it names the covenant act.

## 5. Abram Sleeps; the Divine Fire Passes Between the Pieces

**Genesis 15:12–18 (KJV)**

> *And when the sun was going down, **a deep sleep fell upon Abram**; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that **thy seed shall be a stranger** in a land that is not theirs, and **shall serve them**; and they shall afflict them four hundred years; And also that nation, whom they shall serve, **will I judge**: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold **a smoking furnace**, and **a burning lamp** that **passed between those pieces**. In the same day **the LORD made a covenant with Abram**, saying, **Unto thy seed have I given this land**...*

The scene is deliberately striking. Abram is under the deep sleep at the decisive moment. The text then shows a smoking furnace and a burning lamp or torch passing between the pieces. Abram prepared the pieces, but he does not perform the passage. The divine manifestation does, and the next sentence names the covenant actor: YHWH cut the covenant with Abram. The image is therefore not detached scenery; it is attached directly to YHWH's covenant action.

**CONNECTION — WHO TAKES THE COVENANT ACTION?**
Abram prepares the pieces and believes the promise, but YHWH performs the decisive passage; the promise therefore rests on more than Abram's ability to carry it forward—the covenant-maker Himself has entered the oath-sign.

## 6. Scripture Explains the Covenant Pieces

The Bible later uses the same covenant-cutting picture and tells us what passing between divided pieces meant. We do not have to leave Scripture to learn that the act carried solemn covenant obligation and judgment for breach.

**Jeremiah 34:18–20 (KJV)**

> *And I will give the men that have **transgressed my covenant**, which have not performed the words of the covenant which they had made before me, when they **cut the calf in twain**, and **passed between the parts thereof**, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which **passed between the parts of the calf**; I will even **give them into the hand of their enemies**, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.*

Jeremiah turns the divided pieces into a legal witness: those who passed between them bound themselves to the covenant, and covenant breach brought judgment. Read back beside Genesis 15, the scene becomes more than a dramatic visual. YHWH is the One who passes through the cut pieces in Abram's covenant scene.

## 7. The Seed Promise Moves Toward the Nations

The promise does not remain static after Genesis 15. When Abraham later offers Isaac and YHWH confirms the promise by oath, Seed, victory, obedience, and the nations are again joined.

**Genesis 22:15–18 (KJV)**

> *And **the angel of the LORD** called unto Abraham out of heaven the second time, 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: 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**; And **in thy seed shall all the nations of the earth be blessed**; because thou hast **obeyed my voice**.*

Notice first who is speaking. The role-word is "the Angel of the LORD" — the Messenger of YHWH — yet the same speaker says, "By myself have I sworn, saith the LORD." Packet 2 established this way of reading the storyline: the role-word tells us how the Person is acting, while His self-identification, oath, and repeated works become recognition markers of who is speaking. Here the Messenger speaks YHWH's own oath and then stacks the functions again: blessing, multiplying the Seed, victory, obedience, and blessing reaching all the nations of the earth. The promised family is therefore not a small private household; stars and sand push the promise toward enormous multiplication, while the nations remain inside its intended blessing.

## 8. The Covenant Actor Before the Name Israel

Before Jacob is born, Scripture has therefore supplied a substantial identity-and-function trail. YHWH appears to Abraham, speaks the Seed promise, identifies Himself as Abram's shield and reward, receives Abraham's belief, counts righteousness, directs the cutting of the covenant, and passes between the pieces. He foretells the Seed-family's affliction but also its preservation through that history — He will judge the oppressor and bring them out — and in Genesis 22 the Messenger of YHWH speaks YHWH's own oath: blessing, multiplication, victory, and blessing to the nations. Packet 2 showed this same patriarchal covenant Person as El Shaddai, Keeper, Preserver, Shepherd, Redeemer, and Blesser before the Name Israel moves outward.

**Seed → promise → shield / reward → belief → righteousness counted → covenant cut → YHWH passes → Seed-line preserved through foretold bondage → Messenger swears by YHWH's own oath → blessing / multiplication → nations remain in view**

The stack is becoming intentional: Names, titles, acts, and functions are accumulating before the reader knows the full identity of the Person. For now, carry the markers forward together — Seed, shield, reward, belief, righteousness, covenant, preservation, oath, blessing, multiplication, and nations — and keep one scene especially intact: Abram asleep, the pieces divided, and the fiery manifestation of YHWH passing through them. Later Scripture will identify the promised Seed and show why the covenant cost matters.

## 9. Jacob Asked the Name; Moses Will Ask Again

Packet 2 closed with Jacob's unresolved identity question: who is the El of Isra-El? Genesis 15 has now moved the question farther back. The covenant God who gave the promise to Abraham was already acting long before Jacob received the Name.

**Genesis 32:29 (KJV)**

> *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****.*

Jacob asked the Namegiver for His Name. At Jabbok, a direct Name was not supplied; Jacob was blessed instead. Packet 2 then showed how identifying Names, titles, and functions begin to accumulate around the continuing Person — El Shaddai, Messenger, Keeper, Preserver, Shepherd, Redeemer, Blesser. Generations later, when Jacob's descendants are in bondage, Moses asks the question in a form that will cause those markers to expand again: What is His Name?

**Exodus 3:13 (KJV)**

> *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?***

**FORWARD CONNECTION — THE QUESTION RETURNS**

Jacob asked the covenant Person for His Name; Moses now asks what Name he is to carry back to the children of Israel. The next packet will let Exodus answer through Ehyeh, YHWH, El Shaddai, deliverance and preservation, redemption, and the repeated recognition purpose: "ye shall know that I am the LORD your God."

## Exhibit A. Hebrew Word Notes

These Hebrew receipts preserve the principal word discoveries in Packet 3 while allowing the main narrative to keep moving.

| Study term | Hebrew / ID | Why it matters here |
|---|---|---|
| word | דָּבָר — dabar — H1697 | Genesis 15 says the word of YHWH came in a vision and spoke. The passage presents a speaking divine revelation before later Scripture develops the identity of God's personal Revealer. |
| believe | אָמַן — aman — H539 | Genesis 15:6: Abram believes YHWH. The verb belongs to the trust/steadfastness family and becomes foundational to later biblical treatment of Abraham. |
| count / reckon | חָשַׁב — chashab — H2803 | YHWH counts Abram's belief to him. The reckoning language will later return in the study's righteousness thread. |

| Study term | Hebrew / ID | Why it matters here |
|---|---|---|
| righteousness | צְדָקָה — tsedaqah — H6666 | The status reckoned to Abram in Genesis 15:6; later righteousness/justification fields must remain grammatically distinct even when Scripture develops the larger root-family. |
| seed | זֶרַע — zera — H2233 | The promised line runs from the early Seed promise into Abraham's covenant story and later returns in Isaiah 53 and the New Testament. |
| cut | כָּרַת — karat — H3772 | Genesis 15:18 uses the standard Hebrew expression "cut a covenant"; the divided pieces in the scene make the idiom visible. |
| covenant | בְּרִית — berit — H1285 | The covenant with Abram binds land, Seed, and future history to YHWH's own undertaking. |
| smoking furnace | תַּנּוּר עָשָׁן — tannur ashan | The fiery/smoking manifestation in Genesis 15:17 that passes between the pieces while Abram remains under the deep sleep. |
| burning lamp / torch | לַפִּיד אֵשׁ — lappid esh | The second fire image in Genesis 15:17. The KJV "burning lamp" describes the manifestation that passes between the covenant pieces. |
| Angel / messenger | מַלְאָךְ — malak — H4397 | Genesis 22 again uses the role-word Messenger, yet the speaker says, "By myself have I sworn, saith the LORD." The role identifies function; the oath and first-person YHWH speech add identity markers that continue the trail established in Packet 2. |

Israel the Name 9 20 26

# The Name Jacob Asked For

## Ehyeh, YHWH, El Shaddai, Preservation, Redemption, and the Recognition Promise

PACKET 4

Final Draft Review

A Scripture-led discovery study

Show the Scripture. Follow the Names, works, and functions. Let the recognition markers identify the One.

## Contents

1. The Question Returns at the Burning Bush
2. The Messenger in the Flame Speaks as Elohim
3. “I Have Seen” — “I Am Come Down to Deliver”
4. Preserved / Delivered: The Same H5337 Returns
5. Ehyeh and YHWH: The Name and the Memorial
6. “I Appeared … as El Shaddai”
7. Redeemed: The Same H1350 Returns
8. Seven “I Will” Acts and the Recognition Promise
9. “Ye Shall Know That I Am YHWH Your God”

Exhibit A. Hebrew Word and Relationship Notes

## 1. The Question Returns at the Burning Bush

Packet 3 ended with Moses anticipating the question Jacob had already asked beside the Jabbok: "**What is his name?**" The storyline has moved from one man receiving the **Name Israel** to that man's descendants living under bondage in Egypt. The question of the Name now returns because the **covenant God of Abraham, Isaac, and Jacob** is about to act in history on behalf of the people who carry Jacob's new Name.

**Exodus 3:13 (KJV)**

> *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?*

At Jabbok, **Jacob** asked the Person who blessed and named him to disclose His Name. At the bush, **Moses** asks what Name he is to carry back to the **children of Israel**. This time Scripture will answer with a dense cluster of **role, identity, covenant history, and promised works**.

## 2. The Messenger in the Flame Speaks as Elohim

**Exodus 3:2–6 (KJV)**

> *And the **angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when **the LORD saw** that he turned aside to see, **God called unto him** out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, **I am the God of thy father**, **the God of Abraham**, **the God of Isaac**, and **the God of Jacob**. And Moses hid his face; for he was afraid to **look upon God**.*

The first role-word is **Angel** — Hebrew **malak, H4397** — meaning **messenger**. The word tells the reader how the Person is appearing and acting. But the narrative immediately adds the identifying markers: **YHWH** sees, **Elohim** calls from the bush, and the speaker says in the first person, "**I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob**." Moses then hides his face because he is afraid to **look upon God**.

Packet 2 already taught the reader to distinguish a role-word from identity: the **Messenger** can be called **Messenger** because He is sent with a message, while His own speech and works reveal who He is. Exodus 3 now intensifies that pattern. **Messenger** is the **function** in the scene; the speaker identifies Himself as the **God of the fathers**.

## 3. "I Have Seen" — "I Am Come Down to Deliver"

**Exodus 3:7–8 (KJV)**

> *And the LORD said, **I have surely seen** the affliction of my people which are in Egypt, and **have heard their cry** by reason of their taskmasters; for **I know their sorrows**; And **I am come down to deliver them** out of the hand of the Egyptians, and **to bring them up** out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.*

The Person in the bush now states what He has perceived and what He will do: **seen**, **heard**, **known**, **come down**, **deliver**, and **bring up**. These are not generic attributes placed beside the Name. They are the **promised works** through which the covenant God is entering the crisis of Jacob's descendants.

The wording also begins to recover an earlier marker from Jacob's own encounter. The verb translated "**deliver**" in Exodus 3:8 is **natsal — H5337**, the same verb Jacob used at Peniel when he said that his life was **preserved**.

## 4. Preserved / Delivered: The Same H5337 Returns

This is one of the places where the Hebrew word itself helps the reader recognize the continuing work. English changes the wording because the contexts differ; the Hebrew verb does not. The man who received the **Name Israel** said his life was **preserved**. Generations later, **YHWH** says He has come down to **deliver** Israel's descendants.

| Same word | Jacob | Exodus |
|---|---|---|
| H5337 — natsal<br>preserve / deliver / rescue | Genesis 32:30 — "I have seen God face to face, and my life is preserved." | Exodus 3:8 — "I am come down to deliver them…"<br>Exodus 6:6 — "I will rid you out of their bondage…" |

This does not make every use of natsal identical in circumstance. It does something more useful for this study: it shows a **repeated function**. The One whose encounter left Jacob saying "**my life is preserved**" now announces **preservation-deliverance** for the people bearing **Jacob's Name**.

## 5. Ehyeh and YHWH: The Name and the Memorial

**Exodus 3:13–15 (KJV)**

> *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? And God said unto Moses,* ***I AM THAT I AM****: and he said, Thus shalt thou say unto the children of Israel,* ***I AM hath sent me unto you****. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel,* ***The LORD 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****.*

The Hebrew self-declaration is **Ehyeh — אֶהְיֶה — H1961**, the first-person form from the "be / become" verb family represented by hayah. The KJV renders the declaration "**I AM THAT I AM**" and then "**I AM hath sent me**." In the very next sentence, Elohim gives the covenant Name **YHWH — יהוה — H3068** and calls it His Name forever and His **memorial** to all generations.

**Hosea 12:5 (KJV)**

> *Even* ***the LORD*** *God of* ***hosts****;* ***the LORD is his memorial****.*

Hosea's interpretation of Jacob had already placed this word beside the wrestling-and-supplication story: **YHWH is His memorial**. Exodus now answers Moses' Name-question with the same memorial language. The Hebrew noun is **zeker — H2143**. The **Jacob story** and the **Exodus revelation** are therefore being joined not merely by our recollection, but by Scripture's own **memorial vocabulary**.

## 6. "I Appeared … as El Shaddai"

**Exodus 6:2–5 (KJV)**

> *And God spake unto Moses, and said unto him,* ***I am the LORD****: And* ***I appeared unto Abraham, unto Isaac, and unto Jacob****, by the name of* ***God Almighty****, but by* ***my name JEHOVAH*** *was I not known to them. 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. And I have also* ***heard the groaning*** *of the children of Israel, whom the Egyptians keep in bondage; and I have* ***remembered my covenant****.*

The speaker now joins two of the study's heaviest identity markers in one declaration. He says, "**I am YHWH**," and then says that **He appeared to Abraham, Isaac, and Jacob as El Shaddai**. Packet 2 had already watched **El Shaddai** bless Jacob, reaffirm Israel, promise fruitfulness, nations, kings, land, and Seed. Exodus does not introduce a replacement deity. The same speaker reaches back to those patriarchal appearances and says: **I appeared to them**.

This is exactly how the **recognition trail** is supposed to work. A Name, title, or role is not floating alone. The **Person** identifies Himself by the fathers He **appeared** to, the covenant He **established**, the groaning He **heard**, the covenant He **remembered**, and now the works He is about to **perform**.

## 7. Redeemed: The Same H1350 Returns

**Genesis 48:15–16 (KJV)**

> *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, **The Angel which redeemed me from all evil, 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.*

**Exodus 6:6 (KJV)**

> *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:*

Jacob had called the Messenger "**the Angel which redeemed me**". The verb there is **gaal — H1350**. Exodus 6:6 uses the same verb when YHWH says, "**I will redeem you**." The **personal work** has become the **national work**: the One Jacob remembered as Redeemer now places **redemption** inside the acts by which Israel will learn His covenant Name.

## 8. Seven "I Will" Acts and the Recognition Promise

**Exodus 6:6–8 (KJV)**

> *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: 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. 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**.*

The declaration is framed by "**I am YHWH**" at the beginning and again at the end. Between those two declarations, the KJV stacks **seven first-person covenant acts**. The point is not merely the number. The point is how the text says Israel will **know** the One speaking: the **Name** is accompanied by the **works that reveal the identity**.

**I will bring you out → I will rid / deliver you → I will redeem you → I will take you to Me for a people → I will be to you a God → I will bring you in → I will give it to you for an inheritance**

Several of these actions recover markers already attached to Jacob: **preservation / deliverance**, **redemption**, **blessing and multiplication into a people**, and movement toward **inheritance**. Exodus is not merely adding new vocabulary. It is enlarging personal patriarchal works into the covenant work of the **people called Israel**.

## 9. "Ye Shall Know That I Am YHWH Your God"

**Exodus 6:7–8 (KJV)**

> *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. 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**.*

This sentence is the recognition promise that must now be carried forward intact: "**I will be to you a God**" and "**ye shall know that I am YHWH your God**." The One speaking does not tell Israel to recognize Him by a

detached label alone. He gives the **Name**, identifies Himself with the **fathers**, and then attaches the **Name** to the **works** He has promised to perform.

The identity-and-function stack is now much heavier than it was at Jabbok: **Messenger in the fire** → **Elohim** → **God of Abraham, Isaac, and Jacob** → **Ehyeh** → **YHWH** → **El Shaddai** → **Preserver / Deliverer (H5337)** → **Redeemer (H1350)** → **covenant keeper** → **takes a people to Himself** → **becomes their God** → **brings them in** → **gives inheritance**. Names, titles, and acts are converging around **one continuing covenant Person**.

The next movement will watch the recognition promise widen. Israel is not the only audience who will be told to **know that He is YHWH**. Egypt and, later, the nations will be confronted with the same pattern: **YHWH** declares what He will do, **performs the marked work**, and **makes His identity known** through the act.

## Exhibit A. Hebrew Word and Relationship Notes

These receipts preserve the principal Hebrew discoveries in Packet 4 while the main body keeps the recognition trail moving.

| Study term | Hebrew / ID | Why it matters here |
|---|---|---|
| Angel / messenger | מַלְאָךְ — malak — H4397 | Exodus 3:2 uses the role-word Messenger. The same scene identifies the speaker as the God of Abraham, Isaac, and Jacob. |
| God / Elohim | אֱלֹהִים — Elohim — H430 | Elohim calls from the bush, and the speaker identifies Himself as the God of the fathers. |
| I AM / I WILL BE | אֶהְיֶה — Ehyeh — H1961 | Exodus 3:14 gives the first-person self-declaration immediately before YHWH is given as the memorial Name. |
| YHWH | יהוה — YHWH — H3068 | Exodus 3:15 calls YHWH the Name forever; Exodus 6 frames the covenant work with “I am YHWH.” |
| memorial | זֵכֶר — zeker — H2143 | Exodus 3:15 and Hosea 12:5 use the memorial field, linking the Exodus Name-revelation to Hosea’s Jacob interpretation. |
| preserve / deliver | נָצַל — natsal — H5337 | Genesis 32:30: Jacob is preserved. Exodus 3:8 and 6:6 use the same verb for delivering his descendants from bondage. |
| El Shaddai | אֵל שַׁדַּי — El Shaddai — H410 / H7706 | Exodus 6:3 says the speaker appeared to Abraham, Isaac, and Jacob as El Shaddai, tying the Exodus speaker to the patriarchal appearances. |
| redeem | גָּאַל — gaal — H1350 | Genesis 48:16: the Angel redeemed Jacob. Exodus 6:6: YHWH says, “I will redeem you.” The same function moves from Jacob to the people. |
| take / bring in / heritage | לָקַח H3947 / בּוֹא H935 / מוֹרָשָׁה H4181 | Exodus 6:7–8 moves from taking Israel as a people, to bringing them in, to giving the land as a heritage. Deliverance moves toward belonging and inheritance. |
| know | יָדַע — yada — H3045 | Exodus 6:7 gives the recognition purpose: “ye shall know that I am YHWH your God.” |

Israel the Name 9 20 26

# That They May Know

## Pharaoh's Question, the Firstborn Son, the Acting Hand, and the Name Declared Throughout the Earth

**PACKET 5**

Final Draft Review

*A Scripture-led discovery study*

*Show the Scripture. Follow the voice, the works, and the recognition markers. Let YHWH answer the question, "Who is the LORD?"*

## Contents

1. Pharaoh's Question: "Who Is YHWH?"
2. Israel Is My Son, My Firstborn
3. From Forced Service to Service Under YHWH
4. Recognition by Demonstration
5. Distinction and Preservation in the Midst of Egypt
6. Finger, Hand, and Arm: The Works Make the Name Known
7. "That My Name May Be Declared Throughout All the Earth"
8. Israel Must Know — and Tell the Children
9. The Nations Hear What YHWH Has Done

Exhibit A. Hebrew Word and Recognition Notes

## 1. Pharaoh's Question: "Who Is YHWH?"

Packet 4 ended with YHWH promising Israel, **"Ye shall know that I am YHWH your God**." The next scene places the same recognition question in the mouth of the ruler who refuses YHWH's claim. Pharaoh does not merely refuse Moses. He challenges the **identity** of the One speaking, rejects His **voice**, and refuses His **right to command** what happens to Israel.

**Exodus 5:1–2 (KJV)**

> *And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the **LORD God of Israel**, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, **Who is the LORD**, that I should **obey his voice** to let Israel go? **I know not the LORD**, neither will I let Israel go.*

Three refusals now stand together: Pharaoh says he **does not know YHWH**, he will not **obey YHWH's voice**, and he will not release the **people YHWH calls His own**. The Exodus signs will answer all three. YHWH will identify Himself by **fulfilled speech**, **visible works**, **covenant distinction**, judgment, **preservation**, and **deliverance**.

## 2. Israel Is My Son, My Firstborn

**Exodus 4:22–23 (KJV)**

> *And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn**: And I say unto thee, **Let my son go**, **that he may serve me**: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

Before Pharaoh asks, "Who is YHWH?", YHWH has already stated the covenant claim at the center of the conflict: **Israel** is "**My son, My firstborn**." The name **Israel** now belongs not only to Jacob the man, but to Jacob's descendants as a **people claimed by YHWH**. Pharaoh is holding a son who belongs to another **Father and Master**.

This firstborn language will matter later when Scripture presents the **faithful Son**. Here its immediate force is **ownership and vocation**. Israel is to be released for a purpose: **"that he may serve me**." The Exodus is therefore **not a movement from bondage into autonomous self-rule**. It is a transfer from oppressive service under Pharaoh into **rightful service under YHWH**.

## 3. From Forced Service to Service Under YHWH

**Exodus 1:13–14 (KJV)**

> *And the Egyptians made the children of Israel to **serve with rigour**: And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of **service** in the field: all their **service**, wherein they **made them serve**, was with rigour.*

**Exodus 4:23 (KJV)**

> *And I say unto thee, **Let my son go**, **that he may serve me**: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

The repeated Hebrew verb is **avad — H5647**, to work or serve according to context. **Egypt makes Israel avad** with rigour; YHWH commands Pharaoh to release His son so that **Israel may avad Him**. The same word makes the transfer visible: service itself is not the enemy. The question is **whose voice** governs the service and **whose purpose** the servant carries.

**forced service under Pharaoh → release → service under YHWH**

That is an early vocation marker worth carrying forward. Israel is being **delivered**, **preserved**, **redeemed**, and brought out not so that the people can become their own ultimate authority, but so that they can **belong** to the One who has called them His son and **make His Name known**.

## 4. Recognition by Demonstration

**Exodus 7:4–5 (KJV)**

> *But Pharaoh shall not hearken unto you, that I may **lay my hand upon Egypt**, and **bring forth** mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And **the Egyptians shall know that I am the LORD**, when I **stretch forth mine hand** upon Egypt, and bring out the children of Israel from among them.*

**Exodus 8:10 (KJV)**

> *And he said, To morrow. And he said, Be it **according to thy word**: that **thou mayest know** that there is **none like unto the LORD our God**.*

The Hebrew verb behind "know" is **yada — H3045**. It can describe different kinds of knowing according to context, but the Exodus use here is unmistakably **recognitional**: the **spoken Word** is followed by the **marked act** so the audience can identify the One who spoke. Pharaoh asked, "**Who is YHWH?**" YHWH answers by doing what He said He would do.

> **CONNECTION:** The recognition formula is not a second explanation after the miracle. It tells the reader why the acts are being performed: YHWH speaks → the work occurs → the audience recognizes the Name.

## 5. Distinction and Preservation in the Midst of Egypt

**Exodus 8:22–23 (KJV)**

> *And I will **sever** in that day the land of Goshen, in which **my people** dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD **in the midst of the earth**. And I will put a **division between my people and thy people**: to morrow shall this sign be.*

**Exodus 9:3–4 (KJV)**

> *Behold, the **hand of the LORD** 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. And the LORD shall **sever between the cattle of Israel and the cattle of Egypt**: and there shall **nothing die of all that is the children's of Israel**.*

The verb translated "sever" in both passages is **palah — H6395**, used here for making a distinction or setting apart. This is not the same Hebrew word as **natsal — H5337**, the preservation/deliverance word carried from Peniel into Exodus 3. But the function enlarges the same recognition marker: the One acting in judgment also **distinguishes and preserves** the people He claimed.

That distinction itself becomes evidence. YHWH says the separation is made "**to the end thou mayest know** that I am YHWH in the midst of the earth." The Name is being identified not only by power to strike, but by power to **mark**, **preserve**, and **bring out His own**.

## 6. Finger, Hand, and Arm: The Works Make the Name Known

**Exodus 8:18–19 (KJV)**

> *And the magicians did so with their enchantments to bring forth lice, but **they could not**: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, **This is the finger of God**: and Pharaoh's heart was hardened, and **he hearkened not** unto them; as the LORD had said.*

**Exodus 9:3–4 (KJV)**

> *Behold, the **hand of the LORD** is upon thy cattle which is in the field... And the LORD shall **sever** between the cattle of Israel and the cattle of Egypt: and there shall **nothing die** of all that is the children's of Israel.*

**Exodus 6:6 (KJV)**

> *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 **redeem you** with a **stretched out arm**, and with great judgments:*

Exodus uses three different body images: **finger — etsba, H676**; **hand — yad, H3027**; **arm — zeroa, H2220**. They should remain distinct words. Their value here is the way the narrative stacks their functions. The finger marks the point where **counterfeit power** can no longer reproduce the sign. The Hand enters judgment and **covenant distinction**. The stretched-out Arm is attached to **redemption**.

**Finger exposes the limit of counterfeit power → Hand distinguishes and judges → Arm redeems → the Name is known**

## 7. "That My Name May Be Declared Throughout All the Earth"

**Exodus 9:14–16 (KJV)**

> *For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; **that thou mayest know** that there is **none like me in all the earth**. For now I will **stretch out my hand**, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to **shew in thee my power**; and that **my name may be declared throughout all the earth**.*

**Exodus 8:22 (KJV)**

> *And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest **know that I am the LORD in the midst of the earth**.*

The recognition language is widening. It begins with Israel: "**Ye shall know that I am YHWH your God**." **Pharaoh** is then told to know that there is none like YHWH. **Egypt** will know when the Hand acts. Now the declared purpose reaches "**all the earth**." The Exodus is becoming a **public witness to the Name**.

This is already moving toward **Israel's later vocation**. The people who are brought out by these acts will not merely possess a private rescue story. They will **carry the testimony** of **what YHWH did** and **who those works revealed Him to be**.

## 8. Israel Must Know — and Tell the Children

**Exodus 10:1–2 (KJV)**

> *And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might **shew these my signs** before him: And that thou mayest **tell in the ears of thy son, and of thy son's son**, **what things I have wrought in Egypt**, and my signs which I have done among them; **that ye may know how that I am the LORD**.*

**Exodus 12:26–27 (KJV)**

> *And it shall come to pass, when your children shall say unto you, **What mean ye by this service**? That ye shall say, It is the sacrifice of the **LORD's passover**, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and **delivered our houses**. And the people bowed the head and **worshipped**.*

The recognition testimony must be **rehearsed**. The children are to ask what the **service** means; the parents are to answer with the act of YHWH. The noun translated "**service**" in Exodus 12:26 is **avodah — H5656**, from the same **service**/work family as **avad — H5647**. The people released to serve YHWH are commanded to **remember why they serve** and to **teach the next generation** who delivered them.

This is another turn of the diamond: YHWH's works identify Him before Pharaoh, but those same works also become the curriculum of Israel. **Recognition becomes testimony**; **testimony becomes inherited vocation**.

## 9. The Nations Hear What YHWH Has Done

**Exodus 15:14–16 (KJV)**

> ***The people shall hear**, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; **all the inhabitants of Canaan** shall melt away. Fear and dread shall fall upon them; by the **greatness of thine arm** they shall be as still as a stone; till **thy people** pass over, O LORD, till the people pass over, which thou hast **purchased**.*

**Joshua 2:9–11 (KJV)**

> *And she said unto the men, **I know that the LORD** hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For **we have heard how the LORD dried up the water of the Red sea** for you, when ye came out of Egypt... And as soon as we had heard these things, our hearts did melt... for **the LORD your God, he is God in heaven above, and in earth beneath**.*

The stated purpose of Exodus 9:16 becomes visible in the storyline. The works do not remain inside Egypt. **Canaan hears**. **Rahab hears**. She moves from **report to recognition**: "I know that YHWH…" and then confesses, "**YHWH your God, He is God in heaven above, and in earth beneath**." A person from the nations has heard the marked works and identified the God who performed them.

The **recognition pattern** can now be read across several **audiences**:

| Audience | Question / Need | Witness | Recognition Result |
|---|---|---|---|
| Pharaoh | "Who is YHWH?" / refuses the voice | Fulfilled word, signs, judgment | Must know there is none like YHWH |
| Egypt | Holds YHWH's people | Hand acts; Israel distinguished; people brought out | Egyptians shall know that He is YHWH |

| Audience | Question / Need | Witness | Recognition Result |
|---|---|---|---|
| Israel | Must know the God who redeemed them | Deliverance, Passover, testimony taught to children | "That ye may know how that I am YHWH" |
| Nations | Hear the report of YHWH's works | Sea, Arm, purchased people, fulfilled promise | The Name is declared; Rahab confesses YHWH as God |

The identity-and-function stack is now broader than Packet 4: YHWH / El Shaddai → **Preserver / Deliverer** → **Redeemer** → claims Israel as His **firstborn son** → releases the son for **service** → fulfills His Word → **distinguishes and preserves** His people → judges counterfeit power → **declares His Name** through Hand and Arm → teaches Israel to remember → **causes the nations to hear and recognize**.

The next movement will take the recognition trail in a more personal direction. The same YHWH who makes His Name known through works will send a **Messenger** before Israel and say something extraordinary about Him: **His own Name is within the Messenger**. The study will then return to the **Face**, the **Way**, and the **Presence** that leads Israel toward the **prepared place**.

## Exhibit A. Hebrew Word and Recognition Notes

These notes preserve the principal **Hebrew receipts** used in Packet 5 without interrupting the main **recognition sequence**.

| Field | Hebrew / Strong's | Packet 5 use | Key passage(s) |
|---|---|---|---|
| know | yada — H3045 | Recognition of YHWH through fulfilled word and action | Exodus 7:5; 8:10, 22; 10:2 |
| serve / work | avad — H5647 | Egypt forces Israel to serve; YHWH releases His son to serve Him | Exodus 1:13–14; 4:23 |
| service | avodah — H5656 | The next generation asks what the covenant service means | Exodus 12:26 |
| distinguish / sever | palah — H6395 | YHWH distinguishes Israel from Egypt during judgment | Exodus 8:22; 9:4 |
| finger | etsba — H676 | Counterfeit power reaches its limit and confesses divine agency | Exodus 8:19 |
| hand | yad — H3027 | YHWH acts in judgment and distinction | Exodus 7:4–5; 9:3 |

| Field | Hebrew / Strong's | Packet 5 use | Key passage(s) |
|---|---|---|---|
| arm | zeroa — H2220 | Redemption and the public strength by which Israel is brought out | Exodus 6:6; 15:16 |
| Name | shem — H8034 | YHWH's Name is declared throughout the earth | Exodus 9:16 |

Israel the Name 9 20 26

# My Name Is in Him

## The Messenger Before Israel, the Voice That Must Be Heard, and the Face That Goes With the People

**PACKET 6**

Final Draft Review

*A Scripture-led discovery study*

*Follow the Messenger, the Name, the Voice, the Way, and the Face. The markers are no longer scattered; they are converging around the One who goes with Israel.*

## Contents

1. YHWH Went Before Them — and the Angel of God Went Before Them
2. A Messenger “Before Thy Face”
3. Keep Thee in the Way; Bring Thee Into the Place
4. “Obey His Voice” — and “Do All That I Speak”
5. “My Name Is in Him”
6. The Messenger Says, “I Brought You Up”
7. Moses Asks About the One Who Will Go With Them
8. “My Presence Shall Go” — My Face Shall Go
9. Grace, Recognition, Distinction, and Rest
10. Sent Before, Face With, Dwelling Among — The Marker Stack

Exhibit A. Hebrew Word and Relationship Notes

## 1. YHWH Went Before Them — and the Angel of God Went Before Them

Packet 5 ended with the nations hearing what YHWH had done and recognizing the God whose works carried His Name beyond Egypt. The next question is more personal: **Who actually goes with Israel?** Exodus first says YHWH went before the people. Then, at the sea, the narrative names the Angel of God as the One who had been going before the camp.

**Exodus 13:21–22 (KJV)**

> *And the **LORD went before them** by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*

**Exodus 14:19–20 (KJV)**

> *And the **angel of God, which went before the camp of Israel**, removed and went behind them; and the pillar of the cloud went from **before their face**, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.*

The storyline has not changed leaders between these verses. It first says **YHWH went before them**; then it refers to **the Angel of God which went before the camp**. At the critical moment the leading Presence moves behind Israel and stands between the people and the returning power of Egypt. The function stack therefore grows again: **Lead → Light → Guard → Separate → Preserve.**

Notice also the wording “from before their face.” The Hebrew prepositional language is built from **panim — H6440, face**. The Face-thread that began at Peniel has not disappeared; it is now embedded in the language of the Presence going before the people called Israel.

## 2. A Messenger “Before Thy Face”

**Exodus 23:20 (KJV)**

> *Behold, I send an **Angel before thee**, to **keep thee in the way**, and to **bring thee into the place which I have prepared**.*

Angel here is Hebrew **malak — H4397, a messenger** — a role-word that tells what the Person is doing. The verb behind **“I send”** is **shalach — H7971**, to send, commission, or dispatch according to context. The verse

therefore gives two distinct markers at once: **Messenger** tells the role; **Sent** tells the commission. He is sent before Israel, to keep them in the Way, and to bring the people into the prepared place.

The Hebrew behind "before thee" is again face-language — **lefanekha, before your face**. The Messenger is sent before the face of Israel; later in the same Exodus story YHWH will say, "My Presence shall go," using the same Face-word. The text is stacking direction, identity, and Presence around the One who goes with them.

## 3. Keep Thee in the Way; Bring Thee Into the Place

Three Hebrew fields in Exodus 23:20 deserve to be carried forward because each becomes a later recall-marker: **keep**, **Way**, and **bring into**.

"Keep" is **shamar — H8104**: guard, keep, watch according to context. "Way" is **derek — H1870**. "Bring thee into" uses the common movement verb **bo — H935**. These are not ornamental words. The Messenger is being assigned a covenant route: **keep the people in the Way and bring them into what YHWH prepared.**

**Exodus 6:8 (KJV)**

> *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.*

Packet 4 heard YHWH say, "I will bring you in." Exodus 23 now says the Messenger will "bring thee into the place which I have prepared." The promised act is not being abandoned; it is being carried through the Messenger who goes before Israel.

**YHWH: I WILL BRING YOU IN → THE MESSENGER: BRING THEE INTO THE PREPARED PLACE → INHERITANCE**

## 4. "Obey His Voice" — and "Do All That I Speak"

**Exodus 23:21–22 (KJV)**

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

The Hebrew hearing-word is **shama — H8085**. English rightly renders it "obey" here because the demanded hearing is responsive hearing. The striking sequence is the pronouns: **obey His voice** — then — **do all that I speak**. The Messenger's voice is placed inside YHWH's own speech-command.

This hearing marker should be carried with **Sent**. The Messenger is not merely commissioned to go before Israel; Israel is commanded to **hear / obey His voice**. Scripture is stacking two functions together: **the Sent One** and **the Voice that must be heard**. Israel's covenant vocation will repeatedly turn on whether the people hear the voice they have been given.

## 5. "My Name Is in Him"

**Exodus 23:20–21 (KJV)**

> *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name is in him**.*

The phrase is compact but heavy: **"My Name is in Him."** The Hebrew wording uses **shem — H8034, name**, with **qereb — H7130**, the inner part or midst: the Name is **within Him**. The Messenger is therefore not merely carrying a written title outside Himself. YHWH places His own Name inside the identification of the One whose voice must be obeyed and whose presence before Israel is covenantally serious.

**CONNECTION:** Jacob asked the mysterious Messenger for His Name after receiving the name Israel.

Exodus then revealed YHWH as the memorial Name of the God of the fathers. Now YHWH says that His own Name is within the Messenger sent before Israel. The storyline is not leaving Jacob's unanswered question behind; it is tightening the answer around the continuing Person and His works.

The function stack is now increasingly specific: **Messenger → Keeper → Guide in the Way → Bringer-In → Voice to be heard → Bearer of YHWH's Name.** The next passage makes the first-person covenant claims even more direct.

## 6. The Messenger Says, "I Brought You Up"

**Judges 2:1 (KJV)**

> *And an angel of the LORD 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****.*

The Messenger speaks in the first person and claims the same covenant acts Packet 4 heard YHWH claim: **I brought you out; I brought you in; I swore the land; My covenant.** The role-word "messenger" remains, but the speech identifies the function and authority of the speaker by works already attached to YHWH.

**Exodus 6:6–8 (KJV)**

> *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 redeem you****… And* ***I will bring you in unto the land****… and* ***I will give it you for an heritage****: I am the LORD.*

The comparison is the point. Exodus 6 gives the first-person covenant acts to YHWH. Judges 2 puts those same acts in the Messenger's mouth. The identity trail is therefore being built by **Name + voice + covenant works + remembered history**, not by the role-word alone.

## 7. Moses Asks About the One Who Will Go With Them

After covenant breach, Moses does not treat the identity of the One who accompanies Israel as a minor logistical detail. He asks who will go, and the conversation gathers several of this study's strongest markers into a single exchange: **Name, grace, Way, knowing, Presence, people.**

**Exodus 33:12–13 (KJV)**

> *And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and* ***thou hast not let me know whom thou wilt send with me****. Yet thou hast said,* ***I know thee by name****, and thou hast also* ***found grace in my sight****. Now therefore, I pray thee, if I have found grace in thy sight,* ***shew me now thy way, that I may know thee****, that I may find grace in thy sight: and consider that this nation is thy people.*

Moses asks about the One who will be sent, but he also asks to know YHWH's Way so that he may know YHWH. The conversation is relational and recognitional at the same time: **know me by Name → found grace → show me Your Way → that I may know You.**

The noun for "grace" here is **chen — H2580**. It belongs to the same Hebrew grace/favor family as the **chanan — H2603** supplication/graciousness field carried from Jacob, while remaining a distinct grammatical form. Grace, Name, Way, and knowing are now gathered around the question of Presence.

## 8. "My Presence Shall Go" — My Face Shall Go

**Exodus 33:14–15 (KJV)**

> *And he said,* ***My presence shall go with thee, and I will give thee rest****. And he said unto him,* ***If thy presence go not with me, carry us not up hence****.*

The KJV says "My presence," but the Hebrew word is **panim — H6440, Face**. In the Hebrew wording, YHWH says, in substance, **"My Face shall go, and I will give thee rest."** That makes the earlier Peniel marker suddenly much larger.

> **CONNECTION:** Jacob named the place Peniel because he had seen God "face to face" and his life was preserved. Now the people bearing Jacob's new Name are not merely given a route into inheritance: YHWH says His Face will go with them and give rest. The personal Jacob marker has become a national Presence-marker.

The rest-word is **nuach — H5117**. The One who keeps the people in the Way, brings them in, and bears the Name is now joined to the Face/Presence that accompanies Israel and gives rest. These are function markers, but they are also recognition markers. Scripture is teaching the reader how to identify the continuing covenant Person by what He does.

## 9. Grace, Recognition, Distinction, and Rest

**Exodus 33:16–17 (KJV)**

> *For **wherein shall it be known** here that I and thy people have **found grace in thy sight**? is it not in that **thou goest with us**? so shall we be **separated, I and thy people, from all the people that are upon the face of the earth**. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for **thou hast found grace in my sight, and I know thee by name**.*

Packet 5 showed YHWH distinguishing Israel from Egypt so that Pharaoh and Egypt would know who YHWH is. Here Moses uses the same recognition logic around the Presence: **How shall it be known?** The answer is not a badge carried apart from God. It is **that You go with us**.

The KJV "separated" is again from the **palah — H6395** distinction field already used in the plagues. The earlier distinction protected Israel in the midst of Egypt. Now Moses says the distinguishing mark among all peoples is that YHWH's own Presence goes with them. **Distinction is therefore attached to Presence, grace, and recognition — not merely to ancestry or geography.**

**GRACE → FACE / PRESENCE → YHWH GOES WITH THEM → DISTINCTION → "WHEREIN SHALL IT BE KNOWN?" → REST**

## 10. Sent Before, Face With, Dwelling Among — The Marker Stack

By now Exodus has placed three movements beside one another, and all three should be remembered. The Messenger is **SENT BEFORE** the people; YHWH's **FACE / PRESENCE GOES WITH** them; and YHWH says He will **DWELL AMONG** them. These are not three unrelated ideas. They form a growing storyline of commissioned Presence: before them, with them, and dwelling in their midst.

**Exodus 29:45–46 (KJV)**

> *And I will **dwell among the children of Israel**, and will **be their God**. And **they shall know that I am the LORD their God**, that **brought them forth out of the land of Egypt**, that I may **dwell among them**: I am the LORD their God.*

The verb translated **"dwell"** is **shakan — H7931**, to dwell or settle. From this same Hebrew family comes **mishkan**, the tabernacle or dwelling-place. The verse also repeats the recognition purpose already established: **"they shall know that I am the LORD their God."** The movement is therefore not merely geographical. The One who sends, goes with, preserves, and brings in also declares His purpose to dwell among the people who are learning to know Him.

Carry the progression forward without spending its later fulfillment: **SENT BEFORE → FACE WITH → DWELL AMONG**. Inside the Sent-Messenger passage itself are the companion markers: **KEEP → WAY → BRING INTO**

**→ PREPARED PLACE → HEAR HIS VOICE → MY NAME IS IN HIM**. These recurring functions are teaching the reader how to recognize the continuing covenant Person as the storyline advances.

**YHWH GOES BEFORE → ANGEL OF GOD GOES BEFORE → I SEND → MESSENGER → SENT BEFORE THEIR FACE → KEEPER IN THE WAY → BRINGER-IN → PREPARED PLACE → VOICE TO BE HEARD → YHWH'S NAME WITHIN HIM → "I BROUGHT YOU UP" → "MY COVENANT" → FACE / PRESENCE GOES WITH THEM → DWELL AMONG → GRACE → DISTINCTION → REST**

That stack should remain open. The study has not yet spent the later identification. It has simply allowed Scripture to attach **Names, roles, commission, voice, works, Presence, dwelling, and recognition** to the Person who goes with Israel. The reader does not need the later answer yet; the reader needs the markers firmly enough to recognize them when they return.

The prophets will later look back at this same Exodus and gather several of these terms into one inspired remembrance: **Angel, Face / Presence, salvation, redemption, bearing, Spirit, Shepherd, rest, and Name.** That prophetic memory is where the recognition trail goes next.

## Exhibit A. Hebrew Word and Relationship Notes

These receipts preserve the principal Hebrew discoveries in Packet 6 while the main body keeps the recognition sequence moving.

| Field | Hebrew / Strong's | Packet 6 use | Key passage(s) |
|---|---|---|---|
| Messenger / Angel | malak — H4397 | Role-word for the One sent before Israel; identity is disclosed by Name, voice, and covenant acts | Exodus 23:20; Judges 2:1 |
| face / before / Presence | panim — H6440 | "Before thee / before their face"; "My Presence" = My Face | Exodus 14:19; 23:20; 33:14–16 |
| keep / guard | shamar — H8104 | Messenger keeps Israel in the Way | Exodus 23:20 |
| Way | derek — H1870 | The covenant route in which the Messenger keeps the people | Exodus 23:20; 33:13 |
| bring / enter | bo — H935 | Messenger brings Israel into the prepared place; recalls YHWH's "I will bring you in" | Exodus 6:8; 23:20, 23 |
| hear / obey | shama — H8085 | Responsive hearing of the Messenger's voice | Exodus 23:21–22 |
| Name | shem — H8034 | YHWH says His Name is in the Messenger | Exodus 23:21 |
| within / midst | qereb — H7130 | "My Name is in him" — within His midst | Exodus 23:21 |
| grace / favor | chen — H2580 | Moses finds grace; distinct form within the same grace/favor family as chanan H2603 | Exodus 33:12–17 |
| know | yada — H3045 | Recognition question: "wherein shall it be known?" | Exodus 33:16 |

| Field | Hebrew / Strong's | Packet 6 use | Key passage(s) |
|---|---|---|---|
| distinguish / separate | palah — H6395 | Presence distinguishes Israel among the peoples; same distinction field seen in Egypt | Exodus 8:22–23; 9:4; 33:16 |
| rest | nuach — H5117 | YHWH's Face / Presence goes and gives rest | Exodus 33:14 |
| covenant | berit — H1285 | Messenger in Judges 2 speaks of "my covenant" | Judges 2:1 |
| send | shalach — H7971 | YHWH commissions / sends the Messenger before Israel | Exodus 23:20 |
| dwell | shakan — H7931 | YHWH dwells among Israel; same root family as mishkan, dwelling-place / tabernacle | Exodus 29:45–46 |

Israel the Name 9 20 26

# The Angel of His Face

## Isaiah Remembers the Exodus: Redeemer, Shepherd, Spirit, Rest, and the Glorious Name

**PACKET 7**

Final Draft Review

*A Scripture-led discovery study*

*Isaiah looks backward and gathers the markers already attached to the covenant Person: Face, salvation, redemption, bearing, Shepherd, Holy Spirit, rest, and Name.*

## Contents

1. Isaiah Remembers the Exodus by Its Functions
2. “The Angel of His Face Saved Them”
3. The Same Redeemer — and a Name Named upon Them
4. The One Who Bears and Carries the Son
5. Rebellion, the Holy Spirit, and the Name Profaned among the Nations
6. “Within”: The Name Within the Messenger; the Spirit Within the People
7. The Shepherd of His Flock
8. The Same Rest: Face / Presence → Spirit of YHWH
9. The Glorious Arm, the Waters, and the Everlasting Name
10. Isaiah’s Recognition Stack — The Person Is Becoming Identifiable

Exhibit A. Hebrew Word and Relationship Notes

## 1. Isaiah Remembers the Exodus by Its Functions

Packet 6 ended with a growing sequence: the Messenger is sent before Israel, His voice must be heard, YHWH's Name is within Him, the Face / Presence goes with the people, and YHWH declares that He will dwell among them. Isaiah later looks backward at that same Exodus and does not reduce it to a travel story. He remembers the people by what YHWH did for them and remembers the One who accompanied them by His functions.

**Isaiah 63:7–9 (KJV)**

> *I will mention the lovingkindnesses of the LORD, 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. For he said, Surely they are* ***my people, children*** *that will not lie: so he was* ***their Saviour****. In all their affliction he was afflicted, and the* ***angel of his presence saved them****: in his love and in his pity he* ***redeemed them****; and he* ***bare them****, and* ***carried them*** *all the days of old.*

The prophet begins with the covenant relationship — **my people**, **children**, **Saviour** — and then stacks the works: **saved**, **redeemed**, **lifted / bore**, **carried**. These are not abstract titles. They are acts by which the covenant Person becomes recognizable in history.

This is exactly the kind of recognition pattern already established in Exodus: "ye shall know that I am YHWH your God" because the works promised by the Name actually occur. Isaiah is now giving inspired commentary on those same works.

## 2. "The Angel of His Face Saved Them"

Isaiah does something especially important with the **Messenger**. Exodus 23 called Him the **Messenger** sent before Israel. Exodus 33 said YHWH's **Face / Presence** would go with the people. Isaiah combines those markers in one phrase: **the Angel of His Face**.

**Isaiah 63:9 (KJV)**

> *In all their affliction he was afflicted, and the* ***angel of his presence saved them****: in his love and in his pity he* ***redeemed them****; and he* ***bare them****, and* ***carried them*** *all the days of old.*

The Hebrew is **mal'akh panaw**: **Messenger / Angel of His Face**. **Mal'akh — H4397** is the same messenger-word carried from Exodus 23. **Panim — H6440** is the same Face-word carried from Peniel and from Exodus 33, where "My Presence" is literally "My Face." Isaiah therefore does not introduce a disconnected figure; he gives the Exodus Messenger a Face-marker already attached to YHWH's accompanying Presence.

**PENIEL: FACE OF GOD → EXODUS: MY FACE SHALL GO → ISAIAH: THE MESSENGER / ANGEL OF HIS FACE SAVED THEM**

The preservation marker also continues. Jacob said his life was **preserved** at the Face; the Exodus people were **delivered / preserved** from Egypt; Isaiah now says the Angel of His Face **saved them**. The Hebrew verbs are not all the same lemma, but the function is unmistakably continuous: the Face-bearing Messenger is associated with life **preserved** from destruction.

## 3. The Same Redeemer — and a Name Named upon Them

One of the strongest exact-word returns in this packet is redeem. Jacob had already attached redemption to the Angel in his personal testimony.

**Genesis 48:15–16 (KJV)**

> ***God**, before whom my fathers Abraham and Isaac did walk, the **God** which **fed me all my life long** unto this day, **The Angel which redeemed me** from all evil, **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 verse does not stop with **Shepherd, Redeemer, and Blesser**. Jacob asks that **"my name be named on them"**. He is not renaming Ephraim and Manasseh with a new personal name; he is placing them inside an ancestral and covenant identity carried through Abraham, Isaac, and Jacob. And Jacob is now **Israel**. The study therefore gains another hook: a God-given name can be **received**, then **borne / named upon descendants**.

**NAME GIVEN TO JACOB → JACOB / ISRAEL ASKS THAT HIS NAME BE NAMED UPON HIS DESCENDANTS → THE NAME-BEARING QUESTION HAS BEGUN**

Which name is being carried, and what does carrying it mean? Genesis 48 names Abraham, Isaac, and Jacob together, so the verse is larger than a biological label alone: it places the lads inside the covenant line, blessing, multiplication, and vocation attached to the fathers. The study will keep the question open: **when Scripture later places a Name upon a people, is identity exhausted by descent, or does the Name also carry covenant relation and vocation?**

The verb behind redeemed is ga'al — H1350. Exodus then places that same redemption work in YHWH's own first-person promise.

**Exodus 6:6 (KJV)**

> *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:*

Isaiah 63:9 uses **ga'al — H1350** again: the **Angel of His Face … redeemed them**. Jacob's redeeming Angel, YHWH's promised redemption of the nation, and Isaiah's Angel of His Face are now joined by the same redemption verb.

**JACOB: THE ANGEL REDEEMED ME → YHWH: I WILL REDEEM YOU → ISAIAH: THE ANGEL OF HIS FACE REDEEMED THEM**

This is more than a repeated religious word. The same work first attached to Jacob personally becomes the corporate work remembered over Israel. The personal Shepherd-Redeemer of Jacob has become the Redeemer remembered in the national story.

## 4. The One Who Bears and Carries the Son

Isaiah adds another function already attached to YHWH in Israel's son-history: bearing / carrying. The verb nasa — H5375 had already described YHWH carrying Israel.

**Exodus 19:4 (KJV)**

> *Ye have seen what I did unto the Egyptians, and how **I bare you** on eagles' wings, and **brought you unto myself**.*

**Deuteronomy 1:31 (KJV)**

> *And in the wilderness, where thou hast seen how that **the LORD thy God bare thee, as a man doth bear his son**, in **all the way** that ye went, until ye came into this place.*

Isaiah 63:9 again uses **nasa — H5375** in the statement that He **carried them all the days of old**. The firstborn son is not merely released and told to find his own way. He is borne, carried, kept, led, and brought in.

Isaiah intensifies the picture with the paired actions **bore** and **carried**. The emphasis is sustained covenant care: not merely rescue from one moment of danger, but preservation through the journey. The people are released, then borne, carried, led, and brought toward the place promised to them.

## 5. Rebellion, the Holy Spirit, and the Name Profaned among the Nations

**Isaiah 63:10 (KJV)**

> *But they **rebelled**, and **vexed his holy Spirit**: therefore he was turned to be their enemy, and he fought against them.*

Packet 6 established the command: **hear / obey His voice**. Isaiah now remembers the other side of covenant hearing: **"they rebelled"**. The Hebrew is **marah — H4784**, a rebellion / resistance word. The failure is described as response: the people had been led, carried, preserved, spoken to, and accompanied, yet they resisted the One whose Presence was among them.

This matters for identity. **Rebellion is not the meaning of the Name Israel, and it is not the vocation for which the people were called.** They were called to hear, serve, bear the Name faithfully, and make YHWH known. **Marah** is therefore an anti-vocation marker: a Name-bearing people acting opposite to the relationship and work they were given. The text treats that rebellion as culpable response, not as the designed nature of the people.

**HEAR / OBEY HIS VOICE → THEY REBELLED — H4784 → HIS HOLY SPIRIT WAS VEXED → THE NAME-BEARING VOCATION WAS CONTRADICTED**

Isaiah will later use this same rebellion field in the opposite direction when the faithful Servant says, **"I was not rebellious"** (Isaiah 50:5). The national story is already preparing the question: **Who will finally hear faithfully and represent the Name without rebellion?**

Rebellion also creates the need for restoration. Scripture will later distinguish the human response of **return / teshuvah, confession, and a broken and contrite heart** from the **atoning and cleansing provision God appoints**. The rebel must turn; the turning person still needs the provision that can restore fellowship, blessing, access, and vocation. Return does not manufacture atonement.

### The Name Was Profaned before the Nations

The damage of rebellion was not confined to the individual or even to national Israel. A people carrying YHWH's Name could **misrepresent that Name** before the nations. Ezekiel describes exactly that consequence.

**Ezekiel 36:20–23 (KJV)**

> *And when they entered unto the heathen, whither they went, they **profaned my holy name**, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for **mine holy name**, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but **for mine holy name's sake**, which ye have profaned among the heathen, whither ye went. And I will **sanctify my great name**, which was profaned among the heathen, which ye have profaned in the midst of them; and **the heathen shall know that I am the LORD**, saith the Lord GOD, when I shall be sanctified in you before their eyes.*

Ezekiel turns the failure into a recognition problem. Israel's conduct had **profaned / defamed the Name** before the nations, so YHWH declares that He will act to **sanctify His great Name** before those same nations. The rebellion therefore runs in several directions at once: against God, against the people's own vocation, against the covenant community, and against the nations who received a distorted witness of who YHWH is.

This gives the study a major forward hook. If a Name-bearing people can misrepresent the Name, the storyline needs a **faithful One** who can reveal the Name without rebellion, restore the people, and make the true God

known to the nations. That answer should not be supplied here; the markers are being planted so the reader can recognize Him when He enters the story more fully.

## 6. "Within": The Name Within the Messenger; the Spirit Within the People

A small Hebrew word now creates an unexpected connection with Exodus 23. When YHWH said of the Messenger, "My name is in him," the word behind "in" was built from qereb — H7130, the inner part or midst. Isaiah uses the same noun when remembering the Holy Spirit placed within the covenant company.

**Exodus 23:21 (KJV)**

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

**Isaiah 63:11 (KJV)**

> *Then he remembered the days of old, Moses, and his people, saying, Where is he that **brought them up out of the sea** with the **shepherd of his flock**? where is he that **put his holy Spirit within him**?*

The repeated **qereb — H7130** gives the storyline an interior-presence marker: **YHWH's Name within the Messenger**; **YHWH's Holy Spirit within the covenant people / in their midst**. Packet 6 had already moved from **sent before** to **Face with** to **dwelling among**. Isaiah now remembers that the Spirit was not merely around the story; He was placed **within** it.

## 7. The Shepherd of His Flock

Isaiah's question "Where is he?" retrieves another exact function from Jacob: **Shepherd**. Genesis 48 used **ra'ah — H7462** for the God who had shepherded Jacob all his life. Isaiah 63:11 uses the same shepherd-root in remembering the One who brought Israel through the sea with the shepherd of His flock.

**Genesis 48:15 (KJV)**

> ***God**, before whom my fathers Abraham and Isaac did walk, the **God** which **fed me all my life long** unto this day,*

**Isaiah 63:11 (KJV)**

> *Then he remembered the days of old, Moses, and his people, saying, **Where is he** that brought them up out of the sea with the **shepherd of his flock**? where is he that put his **holy Spirit within him**?*

The KJV's "fed" in Genesis 48 carries the shepherding sense. The God who **shepherded Jacob** personally is remembered as the **Shepherd of the Exodus flock**. Personal Israel becomes national Israel, but the Shepherd-marker does not disappear. It expands with the people who carry Jacob's Name.

**JACOB: GOD SHEPHERDED ME ALL MY LIFE → ISAIAH: THE SHEPHERD OF HIS FLOCK BROUGHT THEM UP OUT OF THE SEA**

## 8. The Same Rest: Face / Presence → Spirit of YHWH

The rest-marker also returns with exact lexical force. Exodus 33 connected Face / Presence with rest.

**Exodus 33:14 (KJV)**

> *And he said, **My presence shall go** with thee, and **I will give thee rest**.*

**Isaiah 63:14 (KJV)**

> *As a beast goeth down into the valley, the **Spirit of the LORD caused him to rest**: so didst thou **lead thy people**, to make thyself a **glorious name**.*

Both verses use **nuach — H5117** for the giving of rest. Exodus says the **Face / Presence** gives rest; Isaiah remembers the **Spirit of YHWH** causing the people to rest. Isaiah allows the markers to stand together inside the same Exodus memory: **Angel of His Face**, **Holy Spirit**, **YHWH**, one covenant story, one people being led toward rest.

The reader does not need a later doctrinal formula yet. The inspired memory is already teaching recognition by relation and function: who saves, who redeems, who carries, who shepherds, who indwells, who gives rest, and whose Name is being made known.

## 9. The Glorious Arm, the Waters, and the Everlasting Name

**Isaiah 63:12–14 (KJV)**

> *That led them by the right hand of Moses with his **glorious arm**, **dividing the water** before them, to make himself an **everlasting name**? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the **Spirit of the LORD** caused him to **rest**: so didst thou lead thy people, to make thyself a **glorious name**.*

Packet 5 followed **Hand / Arm** as the works answered Pharaoh's "Who is YHWH?" Isaiah now says the **glorious Arm** divided the waters **to make Himself an everlasting Name**. The Exodus is therefore remembered as both deliverance and revelation. The works are signs by which the covenant God makes His Name recognizable.

The Name-word is **shem — H8034**, already present in **"My Name is in Him."** Isaiah now speaks of an **everlasting Name** and a **glorious Name**. The same storyline is continuing: the Name borne in the covenant story is the Name YHWH makes recognizable through His works.

**NAME WITHIN THE MESSENGER → WORKS IN HISTORY → EVERLASTING NAME → GLORIOUS NAME**

## 10. Isaiah's Recognition Stack — The Person Is Becoming Identifiable

Isaiah 63 does not ask the reader to forget Jacob and Exodus and start over. It restacks the earlier markers with prophetic precision. By now two lines are visible: **the positive line of Name, Presence, preservation, redemption, shepherding, carrying, rest, and blessing** — and the negative line of a people who can hear the Voice yet rebel and profane the Name they were meant to represent. Both lines will matter when Scripture later introduces the faithful One.

**MY PEOPLE / CHILDREN → SAVIOUR → MESSENGER / ANGEL OF HIS FACE → SAVES / PRESERVES → LOVE / PITY → REDEEMS → LIFTS / BEARS → CARRIES → HOLY SPIRIT → SHEPHERD OF THE FLOCK → GLORIOUS ARM → DIVIDES THE WATERS → GIVES REST → EVERLASTING / GLORIOUS NAME**

Now place that prophetic stack beside the markers already accumulated from Jacob and Exodus: **Name given to Jacob; Jacob / Israel asks that his name be named upon descendants; Blesser; Preserver; Shepherd; Redeemer; El Shaddai; YHWH; Messenger; Sent One; Keeper in the Way; Bringer-In; Voice to be heard; Name within Him; Face / Presence; Dwelling among; Rest-giver.** Isaiah does not dissolve those identities. He intensifies them.

**HEAR HIS VOICE → REBEL — H4784 → HOLY SPIRIT VEXED → HOLY NAME PROFANED AMONG THE NATIONS → YHWH WILL SANCTIFY HIS NAME BEFORE THEM**

The two lines now sharpen the coming identity question. **What is Israel when the Name is borne faithfully, and what happens when descendants carry the label while contradicting the Name and vocation?** The study will not resolve that question by DNA alone. It will continue following promise, response, faithfulness, restoration, and the One in whom the Name and vocation are finally made clear.

The study can now ask a more focused question than it could at Jabbok: **Who is the personal Revealer who can bear YHWH's Name, embody His Face / Presence, shepherd and redeem, save and carry, hear faithfully rather than rebel, and make the true Name known to both Israel and the nations?**

The next movement does not need to invent an answer. The marker stack has been planted deeply enough that when Scripture presents the **Sent One, the One who tabernacles among His people, the Shepherd, the faithful Hearer, and the One who reveals the Name**, the reader will have something concrete to recognize rather than a new identity dropped into the story without preparation.

## Exhibit A. Hebrew Word and Relationship Notes

These receipts preserve the key same-word and relationship discoveries in Packet 7 without interrupting the main narrative.

| Hebrew field | Earlier marker | Isaiah 63 return | Why it matters |
|---|---|---|---|
| H6440 panim — Face | Peniel: Face of God; Exodus 33: My Face / Presence shall go | Isaiah 63:9: Angel / Messenger of His Face | Carries the Face marker from Jacob into the national Exodus memory. |
| H1350 ga'al — redeem | Genesis 48:16: the Angel redeemed Jacob; Exodus 6:6: YHWH will redeem Israel | Isaiah 63:9: He redeemed them | Same redemption lemma links Jacob, YHWH's promise, and the Angel of His Face. |
| H5375 nasa — bear / carry | Exodus 19:4; Deuteronomy 1:31: YHWH bears / carries the son | Isaiah 63:9: He carried them | The national son is sustained by the same carrying function. |
| H7462 ra'ah — shepherd | Genesis 48:15: God shepherded Jacob all his life | Isaiah 63:11: shepherd of His flock | Jacob's personal Shepherd becomes the Shepherd remembered over national Israel. |
| H7130 qereb — within / midst | Exodus 23:21: My Name is in Him | Isaiah 63:11: Holy Spirit within him / in the midst | Interior-presence vocabulary returns: Name within the Messenger; Spirit within the covenant company. |
| H5117 nuach — rest | Exodus 33:14: My Face / Presence … I will give rest | Isaiah 63:14: Spirit of YHWH caused him to rest | Exact rest lemma joins Face / Presence and Spirit inside the Exodus recollection. |
| H8034 shem — Name | Genesis 48:16: "my name be named on them"; Exodus 23:21: My Name is in Him | Isaiah 63:12,14: everlasting Name; glorious Name | Name-bearing runs from Jacob's descendants into the Messenger and the national witness; Ezekiel 36 shows the same Name can be profaned or sanctified before the nations. |
| H4784 marah — rebel / resist | Exodus 23:21: hear / obey the Messenger's voice | Isaiah 63:10: "they rebelled"; Isaiah 50:5 later gives the faithful contrast, "I was not rebellious" | Creates an anti-vocation marker: covenant hearers may resist the Voice and contradict the Name they were called to bear. |

Packet 7 has not yet spent the later identity payoff. It has done something necessary first: Isaiah, under inspiration, remembers the Exodus using the same functions already attached to Jacob's God, YHWH, the Messenger, the Face / Presence, the Shepherd, and the Holy Spirit; then Ezekiel shows what happens when a Name-bearing people **profanes that Name** before the nations. The reader is now prepared to recognize both the **faithful Revealer of the Name** and the later question of whether covenant identity is merely inherited by flesh or truly located in the One to whom the Name, promise, and vocation belong.

Israel the Name 9 20 26

# The Word Tabernacled Among Us

## The Eternal Son, Jacob's Open Heaven, and the Sent Son

## PACKET 8

Final Draft Review

*A Scripture-led discovery study*

*John does not begin a disconnected story. The markers planted in Jacob, Exodus, Isaiah, and Ezekiel now meet the Eternal Word: God, Creator, Life, Light, Tabernacled Presence, Revealer, King of Israel, Son of Man, Temple, and Sent Son.*

# Contents

1. John Does Not Start a New Story
2. “The Word Was God” — Before Abraham, Before Israel, Before Creation
3. The Word Became Flesh and Tabernacled Among Us
4. The Son Declares the God No Man Has Seen
5. Believe on His Name — Born Not of Blood, but of God
6. “An Israelite Indeed” and the King of Israel
7. Jacob’s Open Heaven Moves to the Son of Man
8. The Temple Is His Body
9. Earthly Things, Heavenly Things, and the Son Sent into the World
10. John’s Recognition Stack — The Person Is Becoming Clear

Exhibit A. Greek Word and Relationship Notes

## 1. John Does Not Start a New Story

Packet 7 ended with a problem that the prophets themselves created. Israel had been given the Name, the Presence, the Messenger, the Voice, preservation, redemption, shepherding, rest, and vocation; yet the people could **rebel** and **profane the Name** before the nations. The storyline therefore needs a faithful Revealer who can make the Name known without rebellion and restore what the Name-bearing people failed to represent.

John does not ask the reader to forget that storyline. He opens by moving farther back than Abraham, Jacob, Moses, or national Israel. He begins **"in the beginning."** The Person entering the Gospel is not a new actor who appears after the Old Testament. John identifies the One who was already there before the world itself.

**JACOB ASKED THE NAME → EXODUS REVEALED YHWH → ISAIAH STACKED THE FUNCTIONS → JOHN IDENTIFIES THE PERSONAL REVEALER**

## 2. "The Word Was God" — Before Abraham, Before Israel, Before Creation

**John 1:1–5 (KJV)**

> *In the beginning was the Word, and the Word was with God, and **the Word was God**. The same was in the beginning with God. **All things were made by him**; and without him was not any thing made that was made. **In him was life; and the life was the light of men**. And the light shineth in darkness; and the darkness comprehended it not.*

John begins with identity and agency. The Word is **with God** and the Word **was God**. Creation is attributed to Him. Life is in Him. Light comes through Him. That places this Person before the fathers, before the nation, before the covenant journey through Egypt, and before the creation whose image-bearers the later story will seek to restore.

That matters for **Isra-El**. The El of the Name cannot finally be reduced to an abstract title attached to a later national identity. John introduces a personal divine Revealer whose existence and work precede the nation that will carry the Name.

**WORD → WITH GOD → GOD → CREATOR → LIFE → LIGHT**

## 3. The Word Became Flesh and Tabernacled Among Us

**John 1:14 (KJV)**

> *And **the Word was made 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.*

The Greek verb behind **"dwelt"** is **skēnoō — G4637**. It carries the sense of **tenting / tabernacling**. Packet 6 had already planted the Exodus movement: **SENT BEFORE → FACE WITH → DWELL AMONG**. John now places that dwelling inside the incarnation: the Word who was God becomes flesh and tabernacles among His people.

Exodus had said, **"I will dwell among the children of Israel, and will be their God"** (Exodus 29:45). John now says the Eternal Word **dwelt among us** and that His glory was seen. The storyline is not abandoning the dwelling-marker. It is becoming personal and visible in the Son.

**SENT BEFORE → FACE WITH → DWELL AMONG → THE WORD TABERNACLED AMONG US → GLORY BEHELD**

The word **glory** should also be remembered. John has not yet spent everything that "we beheld his glory" will mean. The study only needs to mark it now so that later revelation can retrieve it.

## 4. The Son Declares the God No Man Has Seen

**John 1:18 (KJV)**

> *No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, **he hath declared him**.*

John now gives the earlier Face-question an interpretive center. Jacob had named the place **Peniel — Face of God** and testified, **"I have seen God face to face, and my life is preserved."** Exodus then spoke of the Face / Presence going with Israel. Isaiah remembered the **Messenger of His Face**. John identifies the Son as the personal One who **declares / makes known** the God whom man does not see in unmediated fullness.

This does not erase Peniel. It helps the reader ask the right question about Peniel: **Who is the personal divine Revealer through whom God has been encountered, heard, followed, and made known?** John directs the answer toward the Eternal Son.

**FACE AT PENIEL → FACE / PRESENCE WITH ISRAEL → MESSENGER OF HIS FACE → THE SON DECLARES THE UNSEEN GOD**

## 5. Believe on His Name — Born Not of Blood, but of God

**John 1:11–13 (KJV)**

> *He came unto his own, and **his own received him not**. But as many as **received him**, to them gave he power to become **the sons of God**, even to them that **believe on his name**: Which were born, **not of blood**, nor of the will of the flesh, nor of the will of man, **but of God**.*

The Name-question now moves from what is **named upon** a people to the Person whose Name is **believed**. John places reception and rejection beside birth-source. Some of His own reject Him; those who receive Him and believe on His Name are given authority to become children of God.

The verb **believe** is **pisteuō — G4100**. It must remain distinct from the noun **faith — pistis, G4102** and from **faithful — pistos, G4103** when those fields later enter the study. Here John is describing an actual response to the Person and His Name.

John also places a boundary around the source of the children of God: **not of blood … but of God**. The study should not solve the whole Israel question here, but the hook is now impossible to ignore. Genesis 48 asked that a name be named upon descendants; John now says that becoming a child of God is not authored by blood alone. The later question will be unavoidable: **is the covenant Name finally carried by DNA alone, or by those whose life and identity are located in the One whose Name they believe?**

## 6. "An Israelite Indeed" and the King of Israel

**John 1:47–49 (KJV)**

> *Jesus saw Nathanael coming to him, and saith of him, **Behold an Israelite indeed, in whom is no guile!** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel**.*

John has already placed **Name, belief, birth of God, and rejection** at the doorway of the Gospel. Now he places **Israel** directly beside Jesus. Nathanael is called **"an Israelite indeed"** and his confession immediately identifies Jesus as **Son of God** and **King of Israel**.

That sequence matters. John is not merely giving Nathanael a compliment and then changing subjects. The identity of an **Israelite indeed** is immediately brought into the presence of the **King of Israel**. Then Jesus answers by reaching back to Jacob.

## 7. Jacob's Open Heaven Moves to the Son of Man

**Genesis 28:12, 16–17 (KJV)**

> *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****. … And Jacob awaked out of his sleep, and he said, Surely* ***the LORD is in this place****; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but* ***the house of God****, and this is* ***the gate of heaven****.*

**John 1:50–51 (KJV)**

> *Jesus answered and said unto him, Because I said unto* ***thee****, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 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 Jacob hyperlink is direct. Genesis gives Jacob an opened-heaven scene with angels ascending and descending, and Jacob names the place **house of God / gate of heaven**. John then places that same ascending-and-descending language **upon the Son of Man**.

There is also a small but important Greek grammar shift. In verse 50 Jesus addresses Nathanael in the singular; in verse 51 the **"you / ye" is plural**. The promise widens beyond Nathanael alone. The disciples are being taught to recognize the larger reality centered in the Son of Man.

**JACOB: HOUSE OF GOD / GATE OF HEAVEN → JOHN: HEAVEN OPEN → ANGELS ASCEND / DESCEND UPON THE SON OF MAN**

This is another teaching moment in recognition. Jacob marked a **place** where heaven and earth met in his vision. John now centers the heaven-earth movement on a **Person**. The storyline is moving from signs, places, and historical encounters toward the One in whom their meaning becomes concentrated.

## 8. The Temple Is His Body

**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****.*

The dwelling-marker advances again. Exodus had a tabernacle among the people. John 1 says the Word **tabernacled among us**. John 2 then identifies Jesus' own body as **the temple**. The dwelling-place theme is therefore no longer merely architectural; it is being located in the incarnate Person.

**DWELL AMONG → WORD TABERNACLED AMONG US → HIS BODY IS THE TEMPLE**

This prepares another future movement without spending it yet. If the dwelling has become personal in the Son, the later promise of Presence **with** and then **in** His people will not be a disconnected doctrine. It will grow from the same dwelling storyline.

## 9. Earthly Things, Heavenly Things, and the Son Sent into the World

**John 3:12–17 (KJV)**

> *If I have told you* ***earthly things****, and ye believe not, how shall ye believe, if I tell you of* ***heavenly things****? And no man hath ascended up to heaven, but* ***he that came down from heaven, even the Son of man*** *which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must* ***the Son of man be lifted up****: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that* ***he gave his only begotten Son****, that whosoever believeth in him should not perish, but have everlasting life. For* ***God sent not his Son into the world to condemn the world; but that the world through him might be saved****.*

Jesus' words to Nicodemus are not merely a rebuke. Nicodemus is a teacher of Israel, and Jesus is teaching him how revelation works: if the learner cannot recognize what God has shown through the **earthly** things, how will he understand the larger **heavenly** reality when it is opened?

That is also a teaching moment for this study. The historical markers are real: **crossing, Messenger, Voice, Name, preservation, dwelling, prepared place, inheritance, rebellion, restoration**. They are not disposable illustrations. They train the reader to recognize larger realities when the same functions converge in the Son.

And now one of Packet 6's most important markers returns: **SENT**. Exodus said, **"I send an Angel / Messenger before thee."** John now says, **"God sent … his Son into the world."** The role is growing clearer: the One who comes from God is not self-appointed. He is the commissioned Sent One whose coming is for salvation.

**EXODUS: I SEND A MESSENGER → JOHN: GOD SENT HIS SON INTO THE WORLD → THE WORLD THROUGH HIM MIGHT BE SAVED**

John will continue repeating **sent** as an identity-function marker. For now it is enough to plant the return. The reader already knows what a Sent Messenger does: He comes with the Sender's authority, Voice, Name, purpose, and destination.

## 10. John's Recognition Stack — The Person Is Becoming Clear

John has not yet reached every later title, but he has already answered the central question from Jacob and Exodus with extraordinary density. The personal Revealer is now identified by who He **is** and by what He **does**.

**WORD → WITH GOD → GOD → CREATOR → LIFE → LIGHT → FLESH → TABERNACLED AMONG US → GLORY BEHELD → SON → DECLARES THE UNSEEN GOD**

**HIS NAME BELIEVED → CHILDREN BORN OF GOD → ISRAELITE INDEED → SON OF GOD → KING OF ISRAEL → SON OF MAN → HEAVEN OPEN UPON HIM**

**BODY AS TEMPLE → CAME DOWN FROM HEAVEN → GIVEN SON → SENT SON → SAVIOUR PURPOSE**

Now place those markers beside the line already carried from Jacob, Exodus, and Isaiah: **El Shaddai; YHWH; Messenger; Sent One; Name within Him; Face / Presence; Shepherd; Redeemer; Preserver; Bringer-In; Dwelling among; Rest-giver; Name made known.** John is not asking the reader to discard the earlier witnesses. He is giving the reader a Person in whom those markers can now be tested and recognized.

The recognition is not complete yet. John will still let this Person speak about **Abraham, I AM, the Shepherd, the Sender, the Father, the flock, the Way, and finally His own risen identity**. But the movement has crossed an important threshold: the El of Isra-El is no longer an unnamed mystery standing at the edge of Jacob's story. The Eternal Son has entered the storyline in flesh.

## Exhibit A. Greek Word and Relationship Notes

These receipts preserve only the Greek discoveries already needed for this packet's reader-facing connections.

| Greek / Grammar | John Passage | Earlier Marker Retrieved | Why It Matters |
|---|---|---|---|
| skēnoō — G4637 "dwell / tabernacle" | John 1:14 | Exodus 29:45–46: YHWH will dwell among Israel | The dwelling-marker becomes incarnate: the Word tabernacles among us. |

| | | | |
|---|---|---|---|
| pisteuō — G4100 “believe” | John 1:12 | Hear / obey / respond to the Voice; Name-bearing covenant response | John places genuine response at the doorway: receive Him, believe on His Name, born of God. |
| Plural “you / ye” in John 1:51 | John 1:50–51 | Jacob’s personal opened-heaven scene | The promise broadens from Nathanael singular to the disciples plural; Jacob’s imagery becomes a larger Son-of-Man revelation. |

Packet 8 has identified the Eternal Son without spending the later climax. The reader now has enough to remember the critical returns: **DWELL AMONG → TABERNACLED AMONG; FACE / REVEALER → SON DECLARES GOD; NAME → BELIEVE ON HIS NAME; ISRAEL → KING OF ISRAEL; JACOB’S OPEN HEAVEN → SON OF MAN; SENT MESSENGER → SENT SON.** The next movement can now let Jesus speak the markers for Himself.

Israel the Name 9 20 26

# Before Abraham, I AM

## The Sent Son, the Good Shepherd, the Way, and Thomas's Recognition

## PACKET 9

Final Draft Review

*A Scripture-led discovery study*

*Packet 8 identified the Eternal Word in flesh. Packet 9 lets Jesus speak the recognition markers Himself: SENT, I AM, SHEPHERD, VOICE, ONE FLOCK, WAY, PREPARED PLACE, WORKS, SEEING, and finally the risen confession, "My Lord and my God."*

## Contents

1. The Markers Now Speak in His Own Words
2. The Works Bear Witness That the Father Sent Him
3. Abraham Rejoiced to See His Day
4. “Before Abraham Was, I AM”
5. The Good Shepherd — His Sheep Hear His Voice
6. One Flock, One Shepherd
7. The Sent One — “That Ye May Know, and Believe”
8. The Way and the Prepared Place
9. Seeing the Son — Seeing the One Who Sent Him
10. “My Lord and My God” — The Recognition Circuit Closes

Exhibit A. Greek Word and Relationship Notes

## 1. The Markers Now Speak in His Own Words

Packet 8 brought the reader to a threshold. The **Word was God**, all things were made by Him, the Word became flesh and **tabernacled among us**, the Son declared the unseen God, and the Son was explicitly **sent into the world**. John has not changed the storyline; he has given the earlier markers a visible Person.

Now Jesus begins to speak those markers for Himself. This matters because the study has been learning identity by **Name, Voice, work, function, relationship, and recognition**. Exodus repeatedly said that YHWH would act so that Israel, Egypt, and the nations would **know** who He is. In John, Jesus openly points to His works, His sending, His voice, His relationship to Abraham, His Shepherd role, and His unity with the Father as evidence by which the hearer may **know and believe**.

**EXODUS: THAT YE MAY KNOW YHWH YOUR GOD → JOHN: THE WORKS BEAR WITNESS → THAT YE MAY KNOW AND BELIEVE**

The study should therefore resist treating Jesus' titles as isolated devotional names. **Sent**, **Shepherd**, **Voice**, **Way**, **Life**, **I AM**, and **Lord / God** are recognition markers inside the same covenant storyline already established in Jacob, Exodus, Isaiah, and Ezekiel.

## 2. The Works Bear Witness That the Father Sent Him

**John 5:36 (KJV)**

> *But I have greater witness than that of John: for* ***the works which the Father hath given me to finish****, the same works that I do,* ***bear witness of me, that the Father hath sent me****.*

Packet 6 deliberately planted **SENT** because Exodus 23 did more than identify an Angel / Messenger. YHWH said, "I **send** an Angel before thee," and then gave the Messenger a commission: keep Israel in the Way, bring them into the prepared place, and speak with the authority of the Name within Him.

Jesus now tells the reader how to use the same kind of marker: look at the **works**. The works are witnesses. They identify the mission and testify that the Father **sent** Him. This is exactly the recognition method the earlier storyline trained the reader to expect: God makes Himself known by what He says He will do, and then the work itself becomes evidence when it occurs.

**SENT → COMMISSIONED WORK → WORK BEARS WITNESS → RECOGNITION**

This also means that "sent" cannot be reduced to geography. It is a statement of **commission, authority, source, purpose, and relationship**. The Sent One comes from the Sender and performs the work given Him to finish.

## 3. Abraham Rejoiced to See His Day

**John 8:56–57 (KJV)**

> *Your father Abraham* ***rejoiced to see my day****: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and* ***hast thou seen Abraham?***

The reader has already followed Abraham through the promised **Seed**, belief counted for righteousness, the covenant pieces, blessing, multiplication, and the nations. Jesus now places Himself directly inside Abraham's horizon: **Abraham rejoiced to see My day**.

That statement reaches backward farther than national Israel. The One speaking in John does not present Himself as merely the latest teacher in Israel's history. He places His own day inside the hope of the patriarch from whom the covenant family came.

The question from His hearers is understandable: **How can this man speak as though Abraham's hope reached Him?** Jesus answers with a sentence that changes the scale of the discussion entirely.

## 4. "Before Abraham Was, I AM"

**John 8:58–59 (KJV)**

> *Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am**. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*

The Greek sharpens what the English already makes striking. Abraham **came to be** — the verb is from **ginomai, G1096**. Jesus does not answer with "before Abraham came to be, I was." He says **egō eimi — I AM**.

That wording belongs inside the recognition circuit already planted in Exodus. Moses asked the Name; **Ehyeh / I AM** and **YHWH** were revealed in the covenant mission; Exodus promised, "Ye shall know that I am YHWH your God." John has already identified Jesus as the Eternal Word and Creator. Jesus now speaks with a claim that reaches **before Abraham** rather than beginning with Abraham.

**ABRAHAM CAME TO BE → JESUS: I AM → THE PERSON PRECEDES THE PATRIARCHAL LINE**

This is why the eventual Israel question cannot be solved merely by tracing human descent forward from Jacob. The Person standing before Israel's descendants declares an existence that **precedes Abraham himself**.

## 5. The Good Shepherd — His Sheep Hear His Voice

**John 10:14–15 (KJV)**

> *I am **the good shepherd**, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep**.*

**John 10:27–30 (KJV)**

> *My sheep **hear my voice**, and I know them, and **they follow me**: And I give unto them **eternal life**; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. **I and my Father are one.***

The Shepherd marker has been present from Jacob onward. Jacob called God the One who had **shepherded** him all his life. Isaiah 63 remembered the One who led His flock through the Exodus. Jesus does not merely teach about shepherding; He says, **"I am the good shepherd."**

And the hearing beam returns with it. Exodus had commanded Israel to **hear / obey the Messenger's voice**. The sheep of the Good Shepherd now **hear My voice** and **follow Me**. Hearing again describes relationship expressed in response, not sound alone.

The preservation marker also returns in function: He gives **eternal life**, they **shall never perish**, and no one can pluck them from His hand. The study need not change the Hebrew word-field into a Greek lemma claim; the reader only needs to recognize the same covenant function: the Shepherd who knows, leads, gives life, and preserves His own.

**SHEPHERD → VOICE → HEAR → FOLLOW → LIFE → PRESERVATION**

## 6. One Flock, One Shepherd

**John 10:16 (KJV)**

> *And **other sheep I have**, which are not of this fold: them also **I must bring**, and **they shall hear my voice**; and there shall be **one fold, and one shepherd**.*

The KJV's second "fold" hides a useful Greek distinction. The first enclosure is a **fold**, but the final word is **poimnē — G4167, flock**. Jesus' conclusion is therefore **one flock, one Shepherd**.

That matters for the later Israel question, but the study should not spend the conclusion here. It is enough to mark the facts: the Shepherd already has sheep, He speaks of **other sheep**, He says **I must bring them**, they too **hear My voice**, and His stated destination is **one flock under one Shepherd**.

The verb "bring" also keeps the older function in view. Exodus' Sent Messenger was commissioned to **bring Israel into** the prepared place. The Good Shepherd says of other sheep, **"them also I must bring."** The setting has changed, but the function-marker remains recognizable: the Sent One gathers and brings.

**OTHER SHEEP → I MUST BRING → THEY HEAR MY VOICE → ONE FLOCK → ONE SHEPHERD**

## 7. The Sent One — "That Ye May Know, and Believe"

**John 10:36–38 (KJV)**

> *Say ye of him, whom the Father hath sanctified, and **sent into the world**, Thou blasphemest; because I said, I am the Son of God? If I do not **the works of my Father**, believe me not. But if I do, though ye believe not me, **believe the works**: that ye may **know, and believe**, that the Father is in me, and I in him.*

This is one of the clearest recognition statements in John. Jesus joins **sent**, **Son of God**, **works**, **believe**, and **know** in one argument. The works are not ornaments around the identity claim. Jesus tells His hearers to use the works as evidence.

That turns the earlier Exodus and Ezekiel refrain into a teaching method for the reader. YHWH repeatedly said that His acts would cause people to **know** who He is. Here Jesus says that the works given by the Father are to be considered so that the hearer may **know and believe** the relationship He is declaring.

The contrast with Isaiah 63 also remains alive. The people could **rebel** against the Holy Spirit and profane the Name; the Son is presented as the One who faithfully performs the Father's works and can therefore reveal the Name without corrupting its witness. The reader is being prepared for the later Servant who hears and is **not rebellious**.

**THE PEOPLE REBELLED → THE NAME WAS PROFANED → THE SENT SON DOES THE FATHER'S WORKS → KNOW AND BELIEVE**

## 8. The Way and the Prepared Place

**John 14:1–6 (KJV)**

> *Let not your heart be troubled: ye believe in God, **believe also in me**. In my Father's house are many mansions: if it were not so, I would have told you. **I go to prepare a place for you**. And if I go and prepare a place for you, I will come again, and **receive you unto myself**; that where I am, there ye may be also. And whither I go ye know, and **the way ye know**. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know **the way**? Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me.*

Exodus 23 had given the Sent Messenger a precise commission: **keep thee in the Way** and **bring thee into the place which I have prepared**. John 14 now gives the reader a striking functional return. Jesus speaks of a **prepared place**, says He will **receive you unto Myself**, and then identifies Himself as **the Way**.

The wording is not simply a copied sentence from Exodus; the function has widened. What was first learned through a journey into a prepared inheritance now trains the reader to understand a greater movement: the Sent Son is Himself **the Way**, and the destination is ultimately fellowship **with Him** and access **to the Father**.

**EXODUS: SENT MESSENGER → KEEP IN THE WAY → BRING INTO PREPARED PLACE**
**JOHN: SENT SON → I AM THE WAY → I PREPARE A PLACE → I RECEIVE YOU UNTO MYSELF**

This is exactly the kind of "earthly things / heavenly things" teaching movement Jesus had given Nicodemus. Canaan was real. Inheritance was real. Crossing and entering were real. But the historical pattern was capable of teaching the reader to recognize a larger inheritance when the Son opened it.

## 9. Seeing the Son — Seeing the One Who Sent Him

**John 12:44–45 (KJV)**

> *Jesus cried and said, He that believeth on me, believeth not on me, but on* ***him that sent me****. And* ***he that seeth me seeth him that sent me****.*

**John 14:8–11 (KJV)**

> *Philip saith unto him, Lord,* ***shew us the Father****, and it sufficeth us. 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? Believest thou not that* ***I am in the Father, and the Father in me****? the words that I speak unto you I speak not of myself: but* ***the Father that dwelleth in me, he doeth the works****. Believe me that I am in the Father, and the Father in me: or else* ***believe me for the very works' sake****.*

The **Face** beam now becomes intensely personal. Jacob said he had seen God face to face and was preserved. Exodus spoke of the Face going with Israel. Isaiah remembered the Messenger of His Face. John said the Son declares the unseen God. Jesus now says that seeing Him is seeing the One who sent Him, and that the Father's works are being done in Him.

John is not collapsing the Sender and the Sent One into one undifferentiated role. He is doing something more precise: the **Sent Son truly reveals the Sender**. The relationship is distinct, yet the revelation is so complete that the Son can say, **"he that hath seen me hath seen the Father."**

This prepares the reader for the final recognition scene. The Gospel has supplied **Name, works, sending, voice, Shepherd, Way, seeing, life, and divine relationship**. One disciple will soon put the accumulated recognition into words.

## 10. "My Lord and My God" — The Recognition Circuit Closes

**John 20:27–29 (KJV)**

> *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****. And Thomas answered and said* ***unto him****,* ***My Lord and my God****. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

**John 20:30–31 (KJV)**

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

Thomas' confession is direct. John says Thomas answered and said **unto Him**. The Greek phrase is **ho kyrios mou kai ho theos mou — the Lord of me and the God of me**. Thomas is addressing the risen Jesus.

Now retrieve the recognition sentence planted in Exodus: **"Ye shall know that I am YHWH your God."** John has spent an entire Gospel teaching the reader how to identify the Person: Eternal Word, Creator, Son, I AM, Good Shepherd, Sent One, Way, Life, Revealer, the One whose works bear witness, the One in whom the Father is revealed. The risen Jesus now stands before Thomas, and Thomas answers: **"My Lord and my God."**

**EXODUS: YE SHALL KNOW THAT I AM YHWH YOUR GOD → JOHN: MY LORD AND MY GOD**

The point is larger than matching the English words **Lord** and **God**. The entire recognition circuit has already done the work. John's conclusion then returns to **belief, life, and His Name**: the signs were written so that the reader might believe who Jesus is and, believing, have life through **His Name**.

The El of Isra-El is therefore no longer an unnamed Person at Jabbok. The reader has been given enough Scripture to recognize the Eternal Son as the personal covenant Revealer whose markers have been

accumulating since the patriarchs. The next movement can finally ask why this divine Namegiver gave **Israel** to Jacob, allowed Jacob's descendants to bear it, and what vocation came with that Name.

**EL SHADDAI → YHWH → MESSENGER / SENT ONE → FACE / PRESENCE → SHEPHERD / REDEEMER / PRESERVER → ETERNAL WORD → I AM → GOOD SHEPHERD → WAY / LIFE → MY LORD AND MY GOD**

## Exhibit A. Greek Word and Relationship Notes

These receipts preserve the Greek discoveries already needed for Packet 9's reader-facing connections. They are not separate arguments; they clarify what the English reader can easily miss.

| Greek / Grammar | John Passage | Earlier Marker Retrieved | Why It Matters |
|---|---|---|---|
| **ginomai — G1096 / egō eimi**<br>**"came to be" / "I AM"** | John 8:58 | Ehyeh / I AM; YHWH recognition | Abraham comes into being in history; Jesus answers from a mode of identity that precedes Abraham: "I AM." |
| **poimnē — G4167**<br>**"flock"** | John 10:16 | Shepherd / gathering / bringing | The KJV's second "fold" is "flock": the stated destination is one flock under one Shepherd. |
| **pisteuō — G4100**<br>**"believe"** | John 10:38; 20:29–31 | Hear / respond / Name / life | John keeps genuine believing response distinct and closes the Gospel by linking belief to life through Jesus' Name. |
| **ho kyrios mou kai ho theos mou**<br>**"the Lord of me and the God of me"** | John 20:28 | YHWH your God / recognition of the Revealer | Thomas speaks directly to the risen Jesus; the confession is the personal recognition payoff of John's identity road. |

Packet 9 closes the first great recognition question without spending the later Servant-Israel reveal. The reader can now carry forward a tested identity stack: **YHWH YOUR GOD → SENT SON → I AM → GOOD SHEPHERD → HEAR MY VOICE → ONE FLOCK → WAY / PREPARED PLACE → SEE THE SENDER IN THE SON → MY LORD AND MY GOD.** The next movement can turn from identifying the Namegiver to the people and vocation that received the Name Israel.

Israel the Name 9 20 26

# The Name-Bearing People

## Brought Unto Myself, Hear My Voice, Kingdom of Priests, Holy Goy, and Witnesses of YHWH

### PACKET 10

Final Draft Review

*A Scripture-led discovery study*

*The Namegiver has been recognized. Packet 10 now asks what He made the people who bore Jacob's Name: a people brought unto Himself, taught to hear His voice, entrusted with covenant, and given a priestly witness vocation among the nations*.

## Contents

1. The Namegiver Has Been Recognized — Now Follow the Name
2. “I Brought You Unto Myself”
3. “If Ye Will Obey My Voice Indeed”
4. Segullah — A Treasured Possession
5. A Kingdom of Priests and a Holy Goy
6. Wisdom and Understanding in the Sight of the Nations
7. “Ye Are My Witnesses” — Know, Believe, Understand
8. Hearing Is a Vocation — Rebellion Is Its Opposite
9. The Question Changes: Who Will Fulfill Israel’s Vocation?

Exhibit A. Hebrew Word and Vocation Notes

## 1. The Namegiver Has Been Recognized — Now Follow the Name

Packet 9 closed the first great recognition question. The Person who gave Jacob the Name **Israel** is no longer left as an unnamed figure at Jabbok. Scripture has allowed the reader to follow the markers through **El Shaddai, YHWH, Messenger, Face / Presence, Shepherd, Redeemer, Preserver, Eternal Word, I AM, Good Shepherd, Way, Life**, and finally Thomas' confession to the risen Jesus: **"My Lord and my God."**

The study can now turn back to the people who received Jacob's Name. This is not a detour away from the identity of the Eternal Son. It asks what the Namegiver intended when Jacob's descendants became **Israel**. What were they brought out for? What were they supposed to hear? What were they supposed to become? And what were the nations supposed to learn by watching them?

Packet 5 already established that Israel was YHWH's **son, even His firstborn**, and that Exodus transferred the people from forced service under Pharaoh to service under YHWH. The next covenant scene states the vocation much more fully.

**NAMEGIVER RECOGNIZED → NAME BORNE BY A PEOPLE → SON / SERVANT → HEAR → COVENANT → PRIESTLY VOCATION → WITNESS**

## 2. "I Brought You Unto Myself"

**Exodus 19:3–4 (KJV)**

> *And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how* ***I bare you on eagles' wings, and brought you unto myself****.*

The destination is stated before the covenant vocation: **"I brought you unto Myself."** Israel has crossed out of Egypt, through the sea, and into the wilderness; yet YHWH describes the movement first in relational terms. He did not merely bring them away from Pharaoh. He brought them **unto Himself**.

The language also retrieves an established function-marker. Packet 7 followed Isaiah's Exodus recollection: the One who loved, redeemed, and **bare / carried** His people. Here the Exodus itself gives the same picture before Sinai: **I bare you** and **brought you unto Myself**. Deliverance is movement toward Presence, belonging, and vocation.

This becomes important later when Scripture enlarges the meaning of inheritance. A land is real. A prepared place is real. But the first stated destination at Sinai is personal: **unto Myself**. The people are being prepared to live before the One whose Name they bear.

**BROUGHT OUT → BORNE / CARRIED → BROUGHT UNTO YHWH → COVENANT VOCATION**

## 3. "If Ye Will Obey My Voice Indeed"

**Exodus 19:5–6a (KJV)**

> *Now therefore, if ye will* ***obey my voice indeed****, and* ***keep my covenant****, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.*

The hearing beam now moves from the **Sent Messenger** to the vocation of the whole people. Exodus 23 will tell Israel to hear / obey the Messenger's voice because YHWH's Name is in Him. Here at Sinai, YHWH places **hearing His voice** at the front of Israel's covenant calling.

The Hebrew intensifies the phrase. **Shama — H8085** is repeated in the construction often represented as **shamoa tishme'u**: hearing, you shall hear. The KJV renders the force, **"obey my voice indeed."** The point is not passive sound. Covenant hearing reaches toward heeding and response.

The next phrase is equally active: **keep My covenant**. Israel's calling therefore joins what this study has already been tracing from Jacob onward: relationship with El is not autonomous self-rule. The Name-bearing people are called to live in responsive dependence upon the Voice of the One who redeemed and brought them to Himself.

**VOICE GIVEN → HEAR → HEED → KEEP COVENANT → LIVE THE VOCATION OF THE NAME**

## 4. Segullah — A Treasured Possession

**Exodus 19:5 (KJV)**

> *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a* ***peculiar treasure unto me above all people: for all the earth is mine****:*

The KJV phrase **"peculiar treasure"** translates **segullah — H5459**, a treasured or special possession. In modern English, "peculiar" can sound like "strange." The verse is not calling Israel odd. It is describing a people specially possessed and valued by YHWH.

The sentence itself gives the larger frame: **"for all the earth is Mine."** Israel's treasured status exists inside YHWH's ownership of the whole earth. That makes the calling larger, not smaller. The people are being drawn near to the God who already claims the nations and the earth as His own.

This is why privilege and vocation cannot be separated in this study. Israel is brought near, preserved, redeemed, and treasured so that the people may live before YHWH according to His Voice and represent Him faithfully in the world He says is His.

## 5. A Kingdom of Priests and a Holy Goy

**Exodus 19:6 (KJV)**

> *And ye shall be unto me a* ***kingdom of priests****, and an* ***holy nation****. These are the words which thou shalt speak unto the children of Israel.*

Two descriptions now define the national vocation: **kingdom of priests** and **holy nation**. The people bearing Jacob's Name are not merely preserved descendants. They are called into a royal-priestly function under YHWH.

The Hebrew phrase translated **"holy nation"** is **goy qadosh**. **Goy — H1471** means a nation or people in this setting; **qadosh — H6918** means holy, set apart. Israel itself is a **goy**. That matters because later use of "goy / goyim" for the nations cannot turn the word itself into a name for an inferior kind of human being. Scripture calls Israel a goy and then makes that goy holy for a particular vocation.

A priestly vocation also points outward. Priestly service is not self-exaltation; it is service before God that bears God's order, blessing, and testimony toward others. Israel is therefore being formed as a **particular people for the sake of YHWH's larger purpose among the nations**.

The royal language is already present too. Jacob's confirmed Name in Genesis 35 had been joined to the promise that **kings** would come from him. Sinai now calls the nation a **kingdom of priests**. Much later, the royal meaning opened by Isra-El will be taken much farther, but the reader does not have to invent the trajectory. Scripture is already placing kingship, priesthood, holiness, and the Name Israel in the same storyline.

**ISRAEL → TREASURED POSSESSION → KINGDOM → PRIESTS → HOLY GOY → SERVICE BEFORE YHWH AMONG THE NATIONS**

## 6. Wisdom and Understanding in the Sight of the Nations

**Deuteronomy 4:5–8 (KJV)**

> *Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should **do so** in the land whither ye go to possess it. **Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations**, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath **God so nigh unto them**, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*

The Torah itself explains how Israel's covenant life was supposed to become testimony. **Keep and do** are visible. The nations are expected to hear of the statutes, observe the people living under them, and recognize something about both the people and the God who is **nigh unto them**.

This is one reason Torah, covenant, priesthood, worship, and land cannot be treated as private religious possessions in the story. They were part of Israel's entrusted witness. The Name-bearing people were to live in such a way that the surrounding **goyim** could see what life under YHWH's righteous rule looked like.

The movement is becoming clear: YHWH acted in Egypt **that they may know**; He brought Israel to Himself; He called them to hear and keep; and now the nations are expected to observe the result. The people who learned YHWH's Name through His works were themselves becoming a living witness to that Name.

**YHWH ACTS SO ISRAEL MAY KNOW → ISRAEL HEARS / KEEPS / DOES → NATIONS SEE → YHWH IS KNOWN**

## 7. "Ye Are My Witnesses" — Know, Believe, Understand

**Isaiah 43:10–13 (KJV)**

> *Ye are **my witnesses**, saith the LORD, and **my servant whom I have chosen**: that ye may **know and believe me, and understand that I am he**: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore **ye are my witnesses**, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?*

Isaiah states the vocation in recognition language that should now sound familiar. Israel is called **My witnesses** and **My servant whom I have chosen**. The purpose includes three loaded responses: **know, believe, understand**.

The Hebrew behind **witness** is **'ed — H5707**. The verb rendered **believe** is from **aman — H539**, the faithfulness / firmness family. The same national servant is supposed to testify to the identity of YHWH because YHWH has **declared, saved, and shown** His works among them.

Notice the order. YHWH first reveals Himself by word and action. Then the people who have seen those acts are called **witnesses**. Their vocation is therefore not to invent a religious identity for God, but to bear true testimony to the One who has already identified Himself.

That also explains why Packet 7's **profaned Name** discovery mattered. A witness can either tell the truth about the One whose Name he bears or misrepresent Him before the people watching. Israel's vocation makes conduct part of testimony.

**DECLARED → SAVED → SHOWED → KNOW → BELIEVE → UNDERSTAND → WITNESS**

## 8. Hearing Is a Vocation — Rebellion Is Its Opposite

**Exodus 19:7–8 (KJV)**

> *And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And **all the people answered together**, and said, **All that the LORD hath spoken we will do**. And Moses returned the words of the people unto the LORD.*

**Isaiah 63:10 (KJV)**

> *But **they rebelled**, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.*

These two passages place genuine response inside the vocation. At Sinai the people answer, **"All that YHWH hath spoken we will do."** Isaiah later looks back on the same covenant people and says, **"they rebelled."** Packet 7 identified the rebellion word as **marah — H4784**. Rebellion is not the Name Israel. It is movement against the vocation carried by that Name.

The contrast is therefore morally and relationally significant: **hear My voice** versus **rebel**; **keep** versus refuse; faithful witness versus profaning the Name. The people were made as image-bearers and called as a priestly witness nation. Rebellion is self-exalting resistance to that calling, not the thing they were created or named to be.

This is also why the later study must take **teshuvah / return** and **atoning provision** seriously. Rebellion damages fellowship and testimony. A contrite return matters, but return alone does not manufacture cleansing, sacrifice, mediation, or restored access. The same storyline that exposes rebellion will later show the provision by which a people can be brought back, brought over, and brought in.

For now, one question is enough: if Israel's Name carries a covenant vocation, **is the Name ultimately secured merely by descent, or by belonging faithfully to the covenant life of the One who gave it?** The study will not answer that here. Galatians and the later one-Seed argument will force the question at the proper time.

## 9. The Question Changes: Who Will Fulfill Israel's Vocation?

The pieces now stand together. The Eternal Son has been recognized as the personal covenant Revealer. The people bearing Jacob's Name were brought **unto YHWH Himself**, called to **hear His voice**, **keep His covenant**, live as His **segullah**, become a **kingdom of priests** and **holy goy**, display wisdom before the nations, and serve as **His witnesses** so that others could know who YHWH is.

But the same storyline has also shown the fracture: the people could **rebel**, vex the Holy Spirit, and **profane the Name** among the nations they were supposed to teach. That failure does not erase the vocation. It sharpens the next question.

Who will bear the Name without profaning it? Who will **hear** without rebellion? Who will reveal YHWH faithfully, restore the people who failed, and carry the light of that revelation to the **goyim**?

The reader is now prepared for one of Isaiah's most startling identifications. Scripture is about to place the Name **Israel** upon a singular Servant who will do for Jacob and for the nations what the national witness could not complete.

**JACOB RECEIVES THE NAME → THE NATION BEARS THE NAME → THE NATION RECEIVES A VOCATION → THE VOCATION IS BROKEN BY REBELLION → WHO WILL FULFILL ISRAEL?**

## Exhibit A. Hebrew Word and Vocation Notes

These notes preserve the Hebrew discoveries that make Packet 10's vocation sequence visible. They are receipts for the reader, not a second argument.

| Hebrew / Phrase | Passage | Reader-facing sense | Connection carried forward |
|---|---|---|---|

| | | | |
|---|---|---|---|
| shama — H8085<br>shamoa tishme'u | Exodus 19:5 | hear / obey; intensified "obey My voice indeed" | VOICE → HEARING → RESPONSE; later Servant hearing and "Hear Him" |
| segullah — H5459 | Exodus 19:5 | treasured / special possession | Belonging to YHWH joins privilege to vocation |
| goy — H1471<br>qadosh — H6918 | Exodus 19:6 | nation / holy; "holy nation" | Israel itself is a goy set apart for priestly witness among the goyim |
| kohanim — priestly field | Exodus 19:6 | priests / priestly vocation | National calling anticipates later royal-priestly restoration under THE Israel |
| chokmah / binah<br>wisdom / understanding | Deuteronomy 4:6 | visible covenant wisdom before the nations | Israel's obedient life was meant to make YHWH's order recognizable |
| 'ed — H5707 | Isaiah 43:10, 12 | witness | The people who saw YHWH declare, save, and show are commissioned to testify |
| aman — H539 | Isaiah 43:10 | believe / be firm | Know → believe → understand → witness |
| marah — H4784 | Isaiah 63:10 | rebel / resist | Anti-vocation marker: hearing refused and the Name misrepresented |

Packet 10 closes the national-vocation bridge without spending the next reveal. The reader now knows why the Name Israel became more than ancestry: it carried **belonging, hearing, covenant, priestly service, holiness, witness, and responsibility for the Name before the nations**. The next packet can let Isaiah answer the question the failure creates: **Who is the faithful Servant Israel?**

Israel the Name 9 20 26

# The Servant Called Israel

## Isaiah 49: Israel Restores Israel, the Preserved Are Restored, and the Goyim Receive Light

## PACKET 11

Final Draft Review

*A Scripture-led discovery study*

*Packet 10 ended with a question: Who will bear Israel's Name without profaning it, hear without rebellion, restore the people who failed, and carry YHWH's light to the nations? Isaiah 49 answers by placing the Name **Israel** upon one singular Servant and then describing the people He is sent to restore.*

## Contents

1. The Question Packet 10 Created
2. “Listen, O Isles” — One Servant Speaks
3. “Thou Art My Servant, O Israel”
4. The Name Profaned — Now YHWH Says, “In Whom I Will Be Glorified”
5. Israel Restores Israel
6. Bring Jacob Back — Restore the Preserved
7. A Light to the Goyim and Salvation to the End of the Earth
8. Despised, Yet Vindicated by the Faithful YHWH
9. Preserved, Given as Covenant, Restoring Inheritance
10. What Isaiah 49 Has Now Established
Exhibit A. Isaiah 49 Subject and Hebrew Relationship Notes

## 1. The Question Packet 10 Created

Packet 10 established the vocation carried by the national Name **Israel**. The people were brought unto YHWH Himself, called to **hear His voice**, keep His covenant, live as His treasured possession, become a **kingdom of priests** and **holy goy**, and serve as witnesses so that Israel and the nations could **know, believe, and understand** who YHWH is.

But the same storyline exposed the fracture. The people could **rebel**, vex the Holy Spirit, and **profane the Name** among the nations they were supposed to teach. The calling remained true even when the people failed inside it. That left the study with a precise question: **Who will fulfill Israel's vocation faithfully?**

Isaiah 49 does not answer by erasing Jacob or the nation. It does something more striking. One Servant speaks in the singular. YHWH gives that Servant the Name **Israel**. Then that same Servant is commissioned to bring **Jacob** back, restore **Israel**, and carry salvation to the **goyim**.

**THE NATION BEARS THE NAME → THE NATION RECEIVES THE VOCATION → THE NAME IS PROFANED → ONE SERVANT IS CALLED ISRAEL → THAT SERVANT RESTORES ISRAEL**

## 2. "Listen, O Isles" — One Servant Speaks

**Isaiah 49:1–2 (KJV)**

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

The Servant speaks personally: **me**, **my name**, **my mouth**, **hid me**. Before the title Israel is given in verse 3, Isaiah has already presented a singular speaker who is called, named, prepared, hidden, and equipped for a mission that reaches the **isles** and peoples **from far**.

The phrase **"made mention of my name"** uses the same Hebrew remember / mention family already important in the study's Name-and-memorial thread: **H2142**. The Name is not casual identification. It is deliberately brought into the prophetic mission before the Servant's work is opened to the reader.

The **Hand** also returns. The Servant is hidden in the shadow of YHWH's Hand until the appointed work is revealed. The study does not need to solve every later fulfillment in this verse yet. It only needs to notice that **Name, Hand, prepared speech, hiddenness, and mission to distant peoples** are already gathered around one Person.

**CALLED → NAME MENTIONED → MOUTH PREPARED → HIDDEN IN THE HAND → MISSION TOWARD DISTANT PEOPLES**

## 3. "Thou Art My Servant, O Israel"

**Isaiah 49:3 (KJV)**

> *And said unto me, **Thou art my servant, O Israel, in whom I will be glorified.***

This is the central naming statement. YHWH does not merely say that the Servant works for Israel. He addresses the singular speaker Himself: **"Thou art My servant, O Israel."**

The Name that began with Jacob, became the Name of his descendants and nation, and carried a covenant vocation is now placed upon **one Servant**. Isaiah has not made historical Israel disappear. The next verses will prove the opposite: the Servant called Israel is distinguished from the Jacob and Israel whom He must restore.

That means the reader must hold two truths at the same time: **Israel is genuinely the Name of Jacob and the covenant people**, and Isaiah can also place that same Name upon a singular faithful Servant. The title cannot be separated from the mission that follows.

**JACOB RECEIVES ISRAEL → THE NATION BEARS ISRAEL → ONE SERVANT IS ADDRESSED: "O ISRAEL"**

## 4. The Name Profaned — Now YHWH Says, "In Whom I Will Be Glorified"

**Isaiah 49:3 (KJV)**

> *And said unto me, Thou art my servant, O Israel,* ***in whom I will be glorified.***

Packet 7 showed the national problem in Ezekiel: the people bearing YHWH's Name could **profane** that Name among the nations. Packet 10 showed why this mattered: Israel was called to be YHWH's witness, to make His identity recognizable through faithful covenant life.

Now Isaiah gives the opposite description of the singular Servant Israel: **"in whom I will be glorified."** The contrast is powerful. The Name-bearing people could misrepresent YHWH; the Servant bearing the Name Israel is the Person in whom YHWH says His glory will be displayed.

This does not yet tell the reader everything about who the Servant is. It tells the reader what He will do with the vocation: He will not profane the Name. **YHWH will be glorified in Him.** The faithful witness problem is beginning to receive its answer.

**NAME PROFANED BY REBELLION → SERVANT ISRAEL → YHWH GLORIFIED IN HIM**

## 5. Israel Restores Israel

**Isaiah 49:5–6 (KJV)**

> *And now, saith the LORD that formed me from the womb to be his servant,* ***to bring Jacob again to him****, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 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 most important observation is not the title by itself. It is the relationship between the title and the mission. The Servant called **Israel** is formed to **bring Jacob again**, **raise up the tribes of Jacob**, and **restore the preserved of Israel**.

The subjects cannot simply be collapsed into one undifferentiated group. There is **Israel who needs restoration**, and there is a singular Servant **called Israel** who performs the restoring work. Isaiah itself creates the distinction.

This is the hinge the study has been approaching since Packet 10. The national vocation does not vanish when rebellion appears. It is gathered into a faithful Person who bears the people's Name and acts toward the people as their Restorer.

**SERVANT CALLED ISRAEL → BRINGS JACOB BACK → RAISES JACOB'S TRIBES → RESTORES ISRAEL**

## 6. Bring Jacob Back — Restore the Preserved

Two approved word-fields become important inside the mission. The first is **return / restore — H7725**, the **shuv** field behind bringing Jacob back and restoring. The Servant does not merely announce that Jacob should return; His own vocation is directed toward **bringing Jacob back to YHWH**.

The second is the preservation field. Isaiah speaks of **"the preserved of Israel"** and then, only two verses later, YHWH says to the Servant, **"I will preserve thee."** The Hebrew preservation field here is **H5341**, distinct

from Jacob's earlier **H5337** at Peniel, but the canonical function remains connected: life and covenant purpose are kept through the work of God.

**Isaiah 49:8 (KJV)**

> *Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and **I will preserve thee**, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

That produces an extraordinary internal relationship: **the Servant is preserved**, and the Servant is commissioned to **restore the preserved of Israel**. Preservation is no longer only something the people receive. It is also attached to the faithful Servant through whom restoration proceeds.

This is why the study has kept **preserved** in the marker stack from Jacob onward. The word-fields are not identical across every passage, but the function keeps returning around the same covenant storyline: the One who preserves life and calling is moving the story toward restored fellowship, inheritance, and vocation.

**PRESERVED SERVANT → RESTORES THE PRESERVED OF ISRAEL → COVENANT PURPOSE CONTINUES**

## 7. A Light to the Goyim and Salvation to the End of the Earth

**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.***

Packet 10 established that Israel itself was called a **holy goy** and given a priestly witness vocation among the **goyim**. Isaiah now shows how that vocation reaches its faithful center. The Servant called Israel restores Israel, and then His mission deliberately opens outward to the nations.

The movement is not **Israel discarded, therefore the nations**. The text says the Servant restores Jacob and Israel **and also** becomes light to the nations. The Abrahamic horizon is still visible: the Seed-line runs through Jacob, but the blessing was always moving toward the families and nations of the earth.

The phrase is stronger than influence alone. YHWH says the Servant will be **"My salvation unto the end of the earth."** The Person carrying Israel's Name now carries a mission large enough to reach beyond national boundaries without erasing the people He came to restore.

**RESTORE JACOB / ISRAEL → LIGHT TO THE GOYIM → YHWH'S SALVATION TO THE END OF THE EARTH**

## 8. Despised, Yet Vindicated by the Faithful YHWH

**Isaiah 49:4 (KJV)**

> *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.***

**Isaiah 49:7 (KJV)**

> *Thus saith the LORD, the Redeemer of Israel, and his Holy One, **to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers**, Kings shall see and arise, princes also shall worship, **because of the LORD that is faithful**, and the Holy One of Israel, and he shall choose thee.*

The faithful Servant is not promised immediate visible success. His labor can appear vain. He can be **despised** and **abhorred** by the very nation connected to His mission. Yet He does not answer apparent failure by abandoning the vocation. He entrusts judgment and work to YHWH.

The ground of vindication is stated plainly: **“because of YHWH that is faithful.”** That sentence matters in a study about Israel’s failed witness. The Servant’s mission rests upon the faithfulness of the covenant God even while human rejection surrounds Him.

The movement therefore runs from hidden preparation to apparent failure, rejection, and then royal recognition: **kings shall see and arise; princes also shall worship.** The vocation will not be finally measured by the first response of the people who see Him.

**CALLED / HIDDEN → LABOUR APPEARS VAIN → DESPISED / ABHORRED → YHWH IS FAITHFUL → KINGS SEE AND RISE**

## 9. Preserved, Given as Covenant, Restoring Inheritance

**Isaiah 49:8–9 (KJV)**

> *Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and **I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages**; That thou mayest say to the prisoners, **Go forth**; to them that are in darkness, **Shew yourselves**.*

The Servant’s mission now gathers several study beams at once: **preservation, covenant, inheritance, release, light, and entering into restored possession**. YHWH does not merely tell the Servant to speak about a covenant. He says, **“I will … give thee for a covenant of the people.”** The covenant work is concentrated in a Person.

The inheritance language also retrieves the storyline from Abraham and Exodus. God promised a land, brought the nation toward a prepared place, and demonstrated His faithfulness in bringing people in. Isaiah now speaks of the Servant causing people to **inherit desolate heritages** and calling prisoners to **go forth** from confinement and darkness.

The study will later enlarge inheritance beyond geography without denying the real historical land promise. For now, Isaiah has joined restoration to a Person who is **preserved**, **given as covenant**, and commissioned to restore inheritance and liberty. The reader should remember those functions when the Servant is identified by the New Testament.

**PRESERVED → GIVEN AS COVENANT → INHERITANCE RESTORED → PRISONERS GO FORTH → DARKNESS OPENED**

## 10. What Isaiah 49 Has Now Established

Isaiah 49 has answered the question created by the national vocation without yet requiring the reader to import a later name into the passage. One singular Servant is **called**, His **Name is mentioned**, His mouth is prepared, He is hidden in YHWH’s Hand, and YHWH says to Him: **“Thou art My servant, O Israel.”**

That Servant is the Person in whom YHWH says He will be **glorified**. He is distinguished from the Jacob and Israel whom He must restore. He brings Jacob back, raises the tribes, restores the preserved of Israel, becomes light to the **goyim**, and carries YHWH’s salvation to the end of the earth.

He can be despised and rejected without the mission failing, because **YHWH is faithful**. He is Himself **preserved**, given **for a covenant of the people**, and commissioned to restore inheritance, release prisoners, and bring those in darkness into the light.

The question for the next packet is therefore no longer vague: **Who is this singular Servant Israel?** Scripture has already supplied the title, the subjects, the mission, and the functions. The New Testament can now be allowed to identify the Servant by His works and fulfillment.

**CALLED / NAMED → SERVANT ISRAEL → YHWH GLORIFIED → RESTORES JACOB / ISRAEL → LIGHT TO GOYIM → SALVATION → PRESERVED → COVENANT → INHERITANCE → WHO IS THIS SERVANT?**

## Exhibit A. Isaiah 49 Subject and Hebrew Relationship Notes

These notes preserve the subject distinctions and approved Hebrew relationships that make Isaiah 49's central discovery visible. They are receipts for the reader, not a second argument.

| Text / Hebrew field | Passage | What Isaiah says | Connection carried forward |
|---|---|---|---|
| H2142 — remember / mention | Isaiah 49:1 | YHWH "made mention of my name" | NAME / MEMORIAL thread remains attached to the Servant's calling |
| "O Israel" | Isaiah 49:3 | YHWH gives the singular Servant the Name Israel | The Name of Jacob / nation is borne representatively by one faithful Servant |
| "in whom I will be glorified" | Isaiah 49:3 | YHWH's glory is displayed in the Servant Israel | Profaned Name → faithful witness → YHWH glorified |
| H7725 — shuv / return / restore field | Isaiah 49:5–6 | the Servant brings Jacob back and restores | Return is real, but the Servant Himself performs the restoring mission |
| H5341 — preserve field | Isaiah 49:6, 8 | preserved Israel / "I will preserve thee" | Preserved Servant → restoration of preserved Israel |
| goyim — nations | Isaiah 49:6 | the Servant is light beyond Jacob to the nations | Holy goy's witness vocation reaches the goyim through the faithful Servant |
| salvation | Isaiah 49:6 | YHWH's salvation reaches the end of the earth through the Servant | The mission is redemptive, not merely instructional |
| covenant — H1285 field | Isaiah 49:8 | "give thee for a covenant of the people" | Covenant restoration is concentrated in the Servant Person |
| inheritance field | Isaiah 49:8 | cause to inherit the desolate heritages | Restoration moves toward possession, dwelling, and recovered vocation |

Packet 11 closes with Isaiah's own subject distinction intact: **there is Israel who needs restoration, and there is one Servant called Israel who restores them**. The title and the mission now stand together. Packet 12 can let the New Testament identify this Servant without having to manufacture the connection from outside Isaiah.

Israel the Name 9 20 26

# The Servant Identified

## Matthew and Acts Name Jesus as Isaiah's Servant; Isaiah 50–53 Reveal the Faithful Israel

## PACKET 12

Final Draft Review

*A Scripture-led discovery study*

*Packet 11 left a precise question: Who is the singular **Servant** whom YHWH calls **Israel**, yet commissions to bring Jacob back, raise Jacob's tribes, **restore the preserved of Israel**, and carry salvation to the end of the earth? The New Testament does not leave that **Servant** unidentified. It names **Jesus** by the same prophetic witness.*

## Contents

1. The Question Isaiah 49 Created
2. Matthew Says: This Servant Is Jesus
3. Chosen, Delighted In, Spirit-Filled, Covenant, Light
4. “I Was Not Rebellious” — The Faithful Ear
5. Acts 8 Removes the Remaining Ambiguity
6. Men Hid Their Faces — and Counted Him Wrong
7. The Servant Bears, Becomes Asham, Justifies, Sees Seed, and Intercedes
8. The Title Now Lands: Jesus Is the Servant Called Israel
9. What THE Israel Means Inside the Story
10. The Next Command: Hear Him

Exhibit A. Servant Identity and Hebrew Relationship Notes

## 1. The Question Isaiah 49 Created

Isaiah 49 did more than call a **Servant Israel**. It distinguished that Servant from the Jacob and Israel He is commissioned to restore. The wording matters: He is formed to **bring Jacob back**, **raise up the tribes of Jacob**, and **restore the preserved of Israel**. The Servant bears the Name while acting toward the people as **Restorer**.

That leaves a testable question rather than a theological guess: **Does the New Testament identify this prophetic Servant?** If it does, the identity of the **Servant called Israel** no longer rests on a modern label. Scripture itself will have named the Person.

**SERVANT CALLED ISRAEL → RESTORES THE PRESERVED OF ISRAEL → WHO IS THIS SERVANT?**

## 2. Matthew Says: This Servant Is Jesus

Matthew does not merely borrow a few words from Isaiah. He tells the reader that **Jesus**' ministry **fulfills Isaiah's Servant passage** and then quotes it.

**Matthew 12:17–21 (KJV)**

> *That it might be **fulfilled** which was spoken by Esaias the prophet, saying, Behold **my servant**, whom I have chosen; **my beloved**, in whom my soul is well pleased: I will put **my spirit** upon him, and he shall shew judgment to the **Gentiles**. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And **in his name shall the Gentiles trust**.*

Matthew has now attached **Jesus** directly to Isaiah's **chosen Servant**: chosen, beloved, Spirit-filled, faithful in judgment, gentle toward the bruised, and reaching the Gentiles. Packet 9 had already followed the **Sent Son** through John. Matthew now identifies that same **Jesus** through **Isaiah's Servant vocabulary**.

The **Name** beam also returns in the quotation: "**in his name shall the Gentiles trust**." Earlier, YHWH placed His **Name** within the Messenger; now the New Testament shows the nations trusting in the **Name** of the Servant fulfilled in **Jesus**. The phrases are not being treated as one Hebrew-Greek lemma. The storyline marker is **Name-bearing mission toward the nations**.

**JESUS → ISAIAH'S CHOSEN SERVANT → SPIRIT → JUDGMENT → GENTILES → HIS NAME**

## 3. Chosen, Delighted In, Spirit-Filled, Covenant, Light

**Isaiah 42:1, 6–7 (KJV)**

> *Behold **my servant**, whom I uphold; **mine elect**, in whom **my soul delighteth**; I have put **my spirit** upon him: he shall bring forth judgment to the Gentiles. … I the LORD have called thee in righteousness, and will hold thine hand, and will **keep thee**, and give thee for a **covenant of the people**, for a **light of the Gentiles**; To open the blind eyes, to **bring out the prisoners** from the prison, and them that sit in darkness out of the prison house.*

Isaiah 42 and Isaiah 49 now stand beside each other with a strikingly stable profile. The Servant is **chosen** and **delighted in**, receives the **Spirit**, is **kept or preserved** by YHWH, is given for **covenant**, brings **light to the nations**, and releases those held in darkness. Isaiah 49 then gives that Servant the **Name Israel** while commissioning Him to **restore the preserved of Israel**.

The Person is not merely explaining covenant information. In both passages the covenant work is concentrated in Him: YHWH **gives the Servant for covenant** and assigns the Servant the work of **light**, **release**, **restoration**, and **inheritance**.

## 4. "I Was Not Rebellious" — The Faithful Ear

Packet 7 preserved Isaiah's description of the people: "**But they rebelled**." The Hebrew field was **H4784**, **marah** — rebellion, resistance, disobedience. Isaiah later uses the **same field** when the **singular Servant** describes His own response to YHWH.

**Isaiah 50:4–7 (KJV)**

> *The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth* ***mine ear to hear*** *as the learned. The Lord GOD hath opened mine ear, and* ***I was not rebellious, neither turned away back. I gave my back*** *to the smiters, and my cheeks to them that plucked off the hair:* ***I hid not my face*** *from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I* ***set my face like a flint****, and I know that I shall not be ashamed.*

The contrast is now explicit inside Isaiah: **the people can rebel**; the Servant says, "**I was not rebellious**." The vocation that required hearing is fulfilled in a Person who **hears**. The response is not passive. He **hears**, **does not turn back**, **gives His back** to the smiters, and **sets His face** toward the work.

**THEY REBELLED — H4784 → SERVANT HEARS → "I WAS NOT REBELLIOUS" — H4784**

## 5. Acts 8 Removes the Remaining Ambiguity

**Isaiah 53** carries the Servant into humiliation, silence, suffering, bearing, offering, justification, seed, and intercession. Acts records a reader asking the exact **identity question** our study is asking.

**Acts 8:30–35 (KJV)**

> *And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee,* ***of whom speaketh the prophet this?*** *of himself, or of some other man? Then Philip opened his mouth, and* ***began at the same scripture****, and* ***preached unto him Jesus****.*

**The question is direct. The apostolic answer is direct.** Philip begins at Isaiah's Servant passage and preaches **Jesus**. **Matthew** has identified **Jesus** with Isaiah 42. **Acts** identifies Isaiah 53 with **Jesus**. The **Servant witness** is no longer an unidentified prophetic silhouette.

## 6. Men Hid Their Faces — and Counted Him Wrong

**Isaiah 53:2–4 (KJV)**

> *For he shall grow up before him as a tender plant, and as a* ***root out of a dry ground****: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is* ***despised and rejected*** *of men; a man of sorrows, and acquainted with grief: and* ***we hid as it were our faces from him****; he was despised, and* ***we esteemed him not****. Surely he hath* ***borne our griefs****, and* ***carried our sorrows****: yet* ***we did esteem him stricken****, smitten of God, and afflicted.*

The **Face** beam has now turned painfully. Jacob named **Peniel** because he had seen the **Face** of God and was preserved. Isaiah says men **hide their faces** from the Servant. The problem is not that the Servant lacks identity. The observers **fail to recognize** the Person before them.

Isaiah adds an exact Hebrew recall. In Genesis 15:6, YHWH "**counted**" Abraham's belief for righteousness. The verb is **H2803**, **chashab**. Isaiah 53:4 uses the same **H2803** field when men "**esteem**" the Servant stricken. God **counted** Abraham **rightly**; men count the Servant **wrongly**. The study has moved from right reckoning before God to wrong reckoning by human observers.

**FACE REVEALED → MEN HIDE THEIR FACES → HUMAN ACCOUNTING IS WRONG → THE SERVANT CONTINUES THE WORK**

## 7. The Servant Bears, Becomes Asham, Justifies, Sees Seed, and Intercedes

**Isaiah 53:5–6, 10–12 (KJV)**

> *But he was wounded for **our transgressions**, he was bruised for **our iniquities**: the chastisement of **our peace** was upon him; and with his stripes **we are healed**. All we like sheep have gone astray; **we have turned every one to his own way**; and the LORD hath laid on him the iniquity of us all. … Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an **offering for sin**, **he shall see his seed**, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall **my righteous servant justify many**; for he shall **bear their iniquities**. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath **poured out his soul unto death**: and he was numbered with the transgressors; and he **bare the sin of many**, and **made intercession** for the transgressors.*

Several protected discoveries now converge. "Offering for sin" is **H817**, **asham** — the same guilt-offering field already traced in **Leviticus 14**'s restoration process. The **righteous Servant** does not merely tell the unclean or rebellious person to return; He becomes the **appointed offering** inside the work of restoration.

The passage also brings **Seed** back into view: "**he shall see his seed**." The **Seed** storyline that began in Genesis is now attached to the suffering and vindicated Servant. And the righteousness field becomes active again: the **righteous Servant** "shall **justify many**." The Hebrew words for righteous and justify belong to the same **righteousness root-family** that has followed the study from Abraham, while remaining distinct grammatical forms.

The functions are now heavy markers of identity: He **bears**, becomes **asham**, sees **Seed**, **justifies many**, **bears sin**, and **intercedes**. The **Servant called Israel** is not merely the best example inside the people. He performs work for the people that they cannot perform for themselves.

## 8. The Title Now Lands: Jesus Is the Servant Called Israel

**Isaiah 49:3, 5–6 (KJV)**

> *And said unto me, Thou art **my servant, O Israel**, in whom I will be glorified. … And now, saith the LORD that formed me from the womb to be his servant, to **bring Jacob again** to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 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 study can now say plainly what Packet 11 could only ask. **Matthew identifies Jesus** as Isaiah's chosen Servant. **Acts** begins at Isaiah's suffering Servant and **preaches Jesus**. **Isaiah 49** calls the singular restoring Servant **Israel**. Therefore **Jesus is the Servant whom Isaiah calls Israel**.

This is the point at which the reader-facing phrase **THE Israel** becomes useful. It does not mean that every use of the name Israel suddenly means Jesus. It means that within Isaiah's own subject structure, **one faithful Servant** bears the Name, **restores the preserved of Israel**, **fulfills the vocation faithfully**, and carries YHWH's **light and salvation to the nations**.

**JESUS → ISAIAH'S SERVANT → SERVANT CALLED ISRAEL → THE ISRAEL**

## 9. What THE Israel Means Inside the Story

The discovery does not remove Jacob's descendants from the storyline; Isaiah keeps them visible as the people toward whom the Servant works. The wording "**the preserved of Israel**" is especially important. The

mission is **not written as an automatic biological entitlement** for every descendant without regard to response. Isaiah has already shown **rebellion**, and the Servant is now commissioned toward **the preserved of Israel**.

The contrast is becoming sharper: the Name-bearing people can **rebel** and **profane the Name**; the Servant called Israel **hears** and **is not rebellious**. The people can misrepresent YHWH before the nations; the Servant is the Person in whom **YHWH says He will be glorified**. The people need restoration; the Servant performs the **restoring work**.

This is why **THE Israel** is not merely another title to add to a list. The title gathers **vocation into a Person**: **faithful hearing**, **faithful obedience**, **covenant**, **light**, **preservation**, **restoration**, bearing, **atonement**, **justification**, **intercession**, **Seed**, and salvation to the nations. The One already identified as the **Eternal Son** is now also identified through Isaiah as the **faithful Israel**.

## 10. The Next Command: Hear Him

The next packet follows the hearing beam to its appointed Person. Israel was told to **hear YHWH's voice**. The Messenger carried the command to **obey His voice**. Isaiah's Servant says His **ear is opened** and He is **not rebellious**. Moses then tells Israel that another Prophet will be raised up and gives **one command** concerning Him.

**Deuteronomy 18:15 (KJV)**

> *The LORD **thy** God **will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;***

The question is now ready for a direct divine answer. When **Moses himself appears again** in the Gospel story, beside the One whose coming work Luke calls an **exodos**, **the Father will speak**. Packet 13 will let that **Voice** complete the **hearing connection**.

**HEAR MY VOICE → HEAR THE MESSENGER → SERVANT HEARS → "UNTO HIM YE SHALL HEARKEN" → NEXT: HEAR HIM**

## Exhibit A. Servant Identity and Hebrew Relationship Notes

**These notes preserve the exact relationships used in Packet 12 without turning the main body into a lexical catalog.**

**H4784 — marah**: Isaiah 63:10 describes the people as rebellious; Isaiah 50:5 gives the faithful Servant's opposite testimony: "I was not rebellious." Same rebellion field; opposite response.

**H2803 — chashab**: Genesis 15:6 uses the field for YHWH counting Abraham's belief for righteousness; Isaiah 53:4 uses it for the observers' wrong esteem of the Servant as stricken. Same lemma; opposite accounting.

**H817 — asham**: Isaiah 53:10 makes the Servant's soul an asham, the guilt-offering field already encountered in Leviticus 14's restoration process.

**H2233 — zeraʿ**: Isaiah 53:10 says the Servant shall see Seed. The Seed beam continues through the suffering and vindicated Servant.

**Righteous / justify family**: Isaiah 53:11 joins the righteous Servant with His work of justifying many. The forms are distinct but belong to the same Hebrew righteousness root-family.

**Matthew 12 / Acts 8**: Matthew explicitly applies Isaiah 42's Servant to Jesus. Acts 8 begins at Isaiah 53 and preaches Jesus. These are direct New Testament identity receipts.

Packet 12 closes the identity question that Packet 11 intentionally left open: the **Eternal Son** already recognized through the Name, works, Voice, Shepherding, Presence, and "My Lord and my God" is also the **singular faithful Servant** whom Isaiah calls **Israel**. The next packet will follow the command that gathers Sinai, Moses, the Servant's opened ear, and the Father's own voice: **Hear Him**.

Israel the Name 9 20 26

# Hear Him

## Moses, Elijah, the Father's Voice, the Shining Face, and the Exodus Jesus Will Accomplish

## PACKET 13

Final Draft Review

*A Scripture-led discovery study*

*Packet 12 identified **Jesus** as the singular faithful **Servant** whom Isaiah calls **Israel** and closed with Moses' command: "**unto him ye shall hearken**." The Transfiguration now gathers the hearing beam into one scene. Moses is present. Elijah is present. The Son's **Face** shines. The cloud comes. Then the **Father Himself speaks** and directs the hearer: "**Hear ye Him**." Luke adds one more word that reaches back through the whole story: the work **Jesus** is about to accomplish at Jerusalem is His **exodos**.*

## Contents

1. The Command Packet 12 Left Open
2. Moses: “Unto Him Ye Shall Hearken”
3. The Mountain — and the Shining Face
4. Moses Once Asked to See the Glory
5. Moses and Elijah Stand With Him
6. The Father’s Personal Voice: “Hear Ye Him”
7. Beloved Son — Delighted Servant
8. “Jesus Only” — The Voice Has Directed the Hearer
9. Luke Names the Work: Exodos
10. The Hearing Beam Now Converges

Exhibit A. Hearing, Face, and Exodos Relationship Notes

## 1. The Command Packet 12 Left Open

Packet 12 ended with a command from Moses that was still waiting for its Gospel answer. Israel had been told at Sinai to **hear YHWH's voice**. The **Name-bearing Messenger** was sent before them with the command to **obey His voice**. Isaiah's **faithful Servant** says His ear is opened and, unlike the rebellious people, **"I was not rebellious**." Then Moses speaks of a **coming Prophet** and directs Israel's **hearing toward Him**.

**Deuteronomy 18:15 (KJV)**

> *The LORD **thy** God **will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;***

The study has already learned that **hearing** is more than sound reaching the ear. Scripture can give the **Voice**, identify the **Messenger**, preserve and redeem a people, and still describe those people as **rebellious**. Moses therefore leaves the reader with a personal responsibility as well as a promise: when the One comes, **hear Him**.

**HEAR YHWH'S VOICE → HEAR THE MESSENGER → SERVANT HEARS → MOSES: HEAR THE COMING ONE**

## 2. Moses: "Unto Him Ye Shall Hearken"

**Deuteronomy 18:18–19 (KJV)**

> *I will raise them up a Prophet from among their brethren, like unto thee, and will **put my words in his mouth**; and he shall speak unto them **all that I shall command him**. And it shall come to pass, that whosoever **will not hearken** unto **my words** which he shall speak **in my name, I will require it of him**.*

The same prophecy that promises the Prophet also makes **response consequential**. **YHWH will put His words** in the Prophet's mouth; the Prophet will speak what YHWH commands; and **refusal to hearken** is not treated as a neutral condition. The hearer is **accountable** for what he does with the **Voice** spoken in **YHWH's Name**.

The Hebrew **hearing** field is the same **H8085**, **shama**, that has followed the study from Sinai. The word can carry the movement from **hearing** toward **heeding** and **obedience** in covenant context. Moses does not merely predict that another teacher will speak. He tells Israel **where faithful hearing must be directed** when that Person appears.

## 3. The Mountain — and the Shining Face

**Matthew 17:1–3 (KJV)**

> *And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and **his face did shine as the sun**, and his raiment was white as the light. And, behold, there appeared unto them **Moses and Elias talking with him**.*

The **Face** beam is now visible in a new way. Jacob named **Peniel** because he had seen God **face to face** and was **preserved**. Moses later heard YHWH say that the unshielded **Face** could not be seen by mortal man and lived beneath the **covering Hand** while **glory** passed. Now Moses stands on another mountain while the **Face of Jesus shines as the sun**.

This is not merely light added to an otherwise unrelated scene. The reader who has followed **Face**, **Presence**, **glory**, **Hand**, and **preservation** now sees those earlier markers gather around the **Son** already identified as the **Eternal Revealer**.

**PENIEL — FACE / PRESERVED → EXODUS — FACE / GLORY / HAND → TRANSFIGURATION — THE SON'S FACE SHINES**

## 4. Moses Once Asked to See the Glory

**Exodus 33:18, 20, 22 (KJV)**

> *And he said, I beseech thee, **shew me thy glory**. … And he said, **Thou canst not see my face**: for there shall no man see me, and **live**. … And it shall come to pass, while **my glory passeth by**, that I will put thee in a clift of the rock, and will **cover thee with my hand** while I pass by:*

**Moses**' earlier mountain experience gave the study a tension that John later helped resolve: **God can truly make Himself known**, yet mortal man cannot simply take the **unmediated fullness** of divine glory into himself and live. **Moses** is **covered** while the glory passes. The **Son**, however, is the Person through whom the **unseen God** is **declared and made known**.

At the Transfiguration, **Moses** does not ask for another explanation of glory. He stands with **Jesus** while the **Son's Face shines** and the **Father** prepares to speak. An earlier hiddenness beneath the Hand has become a scene of **recognized glory around the Son**.

## 5. Moses and Elijah Stand With Him

**Matthew 17:3–4 (KJV)**

> *And, behold, there appeared unto them **Moses and Elias talking with him**. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here **three tabernacles**; one for thee, and one for Moses, and one for Elias.*

**Moses** and **Elijah** are not vague symbols invented by the reader; Matthew says they are there, **talking with Jesus**. Their presence places the **Son** visibly inside the **testimony Israel already possesses**: **Moses**, the prophetic witness, the **mountain**, the **cloud**, **glory**, and now the One standing before the disciples.

Peter begins to answer before the scene has finished speaking. He proposes **three tabernacles**. But the **decisive interpretation** will not come from Peter. It will come from the **Father's own Voice**.

## 6. The Father's Personal Voice: "Hear Ye Him"

**Matthew 17:5–8 (KJV)**

> *While he yet spake, behold, a bright cloud overshadowed them: and behold **a voice out of the cloud**, which said, **This is my beloved Son, in whom I am well pleased; hear ye him**. And when the disciples heard it, they fell on their face, and were sore afraid. And **Jesus** came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save **Jesus only**.*

This is the **direct divine answer** to the hearing question. **Moses** had said, "**unto him ye shall hearken**." **Moses** is now standing there. **Elijah** is there. The **Son** is before them. Then **God's own Voice** comes from the cloud and gives the command personally: "**Hear ye Him**."

The study does not have to manufacture the connection. The same storyline that taught Israel to **hear YHWH**, **hear the Messenger**, and **await the Prophet** now reaches a scene where the **Father identifies the Son** and tells the witnesses where to **direct their hearing**.

**MOSES: "UNTO HIM YE SHALL HEARKEN" → MOSES STANDS THERE → FATHER: "HEAR YE HIM"**

## 7. Beloved Son — Delighted Servant

**Isaiah 42:1 (KJV)**

> *Behold **my servant**, whom I uphold; **mine elect, in whom my soul delighteth**; I have put **my spirit upon him**: he shall bring forth judgment to the **Gentiles**.*

**Matthew 17:5 (KJV)**

> *This is **my beloved Son, in whom I am well pleased; hear ye him**.*

Packet 12 had already joined **Jesus** to **Isaiah's chosen Servant**. The Transfiguration now places **Son-language** and **Servant-delight** language beside each other in the **Father's own declaration**. The One Isaiah describes as the Servant in whom YHWH delights is the same **Jesus** the Father publicly identifies as His **beloved Son**, well pleasing to Him.

This matters for Israel's vocation. The people could **rebel** and **profane the Name**. The **faithful Servant hears** and is **not rebellious**. Now the **Father Himself** identifies that faithful Person and says: **hear Him**.

## 8. "Jesus Only" — The Voice Has Directed the Hearer

Matthew records what the disciples see after the Voice: "**they saw no man, save Jesus only**." The statement does not erase **Moses**, the **prophets**, or the testimony already given through them. The scene has used that testimony to bring the hearer to the **Person toward whom Moses himself pointed**.

This is a teaching moment in the storyline. Israel had been given **real earthly signs**, **real covenant acts**, **real messengers**, **real prophets**, and real **historical deliverance**. Those things were not disposable. They trained the reader to **recognize the One** standing before them when the markers converged: **Son**, **Servant**, **Face**, **glory**, **Voice**, **hearing**, **Name**, mission, and now the **Father's identification**.

**OLDER WITNESS → MARKERS ACCUMULATE → FATHER IDENTIFIES THE SON → "HEAR HIM" → JESUS ONLY**

## 9. Luke Names the Work: Exodos

**Luke 9:28–31 (KJV)**

> *And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were* ***Moses and Elias****: Who* ***appeared in glory****, and spake of* ***his decease which he should accomplish at Jerusalem****.*

Luke's Greek word translated "decease" is **G1841**, **exodos** — **departure**, **exodus**. The word itself is now another deliberate recall marker. **Moses** is standing with **Jesus**, and the subject of their conversation is the **exodos Jesus will accomplish at Jerusalem**.

The first Exodus had displayed YHWH as **Deliverer**, **Redeemer**, **Preserver**, **Guide**, the One who **brought His people out**, carried them, went before them, **dwelt among them**, and brought them toward **inheritance**. Luke now places the word **exodos** over the work the **faithful Son** is about to accomplish at Jerusalem. The earlier historical deliverance has trained the reader to recognize a **larger redemptive work** when the same storyline gathers around the **Son**.

**EGYPT — EXODUS → YHWH DELIVERS / REDEEMS / PRESERVES → MOSES → JESUS → HIS EXODOS AT JERUSALEM**

## 10. The Hearing Beam Now Converges

Several strands that began far apart now meet in one Person. Sinai required Israel to **hear YHWH's Voice**. Exodus 23 required the people to obey the Voice of the **Sent Messenger** in whom **YHWH placed His Name**. Isaiah contrasted the rebellious people with the **Servant** whose ear is opened and who is **not rebellious**. Moses promised a coming Prophet and said, "**unto him ye shall hearken**." John showed the **Sent Son** saying that His sheep **hear His voice and follow Him**. At the Transfiguration, the **Father** says, "**Hear ye Him**."

**John 10:27–28 (KJV)**

> *My sheep* ***hear my voice****, and I know them, and* ***they follow me****: And* ***I give unto them eternal life****; and* ***they shall never perish****, neither shall any man pluck them out of* ***my hand****.*

Hearing therefore remains **relational and consequential**. The **Voice** is given. The **Person is identified**. The hearer may **follow or rebel**. The **faithful Servant** Himself models the response: His **ear is opened**, He is **not rebellious**, and He continues into the **exodos** He will accomplish at Jerusalem.

The next movement can now return to the older **covenant** promises with the Person clearly identified. The **Namegiver**, the **Sent Messenger**, the **Shepherd**, the **Redeemer**, the **Servant called Israel**, and the **beloved Son** whom the Father commands us to hear are no longer separate silhouettes. The study is ready to ask what this **faithful Israel** accomplishes in **covenant**, **inheritance**, **restored image**, and **rule**.

**SENT → NAME → VOICE → HEAR → FACE → GLORY → SON → EXODOS → RESTORED VOCATION**

## Exhibit A. Hearing, Face, and Exodos Relationship Notes

These notes preserve the **source-language relationships** used in Packet 13 while keeping the main flow centered on **Scripture**.

**H8085 — shama**: The Hebrew hearing field used in the covenant command to hear/hearken. It carries the study's hearing/response beam from Sinai through Deuteronomy 18.

**G191 — akouō**: The Greek verb translated "hear" in the Transfiguration command. It is not the same lemma as Hebrew shama; the relationship is canonical and functional: the Father directs hearing to the Son.

**G1841 — exodos**: Luke 9:31 uses exodos for the "decease" Jesus will accomplish at Jerusalem. Moses and Elijah appear in glory while speaking with Jesus about that work.

**Face / glory**: Genesis 32, Exodus 33, and Matthew 17 are distinct scenes, but the Face-and-glory beam develops across them: Jacob sees the Face and is preserved; Moses is covered while glory passes; Jesus' Face shines as the sun while Moses stands with Him.

**Isaiah 42 / Matthew 17**: Isaiah's chosen Servant is the One in whom YHWH delights; the Father identifies Jesus as His beloved Son, well pleasing to Him, and commands the witnesses to hear Him.

**Hearing and culpability**: Deuteronomy 18:19 treats refusal to hearken as accountable response. Isaiah 63 and 50 contrast rebellion with the Servant who is not rebellious; the Transfiguration identifies the Person to be heard.

Packet 13 does not spend the later dominion and inheritance conclusions yet. It completes the hearing identification: **Moses points forward**, the **faithful Servant hears**, the **Father identifies the Son**, and the command lands on the reader — **Hear Him**. Luke then names the work before Him: **exodos**.

Israel the Name 9 20 26

# Return, Cleansing, and the Asham

## Rebellion Requires Return, but Return Does Not Manufacture Atonement

## PACKET 14

Final Draft Review

*A Scripture-led discovery study*

*Packet 13 ended with the Father's command to **Hear Him** and Luke's description of Jesus' coming **exodos**. The next question is unavoidable: if Israel's rebellion was a real response against covenant vocation, what does Scripture say must happen when the rebel returns? The answer keeps human response and divine provision distinct: **return is real**, but return does not cleanse, atone, or restore access by itself. YHWH appoints the way back.*

# Contents

1. The Question After “Hear Him”
2. Rebellion Is a Direction — Return Is a Direction
3. A Broken and Contrite Heart — but Not a Self-Made Atonement
4. The Unclean Person Is Brought to the Priest
5. The Priest Goes Out — Then the Cleansed Person Comes In
6. The Asham Appears Inside the Restoration Process
7. The Servant Called Israel Becomes the Asham
8. Return and Provision Must Not Be Collapsed
9. Crossing Over, Entering In, and Restored Access
10. The Next Question: Who Bears the Covenant Cost?

Exhibit A. Return, Cleansing, and Asham Relationship Notes

## 1. The Question After "Hear Him"

Packet 13 completed the hearing beam: Israel was told to hear YHWH's Voice; the Sent Messenger carried the command to hear His Voice; Isaiah's faithful Servant heard and was **not rebellious**; Moses promised a coming One and said, "unto Him ye shall hearken"; then the Father's own Voice identified the Son and commanded, **"Hear ye Him."**

That makes rebellion more, not less, significant. Scripture does not describe the people merely as passive objects trapped inside a label. Isaiah says they **rebelled** against the Holy Spirit and profaned the Name they were called to represent. The Servant called Israel is the opposite: He hears, does not rebel, and proceeds into the work of restoration.

Isaiah 63:10 (KJV)

> *But they **rebelled**, and **vexed his holy Spirit**: therefore he was turned to be their enemy, and he fought against them.*

The Hebrew rebellion field is **H4784 — marah**. Packet 12 already showed the exact contrast in Isaiah 50:5: the faithful Servant says, "I was not rebellious." The rebellion is therefore not the Name Israel and not the vocation Israel was created to fulfill. It is a movement against that vocation.

**HEAR → OBEY → OR REBEL → THE REBEL STILL NEEDS A WAY BACK**

## 2. Rebellion Is a Direction — Return Is a Direction

Hosea 14:1–2 (KJV)

> *O Israel, **return** unto the LORD thy God; for thou hast **fallen by thine iniquity**. Take with you words, and **turn to the LORD**: say unto him, **Take away all iniquity**, and **receive us graciously**: so will we render the calves of our lips.*

Hosea does not speak as though rebellion were Israel's created nature or an excuse that removes culpability. The people have **fallen by iniquity** and are commanded to **return**. They are to take words, turn to YHWH, confess the problem, ask Him to take away iniquity, and seek gracious reception.

This is the **H7725 — shuv** return field that the study has already encountered in Isaiah 49. The Servant called Israel is formed "to bring Jacob again" to YHWH. The same storyline therefore contains both sides: people are responsible to return, and the Servant is commissioned as Restorer.

Isaiah 49:5 (KJV)

> *And now, saith the LORD that formed me from the womb to be his servant, to **bring Jacob again to him**, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.*

That distinction is important. **Teshuvah** — return — matters. The person does not remain in rebellion and call rebellion covenant faithfulness. But return itself is not yet the same thing as cleansing, atonement, priestly mediation, restored access, or inheritance. Scripture will show those provisions separately.

**REBELLION — H4784 → RETURN — H7725 → THE PERSON TURNS → YHWH STILL PROVIDES THE RESTORATION**

## 3. A Broken and Contrite Heart — but Not a Self-Made Atonement

Psalm 51:16–17 (KJV)

> *For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a **broken spirit**: a **broken and a contrite heart**, O God, thou wilt not despise.*

A broken and contrite heart is not treated as worthless. God does not despise it. The rebel must stop defending rebellion, turn, confess, and come low before God. But Psalm 51 does not teach that contrition abolishes every sacrifice or makes atonement unnecessary.

Psalm 51:18–19 (KJV)

> *Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the **sacrifices of righteousness**, with **burnt offering** and whole **burnt offering**: then shall they offer bullocks upon thine altar.*

The Psalm itself keeps both truths together. Contrition is real. Sacrifice is not therefore erased. The problem was never that a hard, rebellious person could purchase God with ritual while refusing the truth. Nor is the answer that the returning person can manufacture cleansing by the sincerity of his own sorrow.

Leviticus 17:11 (KJV)

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

The provision is God's. The returning person responds; YHWH appoints the means. That separation will matter when Isaiah presents the faithful Servant not merely as the One who calls people back, but as the One who bears and becomes the appointed offering inside their restoration.

## 4. The Unclean Person Is Brought to the Priest

Leviticus 14:1–3 (KJV)

> *And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: **He shall be brought unto the priest**: And **the priest shall go forth out of the camp**; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;*

Leviticus 14 gives the study a concrete restoration process. The unclean person does not simply announce a changed identity and walk into the camp. He is **brought to the priest**. Then the priest does something equally important: he **goes forth out of the camp** toward the person who is still outside.

The movement already resembles a pattern that will keep returning in the study: the one who needs restoration is outside; the appointed mediator comes toward him; cleansing is provided according to God's command; then the cleansed person is able to move back toward the covenant dwelling.

**UNCLEAN / OUTSIDE → BROUGHT TO THE PRIEST → PRIEST GOES OUT → GOD-APPOINTED CLEANSING → RETURN TOWARD THE CAMP**

## 5. The Priest Goes Out — Then the Cleansed Person Comes In

Leviticus 14:7–8 (KJV)

> *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. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and **wash himself in water**, that he may be clean: and after that he shall **come into the camp**, and shall tarry abroad out of his tent seven days.*

The order is worth watching. The priest goes out. The cleansing rite is performed. The priest **pronounces him clean**. The cleansed person washes. Then he **comes into the camp**. The movement is not abstract theology; it is a visible enacted pattern of restoration.

This is one reason the study has kept **crossing over** and **entering in** distinct. Leaving uncleanness is not the whole picture. Restoration moves toward access, fellowship, dwelling, inheritance, and vocation. The person is not merely told what he no longer is; God provides a lawful way by which he may come back in.

The process also preserves agency without making agency the savior. The cleansed person really washes and comes in. But he did not invent the priest, the cleansing ordinance, the declaration, the blood, or the offering. The person responds inside a provision God established.

## 6. The Asham Appears Inside the Restoration Process

Leviticus 14:12–13 (KJV)

> *And the priest shall take one he lamb, and offer him for a **trespass offering**, and the log of oil, and wave them for a wave offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the **trespass offering**: it is **most holy**:*

The KJV translates the offering here as a **trespass offering**. The Hebrew word is **H817 — asham** — the guilt-offering field. Leviticus 14 therefore does not stop at washing or a verbal declaration. The restoration process includes an asham.

That matters because Packet 12 found the same H817 field in Isaiah 53. The connection is not based on English similarity alone. The same Hebrew offering field appears in the law of restoration and then in the prophetic description of the Servant.

**CLEANSING / REENTRY PROCESS → H817 ASHAM → RESTORATION REQUIRES GOD'S APPOINTED PROVISION**

## 7. The Servant Called Israel Becomes the Asham

Isaiah 53:10–11 (KJV)

> *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an **offering for sin**, he shall see **his seed**, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall **my righteous servant justify many**; for he shall **bear their iniquities**.*

"Offering for sin" in Isaiah 53:10 is **H817 — asham**. The faithful Servant whom Isaiah calls Israel is therefore not only the One who hears, does not rebel, and brings Jacob back. He enters the restoration problem as the guilt offering itself.

This sharply separates two functions that should never be collapsed. The rebel is called to return. The Servant provides what the rebel cannot provide for himself. The returning person does not become his own asham. The faithful Israel bears, justifies, intercedes, sees Seed, and carries the restoring work through His own offering.

The earlier wording "restore the preserved of Israel" now carries greater weight. The Servant is not giving a free biological entitlement that bypasses response and bypasses atonement. Isaiah has shown rebellion, preservation, return, bearing, offering, and justification as real and distinct parts of the same covenant storyline.

## 8. Return and Provision Must Not Be Collapsed

The study can now state the distinction positively:

**RETURN IS REQUIRED ≠ RETURN CREATES ATONEMENT**

A person may **hear**, **turn**, **confess**, seek mercy, and come with a **broken and contrite heart**. Those are genuine responses. Scripture does not erase them. But the same Scripture gives priesthood, blood, cleansing, sacrifice, asham, mediation, and declaration as provisions that come from God.

This is why culpability matters. Rebellion is not a covenant badge. It is not what image-bearers were made for and not what the Name Israel calls them to be. The rebellious person is answerable for rebellion and is commanded to return. Yet the person who returns still depends upon the provision of the One who restores.

That keeps the study from falling into either error: one error excuses rebellion as though response were meaningless; the other turns response into a self-salvation mechanism. Scripture gives a real hearer and a real command to return, while keeping cleansing, atonement, preservation, and restored access in the hands of God.

## 9. Crossing Over, Entering In, and Restored Access

The Leviticus 14 movement now adds depth to the study's earlier crossing pattern. Abraham crossed toward a promised inheritance. Israel came out of Egypt, passed through the sea, and was brought toward a prepared place. The Sent Messenger was commissioned to keep the people in the Way and bring them into the place YHWH prepared. Here the unclean person stands outside the camp and is restored through God's appointed process so that he may come back in.

The repeated direction is not merely geographical:

**OUTSIDE → GOD'S PROVISION COMES TOWARD THE PERSON → CLEANSING → DECLARED CLEAN → WASHING → ENTERING IN → RESTORED FELLOWSHIP**

Later the study will see the same logic enlarged beyond one camp and one earthly inheritance: brought near, access, household, dwelling, heavenly inheritance, Face, Name, and restored vocation. But the reader has already been trained by concrete historical acts. God teaches the larger reality through real smaller acts that display His faithfulness.

## 10. The Next Question: Who Bears the Covenant Cost?

Packet 3 planted a scene that has not yet been fully spent. Abraham believed YHWH, righteousness was counted to him, the covenant animals were divided, Abraham fell into deep sleep, and the divine fiery manifestation passed between the pieces while YHWH cut the covenant.

Now the study has identified the faithful Servant called Israel and has seen that He becomes the asham, bears iniquity, justifies many, and proceeds into the exodos He will accomplish at Jerusalem. That makes the old covenant scene ready to be recalled with a new question:

If YHWH bound Himself to the promise, and the promised Seed is the One who bears the curse and the guilt-offering work, **who ultimately bears the covenant cost?**

The next packet will return to Abraham, the Seed, the covenant pieces, the curse, and the blessing promised to the nations — now with the identity of THE Israel already established.

**PROMISE → COVENANT → SEED → ASHAM → BEARING → NEXT: THE COVENANT COST**

## Exhibit A. Return, Cleansing, and Asham Relationship Notes

These notes preserve the source-language relationships used in Packet 14 without turning the main body into a lexical catalog.

**H4784 — marah:** rebellion/resistance. Isaiah 63:10 describes the people as rebellious; Isaiah 50:5 gives the faithful Servant's opposite response: "I was not rebellious."

**H7725 — shuv:** return/turn/restore. Hosea commands Israel to return to YHWH; Isaiah 49 uses the same return field in the Servant's mission to bring Jacob back.

**H817 — asham:** guilt/trespass offering. Leviticus 14 places the asham inside the restoration process of the cleansed leper; Isaiah 53:10 makes the Servant's soul an asham.

**Contrition and sacrifice:** Psalm 51 presents a broken and contrite heart as acceptable to God while the same Psalm later speaks again of righteous sacrifices and burnt offerings. Contrition is not a substitute for every God-appointed provision.

**Cleansing and access:** Leviticus 14 distinguishes being brought to the priest, priestly examination, cleansing, declaration, washing, coming into the camp, and offering. The study keeps those actions distinct rather than flattening them into one word.

**Crossing / entering:** The Leviticus process strengthens the study's larger directional beam: outside to restored access. It does not make every passage the same ritual; it shows a recurring covenant movement from exclusion toward restored fellowship through God's provision.

**Packet 14 purpose:** to preserve culpability and provision together. Rebellion requires return; return is genuine response; atonement, cleansing, preservation, mediation, and restored access remain God's provision through the faithful Servant.

Israel the Name 9 20 26

# The One Who Passed Between the Pieces

## Promise, Seed, Covenant, Curse, and the Cost Borne by THE Israel

## PACKET 15

Final Draft Review

*A Scripture-led discovery study*

*Packet 14 ended with a question planted much earlier in Abraham's story: if YHWH Himself passed between the divided covenant pieces, and the promised Seed is now identified in Christ — the faithful Servant called Israel who bears iniquity and becomes the asham — **who bears the covenant cost?** This packet returns to Genesis 15 with the later identity markers now in place.*

## Contents

1. Return to the Scene Abram Could Not Complete
2. Promise, Belief, and Righteousness Before the Pieces
3. YHWH Passes Between the Pieces
4. Jeremiah Explains the Covenant-Piece Warning
5. The Covenant Already Foretold Bondage, Judgment, and Deliverance
6. Paul Identifies the Promised Seed
7. The Seed Bears the Curse So the Blessing Reaches the Nations
8. Asham, Bearing, and Covenant Cost Converge
9. One Death Reaches Backward as Well as Forward
10. The One Who Bound Himself to the Promise
11. Next: What Does THE Israel Restore?
Exhibit A. Promise, Covenant, Seed, and Cost Relationship Notes

## 1. Return to the Scene Abram Could Not Complete

Packet 3 asked the reader to remember one scene without spending it too early: Abram asleep, covenant animals divided, darkness over the land, and a fiery manifestation passing between the pieces. At that point the study had not yet fully identified the Person whose Names, works, and functions would accumulate across the storyline.

Now the reader has seen more. The same covenant storyline has revealed **El Shaddai**, **YHWH**, the **Sent Messenger** with YHWH's Name within Him, the **Angel of His Face**, **Shepherd**, **Redeemer**, the eternal **Word**, the **I AM**, Thomas's **"My Lord and my God,"** and finally the faithful **Servant called Israel** who bears, justifies, and becomes the guilt offering.

Genesis 15 can therefore be reread not as an isolated patriarchal curiosity, but as an early covenant act of the same divine Revealer whose identity the rest of Scripture has been making known.

**PROMISE GIVEN → COVENANT CUT → YHWH PASSES → SEED IDENTIFIED → SERVANT BEARS → COVENANT COST COMES BACK INTO VIEW**

## 2. Promise, Belief, and Righteousness Before the Pieces

Genesis 15:1, 5–6 (KJV)

> *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram:* ***I am thy shield****, and* ***thy exceeding great reward****. … 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****. And he* ***believed in the LORD****; and he* ***counted it to him for righteousness****.*

The covenant scene begins with God speaking and Abram believing. The promised **Seed** is placed before Abram; Abram genuinely believes YHWH; and YHWH counts that belief to him for righteousness before circumcision and long before Sinai.

The Hebrew markers already established in Packet 3 remain important: **H539 — aman** in the belief/trust field; **H2803 — chashab** for counting/reckoning; and **H6666 — tsedaqah** for righteousness. The order remains simple and consequential:

**YHWH SPEAKS THE PROMISE → ABRAM BELIEVES → YHWH COUNTS RIGHTEOUSNESS → THE COVENANT SCENE FOLLOWS**

Abram's faith does not create the Seed, create the promise, or invent the covenant. But neither is Abram's believing response treated as meaningless. Promise comes from God; belief is real; reckoning is God's act; and then YHWH Himself answers Abram's inheritance question with the covenant-cutting scene.

## 3. YHWH Passes Between the Pieces

Genesis 15:7–10 (KJV)

> *And he said unto him,* ***I am the LORD*** *that brought thee out of Ur of the Chaldees,* ***to give thee this land to inherit it****. And he said, Lord GOD,* ***whereby shall I know*** *that I shall inherit it? 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.*

Genesis 15:12, 17–18 (KJV)

> *And when the sun was going down,* ***a deep sleep fell upon Abram****; and, lo, an horror of great darkness fell upon him. … And it came to pass, that, when the sun went down, and it was dark, behold* ***a smoking furnace****, and* ***a burning lamp*** *that* ***passed between those pieces****. In the same day* ***the LORD made a covenant*** *with Abram, saying,* ***Unto thy seed*** *have I given this land…*

The narrative makes the asymmetry visible. Abram prepared the animals, but at the decisive passage Abram is under the **deep sleep**. The fiery manifestation passes between the divided pieces, and the text immediately identifies the covenant actor: **YHWH made — literally, cut — the covenant with Abram**.

The Hebrew covenant expression is **karat berit** — to cut a covenant. The pieces are not scenery added to a verbal promise. The cut pieces belong to the covenant act, and YHWH is the One who passes through them.

The reader who has now followed the identity markers should feel the weight of the scene differently than in Packet 3. The covenant God who later reveals His Name, redeems Jacob's descendants, sends the Name-bearing Messenger, and is recognized in the Eternal Son is already here binding Himself to the Seed-promise before Israel exists as a nation.

## 4. Jeremiah Explains the Covenant-Piece Warning

Jeremiah 34:18–20 (KJV)

> *And I will give the men that have **transgressed my covenant**, which have not performed the words of the covenant which they had made before me, when they **cut the calf in twain**, and **passed between the parts thereof**, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; **I will even give them** into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.*

Jeremiah gives Scripture's own later explanation of the covenant-piece picture. Those people had **cut** the calf, **passed between its parts**, and then **transgressed the covenant**. Their breach brought judgment.

This allows Genesis 15 to speak with greater force without borrowing an explanation from outside Scripture. Passing between divided covenant pieces carries solemn covenant obligation and the consequence of breach. In Genesis 15 Abram does not perform that passage. **YHWH does.**

**DIVIDED PIECES → PASSING BETWEEN → COVENANT OBLIGATION → BREACH CARRIES JUDGMENT → GENESIS 15: YHWH PASSES**

## 5. The Covenant Already Foretold Bondage, Judgment, and Deliverance

Genesis 15:13–14 (KJV)

> *And he said unto Abram, Know of a surety that **thy seed shall be a stranger** in a land that is not theirs, and **shall serve them**; and they shall afflict them four hundred years; And also that nation, whom they shall serve, **will I judge**: and afterward **shall they come out** with great substance.*

Even inside the covenant scene, YHWH already tells Abram that the Seed-family will pass through bondage and affliction — and that He will judge the oppressor and bring the family out. Long before Moses is born, the covenant contains the future Exodus in promise form.

That means the functions later displayed in Exodus are not improvised reactions to an unexpected crisis. The covenant God already announces that He will **judge**, **bring out**, preserve the Seed-line through affliction, and carry the promise forward toward inheritance.

The same Person who passes through the pieces will later be known through the works promised here: **Deliverer**, **Preserver**, **Redeemer**, and **Bringer-Out**. The works become recognition markers because the covenant had already said what He would do.

## 6. Paul Identifies the Promised Seed

Galatians 3:8 (KJV)

> *And the scripture, foreseeing that God would **justify the heathen through faith, preached before the gospel unto Abraham**, saying, In thee shall **all nations be blessed**.*

Galatians 3:16 (KJV)

> *Now to Abraham and **his seed** were the promises made. He saith not, And to seeds, as of many; but **as of one**, And to **thy seed, which is Christ**.*

Paul does not detach Christ from Abraham's covenant story. He explicitly identifies the promised Seed in the redemptive argument: **"thy seed, which is Christ."** He also says the blessing of the nations was Gospel language already announced to Abraham.

The study can now join what Genesis planted to what the apostles identify: the covenant concerns a promised Seed; the Seed is Christ; and Christ has already been identified in this study as the faithful Servant called Israel.

**ABRAHAM → PROMISE → SEED → CHRIST → THE SERVANT CALLED ISRAEL**

## 7. The Seed Bears the Curse So the Blessing Reaches the Nations

Galatians 3:13–14 (KJV)

> *Christ hath **redeemed us from the curse** of the law, **being made a curse for us**: for it is written, Cursed is every one that hangeth on a tree: That **the blessing of Abraham** might **come on the Gentiles through Jesus Christ**; that we might receive the promise of the Spirit **through faith**.*

The apostolic movement is direct: **curse borne** so that **Abrahamic blessing reaches the nations**. The One who is the promised Seed does not merely announce the covenant blessing from a safe distance. He enters the curse problem in order to carry the promise through to its intended recipients.

This is the same Christ Isaiah has already shown as the faithful Servant who bears iniquity, justifies many, and becomes the **H817 asham**. Galatians now adds the covenant-curse language and keeps the nations in view.

**SEED → CHRIST → CURSE BORNE → ABRAHAMIC BLESSING → NATIONS → PROMISE RECEIVED THROUGH FAITH**

## 8. Asham, Bearing, and Covenant Cost Converge

Isaiah 53:10–12 (KJV)

> *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an **offering for sin**, he shall see **his seed**, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall **my righteous servant justify many**; for he shall **bear their iniquities**. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath **poured out his soul unto death**: and he was numbered with the transgressors; and he **bare the sin of many**, and **made intercession** for the transgressors.*

Packet 14 established that "offering for sin" here is the **H817 asham** field. The Servant called Israel is therefore simultaneously the faithful hearer, the Restorer, the righteous Servant, the bearer of iniquity, the intercessor, and the guilt-offering provision.

Now place that beside Genesis 15. YHWH is the One who passes between the covenant pieces. Jeremiah shows that covenant breach carries judgment. Paul identifies Christ as the promised Seed and says He bears the curse. Isaiah says the Servant becomes the asham and pours out His soul unto death.

The pieces do not need to be forced into a one-verse prediction of crucifixion for the covenant architecture to become clear. Scripture itself has now supplied the sequence: **YHWH binds Himself to the promise; the promised Seed is Christ; THE Israel bears the curse, guilt, and iniquity required to carry the blessing forward.**

## 9. One Death Reaches Backward as Well as Forward

Hebrews 9:15 (KJV)

> *And for this cause he is the mediator of the new testament, that* ***by means of death****, for the* ***redemption of the transgressions that were under the first testament****, they which are called might receive the* ***promise of eternal inheritance****.*

This verse gives the study an explicit legal receipt for the backward reach of Christ's work. His death redeems **transgressions that were under the first covenant/testament** and moves toward the **promise of eternal inheritance**.

The point here is not to turn this packet into a separate New Covenant study. It is to recognize that the one redemptive work of Christ is not trapped on one side of the historical cross. Abraham believed the promise before Calvary; Christ accomplishes the work in history; the same work is the ground of redemption for earlier transgressions and the basis of inheritance for those who come after.

**PROMISE BEFORE → ONE HISTORICAL DEATH → REDEMPTION REACHES BACKWARD → INHERITANCE REACHES FORWARD**

## 10. The One Who Bound Himself to the Promise

The reader can now return to the covenant pieces with far more information than Abram possessed that night. The covenant actor is YHWH. The promised Seed is Christ. The faithful Servant called Israel bears iniquity, becomes the asham, pours out His soul unto death, and bears the curse so that Abraham's blessing reaches the nations.

The most important connection is therefore not a speculative identification of every visual detail in Genesis 15. It is the identity and work of the covenant God across the storyline:

**THE ONE WHO BOUND HIMSELF TO THE PROMISE → IS THE ONE WHO ULTIMATELY BEARS ITS COST**

That is why the covenant scene belongs in **Israel the Name**. Before Jacob receives the Name Israel, the covenant God has already promised the Seed, accepted Abraham's belief, counted righteousness, foretold preservation through bondage, cut the covenant, and bound the future blessing of the nations to His own faithfulness.

Then the same storyline reveals THE Israel — the faithful Eternal Son — as the Seed through whom the promise reaches fulfillment. The Name Israel therefore does not float apart from covenant, faith, righteousness, preservation, sacrifice, blessing, nations, and inheritance. Those functions were already accumulating before the Name was ever given to Jacob.

## 11. Next: What Does THE Israel Restore?

The covenant question is now ready to move one level deeper. The Servant called Israel bears the covenant cost and restores the preserved of Israel, but restoration raises another question: **what was humanity originally given that now needs to be restored?**

Long before Jacob, Abraham, or national Israel, Genesis had already given image-bearers a vocation under God. The next packet will return to creation, to **image**, **blessing**, and the exact Hebrew dominion word **H7287 — radah** — then follow that same word to Psalm 110, where the enthroned Priest-King is commanded to rule.

The study is about to ask whether the royal reading of Isra-El is only an old name gloss — or whether the whole canonical storyline brings that vocation to completion in THE Israel.

**COVENANT COST BORNE → PROMISE CARRIED FORWARD → NEXT: IMAGE / DOMINION / PRIEST-KING / RESTORED VOCATION**

## Exhibit A. Promise, Covenant, Seed, and Cost Relationship Notes

These notes preserve the source-language and relationship fields used in Packet 15 without interrupting the main narrative.

**H1697 — dabar:** word. Genesis 15 first presents the Word of YHWH coming to Abram in a vision and speaking in the first person; Packet 3 established this as an early personal-revelation marker.

**H539 — aman:** belief/trust/steadfastness field. Genesis 15:6 records Abram's genuine believing response to YHWH's promise.

**H2803 — chashab:** count/reckon. YHWH counts Abram's belief for righteousness; later Isaiah 53 uses the same verb for the wrong human accounting of the Servant as stricken.

**H6666 — tsedaqah:** righteousness in Genesis 15:6. Keep this distinct from the later righteous/justify forms while preserving the larger righteousness-family connection.

**H1285 — berit / covenant:** Genesis 15 places the Seed-promise inside YHWH's covenant action. The expression karat berit is the covenant-cutting formula behind the divided-pieces scene.

**H2233 — zera / Seed:** the Seed field runs from the early promise through Abraham and Isaiah 53. Paul supplies the apostolic narrowing in Galatians 3:16: "thy seed, which is Christ."

**H817 — asham:** guilt/trespass offering. Packet 14 showed the same Hebrew field in Leviticus 14 and Isaiah 53:10; Packet 15 places that offering inside the covenant-cost question.

**Covenant pieces:** Jeremiah 34 supplies Scripture's own later witness that passing between divided pieces carried covenant obligation and judgment for breach.

**Curse and blessing:** Galatians 3 joins Christ bearing the curse to Abrahamic blessing reaching the nations. The study keeps both sides together rather than treating blessing as detached from the redemptive cost.

**Packet 15 purpose:** to retrieve Genesis 15 after THE Israel has been identified and show that promise, Seed, covenant, curse, asham, redemption, nations, and inheritance converge in the work of the same Eternal Son.

Israel the Name 9 20 26

# Image, Dominion, and the Priest-King

## What THE Israel Restores Before the People Reign

## PACKET 16

Final Draft Review

*A Scripture-led discovery study*

*Packet 15 showed the covenant God binding Himself to the Seed-promise and the promised Seed bearing the covenant cost. The next question is older than Abraham and older than Jacob:* ***what was humanity originally created to be and do?*** *Genesis answers with image, blessing, fruitfulness, and delegated dominion. Then one exact Hebrew word returns in Psalm 110 over the enthroned Lord:* ***H7287 — radah — rule.***

# Contents

1. What Does Restoration Restore?
2. Humanity Was Made in the Image of God
3. Dominion Was Delegated Before the Fall
4. The Fall Was a Seizure, Not an Absence of Authority
5. When Israel Is Named Again, Fruitfulness and Kings Reappear
6. National Israel Receives a Royal-Priestly Vocation
7. The Same Dominion Word Returns in Psalm 110
8. The Ruler Is Also the Priest Forever
9. Hebrews 2: “But We See Jesus”
10. THE Israel Restores the Human Vocation
11. Next: The Last Adam and the Heavenly Image

Exhibit A. Image, Dominion, Priesthood, and Rule Relationship Notes

## 1. What Does Restoration Restore?

The Servant called Israel has now been identified as the faithful Eternal Son who hears, does not rebel, bears iniquity, becomes the asham, bears the curse, and carries the covenant promise forward. But the word **restore** requires an earlier reference point. What was there before rebellion that must be brought back into right order?

The answer does not begin with Jacob. It begins with humanity. Before there is a nation Israel, before Abraham receives the Seed-promise, and before Jacob receives the Name, God creates human beings in His image and gives them a vocation under His authority.

**CREATION → IMAGE → BLESSING → FRUITFULNESS → DELEGATED DOMINION → REBELLION → RESTORATION**

This means THE Israel does not merely repair a national title. He carries the covenant story back toward the purpose for which human image-bearers were made.

## 2. Humanity Was Made in the Image of God

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**.*

The image statement and the dominion statement are joined in the same divine sentence. Humanity is not made as God, but as God's creaturely image-bearer and appointed representative within creation.

The Hebrew word for **image** here is **H6754 — tselem**. The study does not need to turn that noun into a complete theology by itself. The immediate context tells us what the image-bearer is commissioned to do: live under the Creator and exercise entrusted rule within His world.

**GOD IS THE CREATOR → HUMANITY IS HIS IMAGE-BEARER → AUTHORITY IS RECEIVED, NOT SELF-CREATED**

## 3. Dominion Was Delegated Before the Fall

Genesis 1:28 (KJV)

> *And **God blessed them**, and God said unto them, **Be fruitful, and multiply**, and replenish the earth, and **subdue it**: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

The key dominion verb is **H7287 — radah**. It is not a later royal invention. It is embedded in the creation vocation itself: God blesses the human pair, commands fruitfulness, and gives them rule beneath Him.

The neighboring command **"subdue it"** is a different Hebrew field, **H3533 — kabash**. The study should not collapse the two verbs. The exact lexical rope we will follow is **radah: "have dominion" in Genesis 1, then "rule" in Psalm 110.**

**GENESIS 1:28 — H7287 RADAH — "HAVE DOMINION"**

This is delegated rule, not autonomous rule. The blessing comes first, the commission is spoken by God, and the authority remains accountable to the One whose image humanity bears.

## 4. The Fall Was a Seizure, Not an Absence of Authority

Genesis 2:16–17 (KJV)

> *And the LORD God **commanded the man**, saying, Of every tree of the garden **thou mayest freely eat**: But of the tree of the knowledge of good and evil, **thou shalt not eat of it**: for in the day that thou eatest thereof **thou shalt surely die**.*

Genesis 3:5–6 (KJV)

> *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, **knowing good and evil**. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, **she took** of the fruit thereof, and **did eat**, and gave also unto her husband with her; and **he did eat**.*

The temptation therefore does not meet powerless creatures with no calling. The man and woman already possess a God-given image-bearing vocation and delegated dominion. The turn is not from no authority to authority. It is from **received authority under God's word** toward taking what God had forbidden and accepting the serpent's promise of a godlike knowing on rebellious terms.

That distinction matters for this study. Rebellion is not the Creator withholding vocation and then condemning the creature for lacking it. The command is spoken; the good provision is present; the boundary is known; and the creature acts. The later biblical language of hearing, refusing, rebellion, belief, and unbelief fits this same moral architecture.

**RECEIVE FROM GOD → LIVE UNDER HIS WORD → IMAGE HIS RULE**
**REBELLION: REJECT THE WORD → TAKE → EXALT SELF → RULE ON CREATURELY TERMS**

## 5. When Israel Is Named Again, Fruitfulness and Kings Reappear

Genesis 35:10–12 (KJV)

> *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. And God said unto him, **I am God Almighty**: **be fruitful and multiply**; **a nation and a company of nations** shall be of thee, and **kings shall come out of thy loins**; 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.*

When God reaffirms the Name **Israel** to Jacob, the language reaches backward and forward at once. The Creator's words **"be fruitful and multiply"** reappear; the covenant family will become a nation and a company of nations; **kings** will come from Jacob; and the Seed and inheritance promises continue.

Genesis 35 does not use H7287 radah, so the study should not pretend there is an exact dominion-word match here. The relationship is broader and canonical: **fruitfulness, multiplication, royal offspring, Seed, and inheritance gather around the man now named Israel.**

The Name therefore sits inside a vocation already older than the nation. Israel is being carried into a story that began with image-bearing humanity and that will eventually require a faithful King who rules under God rather than against Him.

## 6. National Israel Receives a Royal-Priestly Vocation

Exodus 19:4–6 (KJV)

> *Ye have seen what I did unto the Egyptians, and how **I bare you** on eagles' wings, and **brought you unto myself**. Now therefore, if ye will **obey my voice indeed**, and **keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for **all the earth is mine**: And ye shall be unto me **a kingdom of priests**, and **an holy nation**. These are the words which thou shalt speak unto the children of Israel.*

At Sinai the vocation becomes explicitly royal and priestly. YHWH has carried Israel, brought the people to Himself, and then speaks conditionally about hearing His Voice and keeping covenant. Their calling is **"a kingdom of priests, and an holy nation."**

Notice the order: YHWH owns the earth; Israel does not. Israel's kingdom-priest vocation therefore cannot mean self-exaltation over the Creator's world. It is service under the King whose earth it is, joined to hearing His Voice and bearing His covenant Name faithfully before others.

Packet 7 already showed what happened when that vocation was contradicted by rebellion: the Name was profaned among the nations. The problem was not that God had never given a vocation. The problem was an unfaithful response to a real one.

**CREATION: IMAGE-BEARING RULE UNDER GOD → SINAI: KINGDOM OF PRIESTS UNDER YHWH → NEED FOR THE FAITHFUL ISRAEL**

## 7. The Same Dominion Word Returns in Psalm 110

Psalm 110:1–2 (KJV)

> ***The LORD said unto my Lord, Sit thou at my right hand**, until I make thine enemies **thy footstool**. The LORD shall send the rod of thy strength out of Zion: **rule thou in the midst of thine enemies**.*

Here the study reaches one of its strongest exact lexical connections. The Hebrew verb translated **"rule"** in Psalm 110:2 is the same **H7287 — radah** used in Genesis 1:26 and 1:28 for humanity's original dominion commission.

**GENESIS 1: H7287 RADAH — "LET THEM HAVE DOMINION"**
**PSALM 110: H7287 RADAH — "RULE THOU IN THE MIDST OF THINE ENEMIES"**

This does not mean every use of radah is automatically messianic. It means the canonical storyline has now placed the **same dominion verb** over the enthroned Lord seated at YHWH's right hand. The creation vocation that humanity failed to carry faithfully is heard again in the royal command over the One who rules in the midst of enemies.

And the Person is not an unidentified king within this study. The New Testament repeatedly applies Psalm 110 to Jesus, the same Eternal Son already identified here as the faithful Servant called Israel.

## 8. The Ruler Is Also the Priest Forever

Psalm 110:3–4 (KJV)

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

Hebrews 5:5–6 (KJV)

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

Psalm 110 joins two offices in one Person: the enthroned Lord is commanded to **rule** and is sworn to be **Priest forever**. Hebrews then identifies that priestly subject with Christ.

The contrast with creaturely self-exaltation is striking. Hebrews says **"Christ glorified not himself to be made an high priest."** His priesthood is received by divine declaration. His rule is under YHWH's word. The faithful King does not seize a throne on autonomous terms; He fulfills the vocation in obedience.

**THE ISRAEL WHO HEARS → THE SON WHO DOES NOT EXALT HIMSELF → THE LORD WHO RULES → THE PRIEST FOREVER**

This is why the royal possibility long associated with the name Isra-El does not need to carry the argument by etymology alone. Scripture itself has now supplied the stronger foundation: the faithful One called Israel is the Christ whom Psalm 110 and Hebrews reveal as enthroned Ruler and eternal Priest.

## 9. Hebrews 2: "But We See Jesus"

Psalm 8:4–6 (KJV)

> *What is **man**, that thou art mindful of him? and the **son of man**, that thou visitest him? For thou hast made him a little lower than the angels, and hast **crowned him with glory and honour**. Thou madest him to have **dominion over the works of thy hands**; thou hast put **all things under his feet**:*

Psalm 8 remembers the human vocation in royal language: humanity is crowned with glory and honour and placed over the works of God's hands. The Hebrew dominion wording here is not H7287 radah, so this is not the same lexical rope as Genesis 1 to Psalm 110. But Hebrews will quote this Psalm and place its unresolved human vocation directly beside Jesus.

Hebrews 2:5–10 (KJV)

> *For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou **crownedst him with glory and honour**, and didst set him over the works of thy hands: Thou hast put **all things in subjection under his feet**. For in that he put all in subjection under him, he left nothing that is not put under him. But now **we see not yet** all things put under him. **But we see Jesus**, who was made a little lower than the angels **for the suffering of death**, **crowned with glory and honour**; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in **bringing many sons unto glory**, to make the captain of their salvation perfect through sufferings.*

Hebrews states the tension plainly: **"we see not yet all things put under him."** The original human vocation has not reached visible completion in humanity as a whole. Then the argument turns on four words: **"But we see Jesus."**

Jesus enters the human condition, suffers death, and is crowned with the very **glory and honour** named in the Psalm. He is not merely a replacement for humanity standing outside the human vocation. He is the faithful Man in whom that vocation reaches its appointed Head — and His path is already moving toward **"bringing many sons unto glory."**

**HUMANITY: "NOT YET" → BUT WE SEE JESUS → SUFFERING → CROWNED WITH GLORY AND HONOUR → MANY SONS BROUGHT TO GLORY**

## 10. THE Israel Restores the Human Vocation

The pieces can now be read together without flattening their differences. Genesis gives image-bearing humanity delegated dominion. The fall shows the creature taking on rebellious terms instead of remaining under God's word. Jacob receives the Name Israel and is told to be fruitful and multiply, with kings and Seed coming from him. National Israel is called a kingdom of priests but can rebel against the Voice and profane the Name. Isaiah then identifies a singular faithful Servant as Israel. The Father identifies that Servant as the Son and commands, "Hear Him." Psalm 110 places the creation dominion verb **radah** over the enthroned Lord and joins His rule to eternal priesthood. Hebrews says: **"But we see Jesus."**

That is a stronger royal case than any disputed name gloss by itself. The study may retain the traditional Isra-El royal possibility — "he will rule as/with God" — but the conclusion does not depend upon forcing that etymology. The canonical storyline itself supplies the office and the function.

**IMAGE-BEARER → FAITHFUL HEARER → SERVANT CALLED ISRAEL → SON → H7287 RULE → PRIEST FOREVER → CROWNED WITH GLORY → MANY SONS TO GLORY**

THE Israel restores rule by first restoring its order. God remains God. The King receives from the Father. The Priest serves according to divine oath. The Servant hears rather than rebels. The Son bears rather than grasps. Dominion is therefore recovered not as self-exaltation, but as faithful life and rule beneath God.

The next question is no longer whether Jesus fulfills the royal-priestly human vocation. Scripture has brought that question into focus. The next question is how those who belong to Him participate in it — and what happens to image, Adam, resurrection, glory, and inheritance when Paul calls Christ the **last Adam** and the **second Man**.

## 11. Next: The Last Adam and the Heavenly Image

The next packet will follow the restored image through 1 Corinthians 15. The first man is of the earth; the second Man is the Lord from heaven. As people have borne the image of the earthy, Paul says they shall also bear the image of the heavenly. Resurrection then places the creation vocation on the far side of death.

Only after that foundation is secure should the study ask who shares the royal-priestly vocation of THE Israel, how one Seed becomes the inheritance center, and why the final rulers in Revelation are still called **servants** who serve before the Face and bear the Name.

**IMAGE CREATED → IMAGE DISTORTED IN REBELLION → THE FAITHFUL MAN CROWNED → NEXT: LAST ADAM / HEAVENLY IMAGE / RESURRECTION**

## Exhibit A. Image, Dominion, Priesthood, and Rule Relationship Notes

These notes preserve the exact lexical and canonical relationships used in Packet 16 without making unlike passages artificially identical.

**H6754 — tselem:** image. Genesis 1 uses the term for humanity made in God's image. The immediate context joins image-bearing to a received vocation beneath the Creator.

**H7287 — radah:** rule/have dominion. This is the major exact lexical rope in this packet: Genesis 1:26, 28 gives humanity dominion; Psalm 110:2 uses the same verb in the command "rule thou in the midst of thine enemies."

**H3533 — kabash:** subdue. Genesis 1:28 uses this alongside radah, but it is a different lemma and should remain distinct.

**Genesis 35:** does not repeat H7287, but when the Name Israel is reaffirmed, creation-like fruitfulness and multiplication language appears beside nation, kings, Seed, and inheritance.

**Exodus 19:** national Israel is called a kingdom of priests and holy nation in the same covenant speech that requires hearing YHWH's Voice and keeping covenant. Royal-priestly vocation remains under God, not autonomous from Him.

**Psalm 8 / Hebrews 2:** Psalm 8 uses a different Hebrew dominion expression from H7287. Hebrews quotes the Psalm to expose the "not yet" of humanity's vocation and then answers, "But we see Jesus," crowned with glory and honour and bringing many sons to glory.

**Psalm 110 / Hebrews 5:** Psalm 110 joins enthroned rule and priesthood after Melchizedek. Hebrews directly identifies Christ as the One appointed to that priesthood.

**Royal Isra-El reading:** the study preserves the historical royal possibility associated with the name, but Packet 16 does not make the doctrine depend on etymology. The stronger evidence is canonical: the Servant called Israel is Jesus, and Jesus is revealed as the H7287 Ruler and eternal Priest-King.

**Packet 16 purpose:** to show what THE Israel restores: not merely a national label, but the ordered human vocation of image-bearing, hearing, serving, priesthood, glory, and delegated rule under God.

Israel the Name 9 20 26

# The Last Adam and the Heavenly Image

## Resurrection, Glory, and the Human Vocation Restored in THE Israel

## PACKET 17

Final Draft Review

*A Scripture-led discovery study*

*Packet 16 ended with humanity's original image-bearing vocation still visibly unfinished: "we see not yet all things put under him," but* ***"we see Jesus."*** *Paul now carries that same question through resurrection. The faithful Man does not merely regain a title. He becomes the* ***Last Adam****, the* ***Second Man from heaven****, the* ***Firstfruits****, the reigning Son, and the One whose people shall bear the* ***heavenly image****. The creation vocation is not discarded; it is brought through death into glory.*

## Contents

1. “But We See Jesus” Moves Into Resurrection
2. Christ the Firstfruits: By Man Came Resurrection
3. “They That Are Christ’s” — Participation Is Not Automatic
4. He Must Reign Until the Last Enemy Falls
5. The Last Adam
6. Sown in Weakness, Raised in Glory
7. The Second Man, the Lord from Heaven
8. We Shall Bear the Image of the Heavenly
9. Corruption Must Put On Incorruption
10. Death Swallowed Up in Victory
11. Therefore: Your Labour Is Not in Vain
12. Next: Who Belongs to the Seed?

Exhibit A. Adam, Image, Resurrection, and Rule Relationship Notes

## 1. "But We See Jesus" Moves Into Resurrection

Packet 16 ended in Hebrews 2 with a tension that reaches all the way back to Genesis. Humanity was made for **image-bearing glory** and **delegated rule**, yet the world still does not display that vocation in completed form. Hebrews does not answer by abandoning the human calling. It answers by directing the reader to the faithful Man: **"But we see Jesus."**

First Corinthians 15 takes that recognition farther. Paul does not present **resurrection** as an escape from being human. He presents Christ's **resurrection** as the beginning of humanity's appointed future under its faithful Head. The same Jesus who is crowned with glory in Hebrews is now called the **Firstfruits**, the **Last Adam**, the **Second Man from heaven**, and the One through whom the dead are raised.

**CREATION IMAGE → HUMANITY FALLS UNDER DEATH → BUT WE SEE JESUS → CHRIST RAISED → HUMAN VOCATION PASSES THROUGH RESURRECTION**

This matters to the question **"Who is Israel?"** because the Servant called Israel has already been identified as this same Jesus. If **THE Israel** is also the faithful Man in whom Adam's vocation reaches resurrection and glory, then covenant identity and human vocation are converging in **one Person** before the study ever asks who participates in Him.

## 2. Christ the Firstfruits: By Man Came Resurrection

**1 Corinthians 15:20–23 (KJV)**

> *But now is **Christ risen from the dead**, and become the **firstfruits** of them that slept. For since **by man came death**, **by man came also the resurrection of the dead**. For as **in Adam** all die, even so **in Christ** shall all be made alive. But every man in his own order: **Christ the firstfruits**; afterward **they that are Christ's** at his coming.*

Paul deliberately keeps the answer human. **Death came "by man"**; **resurrection also comes "by man."** The remedy does not bypass the human vocation that failed in Adam. Christ enters it, fulfills it, dies within it, rises within it, and becomes the **Firstfruits** of what follows.

**Firstfruits is order language.** Christ rises first, not as an isolated exception with no harvest behind Him, but as the beginning and guarantee of the resurrection harvest. Yet Paul immediately preserves distinction inside that hope: **"Christ the firstfruits; afterward they that are Christ's at his coming."**

**ADAM: DEATH → CHRIST: RESURRECTION → CHRIST THE FIRSTFRUITS → AFTERWARD: THEY THAT ARE CHRIST'S**

## 3. "They That Are Christ's" — Participation Is Not Automatic

That final phrase should not be smoothed away. Paul does not end the sequence with ancestry, nationality, or humanity considered as an undifferentiated mass. He names a people by relation to the risen Christ: **"they that are Christ's."**

This packet should not spend the later Galatians and Romans evidence before its time. But the wording already protects a principle important to this whole study: **the existence of a faithful Head does not erase response, belonging, or covenant relation**. The resurrection order is **Christ first, then those who are His**.

That fits the distinction the reader has already seen inside Israel's own prophetic story. The Servant called Israel restores **"the preserved of Israel"**; national Israel **can rebel**; the faithful Servant **does not rebel**. Scripture is not treating **biological descent** as an automatic substitute for hearing, faith, return, or belonging.

For now, Paul leaves a simple **possession-marker** on the page:

**NOT MERELY "FROM ADAM" → NOT MERELY "FROM JACOB" → "THEY THAT ARE CHRIST'S"**

The later question will be unavoidable: **who are Christ's**, and what does Scripture call the people who belong to the **one promised Seed**? But first Paul must finish the resurrection argument.

## 4. He Must Reign Until the Last Enemy Falls

**1 Corinthians 15:24–28 (KJV)**

> *Then cometh the end, when he shall have* ***delivered up the kingdom to God, even the Father****; when he shall have put down all rule and all authority and power. For* ***he must reign****, till he hath put* ***all enemies under his feet****.* ***The last enemy*** *that shall be destroyed is* ***death****. For he hath put* ***all things under his feet****. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall* ***the Son also himself be subject*** *unto him that put all things under him, that* ***God may be all in all****.*

Packet 16 joined Genesis dominion to Psalm 110: the enthroned Lord is told to rule while His enemies are placed beneath Him. Paul now carries that royal scene directly into resurrection. **Christ "must reign,"** and the last enemy is not merely a hostile nation or earthly ruler. **The last enemy is death itself.**

This makes **resurrection part of royal victory**. The King's reign is not complete while death still holds the bodies of those who belong to Him. The human vocation is therefore not fully restored by moral improvement, national success, or political possession. **Death has to be defeated.**

And Paul again preserves **the order of authority**. The Son reigns; all things are subjected beneath Him; yet the Father is not included among the things subjected. At the consummation, the Son Himself is shown in **willing order** beneath the One who subjected all things to Him, **"that God may be all in all."**

**RULE RECEIVED → ENEMIES SUBDUED → DEATH DESTROYED → KINGDOM TO THE FATHER → GOD ALL IN ALL**

This is the opposite of the self-exaltation that distorted human rule. **THE Israel reigns without becoming autonomous from God**. His rule reaches universal victory while remaining **perfectly ordered beneath the Father**.

## 5. The Last Adam

**1 Corinthians 15:45 (KJV)**

> *And so it is written,* ***The first man Adam*** *was made a* ***living soul****;* ***the last Adam*** *was made a* ***quickening spirit****.*

Paul's title is exact: **Christ is the last Adam.** He does not merely stand beside Adam as another religious teacher or another righteous descendant. Paul places Him at the **terminal point of the Adamic comparison**.

**The first Adam receives life. The last Adam gives life.** The first man belongs to the creation beginning in which humanity's image-bearing vocation was entrusted and then corrupted by rebellion and death. The last Adam brings that vocation through death and into **resurrection life**.

**FIRST ADAM: LIVING SOUL → REBELLION / DEATH → LAST ADAM: LIFE-GIVING → RESURRECTION**

This strengthens the study's identity convergence. The same Person already recognized as the **Eternal Son**, the **faithful Servant called Israel**, the **Priest-King**, and the **crowned Man** is now named the **Last Adam**. **THE Israel** is not only faithful where national Israel rebelled; He is faithful where humanity itself fell.

## 6. Sown in Weakness, Raised in Glory

**1 Corinthians 15:42–44 (KJV)**

> *So also is the* ***resurrection of the dead****. It is* ***sown in corruption****; it is* ***raised in incorruption****: It is* ***sown in dishonour****; it is* ***raised in glory****: it is* ***sown in weakness****; it is* ***raised in power****: It is sown a* ***natural body****; it is raised a* ***spiritual body****. There is a* ***natural body****, and there is a* ***spiritual body****.*

The resurrection hope is **bodily and transformational**. Paul does not say the created human future is abandoned because corruption entered it. He says **corruption is answered by incorruption**, **dishonour by glory**, **weakness by power**, and the present natural body by the raised spiritual body.

That sequence matters for **glorification**. Glory is not an ornamental reward added after the real story is over. Hebrews 2 already placed **glory and honour** on the human vocation; First Corinthians 15 now places **glory on the resurrection side of death**. The faithful Man is crowned, and **those who are His** are raised into the future for which image-bearing humanity was created.

**CORRUPTION → INCORRUPTION | DISHONOUR → GLORY | WEAKNESS → POWER | DEATH → RESURRECTION**

## 7. The Second Man, the Lord from Heaven

**1 Corinthians 15:47–48 (KJV)**

> ***The first man*** *is* ***of the earth, earthy****:* ***the second man*** *is* ***the Lord from heaven****. As is* ***the earthy****, such are they also that are earthy: and as is* ***the heavenly****, such are they also that are heavenly.*

Paul now changes the title while keeping the comparison. Verse 45 says **"the last Adam"**; verse 47 says **"the second man."** Those phrases **should not be collapsed into one label**. Each does different work.

**"Last Adam"** closes the Adamic headship comparison. **"Second Man"** presents the new human Head who is **"the Lord from heaven."** The first man is earthy; the Second Man is heavenly. The new humanity does not originate from another merely earthly attempt to repair Adam. Its Head is **the Lord from heaven** who has entered humanity, died, risen, and now defines the heavenly order.

**FIRST MAN — EARTHY → LAST ADAM / SECOND MAN — THE LORD FROM HEAVEN → HEAVENLY HUMANITY**

Again the study's identity road converges: the **Word** who was with God and was God, the **Sent Son**, the **Servant called Israel**, the **enthroned Priest-King**, and the **Last Adam** are not separate solutions. Scripture is progressively identifying **one Person**.

## 8. We Shall Bear the Image of the Heavenly

**1 Corinthians 15:49 (KJV)**

> *And as we have* ***borne the image of the earthy****,* ***we shall also bear the image of the heavenly****.*

Here the creation question returns in its clearest resurrection form. Genesis began with humanity made in God's image. Paul does not use the same Hebrew word or present an exact cross-language lexical rope; the relationship is **canonical**. **Humanity bears an image**, and the resurrection future is described as bearing **"the image of the heavenly."**

The future is therefore **not merely survival**. It is **conformation to the heavenly Man**. The One who perfectly bears the human vocation becomes the pattern of the people who belong to Him. The image damaged in Adam's line is not repaired by returning to Adam unchanged; it is carried forward under **the Last Adam**.

**IMAGE OF THE EARTHY → LAST ADAM / SECOND MAN → RESURRECTION → IMAGE OF THE HEAVENLY**

This also keeps the study from reducing **"Israel"** to a genealogy chart. The **Servant called Israel** is now standing at the center of restored humanity itself. The later question will not be merely, **"Who can trace a line to Jacob?"** It will have to include, **"Who belongs to the One in whom the faithful covenant vocation and the restored human image meet?"**

## 9. Corruption Must Put On Incorruption

**1 Corinthians 15:50–53 (KJV)**

> *Now this I say, brethren, that flesh and blood* ***cannot inherit the kingdom of God****; neither doth* ***corruption inherit incorruption****. Behold, I shew you a mystery; We shall not all sleep, but* ***we shall all be changed****, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and*

> ***the dead shall be raised incorruptible**, and we shall be changed. For **this corruptible must put on incorruption**, and **this mortal must put on immortality**.*

**Inheritance now requires transformation.** Paul does not say fleshly descent can carry corruption unchanged into the kingdom. **Corruption cannot inherit incorruption.** The dead must be raised, and the mortal **must be changed**.

The repeated clothing verb **"put on"** is **G1746 — enduō**. Paul uses the clothing picture twice in the sentence: the corruptible must **put on incorruption**; the mortal must **put on immortality**. This belongs to a larger clothing beam already present in the study — humanity clothed by God after its failed covering, salvation and righteousness described as garments, and later the apostolic language of **putting on Christ**. The full beam will be spent when the people-in-Christ question is ready.

**CORRUPTION CANNOT INHERIT → RESURRECTION / CHANGE → PUT ON INCORRUPTION → PUT ON IMMORTALITY → INHERITANCE**

That is another limit against a **"free ride"** reading of covenant identity. What God promises is real; what Christ accomplishes is sufficient; but Scripture still describes **an actual transition** from corruption to incorruption and from mortality to immortality. The inheritance is not possessed by pretending death and corruption do not matter. **They are conquered in Christ.**

## 10. Death Swallowed Up in Victory

**1 Corinthians 15:54–57 (KJV)**

> *So when this corruptible shall have **put on incorruption**, and this mortal shall have **put on immortality**, then shall be brought to pass the saying that is written, **Death is swallowed up in victory**. O death, where is thy sting? O grave, where is thy victory? **The sting of death is sin**; and the strength of sin is the law. But thanks be to God, which **giveth us the victory through our Lord Jesus Christ**.*

The **last enemy** named earlier in the chapter is now swallowed up. The line from Genesis to resurrection is not complete until **death itself loses its victory**. The One who bears sin, rises as **Firstfruits**, reigns until every enemy is under His feet, and raises His people has answered the enemy that Adam could not escape.

And Paul places the victory where this study has repeatedly placed the decisive action: **"through our Lord Jesus Christ."** The restored image, the resurrection body, the defeat of death, and the future inheritance do not arise from autonomous human ascent. They come **through the faithful Lord**.

**SIN / DEATH → CHRIST RISEN → CHRIST REIGNS → HIS PEOPLE RAISED → DEATH SWALLOWED UP → VICTORY THROUGH JESUS CHRIST**

## 11. Therefore: Your Labour Is Not in Vain

**1 Corinthians 15:58 (KJV)**

> *Therefore, my beloved brethren, be ye **stedfast, unmoveable, always abounding** in the **work of the Lord**, forasmuch as ye know that **your labour is not in vain in the Lord**.*

Paul does not end resurrection theology with speculation. **He ends with vocation.** Because Christ is raised, because death will be defeated, because the mortal will put on immortality, **present labour "in the Lord" is not empty.**

This prepares the practical royal-priestly material still ahead. **Restored rule under God does not begin with domination.** It begins with **faithful service** beneath the Lord whose own rule is ordered beneath the Father. Resurrection guarantees that such service is not wasted and that the **future reign does not cancel present obedience**.

**RESURRECTION HOPE → STEADFASTNESS → WORK OF THE LORD → LABOUR NOT IN VAIN → FUTURE GLORY**

## 12. Next: Who Belongs to the Seed?

Packet 17 has now carried the human vocation through resurrection. The faithful **Servant called Israel** is also the **Last Adam**, the **Second Man from heaven**, the **reigning Son**, the **Firstfruits**, and the pattern of the heavenly image. Those who are His will be raised and changed.

That leaves the study at exactly the right threshold. Paul has said **"they that are Christ's."** Genesis and Galatians have already placed a **promised Seed** at the center of Abraham's covenant. The next packet can now ask the question without reducing it to slogan or ancestry:

**ONE PROMISED SEED → CHRIST → "THEY THAT ARE CHRIST'S" → WHO SHARES THE INHERITANCE? → WHO CONSTITUTES THE PEOPLE OF THE ISRAEL?**

That is where Galatians will become decisive. The question is no longer whether Jacob's descendants mattered; Scripture has already shown that they did. The question is **whether the covenant Name and inheritance are finally secured by DNA alone**, or in relation to the **promised Seed** whom God has identified as **Christ**.

The study should not answer that question before showing the receipts. Packet 18 will follow Paul's own movement: **promise**, **one Seed**, **faith**, **belonging to Christ**, **inheritance**, and **the people gathered in Him**.

**NEXT: ABRAHAM → PROMISE → ONE SEED → CHRIST → THOSE WHO ARE CHRIST'S → HEIRS**

## Exhibit A. Adam, Image, Resurrection, and Rule Relationship Notes

*These notes preserve the distinctions used in Packet 17 so that later packets can build on them without flattening unlike terms or spending conclusions too early.*

**Firstfruits:** 1 Corinthians 15:20–23 makes Christ's resurrection first in an ordered harvest. "Afterward" names **"they that are Christ's at his coming."** Firstfruits therefore carries both priority and anticipated harvest.

**In Adam / in Christ:** Paul places death and resurrection under two heads. Packet 17 **does not use verse 22 to erase verse 23**. The immediately following order still identifies the participating company as **"they that are Christ's."**

**Rule and subjection:** 1 Corinthians 15:24–28 continues the Psalm 110 royal line. **Christ must reign** until every enemy is beneath Him; **death is the last enemy**. His universal rule remains ordered **beneath the Father**.

**Last Adam / Second Man:** these are related but distinct Pauline titles. **"Last Adam"** closes the Adamic comparison; **"Second Man"** identifies the heavenly human Head. Do not silently rewrite either phrase into **"second Adam."**

**Image relationship:** Genesis 1 uses Hebrew **H6754 — tselem** for humanity made in God's image. First Corinthians 15:49 is Greek and says believers will bear the image of the heavenly. Packet 17 treats this as a **canonical image-bearing relationship**, **not an exact same-language lexical match**.

**G1746 — enduō:** the approved clothing marker in 1 Corinthians 15:53–54. Corruption must **"put on" incorruption** and mortality must **"put on" immortality**. Keep this distinct from other clothing passages while preserving the larger **canonical clothing beam**.

**Glorification:** 1 Corinthians 15:42–44 joins resurrection to **incorruption, glory, and power**. Hebrews 2 had already placed glory and honour on the human vocation fulfilled in Jesus. Packet 17 therefore treats resurrection glory as **completion of the human vocation under Christ**, not abandonment of it.

**Packet 17 purpose:** to show that **THE Israel** is the faithful human Head as well as the faithful covenant Servant. The next question is therefore relational and covenantal: **who belongs to the one Seed**, and how does Scripture describe **those who are Christ's**?

Israel the Name 9 20 26

# The One Seed and the Heirs of Promise

## Galatians: Christ, Faith, Clothing, and the Covenant People in THE Israel

## PACKET 18

Final Draft Review

*A Scripture-led discovery study*

*Packet 17 ended with Paul's resurrection marker:* ***"they that are Christ's."*** *Galatians now answers the next question with unusual precision. Abraham* ***believed*** *God. The gospel anticipated blessing to the nations. The promise is centered in* ***one Seed — Christ****. The law does not cancel that promise. Those who are* ***Christ's*** *are called* ***Abraham's seed*** *and* ***heirs according to the promise****. The question is no longer whether Jacob and his descendants mattered; they plainly did. The question is whether covenant inheritance finally rests in DNA alone, or in relation to the promised Seed whom God has identified as Christ.*

## Contents

1. From “They That Are Christ’s” to Galatians
2. Abraham Believed God — Righteousness and the Family of Faith
3. The Gospel Was Announced Beforehand to Abraham
4. Christ Bears the Curse So the Blessing Reaches the Nations
5. “To Thy Seed, Which Is Christ”
6. The Law Cannot Cancel the Promise
7. The Promise Is Given “to Them That Believe”
8. Children of God by Faith in Christ Jesus
9. Baptized Into Christ — “Put On Christ”
10. “Ye Are All One in Christ Jesus”
11. “If Ye Be Christ’s” — Abraham’s Seed and Heirs
12. Children of Promise, Not a DNA Free Ride
13. What Galatians Has Now Answered
14. Next: One Tree, One New Man, One Flock

Exhibit A. Galatians Seed, Faith, Clothing, and Inheritance Notes

## 1. From "They That Are Christ's" to Galatians

Packet 17 deliberately stopped before answering the inheritance question. First Corinthians 15 identified the resurrection company as "they that are Christ's." That phrase now becomes the doorway into Galatians, where Paul explains how Abraham, the promise, the Seed, faith, Christ, and inheritance belong together.

**ABRAHAM → PROMISE → ONE SEED → CHRIST → THOSE WHO ARE CHRIST'S → ABRAHAM'S SEED → HEIRS**

This movement is especially important after Isaiah's distinction between the Servant called Israel and "the preserved of Israel." Scripture has already refused an undifferentiated "free ride" reading of covenant identity. National Israel could bear the Name and yet rebel, refuse the Voice, and profane that Name among the nations. Now Paul asks the Abrahamic question at the level of inheritance: who are the children of Abraham, who belongs to the Seed, and who receives what was promised?

Galatians does not erase Jacob, the tribes, or the historical nation. Nor does it turn Gentiles into ethnic Jews. Its claim is more exact: the promised inheritance is centered in Christ, and relation to Christ governs participation in Abraham's promised seed and heirship.

## 2. Abraham Believed God — Righteousness and the Family of Faith

**Galatians 3:6–7 (KJV)**

> *Even as Abraham **believed God**, and it was **accounted to him for righteousness**. Know ye therefore that **they which are of faith**, the same are the **children of Abraham**.*

Paul begins where this study has already stood in Genesis 15. Abraham is not first presented as the father of covenant heirs because of a later national boundary marker. He **believed God**, and it was **accounted to him for righteousness**. Paul then draws his conclusion: "they which are of faith, the same are the children of Abraham."

The lexical distinction should remain visible. **Believed** is from G4100 — pisteuō. **Faith** is G4102 — pistis. They belong to the same word family, but they are not the same grammatical form and should not be silently collapsed. Paul moves from Abraham's believing response to the identification of those "of faith."

**ABRAHAM BELIEVED G4100 → RIGHTEOUSNESS ACCOUNTED → THOSE OF FAITH G4102 → CHILDREN OF ABRAHAM**

This immediately places culpability and response back inside the covenant discussion. Paul does not describe Abrahamic identity as merely tracing biological descent. He points to Abraham's own response to God's promise and then identifies a family characterized by faith.

## 3. The Gospel Was Announced Beforehand to Abraham

**Galatians 3:8–9 (KJV)**

> *And the scripture, foreseeing that God would **justify the heathen through faith, preached before the gospel unto Abraham**, saying, In thee shall **all nations be blessed**. So then **they which be of faith** are **blessed with faithful Abraham**.*

Paul does not treat the nations as an emergency addition after Israel's failure. He reaches back into the Abrahamic promise itself: "In thee shall all nations be blessed." The gospel-to-the-nations movement was already embedded in the promise before Sinai, before the monarchy, and before the later division between Jew and Gentile became the dominant historical boundary.

The wording also protects lexical distinctions important to this study. Verse 8 uses **justify** — G1344, dikaioō. Verse 6 used **righteousness** — G1343, dikaiosynē. They are related, but not interchangeable fields. The study should keep the action of justifying distinct from the noun righteousness while allowing Paul's argument to connect them.

**PROMISE TO ABRAHAM → GOSPEL ANNOUNCED BEFOREHAND → NATIONS BLESSED → THROUGH FAITH → WITH FAITHFUL ABRAHAM**

## 4. Christ Bears the Curse So the Blessing Reaches the Nations

**Galatians 3:13–14 (KJV)**

> ***Christ hath redeemed us*** *from the curse of the law,* ***being made a curse for us****: for it is written, Cursed is every one that hangeth on a tree: That the* ***blessing of Abraham*** *might* ***come on the Gentiles through Jesus Christ****; that we might receive the* ***promise of the Spirit through faith****.*

The movement from Abraham to the nations is not accomplished by pretending rebellion, sin, curse, or atonement do not matter. Christ Himself stands in the middle of the movement. He redeems; He bears the curse; the blessing comes to the Gentiles **through Jesus Christ**; and the promised Spirit is received through faith.

This fits the restoration pattern already developed in the study. Return, contrition, confession, hearing, and faith do not manufacture atonement. The sacrifice and redemptive work belong to God's provision. But neither does atonement turn rebellion into innocence without relation or response. Galatians keeps Christ's accomplished work and the receiving language of faith together.

**REBELLION / CURSE → CHRIST REDEEMS → CHRIST BEARS THE CURSE → ABRAHAMIC BLESSING TO THE NATIONS → SPIRIT THROUGH FAITH**

## 5. "To Thy Seed, Which Is Christ"

**Galatians 3:16 (KJV)**

> *Now to Abraham and* ***his seed*** *were the promises made. He saith* ***not, And to seeds, as of many****; but* ***as of one****, And to* ***thy seed, which is Christ****.*

Here Paul gives the study its decisive apostolic identification. The promised Seed is not left for the reader to settle by genealogy alone. Paul says, "thy seed, **which is Christ**."

The Hebrew promise passages can use seed collectively, so this study should not pretend that a bare singular noun by itself proves the entire Christological conclusion. Paul supplies the inspired narrowing. He reads the promise toward its covenant center and names that center: Christ.

**PROMISED SEED → NOT MANY INDEPENDENT SEEDS → ONE COVENANT CENTER → "WHICH IS CHRIST"**

That has enormous consequences for "Who is Israel?" The Servant has already been called Israel. The Eternal Son has already been recognized as that Servant. Now the Abrahamic promise is centered in the same Person as the one Seed. The covenant line, the Name line, and the Seed line are converging in Christ before Paul tells us who shares His inheritance.

## 6. The Law Cannot Cancel the Promise

**Galatians 3:17–18 (KJV)**

> *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after,* ***cannot disannul****, that it should make the* ***promise of none effect****. For if the* ***inheritance*** *be of the law, it is no more of promise: but* ***God gave it to Abraham by promise****.*

The order matters. Promise precedes Sinai. The law comes later and cannot erase what God promised to Abraham. Paul therefore refuses to make Torah the source of the inheritance. The inheritance remains grounded in God's promise.

This does not make the law meaningless. Paul will explain its purpose. But it does prevent the covenant story from being rearranged as though the later national administration created the original promise or could confine it permanently to fleshly descent.

**Galatians 3:19 (KJV)**

> *Wherefore then serveth the law? It was added* ***because of transgressions****,* ***till the seed should come to whom the promise was made****; and it was ordained by angels in the hand of a mediator.*

**PROMISE FIRST → LAW ADDED BECAUSE OF TRANSGRESSIONS → "TILL THE SEED SHOULD COME" → SEED = CHRIST**

## 7. The Promise Is Given "to Them That Believe"

**Galatians 3:22 (KJV)**

> *But the scripture hath concluded* ***all under sin****, that the* ***promise by faith*** *of Jesus Christ might be* ***given to them that believe****.*

This verse places the entire human field under sin and then names the receiving company: **"them that believe."** Again the key word is from G4100 — pisteuō. Paul does not say "all under sin, therefore ancestry will carry the inheritance automatically." The promise is brought through Christ and described as given to those who believe.

This is where the earlier rebellion material becomes relevant without needing a separate argument against a theological system. Scripture has already described people as hearing or refusing, believing or remaining in unbelief, returning or rebelling. Galatians continues that moral and covenant grammar. Human beings are culpable image-bearers; rebellion is not renamed as a neutral biological condition that grants an automatic claim on inheritance.

**ALL UNDER SIN → PROMISE IN CHRIST → GIVEN TO THEM THAT BELIEVE → CULPABILITY REMAINS REAL**

## 8. Children of God by Faith in Christ Jesus

**Galatians 3:23–26 (KJV)**

> *But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to* ***bring us unto Christ****, that we might be* ***justified by faith****. But after that faith is come, we are no longer under a schoolmaster. For ye are all the* ***children of God by faith in Christ Jesus****.*

Paul's destination is Christ. The law's pedagogical movement is "unto Christ," and the family statement is explicit: "ye are all the children of God **by faith in Christ Jesus**."

That statement does not erase every human distinction or every historical role. It does identify the covenant family relation with extraordinary clarity. The children-of-God status Paul is discussing is not defined here by a genealogy test. It is located **in Christ Jesus** and joined to faith.

**LAW / SCHOOLMASTER → UNTO CHRIST → JUSTIFIED BY FAITH → CHILDREN OF GOD BY FAITH IN CHRIST JESUS**

## 9. Baptized Into Christ — "Put On Christ"

**Galatians 3:27 (KJV)**

> *For as many of you as have been* ***baptized into Christ*** *have* ***put on Christ****.*

Now the clothing beam that Packet 17 deliberately withheld can be opened. The phrase **"put on"** is G1746 — enduō, the same Greek verb Paul used in 1 Corinthians 15 when he said the corruptible must **put on** incorruption and the mortal must **put on** immortality.

The objects are different and should remain different. Galatians says **put on Christ**; First Corinthians 15 says **put on incorruption / immortality**. But the exact verb creates a real lexical rope. Present covenant identity is described as being clothed with Christ, while resurrection completion is described as being clothed with incorruption and immortality.

**BAPTIZED INTO CHRIST → PUT ON CHRIST G1746 → BELONG TO CHRIST → LATER: PUT ON INCORRUPTION / IMMORTALITY G1746**

This also reaches backward toward the larger biblical clothing story: human self-covering fails, God clothes; salvation and righteousness are spoken of as garments; Paul now says those baptized into Christ have put on Christ. The study does not need to force every clothing passage into one technical doctrine to see that God's answer repeatedly moves from inadequate self-covering toward what He provides.

## 10. "Ye Are All One in Christ Jesus"

**Galatians 3:28 (KJV)**

> *There is **neither Jew nor Greek**, there is **neither bond nor free**, there is **neither male nor female**: for ye are **all one in Christ Jesus**.*

Paul is not teaching that Jews cease to be ethnically Jewish, males and females cease to exist, or social histories vanish from ordinary description. His point is covenant standing **in Christ Jesus**. None of these distinctions creates a higher or lower class of heir before the one Seed.

That matters deeply to the Israel question. If covenant inheritance were finally secured by DNA itself, "Jew or Greek" would remain a controlling heirship boundary. Paul instead places both under a larger Christ-centered statement: **"ye are all one in Christ Jesus."**

**DISTINCTIONS REMAIN DESCRIBABLE → NO COVENANT CASTE ABOVE ANOTHER → ALL ONE IN CHRIST JESUS**

## 11. "If Ye Be Christ's" — Abraham's Seed and Heirs

**Galatians 3:29 (KJV)**

> *And **if ye be Christ's, then are ye Abraham's seed**, and **heirs according to the promise**.*

This is the hinge of the packet. Paul gives a conditional relation and then a covenant conclusion: **IF ye be Christ's, THEN are ye Abraham's seed, AND heirs according to the promise.**

**IF YE BE CHRIST'S → THEN YE ARE ABRAHAM'S SEED → HEIRS ACCORDING TO THE PROMISE**

Paul does not create a second promised seed alongside Christ. Verse 16 has already identified the promised Seed as Christ. Verse 29 now includes those who belong to Christ in Abrahamic seed and heir status. Their standing is derivative of the one Seed: they are **Christ's**.

This answers the "free ride" question with unusual force. Physical descent from Jacob remains a real historical identity, and Scripture never needs to deny it. But Galatians does not make physical descent the final mechanism of Abrahamic heirship. The controlling relation is belonging to Christ, the promised Seed.

## 12. Children of Promise, Not a DNA Free Ride

**Galatians 4:28 (KJV)**

> *Now we, brethren, **as Isaac was**, are the **children of promise**.*

Paul continues the same family logic in the next chapter: "we, brethren, as Isaac was, are the children of promise." The point is not that ancestry has no historical meaning. Isaac himself was a real son of Abraham. The point is that the covenant story has always depended on God's promise rather than mere fleshly multiplication considered by itself.

That is why the earlier phrase **“the preserved of Israel”** mattered. Not every person who can trace a line to Jacob is thereby described in Scripture as hearing, believing, returning, or being preserved. National Israel can contain rebellion and unbelief. The faithful Servant called Israel restores the preserved of Israel; Galatians then centers Abrahamic inheritance in Christ and those who are Christ’s.

Culpability therefore remains visible. The covenant story is not “DNA decides everything,” nor is it “human effort creates the promise.” God promises, Christ accomplishes, Christ bears the curse, the Spirit is given, and Scripture still speaks of belief, faith, belonging, and inheritance.

**GOD PROMISES → CHRIST ACCOMPLISHES → PEOPLE BELIEVE / BELONG TO CHRIST → CHILDREN OF PROMISE → HEIRS**

## 13. What Galatians Has Now Answered

The question raised earlier can now be stated more precisely: **Is covenant heirship finally carried by DNA alone, or by belonging to the promised Seed?** Galatians answers by stacking the receipts rather than by giving a slogan.

**ABRAHAM BELIEVED → THOSE OF FAITH ARE CHILDREN OF ABRAHAM → NATIONS INCLUDED IN THE PROMISE → CHRIST REDEEMS → ONE SEED = CHRIST → PROMISE PRECEDES LAW → GIVEN TO THEM THAT BELIEVE → CHILDREN OF GOD BY FAITH IN CHRIST → PUT ON CHRIST → ALL ONE IN CHRIST → IF CHRIST’S, ABRAHAM’S SEED → HEIRS**

The answer is not that Jacob’s descendants never mattered. The whole biblical story disproves that. God entrusted them with covenant history, Torah, prophets, priesthood, promises, worship, and the Seed-line itself. Nor is the answer that Gentiles become genetically descended from Jacob.

The answer Galatians supplies is covenantal and Christ-centered: **Christ is the one promised Seed, and those who are Christ’s are Abraham’s seed and heirs according to the promise.** The Name question is therefore moving away from ancestry as an automatic entitlement and toward covenant identity in THE Israel — the faithful Servant, the promised Seed, the Last Adam, and the Lord from heaven.

The study is now ready to ask the next unavoidable question: if Jews and Gentiles who belong to Christ share one Seed and one inheritance, what does Scripture call the people into whom the nations are being gathered?

## 14. Next: One Tree, One New Man, One Flock

Galatians has established the inheritance center. The next packet should not jump immediately to a denominational label. It should continue following Scripture’s own pictures of the people gathered in Christ.

**ONE SEED → ONE OLIVE TREE → ONE NEW MAN / ONE BODY → ONE SPIRIT → ONE FLOCK / ONE SHEPHERD → ONE HOUSEHOLD / DWELLING**

Romans 11 will show natural and wild branches in one olive tree, with unbelief breaking off and faith standing. Ephesians 2 will show those once alien from the commonwealth of Israel and strangers from the covenants of promise being brought near, made one, reconciled in one body, and built into a dwelling of God through the Spirit. John 10 will supply the Shepherd’s own phrase: “one fold” or one flock under one Shepherd in the KJV wording “one fold, and one shepherd.”

Only after those receipts are placed together should the study press the identity question to its conclusion: **Who constitutes the one covenant people of THE Israel?**

**NEXT: BELONGING TO THE SEED → ENTERING THE PEOPLE → FAITH / UNBELIEF → ONE COVENANT COMPANY IN CHRIST**

## Exhibit A. Galatians Seed, Faith, Clothing, and Inheritance Notes

These notes preserve the lexical and relational distinctions used in Packet 18 so later packets can build on them without flattening separate fields.

**G4100 — pisteuō, believe.** Galatians 3:6 says Abraham "believed God"; Galatians 3:22 speaks of the promise being given "to them that believe." Keep this distinct from the noun faith.

**G4102 — pistis, faith.** Galatians 3 repeatedly uses faith language for the family of Abraham, receiving the Spirit, justification, and children of God "by faith in Christ Jesus." Related to G4100, but not the same grammatical form.

**G1343 — dikaiosynē, righteousness.** Galatians 3:6 says Abraham's believing was accounted "for righteousness." Preserve this noun field distinctly.

**G1344 — dikaioō, justify.** Galatians 3:8 speaks of God justifying the nations through faith; verse 24 speaks of being justified by faith. Related to righteousness, but do not merge the verb and noun.

**G4690 — sperma, seed.** Galatians 3:16 explicitly identifies the promised Seed as Christ. The study does not base that conclusion on grammatical singularity alone; Paul himself supplies the identification. Verse 29 then calls those who are Christ's "Abraham's seed," locating their heirship in belonging to the one Seed.

**G1746 — enduō, put on / clothe.** Galatians 3:27 says those baptized into Christ "have put on Christ." First Corinthians 15:53–54 uses the same verb for putting on incorruption and immortality. Exact lemma, different objects; preserve both the lexical rope and the contextual distinction.

**Ethnicity and covenant heirship.** Packet 18 does not deny ethnic Israel, erase Jewish identity, or claim Gentiles become ethnically Jewish. It establishes the narrower Pauline point: Abrahamic seed/heir status is finally located in Christ and those who are Christ's, not in biological descent treated as an automatic entitlement.

**Culpability and response.** The chapter repeatedly uses believe/faith/belonging language and concludes all under sin. This supports the study's existing distinction between promise accomplished by God and morally meaningful human response; it does not require importing a later theological system into the text.

**Packet 18 purpose.** To answer the inheritance threshold left by Packet 17: Christ is the one promised Seed; those who belong to Him are Abraham's seed and heirs according to promise. The next packet can now show how Scripture describes that gathered people corporately.

Israel the Name 9 20 26

# One Tree, One New Man, One Flock

## From Abraham's One Seed to the One Covenant Company in THE Israel

## PACKET 19

Final Draft Review

*A Scripture-led discovery study*

*Packet 18 ended with Paul's controlling relation:* ***"if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*** *The next question is corporate. If the one promised Seed is Christ, and Jews and Gentiles who belong to Christ share Abrahamic heirship, what people are they being gathered into? Romans 11 answers with one olive tree. Ephesians 2 answers with one new man, one body, one Spirit, one Father, one household, and one dwelling. Jesus answers with other sheep brought to one flock under one Shepherd. The passages do not erase Jacob's descendants or their history. They do remove the idea that covenant life in Christ finally consists of two unrelated peoples standing beside one another.*

## Contents

1. From One Seed to One People
2. “Hath God Cast Away His People? God Forbid.”
3. A Remnant Within Israel
4. One Olive Tree — Wild Branches Grafted “Among Them”
5. Unbelief Broke Off; Faith Stands
6. “If They Abide Not Still in Unbelief” — Grafted In Again
7. The Root Bears the Branch — No Boasting
8. Ephesians 2 — Once Aliens from the Commonwealth of Israel
9. Made Nigh by the Blood of Christ
10. “He Hath Made Both One”
11. One New Man — One Body
12. One Spirit — One Father
13. Fellowcitizens, Household, and Dwelling
14. John 10 — Other Sheep, One Flock, One Shepherd
15. The Corporate Accounting So Far
16. What These Passages Do — and Do Not — Answer
17. Next: Royal Priesthood, Holy Nation, and Shared Vocation

Exhibit A. Tree, Body, Household, Flock, and Culpability Notes

## 1. From One Seed to One People

Galatians answered the inheritance threshold before this packet begins. The promised **Seed** is Christ. Those who are **Christ's** are called Abraham's seed and heirs according to the promise. That moves the study from the identity of the Seed to the identity of the people who belong to Him.

**ONE SEED — CHRIST → THOSE WHO ARE CHRIST'S → ABRAHAM'S SEED → HEIRS → WHAT PEOPLE DO THE HEIRS ENTER?**

The answer must come from Scripture's own corporate pictures. If Paul gives one olive tree with natural and wild branches sharing the same root, one new man from those formerly separated, one body reconciled to God, one Spirit giving access to one Father, and one household built into one dwelling, those images should be allowed to accumulate before a label is forced onto them.

This is also where the user's earlier concern about culpability becomes unavoidable. The corporate unity passages do not erase response. Romans 11 places unbelief, faith, continuance, warning, and possible restoration directly inside the tree metaphor. The same chapter that rejects Gentile boasting also refuses to treat natural descent as an automatic exemption from unbelief.

## 2. "Hath God Cast Away His People? God Forbid."

Romans 11:1–2a (KJV)

> *I say then, **Hath God cast away his people?** God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. **God hath not cast away his people** which he foreknew.*

Before Paul speaks of broken branches and wild branches, he blocks one false conclusion. God's work in Christ does not mean that He simply discarded Jacob's descendants and replaced them with an unrelated people. Paul himself stands as an Israelite, of Abraham's seed and Benjamin's tribe, while preaching the one Seed who is Christ.

That guardrail matters because the coming unity must not be misread as replacement. The question is not whether historical Israel mattered. The entire study has shown that Israel received covenant, Torah, prophets, priesthood, worship, promises, the Seed-line, and the vocation of hearing and representing YHWH among the nations. The question is how covenant participation is now ordered around the faithful Seed and the response of faith.

**NOT: ISRAEL DISCARDED → UNRELATED GENTILE PEOPLE INSTALLED**
**BUT: GOD KEEPS HIS PURPOSE → THE SEED COMES → JEW AND GENTILE ARE ACCOUNTED IN RELATION TO HIM**

## 3. A Remnant Within Israel

Romans 11:5 (KJV)

> *Even so then at this present time also there is **a remnant** according to the election of grace.*

Paul can therefore speak of God not casting away His people while also speaking of a remnant within Israel. That is important after Isaiah's phrase "the preserved of Israel." The words remnant and preserved should not be collapsed into one lexical field; they arise in different passages and languages. But they do converge on a structural fact: Scripture itself can distinguish a responsive or preserved company within the larger historical people.

This packet will not spend the complete Romans 9–11 election argument yet. That later adjudication must preserve the full sequence of promise, purpose, "according to," election, hearing, faith, unbelief, standing, and grafting. For this packet, one point is enough: Paul's Israel discussion already contains distinction within Israel before the wild branch appears.

**HISTORICAL ISRAEL → REAL COVENANT HISTORY → YET SCRIPTURE CAN SPEAK OF A REMNANT WITHIN ISRAEL**

## 4. One Olive Tree — Wild Branches Grafted "Among Them"

Romans 11:17 (KJV)

> *And if **some of the branches be broken off**, and thou, being **a wild olive tree**, wert **graffed in among them**, and **with them partakest of the root and fatness of the olive tree**;*

Paul does not describe the Gentile as a second olive tree planted beside the first. The wild branch is cut from a wild tree and grafted into the cultivated tree "among them." It then partakes "with them" of the root and fatness of that olive tree.

This must be stated carefully. The metaphor does not make a Gentile ethnically Jewish. Wild remains wild by origin; natural branches remain natural by origin. Yet origin does not create two covenant trees. The branch from the nations is brought into the same living tree and becomes a fellow-partaker of its root.

**NATURAL BRANCHES + WILD BRANCHES GRAFTED AMONG THEM → ONE OLIVE TREE → SHARED ROOT / SHARED NOURISHMENT**

The one-tree picture fits Galatians without flattening it. Galatians located heirship in the one Seed, Christ. Romans now shows Gentiles who come in not as owners of a new root but as branches dependent upon a covenant root they did not create.

## 5. Unbelief Broke Off; Faith Stands

Romans 11:19–22 (KJV)

> *Thou wilt say then, The branches were broken off, that I might be graffed in. Well; **because of unbelief they were broken off**, and **thou standest by faith**. **Be not highminded, but fear**: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness**: otherwise thou also shalt be cut off.*

This is one of the clearest passages in the entire study for culpability. Paul does not explain the breaking off by saying that physical descent was unreal. He identifies the operative problem: "because of unbelief they were broken off." Nor does he tell the Gentile that grafting creates an unconditional status independent of response. "Thou standest by faith." "Be not highminded, but fear." "If thou continue."

That directly protects the user's concern that rebellion is not a predetermined excuse. Scripture speaks to people as accountable hearers. National history, covenant privilege, and natural descent do not convert unbelief into faith. Gentile inclusion likewise does not convert grace into boasting or immunity.

**NATURAL BRANCH + UNBELIEF → BROKEN OFF**
**WILD BRANCH GRAFTED IN + FAITH → STANDS**
**THEREFORE: NO DNA FREE RIDE + NO GENTILE BOASTING**

The point is not that faith earns the root. The wild branch did not plant the tree, make the promise, send the Seed, or create the atoning work. The branch receives life from what precedes it. Yet Paul still treats unbelief and faith as morally meaningful realities inside that gracious structure.

## 6. "If They Abide Not Still in Unbelief" — Grafted In Again

Romans 11:23–24 (KJV)

> *And they also, **if they abide not still in unbelief, shall be graffed in**: for **God is able to graff them in again**. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, **be graffed into their own olive tree**?*

The warning is not the end of the natural branches. Paul immediately opens restoration: “if they abide not still in unbelief.” God is able to graft them in again. The natural connection gives no license for unbelief, but neither does unbelief erase God’s ability or willingness to restore.

This is precisely the kind of architecture that has appeared throughout the study: rebellion creates rupture; return is meaningful; restoration is real; and God supplies what human beings cannot manufacture for themselves. Teshuvah, contrition, confession, hearing, and faith do not become the sacrifice. But neither are they imaginary. They describe the turning of the person toward the God who provides cleansing, atonement, life, and re-entry.

**BROKEN OFF IN UNBELIEF → DO NOT REMAIN IN UNBELIEF → GOD IS ABLE TO GRAFT IN AGAIN**

The tree therefore holds judgment and mercy together without dissolving either. Culpability is not denied, and covenant mercy is not exhausted.

## 7. The Root Bears the Branch — No Boasting

Romans 11:18 (KJV)

> ***Boast not against the branches.*** *But if thou boast,* ***thou bearest not the root, but the root thee.***

The wild branch can never turn grafting into superiority. Paul reverses the imagined hierarchy: the branch does not bear the root; the root bears the branch. The newcomer lives from a promise, history, Seed, and covenant work that precede him.

This protects the study from two opposite errors. Physical descent cannot be used as an automatic covenant entitlement in the face of unbelief. Gentile inclusion cannot be used as an excuse to despise the natural branches or pretend the Gentile invented the covenant people. Both claims collapse before the same tree.

**ROOT BEARS BRANCH → GRACE PRODUCES HUMILITY → NATURAL AND WILD BRANCHES STAND ONLY BY WHAT THE ROOT SUPPLIES**

## 8. Ephesians 2 — Once Aliens from the Commonwealth of Israel

Ephesians 2:11–12 (KJV)

> *Wherefore remember, that ye being in time past* ***Gentiles in the flesh****, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were* ***without Christ****, being* ***aliens from the commonwealth of Israel****, and* ***strangers from the covenants of promise****, having no hope, and without God in the world:*

Ephesians now gives the before-picture in explicit covenant terms. These Gentiles were not described as a second covenant people running parallel to Israel. They were “aliens from the commonwealth of Israel” and “strangers from the covenants of promise.” They were without Christ, without hope, and without God in the world.

This language matters for the identity question because Paul names what they were outside of. He does not merely say they lacked private spirituality. They were alien to a covenant commonwealth and strangers to covenant promises.

**GENTILES IN THE FLESH → WITHOUT CHRIST → ALIENS FROM COMMONWEALTH OF ISRAEL → STRANGERS FROM COVENANTS OF PROMISE**

The next verses must therefore be allowed to answer what changed. Did Christ create a permanently separate Gentile covenant next door to Israel, or did He bring those who were far off into one reconciled people?

## 9. Made Nigh by the Blood of Christ

Ephesians 2:13 (KJV)

> *But now* ***in Christ Jesus*** *ye who sometimes were far off are* ***made nigh by the blood of Christ****.*

The transition is compact and decisive: “But now in Christ Jesus.” The outsiders are made near, and the means is not ancestry, human merit, or cultural imitation. They are made near “by the blood of Christ.”

That keeps the study’s atonement beam intact. Return and faith matter, but nearness is not self-manufactured. Christ bears the covenant cost. The blood creates access that the alien could not create by genealogy or works.

**FAR OFF → IN CHRIST JESUS → MADE NIGH → BY THE BLOOD OF CHRIST**

The movement also answers the earlier “bring over and enter in” language at a corporate level. Those who were outside the covenant commonwealth are not merely told to admire it from a distance. In Christ they are brought near.

## 10. “He Hath Made Both One”

Ephesians 2:14 (KJV)

> *For **he is our peace**, who hath **made both one**, and hath broken down the middle wall of partition between us;*

The subject is Christ. The action is His. The result is “both one.” Paul does not say the Jew becomes a Gentile or the Gentile becomes an ethnic Jew. He says the two formerly divided companies are made one in Christ.

This is the same pattern Galatians already established at the level of heirship: “ye are all one in Christ Jesus.” Ephesians now develops the corporate architecture. Christ is not merely the common object of two permanently separate covenant peoples. He Himself is their peace and makes both one.

**TWO FORMERLY DIVIDED COMPANIES → CHRIST IS OUR PEACE → HE HATH MADE BOTH ONE**

## 11. One New Man — One Body

Ephesians 2:15–16 (KJV)

> *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to **make in himself of twain one new man**, so making peace; And that he might **reconcile both unto God in one body by the cross**, having slain the enmity thereby:*

Paul now doubles the unity language. “Of twain one new man.” Then: “both unto God in one body.” The center again is Christ — “in himself” — and the means again is His cross.

The one new man is not a third ethnicity. It is a reconciled covenant humanity created in Christ from those formerly divided. The one body is not two bodies coordinating from a distance. Both are reconciled to God in one body through the same cross.

**OF TWAIN → ONE NEW MAN IN CHRIST → BOTH RECONCILED TO GOD → ONE BODY → BY THE CROSS**

This is why the study should resist shortcuts such as “Israel simply equals Church” or “Church simply replaces Israel.” Those slogans are too blunt for the text. Scripture gives a more exact movement: Gentiles once alien from Israel’s covenant commonwealth are brought near in Christ; Christ makes both one; both are reconciled in one body; the distinctions of history remain describable while covenant standing is reorganized around the one Christ.

## 12. One Spirit — One Father

Ephesians 2:17–18 (KJV)

> *And came and preached peace to you which were afar off, and to them that were nigh. For **through him we both have access by one Spirit unto the Father**.*

The accounting tightens again. Those far off and those near do not receive separate Spirits, separate access routes, or separate Fathers. Through Christ, “we both” have access “by one Spirit unto the Father.”

**BOTH → THROUGH CHRIST → ONE SPIRIT → ONE FATHER**

This also joins the dwelling beam developed earlier in the study. The Sent Son reveals the Father; the Spirit dwells with and in the people; and the formerly separated are now given one shared access to the Father. The covenant people is being described not only by legal standing but by restored fellowship.

## 13. Fellowcitizens, Household, and Dwelling

Ephesians 2:19–22 (KJV)

> *Now therefore ye are* ***no more strangers and foreigners****, but* ***fellowcitizens with the saints****, and* ***of the household of God****; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom* ***all the building fitly framed together*** *groweth unto* ***an holy temple in the Lord****: In whom* ***ye also are builded together for an habitation of God through the Spirit****.*

The before-and-after movement is now complete. The people once called strangers and foreigners are "no more" strangers and foreigners. They are fellowcitizens and members of God's household. Then Paul changes metaphors again: the people become a building, an holy temple, a habitation of God through the Spirit.

This is a major payoff for the earlier dwelling sequence. Exodus said YHWH would dwell among Israel. John said the Word became flesh and tabernacled among us. Jesus promised the Spirit would dwell with and be in His people. Ephesians now says Jew and Gentile in Christ are "builded together" for a habitation of God through the Spirit.

**DWELL AMONG → WORD TABERNACLES AMONG → SPIRIT WITH / IN → BOTH BUILT TOGETHER → HABITATION OF GOD THROUGH THE SPIRIT**

The corporate picture is therefore not merely legal bookkeeping. The people themselves become a shared dwelling. Those once alien from the covenant commonwealth are not left at the edge of the camp; they are built together with the saints around Christ the chief corner stone.

## 14. John 10 — Other Sheep, One Flock, One Shepherd

John 10:14–16 (KJV)

> *I am* ***the good shepherd****, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and* ***I lay down my life for the sheep****. And* ***other sheep I have, which are not of this fold****:* ***them also I must bring****, and* ***they shall hear my voice****; and there shall be* ***one fold, and one shepherd****.*

Jesus had already supplied the Shepherd identity in Packet 9. Here the corporate result becomes explicit. There are "other sheep" not of the immediate fold. He does not say they will remain an independent flock forever. "Them also I must bring." They will hear His Voice, and the result is one Shepherd over the gathered sheep.

The English KJV obscures a useful distinction in the final clause. The earlier "fold" is a different Greek word from the final phrase translated "one fold." The final noun is G4167 — poimnē — flock. The sense is therefore especially clear: other sheep are brought, they hear the Shepherd's Voice, and there becomes one flock under one Shepherd.

**OTHER SHEEP → I MUST BRING → THEY SHALL HEAR MY VOICE → ONE FLOCK G4167 → ONE SHEPHERD**

That returns the study to the hearing beam. Sinai: hear My Voice. The Messenger: hear His Voice. The faithful Servant: an opened ear, not rebellious. The Father at the Transfiguration: "hear ye him." The Good Shepherd: My sheep hear My Voice. Now the nations being brought are identified by the same living response: "they shall hear my voice."

## 15. The Corporate Accounting So Far

The individual passages now reinforce one another without needing to be collapsed into one metaphor. Each image contributes something different, but all move toward the same corporate architecture in Christ.

**ONE SEED — CHRIST**
**→ THOSE WHO ARE CHRIST'S — ABRAHAM'S SEED / HEIRS**
**→ ONE OLIVE TREE — NATURAL + WILD BRANCHES**
**→ ONE NEW MAN**
**→ ONE BODY**
**→ ONE SPIRIT**
**→ ONE FATHER**
**→ ONE HOUSEHOLD**
**→ ONE DWELLING**
**→ ONE FLOCK**
**→ ONE SHEPHERD**

The accounting is striking because none of these passages requires ethnic erasure. Natural branches remain natural branches; Gentiles are still called Gentiles in the flesh; Paul remains an Israelite of Benjamin. Yet covenant participation in Christ is repeatedly one: one tree, one new man, one body, one Spirit, one Father, one household, one dwelling, one flock, one Shepherd.

The unity is therefore neither a denial of history nor a license for hierarchy. It is a Christ-centered covenant unity in which historical distinctions remain describable but do not create separate grades of access, separate promises, separate bodies, or separate Shepherds for those who belong to Christ.

## 16. What These Passages Do — and Do Not — Answer

These passages do not require the study to claim that every use of the word Israel in Scripture suddenly means the same thing. Sometimes Israel names Jacob. Sometimes his descendants, tribes, land, kingdom, or national people. Isaiah can call the Servant Israel while distinguishing Him from the Israel He restores. Romans can distinguish natural branches, broken branches, a remnant, and grafted wild branches.

Nor do these passages teach that Gentiles become genetically descended from Jacob, or that Jewish identity becomes meaningless. Paul's own self-identification in Romans 11 rules out that flattening.

But the passages do answer several questions that can no longer be left vague. Covenant heirship is centered in Christ. Gentiles once alien from the commonwealth of Israel are made near by His blood. Wild branches are grafted among natural branches into one tree. Christ makes both one, reconciles both in one body, gives both access by one Spirit to one Father, makes them fellowcitizens and household members, builds them together as one dwelling, and gathers other sheep into one flock under one Shepherd.

**NOT TWO SEEDS → NOT TWO TREES → NOT TWO NEW MEN → NOT TWO BODIES → NOT TWO SPIRITS → NOT TWO FATHERS → NOT TWO FLOCKS**

That does not yet require a slogan. It does require the reader to face the covenant question on Scripture's terms: if all of these people are gathered in THE Israel — the faithful Servant, promised Seed, Last Adam, Lord from heaven, and Good Shepherd — what covenant identity and vocation do they now share under Him?

## 17. Next: Royal Priesthood, Holy Nation, and Shared Vocation

The next step should not leave the one people as a merely abstract unity. Exodus gave national Israel a vocation: kingdom of priests and holy nation, hearing YHWH's Voice and carrying His Name before the nations. The study must now ask what happens when the apostolic writings apply that language to the people gathered in Christ.

First Peter will deliberately echo Sinai with “a chosen generation, a royal priesthood, an holy nation, a peculiar people,” then state the purpose: “that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” Revelation will show redeemed people from every kindred, tongue, people, and nation made kings and priests unto God. The earlier human vocation of image-bearing rule and the Sinai vocation of priestly witness are moving toward one restored royal-priestly people under THE Israel.

**ONE PEOPLE IN CHRIST → SHARED PRIESTLY VOCATION → SHARED WITNESS → SHARED SERVICE → SHARED RULE UNDER THE KING-PRIEST**

That next movement will also prepare the study for the Name question at its highest level: Jacob received the Name; descendants bore it; YHWH put His Name upon Israel; the Name was profaned by rebellion; the faithful Son reveals and keeps the Father’s Name; and Revelation ends with the servants seeing His Face, bearing His Name, serving, and reigning. Before the Name reaches that final scene, the people must first be shown receiving the vocation that belongs under it.

## Exhibit A. Tree, Body, Household, Flock, and Culpability Notes

These notes preserve the relational distinctions used in Packet 19 so later packets can build on them without turning different metaphors into synonyms.

**One olive tree.** Romans 11 presents natural branches and a wild branch grafted “among them” and partaking “with them” of the same root. The metaphor supports one shared covenant life. It does not say the wild branch becomes ethnically natural, nor does it authorize the wild branch to boast against natural branches.

**Unbelief and faith.** Romans 11:20 explicitly says natural branches were broken off “because of unbelief” and the Gentile “standest by faith.” Verse 23 opens restoration if the natural branches “abide not still in unbelief.” This preserves culpability and response without making faith the creator of the root or the atoning work.

**Remnant and preserved.** Romans 11 “remnant” and Isaiah 49 “preserved of Israel” are not the same lexical field and should not be merged. Their structural relevance is narrower: Scripture can distinguish a company within historical Israel rather than making biological descent an automatic description of faithful covenant participation.

**Commonwealth of Israel.** Ephesians 2 explicitly describes Gentiles as formerly alien from the commonwealth of Israel and strangers from the covenants of promise. The packet follows Paul’s own before-and-after sequence: alien / stranger → made near by Christ’s blood → both made one → one body → one Spirit / Father → fellowcitizens / household → one dwelling.

**One new man / one body.** These are Paul’s corporate descriptions of reconciled Jew and Gentile in Christ. They do not erase ethnicity; they do deny separate covenant bodies for those reconciled through the same cross.

**G4167 — poimnē, flock.** In John 10:16 the KJV final wording “one fold” represents a different Greek noun from the earlier “this fold.” The final noun means flock, strengthening the Shepherd image: other sheep are brought, hear His Voice, and become one flock under one Shepherd.

**Dwelling progression.** Exodus: YHWH dwells among His people. John: the Word tabernacles among us. John 14: the Spirit dwells with and shall be in the disciples. Ephesians 2: formerly divided people are built together for a habitation of God through the Spirit. Preserve this as canonical development, not as an assertion that every dwelling term is the same lexical word.

Israel the Name 9 20 26

# Royal Priesthood, Holy Nation, Shared Vocation

## From Sinai's Calling to the People Gathered in THE Israel

### PACKET 20

Final Draft Review

*A Scripture-led discovery study*

*Packet 19 established a corporate accounting that Scripture itself repeatedly makes one:* ***one Seed, one olive tree, one new man, one body, one Spirit, one Father, one household, one dwelling, and one flock under one Shepherd.*** *The next question is not merely what this people is called, but what this people is for. Sinai gave national Israel a royal-priestly vocation: hear YHWH's Voice, belong to Him, serve as a kingdom of priests and a holy nation, and bear witness so His Name would be known. First Peter and Revelation now place that same kind of priestly witness and royal service upon the people gathered around Christ — not by erasing Jacob's history, but by bringing the one people under the faithful King-Priest, THE Israel.*

## Contents

1. One People Must Have a Vocation
2. Sinai — Brought Unto Myself, Then Called to Hear
3. Kingdom of Priests and Holy Nation
4. Israel Was Formed to Witness and Show Forth Praise
5. The Living Stone Builds a Spiritual House
6. Belief and Disobedience Still Stand at the Corner Stone
7. “But Ye Are” — Royal Priesthood, Holy Nation, People of God
8. The Sinai Vocation Is Shared Without Ethnic Erasure
9. Revelation 1 — Washed by Blood, Made Kings and Priests
10. Revelation 5 — Redeemed Out of Every Kindred, Tongue, People, and Nation
11. THE King-Priest Comes First
12. The Witness Vocation Returns to the Nations
13. The Corporate Accounting of Vocation
14. Next: What Does Restored Rule Look Like?
Exhibit A. Priesthood, Nation, Blood, and Vocation Relationship Notes

## 1. One People Must Have a Vocation

Packet 19 deliberately stopped before turning unity into a slogan. The passages gave one covenant company in Christ while preserving the historical distinction between natural and wild branches, Jew and Gentile origins, and the real covenant history entrusted to Israel. The next step is therefore functional: **What vocation does the one people share?**

That question reaches backward before it reaches forward. National Israel was not merely given a name. Israel was brought to YHWH, called to hear His Voice, entrusted with covenant testimony, and appointed to a priestly and holy vocation among the nations. If the apostolic writings later use that same architecture for the people gathered in Christ, the study must let the texts accumulate before deciding what the shared identity means.

**ONE PEOPLE IN CHRIST → NOT MERELY SHARED BENEFITS → SHARED COVENANT VOCATION**

The issue is therefore larger than ancestry and larger than terminology. Scripture is asking whether the people joined to THE Israel are restored only from judgment, or restored also to the purpose for which image-bearing and covenant people were called in the first place.

## 2. Sinai — Brought Unto Myself, Then Called to Hear

**Exodus 19:4–6 (KJV)**

> *Ye have seen what I did unto the Egyptians, and how I **bare you on eagles' wings**, and **brought you unto myself**. Now therefore, if ye will **obey my voice indeed**, and **keep my covenant**, then ye shall be a **peculiar treasure unto me** above all people: for all the earth is mine: And ye shall be unto me a **kingdom of priests**, and an **holy nation**. These are the words which thou shalt speak unto the children of Israel.*

The order matters. YHWH acts first: He judges Egypt, carries Israel, and brings the people unto Himself. Then comes the covenant vocation. "Obey my voice indeed" belongs to the hearing beam already established in this study. H8085 — shama — can carry the sense of hearing with heed or obedience. The people brought near are called to listen to the One who brought them.

**DELIVERED → BORNE → BROUGHT UNTO YHWH → HEAR HIS VOICE → KEEP COVENANT → KINGDOM OF PRIESTS / HOLY NATION**

This is already more than genealogy. The children of Israel are the historical recipients of the Sinai covenant, but the text does not present the vocation as a biological possession detached from hearing. The same passage that names the people also names the response expected of the people.

## 3. Kingdom of Priests and Holy Nation

Two phrases now become controlling for this packet: **"kingdom of priests"** and **"holy nation."** Israel is called to royal nearness and priestly representation under YHWH. The people are not made autonomous kings beside God. Their kingdom vocation exists beneath the God who says, "all the earth is mine."

The Hebrew phrase behind "holy nation" is goy qadosh. That is useful because Israel itself is called a goy — a nation. The word goy is therefore not inherently a term of inferiority for everyone outside Israel. The distinguishing word at Sinai is holy: a people set apart for YHWH's purpose.

The earlier segullah marker also remains distinct. Exodus 19 calls Israel YHWH's peculiar treasure or special possession. Belonging and vocation are joined: a people brought to Him, treasured by Him, hearing Him, and serving His purpose before the world.

**BELONGING TO YHWH → HEARING YHWH → PRIESTLY SERVICE → HOLY WITNESS → THE EARTH STILL BELONGS TO HIM**

## 4. Israel Was Formed to Witness and Show Forth Praise

**Isaiah 43:10 (KJV)**

> *Ye are my **witnesses**, saith the LORD, and my **servant** whom I have chosen: that ye may **know and believe me**, and **understand that I am he**: before me there was no God formed, neither shall there be after me.*

**Isaiah 43:21 (KJV)**

> *This people have I **formed for myself**; they shall **shew forth my praise**.*

Sinai's priestly nation is therefore also a witness people. Isaiah joins witness with recognition: know, believe, understand. The people formed for YHWH are to show forth His praise. Their life among the nations is meant to tell the truth about who He is.

That gives the earlier rebellion material its full seriousness. When Israel rebelled, resisted His Voice, and profaned His holy Name among the nations, the failure was not merely private misconduct. It contradicted the vocation of a people formed to witness. The restoration of the people must therefore restore not only access, but truthful representation.

**FORMED FOR YHWH → WITNESSES → KNOW / BELIEVE / UNDERSTAND → SHOW FORTH HIS PRAISE**

## 5. The Living Stone Builds a Spiritual House

**1 Peter 2:4–5 (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**.*

Packet 19 ended with Ephesians saying that those once alien and far off are "builded together" for a habitation of God through the Spirit. Peter now approaches the same people-of-God question with another building image. Christ is the Living Stone; those coming to Him become lively stones; the stones are built into a spiritual house; and the house is simultaneously described as a holy priesthood.

The dwelling and priesthood lines have now met. The people are not simply near the sanctuary. In Christ they become a house in which priestly service occurs. Yet Peter carefully keeps the mediation order intact: their spiritual sacrifices are acceptable to God "by Jesus Christ."

**COMING TO CHRIST → LIVELY STONES → SPIRITUAL HOUSE → HOLY PRIESTHOOD → SACRIFICES ACCEPTABLE BY JESUS CHRIST**

## 6. Belief and Disobedience Still Stand at the Corner Stone

**1 Peter 2:6–7 (KJV)**

> *Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone**, elect, precious: and **he that believeth on him** shall not be confounded. Unto you therefore **which believe** he is precious: but unto them which be **disobedient**, the stone which the builders disallowed, the same is made the head of the corner,*

The royal-priesthood declaration that follows is not floating free from response. Peter places the Corner Stone at the decision point. He names those who believe, and he names disobedience. That is consistent with the entire hearing line of the study: covenant grace creates the ground of approach, but Scripture still addresses people as responsible hearers.

This keeps the priesthood material from becoming another "free ride" formula. Neither descent from Jacob nor descent from the nations creates the priestly standing by itself. The center is the chosen Stone, and Peter distinguishes people by their relation to Him before he says, "But ye are."

**CHIEF CORNER STONE → BELIEVE / DISOBEY → "BUT YE ARE"**

## 7. "But Ye Are" — Royal Priesthood, Holy Nation, People of God

**1 Peter 2:9–10 (KJV)**

> *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**; Which in time past were **not a people**, but are now the **people of God**: which had not obtained mercy, but now have **obtained mercy**.*

The Sinai vocabulary is now impossible to miss at the level of canonical function. Exodus called Israel a kingdom of priests and a holy nation, YHWH's treasured people. Peter calls the people gathered around Christ a royal priesthood, a holy nation, and a peculiar people. Isaiah said the people formed for YHWH would show forth His praise. Peter says the purpose of this people is to "shew forth the praises" of the One who called them from darkness into light.

The study does not need to pretend that every Hebrew and Greek term is the same lexical word in order to recognize what Scripture is doing. The categories are being taken up again around Christ: belonging, holiness, priesthood, witness, praise, mercy, and a people called by God.

**SINAI: KINGDOM OF PRIESTS / HOLY NATION → ISAIAH: WITNESSES / SHOW FORTH PRAISE → PETER: ROYAL PRIESTHOOD / HOLY NATION / SHOW FORTH PRAISE**

Verse 10 sharpens the identity question further. Peter can speak of people who "in time past were not a people" and who "are now the people of God." Whatever historical origins remain, covenant peoplehood is here described as something God grants in mercy.

## 8. The Sinai Vocation Is Shared Without Ethnic Erasure

This does not require the conclusion that Gentiles become genetically descended from Jacob, or that Jewish history and identity vanish. Packet 19 already preserved those distinctions. Paul remained an Israelite of Benjamin. Natural branches remained natural; wild branches remained wild by origin. Yet both shared the one tree, one body, one Spirit, one Father, one household, and one Shepherd.

First Peter now adds another layer: the people built around Christ share the priestly and holy vocation that Scripture first placed upon Israel at Sinai. The continuity is therefore vocational and covenantal, not a genetic transformation.

That is also why replacement language remains too crude. The movement is not: Israel failed, therefore God discarded Israel and gave the vocation to an unrelated people. The movement Scripture has been building is: the promised Seed comes through Israel; THE Israel fulfills the vocation faithfully; those gathered in Him from Israel and from the nations become one people and share the restored vocation under Him.

**NOT ETHNIC ERASURE → NOT AN UNRELATED REPLACEMENT PEOPLE → ONE PEOPLE GATHERED IN THE FAITHFUL ISRAEL → SHARED COVENANT VOCATION**

## 9. Revelation 1 — Washed by Blood, Made Kings and Priests

**Revelation 1:5–6 (KJV)**

> *Unto him that **loved us**, and **washed us from our sins in his own blood**, And hath **made us kings and priests** unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Revelation does not begin the royal-priestly identity with human status. It begins with Jesus Christ, His love, and His blood. The KJV wording here is "washed us from our sins in his own blood." Washing must remain its own field; it should not be silently merged with redemption, cleansing, purification, or sanctification merely because the concepts are related.

Then comes vocation: He “hath made us kings and priests unto God and his Father.” Royal-priestly service is therefore a received identity after divine action. The people do not crown themselves, purify themselves, or invent a priesthood. Christ acts, and the priestly company belongs unto God.

**LOVED BY CHRIST → WASHED FROM SINS IN HIS BLOOD → MADE KINGS AND PRIESTS → UNTO GOD**

## 10. Revelation 5 — Redeemed Out of Every Kindred, Tongue, People, and Nation

**Revelation 5:9–10 (KJV)**

> *And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for* ***thou wast slain****, and hast* ***redeemed us to God by thy blood*** *out of* ***every kindred, and tongue, and people, and nation****; And hast* ***made us unto our God kings and priests****: and we shall* ***reign on the earth****.*

Here the other blood-word must remain distinct. Revelation 5 speaks of redemption: the Lamb was slain and redeemed a people to God by His blood. The redeemed company comes “out of every kindred, and tongue, and people, and nation.” The passage does not erase those origins; it names them. Yet it gathers people from all of them into one royal-priestly vocation unto God.

This is a direct answer to any theory that makes restored priestly vocation the permanent monopoly of one DNA line. The historical line of Jacob mattered profoundly because covenant, promises, prophets, worship, and the Seed came through Israel. But Revelation’s royal-priestly company is explicitly purchased from many human peoples by the Lamb’s blood.

**EVERY KINDRED / TONGUE / PEOPLE / NATION → REDEEMED TO GOD BY THE LAMB’S BLOOD → KINGS AND PRIESTS → REIGN**

The passage therefore carries the one-people accounting forward without flattening ancestry. Difference of origin remains visible. Shared covenant vocation is located in relation to the slain Lamb.

## 11. THE King-Priest Comes First

Packet 16 already established the controlling order. Psalm 110 places the enthroned Lord at YHWH’s right hand and also declares Him Priest forever after the order of Melchizedek. Hebrews then centers the greater priesthood in Jesus. THE Israel is therefore King-Priest before the people gathered in Him are ever called royal priests.

That order protects the meaning of their reign. They do not become rival sovereigns. First Peter says their sacrifices are acceptable “by Jesus Christ.” Revelation says Christ made them kings and priests “unto God.” Revelation 5 says the Lamb redeemed them “to God” and then made them kings and priests. Their priesthood is derivative, their rule is received, and both remain ordered beneath God and the Lamb.

**THE KING-PRIEST → HIS BLOOD / HIS REDEMPTION → HIS PEOPLE → ROYAL-PRIESTLY SERVICE → RULE UNDER HIM**

This is the restoration of dominion without returning to the serpent’s counterfeit. The fall grasped at autonomous judgment. Restored rule is given by God, mediated through THE Israel, and exercised by servants who remain under the King.

## 12. The Witness Vocation Returns to the Nations

The line from Sinai to Revelation now becomes visible as one vocation moving through covenant history. Israel was brought unto YHWH and told to hear. Israel was made a kingdom of priests and holy nation. Isaiah called Israel YHWH’s witnesses and said the people were formed to show forth His praise. Rebellion profaned the Name among the nations because the witness contradicted the One being represented.

THE Israel then fulfills the vocation faithfully: He hears, does not rebel, reveals the Father, bears sin, redeems, gathers, shepherds, and restores. Those gathered in Him are called a royal priesthood and holy nation for the purpose of showing forth God's praises. Revelation then shows the Lamb purchasing that priestly company out of every kindred, tongue, people, and nation.

**ISRAEL CALLED TO WITNESS AMONG NATIONS → NAME PROFANED BY REBELLION → THE FAITHFUL ISRAEL REVEALS GOD TRULY → PEOPLE FROM NATIONS RESTORED TO PRIESTLY WITNESS**

The question about the Name is therefore getting sharper. If the Name marks covenant belonging and vocation, Scripture is already showing that the restored witness is not confined to biological descent. The final Name passages still need to speak for themselves; they should not be spent early. But the people who will bear the Name are already being identified by their relation to the Lamb, the Shepherd, the Seed, and the King-Priest.

## 13. The Corporate Accounting of Vocation

The study can now place the corporate identity and the corporate vocation beside one another without forcing different metaphors into one lexical field.

**ONE SEED — CHRIST**

**→ ONE OLIVE TREE — NATURAL + WILD BRANCHES**

**→ ONE NEW MAN / ONE BODY / ONE SPIRIT / ONE FATHER**

**→ ONE HOUSEHOLD / ONE DWELLING / ONE FLOCK / ONE SHEPHERD**

**→ ROYAL PRIESTHOOD / HOLY NATION / PEOPLE OF GOD**

**→ WASHED / REDEEMED BY THE LAMB'S BLOOD**

**→ OUT OF EVERY KINDRED / TONGUE / PEOPLE / NATION**

**→ WITNESS / PRAISE / PRIESTLY SERVICE / REIGN UNDER THE KING-PRIEST**

This is not merely a list of privileges. It is a recovery of purpose. The one people gathered in THE Israel are called to represent God truthfully, serve in His dwelling, offer acceptable service through Christ, and eventually reign beneath the One whose dominion is righteous and whose priesthood is everlasting.

## 14. Next: What Does Restored Rule Look Like?

The next packet should not jump directly from "kings and priests" to domination. Scripture has already shown why that would repeat the fall. The meaning of restored rule must be learned from the King Himself.

Jesus explicitly contrasts the rulers of the nations who exercise lordship with His own pattern: greatness among His disciples is expressed through service, and the Son of Man came not to be ministered unto, but to minister and to give His life a ransom. The apostles then carry that pattern into love, gifts, edification, care for the weak, generosity, thanksgiving, prayer, patience, kindness, and works done for the least of Christ's brethren.

That practical section needs real space. If the people gathered in THE Israel are a royal priesthood, the study must show what royal-priestly life actually looks like before it reaches the final Revelation scene where the servants serve, see His Face, bear His Name, and reign.

**ROYAL PRIESTHOOD → HOW DOES THE KING RULE? → HOW DO HIS SERVANTS SERVE? → THEN FACE / NAME / REIGN**

## Exhibit A. Priesthood, Nation, Blood, and Vocation Relationship Notes

These notes preserve the distinctions used in Packet 20 so later packets can build on them without flattening unlike terms or turning canonical continuity into false lexical identity.

**Exodus 19 — kingdom of priests / holy nation.** This is national Israel's Sinai vocation after YHWH bears the people and brings them unto Himself. "Obey my voice indeed" belongs to H8085 — shama, the hearing/heed beam already established in the study.

**Goy qadosh.** Israel itself is called a goy, a nation, and qadosh, holy. The point is not that goy means a lesser kind of human being; the distinguishing feature at Sinai is consecration to YHWH's covenant purpose.

**Segullah H5459.** The "peculiar treasure" marker belongs to possession/belonging and should remain distinct from priesthood and holiness even though the ideas converge in the Sinai vocation.

**Isaiah 43 witness.** "Ye are my witnesses" and "this people have I formed for myself; they shall shew forth my praise" identify national Israel's recognition/witness vocation. First Peter's "shew forth the praises" is treated here as canonical reuse of the vocation, not as proof that every source-language term is identical.

**1 Peter 2 — royal priesthood / holy nation.** Peter places this declaration around Christ the Living Stone and Corner Stone. Coming to Him, believing on Him, and being built into a spiritual house frame the priestly identity. The packet does not use the passage to erase ethnicity.

**Washing and redemption remain distinct.** Revelation 1 KJV says Christ "washed us from our sins in his own blood." Revelation 5 says the Lamb "redeemed us to God by thy blood." Packet 20 preserves those as distinct biblical fields rather than treating English similarity or shared blood imagery as license to consolidate them.

**Royal-priestly company from the nations.** Revelation 5 explicitly names kindred, tongue, people, and nation as the origins from which the Lamb purchases the priestly company. Origin remains visible; covenant vocation is shared under the Lamb.

**Derivative rule.** THE Israel is the prior King-Priest. The people are made kings and priests by Him and unto God. Their reign is therefore received and subordinate, not autonomous sovereignty.

**Packet 20 purpose.** To show that the one people gathered in Christ do not merely share salvation benefits. Scripture also places upon them a restored royal-priestly vocation: holiness, witness, praise, service, and rule under THE King-Priest. Packet 21 should define the character of that rule before the study spends its final Face-and-Name capstone.

Israel the Name 9 20 26

# Servants Who Reign

## What Restored Rule Looks Like Under THE Israel

## PACKET 21

Final Draft Review

*A Scripture-led discovery study*

*Packet 20 established that the people gathered in THE Israel are not merely recipients of shared benefits. Scripture calls them a royal priesthood, a holy nation, a witness people, and servants who will reign beneath the King-Priest. The next question is practical:* ***what does rule look like when it has been restored from the serpent's counterfeit to the pattern of the King?*** *Jesus answers by reversing lordship into service. The apostles then fill that pattern with love, Spirit-produced character, gifts used for others, willing service, care for the weak, building, blessing, prayer, thanksgiving, and work done under the Lord.*

# Contents

1. A Royal Priesthood Must Learn Rule from the King
2. “It Shall Not Be So Among You”
3. The Son of Man Ministers and Gives His Life
4. The Sent One Serves — Then Sends
5. Love God, Neighbor, and Enemies
6. The Spirit Produces the Character of Restored Rule
7. Gifts Are Given for the Profit of Others
8. Charity Governs Every Gift
9. Rejoice, Pray, Give Thanks
10. The King Receives Service Done to the Least
11. Willing Hearts Build the Dwelling
12. Restored People Build What Was Broken
13. Counterfeit Rule and Restored Rule
14. A Practical Inspection of Royal-Priestly Life
15. Servants Before Rulers
16. Next: Face, Name, and Reign

Exhibit A. Service, Love, Gifts, Building, and Rule Relationship Notes

## 1. A Royal Priesthood Must Learn Rule from the King

Packet 20 ended with the royal-priestly company gathered from kindreds, tongues, peoples, and nations. But the word reign can be misunderstood if it is detached from the One who gives the reign. Scripture does not restore humanity to autonomous sovereignty. It restores people beneath THE Israel — the faithful Son, Servant, Shepherd, Priest, and King.

Genesis had already shown the counterfeit: received authority was exchanged for grasping, taking, and self-directed judgment. Psalm 110 and Hebrews then showed the faithful ruler: the enthroned Lord rules under the Father, defeats enemies, and remains Priest forever. The people therefore cannot learn restored rule from the world's ordinary pattern of domination. They must learn it from Him.

**ROYAL PRIESTHOOD → LOOK TO THE KING → LEARN HIS RULE → SERVE UNDER HIM → REIGN UNDER HIM**

The practical question is not, "How much authority can I possess?" It is, "What does the King do with authority, and what does He command His servants to do with what He entrusts to them?"

## 2. "It Shall Not Be So Among You"

Matthew 20:25–27 (KJV)

> *But Jesus called them unto him, and said, Ye know that the princes of the Gentiles* ***exercise dominion over them****, and they that are great* ***exercise authority upon them****. But* ***it shall not be so among you****: but whosoever will be great among you,* ***let him be your minister****; And whosoever will be chief among you,* ***let him be your servant****:*

Jesus does not deny that rulers possess authority. He denies that the character of worldly lordship is to become the governing model among His own. "It shall not be so among you" is a direct reversal of self-exalting rule. Greatness is redirected toward ministry; being chief is redirected toward being servant.

That is not weakness masquerading as rule. It is authority brought back under God's purpose. The King does not train His people to repeat the fall with religious language. He teaches them to use position, strength, knowledge, possessions, and gifts toward another person's good.

**WORLDLY GREATNESS: OVER OTHERS → JESUS: AMONG YOU, MINISTER / SERVANT**

## 3. The Son of Man Ministers and Gives His Life

Matthew 20:28 (KJV)

> *Even as the Son of man came* ***not to be ministered unto****, but* ***to minister****, and* ***to give his life a ransom for many****.*

Jesus does not merely issue a lower standard for disciples while keeping a different standard for Himself. He grounds their service in His own coming. The Son of Man — the One already identified in this study as THE Israel and the royal Son — says His pattern is ministry and self-giving.

The ransom cannot be reduced to a generic lesson in kindness; it belongs to His unique redemptive work. Yet Jesus Himself uses that work to define the pattern of greatness among His followers. The One with the highest office stoops toward the need of others.

**THE KING → MINISTERS → GIVES HIS LIFE → HIS PEOPLE LEARN GREATNESS FROM HIM**

## 4. The Sent One Serves — Then Sends

John 13:13–17 (KJV)

> *Ye call me* ***Master and Lord****: and ye say well; for so I am. If I then,* ***your Lord and Master****, have* ***washed your feet****; ye also ought to* ***wash one another's feet****. For I have* ***given you an example****, that ye should do*

*as I have done to you. Verily, verily, I say unto you,* ***The servant is not greater than his lord****; neither* ***he that is sent greater than he that sent him****. If ye know these things, happy are ye if ye* ***do them****.*

The SENT beam now turns practical. Earlier packets followed the Father sending the Son and the Son making the Sender known. Here the One who is Lord and Master washes feet, then says the servant is not greater than his lord and the sent one is not greater than the sender.

John 20:21 (KJV)

*Then said Jesus to them again, Peace be unto you:* ***as my Father hath sent me, even so send I you****.*

The pattern is therefore not merely SENT → authority. It is SENT → service → sending. THE Israel faithfully represents the Father; then He sends His people to represent Him. Their authority cannot contradict the character of the One who sent them.

**FATHER SENDS THE SON → THE SENT ONE SERVES → THE SON SENDS HIS PEOPLE → SENT SERVANTS REPRESENT THE KING**

## 5. Love God, Neighbor, and Enemies

Matthew 22:37–40 (KJV)

*Jesus said unto him, Thou shalt* ***love the Lord thy God*** *with* ***all thy heart****, and with* ***all thy soul****, and with* ***all thy mind****. This is the first and great commandment. And the second is like unto it, Thou shalt* ***love thy neighbour as thyself****. On these two commandments hang* ***all the law and the prophets****.*

Matthew 5:44–45 (KJV)

*But I say unto you,* ***Love your enemies, bless them that curse you, do good to them that hate you****, and* ***pray for them*** *which despitefully use you, and persecute you; That ye may be the* ***children of your Father*** *which is in heaven:*

The scope of restored rule therefore reaches beyond friendly reciprocity. Love is directed upward toward God, outward toward neighbor, and even toward the enemy. Blessing, doing good, and prayer replace the instinct to answer hostility with self-exalting retaliation.

This is image-bearing language in practice. The child is called to act in a way that resembles the Father. Rule beneath THE Israel therefore cannot be measured only by what a person controls. It must also be measured by what kind of person the ruler is becoming and how that person treats those who cannot repay, impress, or advance him.

**LOVE GOD → LOVE NEIGHBOR → LOVE ENEMIES → BLESS / DO GOOD / PRAY**

## 6. The Spirit Produces the Character of Restored Rule

Galatians 5:22–23 (KJV)

*But the* ***fruit of the Spirit*** *is* ***love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance****: against such there is no law.*

The royal-priestly vocation is not sustained by title alone. The Spirit produces recognizable fruit. These qualities are not ornamental additions to rule; they are the character of life under God's reign. Love without gentleness, authority without temperance, service without patience, or witness without goodness would contradict the King being represented.

This also reconnects the dwelling beam. The people are a dwelling through the Spirit, and the Spirit within them produces fruit suitable to the dwelling. The same covenant company that is called to witness is therefore being formed inwardly for truthful representation outwardly.

**SPIRIT WITHIN → FRUIT → CHARACTER → TRUTHFUL WITNESS → RESTORED RULE**

## 7. Gifts Are Given for the Profit of Others

1 Corinthians 12:4–7 (KJV)

> *Now there are **diversities of gifts**, but the **same Spirit**. And there are differences of administrations, but the **same Lord**. And there are diversities of operations, but it is the **same God** which worketh all in all. But the manifestation of the Spirit is **given to every man to profit withal**.*

1 Peter 4:10 (KJV)

> *As every man hath **received the gift**, even so **minister the same one to another**, as **good stewards** of the manifold grace of God.*

Gifts therefore do not establish private kingdoms. They are received, stewarded, and ministered "one to another." First Corinthians places diversity beneath the same Spirit, Lord, and God, then says the manifestation is given "to profit withal." The direction is outward: what is received from God is turned toward the edification and good of others.

**RECEIVE A GIFT → STEWARD IT → MINISTER IT TO ANOTHER → PROFIT / EDIFICATION**

## 8. Charity Governs Every Gift

1 Corinthians 13:1–3 (KJV)

> *Though I speak with the tongues of men and of angels, and **have not charity**, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, **I am nothing**. And though I **bestow all my goods to feed the poor**, and though I give my body to be burned, and have not charity, it **profiteth me nothing**.*

1 Corinthians 13:4–5 (KJV)

> *Charity **suffereth long**, and **is kind**; charity envieth not; charity **vaunteth not itself**, **is not puffed up**, Doth not behave itself unseemly, **seeketh not her own**, is not easily provoked, thinketh no evil;*

The chapter sits directly beside the gifts discussion for a reason. Ability, knowledge, faith, generosity, and even dramatic sacrifice can be corrupted by self-exaltation. Charity exposes the motive and governs the use. It is patient, kind, not boastful, not puffed up, and does not seek its own.

That is almost the mirror image of the serpent's counterfeit. The fall turns desire toward taking for self. Charity turns strength and gift toward another. Restored rule therefore cannot be separated from love without becoming the very thing Christ said must not characterize His people.

## 9. Rejoice, Pray, Give Thanks

1 Thessalonians 5:16–18 (KJV)

> ***Rejoice evermore**. **Pray without ceasing**. **In every thing give thanks**: for this is the **will of God in Christ Jesus** concerning you.*

Royal-priestly life also has an ordinary daily posture. Rejoicing, prayer, and thanksgiving keep the servant oriented toward the Giver rather than toward self-sufficiency. Prayer confesses dependence; thanksgiving recognizes reception; rejoicing refuses to make rule synonymous with possession or control.

The future rulers remain people who receive from God. Their reigning never outgrows worship.

**REJOICE → PRAY → GIVE THANKS → LIVE CONSCIOUSLY UNDER THE GIVER**

## 10. The King Receives Service Done to the Least

Matthew 25:35–40 (KJV)

> *For I was an hungred, and ye **gave me meat**: I was thirsty, and ye **gave me drink**: I was a stranger, and ye **took me in**: Naked, and ye **clothed me**: I was sick, and ye **visited me**: I was in prison, and ye **came unto me**. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And **the King** shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto **one of the least of these my brethren**, **ye have done it unto me**.*

The King's accounting makes ordinary mercy visible. Food, drink, welcome, clothing, visitation, and presence with the sick or imprisoned are not beneath royal vocation. In the King's own reckoning, service directed toward "the least" reaches Him.

This packet does not need to settle every separate debate about the identity of "my brethren" to preserve what the passage plainly displays: the King judges conduct, and acts of mercy matter. Restored rule moves toward vulnerable people rather than using vulnerability as an opportunity for self-advancement.

**FEED → GIVE DRINK → WELCOME → CLOTHE → VISIT → COME NEAR → THE KING RECEIVES IT**

## 11. Willing Hearts Build the Dwelling

Exodus 35:21 (KJV)

> *And they came, every one **whose heart stirred him up**, and every one whom **his spirit made willing**, and they **brought the LORD'S offering** to the **work of the tabernacle** of the congregation, and for **all his service**, and for the holy garments.*

Exodus 35:29 (KJV)

> *The children of Israel brought a **willing offering unto the LORD**, **every man and woman**, **whose heart made them willing** to bring for **all manner of work**, which the LORD had commanded to be made by the hand of Moses.*

Exodus 35:35 (KJV)

> *Them hath he **filled with wisdom of heart**, **to work all manner of work**, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that **do any work**, and of those that **devise cunning work**.*

The dwelling is built by people who bring what they possess and do what God has enabled them to do, with hearts made willing toward His work. Scripture does not need the modern slogan "time, talent, treasure." The text gives a richer architecture of possession, ability, willingness, and sacred purpose.

**WHAT A PERSON POSSESSES + WHAT A PERSON CAN DO + A WILLING HEART → OFFERED TOWARD GOD'S DWELLING / WORK**

That belongs naturally inside restored royal-priestly vocation. The servant does not ask only, "What can I keep?" but also, "What has God placed in my hand, what has He enabled me to do, and how can it be offered toward His dwelling and service?"

## 12. Restored People Build What Was Broken

Isaiah 61:1, 4, 6 (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**... And **they shall build** the old wastes, they shall **raise up** the former desolations, and they shall **repair** the waste cities, the desolations of many*

*generations… But ye shall be named the **Priests of the LORD**: men shall call you the **Ministers of our God**:*

The anointed One restores, and restored people become builders. Isaiah's movement is not merely from ruin to personal relief. It reaches outward into repaired wastes, raised desolations, rebuilt places, priestly identity, and ministry to God.

This gives practical shape to the study's repeated return language. Teshuvah is not an abstract turn that leaves the world untouched. The one restored to God is returned to vocation: worship, service, rebuilding, repair, witness, and fruitfulness under His Name.

**ANOINTED RESTORER → BROKENHEARTED BOUND UP → WASTES BUILT → DESOLATIONS RAISED → PRIESTS / MINISTERS**

## 13. Counterfeit Rule and Restored Rule

The contrast can now be stated without making it a new doctrine apart from the passages. Genesis showed a creature grasping what God had forbidden. Jesus showed the rulers of the nations exercising lordship and then said, "It shall not be so among you." He ministered, gave His life, washed feet, and sent His servants to continue under His pattern. The apostles describe Spirit-produced character, gifts used for others, charity that does not seek its own, prayer, thanksgiving, mercy, stewardship, and building.

**COUNTERFEIT RULE: DESIRE → GRASP → TAKE → POSSESS → GOVERN FOR SELF**

**RESTORED RULE UNDER THE ISRAEL: RECEIVE → LOVE → GIVE → SERVE → BUILD → BLESS → BEAR / PRESERVE LIFE TOWARD ANOTHER**

The second line does not mean restored people never exercise real authority. It tells us what the authority is for. Dominion is returned to its creaturely order beneath God: strength becomes service, possession becomes stewardship, knowledge becomes edification, and rule becomes faithful care under the King.

## 14. A Practical Inspection of Royal-Priestly Life

By this point the study can inspect vocation without turning it into a scorecard of external religion. Scripture has supplied concrete markers of life beneath THE Israel:

- **Love God with heart, soul, and mind; love neighbor as self.**
- **Love enemies; bless those who curse; do good; pray for persecutors.**
- **Let the Spirit produce love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.**
- **Receive gifts as stewardship; minister them one to another for the profit and building of others.**
- **Let charity govern knowledge, faith, generosity, and every gift: do not vaunt self; do not seek one's own.**
- **Rejoice, pray without ceasing, and give thanks.**
- **Feed, give drink, welcome, clothe, visit the sick, and come near the imprisoned.**
- **Bring what is possessed, do what one is enabled to do, and let a willing heart offer it toward God's dwelling and work.**
- **Build, raise, repair, serve, and minister beneath the Anointed Restorer.**

These works do not replace the blood, the Seed, faith, grace, atonement, resurrection, or the Priest. They are the lived character of a people restored to vocation under the One who accomplished the saving work. The same Christ who redeems the people also teaches them how redeemed power behaves.

## 15. Servants Before Rulers

Galatians 6:2 (KJV)

> ***Bear ye one another's burdens**, and so **fulfil the law of Christ**.*

Revelation 22:3 (KJV)

> *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**:*

The final city does not outgrow service. Even at the throne, the people are still called servants, and they still serve. That keeps the whole royal-priestly vocation in order. Reigning never replaces serving; reigning is given to servants who remain beneath God and the Lamb.

This also answers the fear that restored dominion must eventually become self-exaltation. Scripture's final rulers are not autonomous gods. They are servants at the throne. Their glory is received, their Name is received, their access is received, and their reign remains ordered beneath the King.

**SERVANTS → SERVE → THEN THE FINAL FACE / NAME / REIGN SEQUENCE CAN BE READ IN ORDER**

## 16. Next: Face, Name, and Reign

The study is now ready for its late capstone. Jacob received the Name and saw the Face at Peniel. His life was preserved. He later prayed that his name would be named upon Joseph's sons. YHWH placed His Name within the Messenger, promised His Face/Presence, commanded the priests to put His Name upon Israel, and caused His Face to shine in blessing. The Son then made the Father's Name known and prayed concerning those kept in that Name.

Those threads should now be brought together without spending them piecemeal. Numbers 6, John 17, and Revelation 22 can finally be placed beside the Name-sharing and Face material already earned across the study.

**NAME RECEIVED → NAME PLACED / KEPT → FACE → BLESSING / PRESERVATION → SERVANTS SERVE → NAME UPON THEM → REIGN**

The next packet should therefore ask the question toward which the entire study has been moving: When the covenant story reaches its final dwelling, whose Face do the servants see, whose Name do they bear, and under whom do they reign?

## Exhibit A. Service, Love, Gifts, Building, and Rule Relationship Notes

**Matthew 20 — "it shall not be so among you."** Jesus contrasts ordinary Gentile lordship with greatness expressed through ministry and service. His own ransom-work is unique, but He explicitly uses His self-giving coming to define greatness among His disciples.

**John 13 / John 20 — SENT becomes practical.** The Lord and Master washes feet, says the servant is not greater than the lord nor the sent one greater than the sender, then later says, "as my Father hath sent me, even so send I you." Preserve the sequence: SENT → SERVES → SENDS.

**Love and image-bearing.** Matthew 22 and Matthew 5 make love toward God, neighbor, and enemy practical markers of life under the Father. Packet 21 uses these as conduct evidence, not as a replacement for atonement or faith.

**Fruit and gifts remain distinct.** Galatians 5 describes fruit of the Spirit; 1 Corinthians 12 and 1 Peter 4 describe received gifts and stewardship. Do not consolidate fruit and gifts into one field.

**Charity governs giftedness.** First Corinthians 13 stands beside the gifts material and prevents ability, knowledge, faith, generosity, or sacrifice from becoming self-exalting measures of spiritual rank.

**Willing offering formula.** Use only the approved Scripture-shaped formulation: what a person possesses + what a person can do + a willing heart → offered toward God's dwelling/work. Do not replace this with "time, talent, treasure."

**Isaiah 61 restoration.** The Anointed One binds the brokenhearted; restored people build, raise, repair, and are named priests/ministers. Packet 21 uses this as vocation after restoration, not as an independent atonement text.

**Matthew 25.** The King explicitly counts concrete mercy toward "the least of these my brethren" as done unto Him. Packet 21 preserves the conduct emphasis without resolving every separate interpretive debate about the phrase "my brethren."

**Revelation 22 sequence.** Packet 21 spends only enough of verse 3 to establish that the final rulers remain servants who serve. The Face, Name, and reign sequence is reserved for the next capstone packet.

**Packet 21 purpose.** To define restored dominion by the character of THE Israel: received authority under God expressed through love, service, stewardship, mercy, willing building, and care for others — so that "reign" cannot be mistaken for a return to the serpent's self-exalting counterfeit.

Israel the Name 9 20 26

# The Name Upon Them

## From Peniel and the Priestly Blessing to the Face of God and the Lamb

**PACKET 22**

Final Draft Review

*A Scripture-led discovery study*

*Packet 21 ended with servants who **serve** before they **reign**. The study can now spend the late Face-and-Name material that has been accumulating since Jacob. At Peniel Jacob received the Name, saw God **face to face**, and said his life was **preserved**. Later he asked that his own name be named upon Joseph's sons. Exodus then placed YHWH's **Name** within the Messenger and identified His **Presence** as His **Face**. Numbers 6 gathers blessing, keeping, Face, grace, peace, and the placing of YHWH's Name upon Israel. John 17 then shows the Son making the Father's Name known and praying that His people be kept in that Name. Revelation 22 closes the line at the throne: the servants serve, see **His Face**, bear **His Name**, and **reign**. The question is no longer whether the Name matters. The question is what kind of people finally bear it.*

## Contents

1. The Late Capstone — Name, Face, and Reign
2. Peniel — Blessing, Name, Face, Preservation
3. Genesis 48 — "Let My Name Be Named on Them"
4. Exodus — The Name Within the Messenger; the Face That Goes
5. Numbers 6 — The Priestly Blessing Places the Name
6. Exact Hebrew Ropes Inside the Blessing
7. The Name Is Placed; the Blessing Still Comes from YHWH
8. John 17 — The Son Makes the Father's Name Known
9. Kept in the Name — Then Made One
10. The Glory of God in the Face of Jesus Christ
11. Revelation 22 — Serve, Face, Name, Reign
12. The Full Name-and-Face Accounting
13. The DNA Question Has Now Become a Covenant Question
14. Next: Then Who Is Israel?

Exhibit A. Face, Name, Keeping, Grace, and Reign Relationship Notes

## 1. The Late Capstone — Name, Face, and Reign

The study has deliberately delayed this sequence because each word had to earn its weight. **Israel** began as a Name given to Jacob in the place where he sought blessing, encountered God, and survived. The Name then moved into Jacob's house, the tribes, the nation, the covenant vocation, the Servant called Israel, and finally the people gathered in THE Israel.

Now the earlier markers can be placed beside one another without forcing the conclusion in advance. The repeated pattern is not merely a title attached to a bloodline. It is a relationship of blessing, preservation, Presence, hearing, service, representation, and belonging under the God whose Name is being borne.

**NAME RECEIVED → FACE ENCOUNTERED → LIFE PRESERVED → NAME BORNE → NAME PLACED → FACE SEEN → SERVANTS REIGN**

## 2. Peniel — Blessing, Name, Face, Preservation

**Genesis 32:26–30 (KJV)**

> *And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou **bless me**. And he said unto him, What is thy **name**? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but **Israel**: for as a prince hast thou power with God and with men, and hast prevailed. 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**. And Jacob called the name of the place Peniel: for I have seen God **face to face**, and my life is **preserved**.*

The original Name scene already contains nearly every element that will later reappear in covenant form: blessing, Name, Face, and preservation. Jacob does not merely acquire a new label. He leaves the encounter blessed, renamed, and alive.

**BLESSING → NAME → FACE → PRESERVED LIFE**

Hosea later remembers the same encounter as one of weeping and **supplication**. That matters when Numbers 6 uses the same Hebrew grace-family verb for YHWH being **gracious** to the people upon whom His Name is placed.

## 3. Genesis 48 — "Let My Name Be Named on Them"

**Genesis 48:15–16 (KJV)**

> *God, before whom my fathers Abraham and Isaac did walk, the God which **fed me** all my life long unto this day, The Angel which **redeemed me** from all evil, **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.*

Jacob is now Israel, and the man who received a God-given Name asks that his name be **named upon** the next generation. The verse includes Abraham and Isaac as well, so the act reaches beyond a private nickname. The lads are being placed inside the ancestral covenant identity, blessing, multiplication, and testimony carried through the fathers.

**NAME GIVEN TO JACOB / ISRAEL → HIS NAME NAMED UPON DESCENDANTS → COVENANT IDENTITY CARRIED FORWARD**

This does not yet answer the later question of who finally constitutes Israel. It does establish that Scripture itself can speak of a Name being **received**, then **borne**, then **named upon** others inside covenant continuity.

## 4. Exodus — The Name Within the Messenger; the Face That Goes

**Exodus 23:20–21 (KJV)**

> *Behold, I **send an Angel before thee**, to **keep thee in the way**, and to bring thee into the place which I have prepared. Beware of him, and **obey his voice**, provoke him not; for he will not pardon your transgressions: for **my name is in him**.*

**Exodus 33:14–15 (KJV)**

> *And he said, **My presence shall go with thee**, and I will give thee **rest**. And he said unto him, If thy presence go not with me, carry us not up hence.*

The earlier packets established that "Presence" in Exodus 33 is **Face** language — panim, H6440. The Messenger goes before Israel with YHWH's Name **within Him**; YHWH's Face goes with the people and gives rest. The Name-and-Face line therefore moves from Jacob's encounter into the Exodus journey without disappearing.

**MY NAME IS IN HIM → HEAR HIS VOICE → MY FACE GOES WITH YOU → REST**

## 5. Numbers 6 — The Priestly Blessing Places the Name

**Numbers 6:22–27 (KJV)**

> *And the LORD spake unto Moses, saying, Speak unto* ***Aaron and unto his sons****, saying, On this wise ye shall* ***bless the children of Israel****, saying unto them, 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****.*

This is the national covenant blessing, but it sounds remarkably like the personal Jacob story expanded over the people who bear his Name. Blessing is followed by keeping; the Face shines; grace is given; the Face is lifted; peace is set; the Name is placed; and YHWH says, "I will bless them."

**BLESS → KEEP → FACE → GRACE → FACE → PEACE → NAME PLACED → "I WILL BLESS THEM"**

The priests speak and place the Name according to YHWH's command, but the final agency remains His: **"I will bless them."** The people do not manufacture the Name or the blessing for themselves.

## 6. Exact Hebrew Ropes Inside the Blessing

Numbers 6 does more than repeat broad themes. Several exact Hebrew fields already established earlier in the study return inside the blessing.

**KEEP — H8104, shamar.** Exodus 23 says the sent Messenger will **keep** Israel in the Way. Numbers 6 asks YHWH to **keep** the blessed person. The same Hebrew lemma connects the journey with the priestly blessing.

**FACE — H6440, panim.** Jacob says he saw God **face to face**; Exodus says YHWH's **Face** will go; Numbers 6 twice invokes the divine **Face / countenance** over the people. The Peniel marker has become a covenant blessing.

**GRACE — H2603, chanan.** Hosea remembers Jacob making **supplication** at the encounter; Numbers 6 asks YHWH to **be gracious**. The same Hebrew verb that appeared around Jacob's plea now appears in the blessing over Israel.

**SET / PUT — H7760, sum/sim.** This is the especially striking internal link. In Numbers 6:26 YHWH **gives / sets peace**; in verse 27 the priests **put / set YHWH's Name** upon Israel. Peace and Name are placed with the same Hebrew verb.

**KEEP — H8104 → FACE — H6440 → GRACE — H2603 → SET PEACE — H7760 → SET NAME — H7760**

## 7. The Name Is Placed; the Blessing Still Comes from YHWH

The sequence keeps identity and conduct in their proper order. Bearing YHWH's Name marks **belonging and representation under Him**; the people do not generate the Name or the blessing themselves. The priests place the Name according to YHWH's command, and the people are called to represent the One whose Name they bear truthfully.

That is why rebellion and profaning the Name were so serious in the earlier packets. To bear the Name while contradicting the One whose Name is borne turns covenant vocation into false witness. The later restoration must therefore do more than preserve a label. It must restore truthful relation, hearing, holiness, service, and witness.

**NAME UPON A PEOPLE → BELONGING → REPRESENTATION → VOCATION → REBELLION CAN PROFANE → RESTORATION MUST SANCTIFY THE NAME**

## 8. John 17 — The Son Makes the Father's Name Known

**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 17:26 (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 Son does not merely pronounce a divine title. He **manifests** and **declares** the Father's Name by making the Father known. That fits the recognition road already established in John: the unseen God is declared by the Son; the One who sees the Son sees the One who sent Him; the Good Shepherd's sheep hear His Voice; Thomas finally addresses the risen Jesus, "My Lord and my God."

**THE SON MAKES THE FATHER KNOWN → MANIFESTS THE NAME → DECLARES THE NAME → LOVE IN THEM → CHRIST IN THEM**

## 9. Kept in the Name — Then Made One

**John 17:11–12 (KJV)**

> *And now I am no more in the world, but these are in the world, and I come to thee. **Holy Father, keep through thine own name** those whom thou hast given me, **that they may be one, as we are**. While I was with them in the world, **I kept them in thy name**: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*

John now joins **keeping**, **Name**, and **oneness**. The Greek verb for keeping here is different from Hebrew shamar, so the study should not pretend that this is an exact cross-language lemma. But the canonical function is unmistakable: the Son who manifested the Name prays that His people be kept in that Name, and the stated purpose reaches toward their unity.

**NAME REVEALED → KEPT IN THE NAME → PRESERVATION → "THAT THEY MAY BE ONE"**

## 10. The Glory of God in the Face of Jesus Christ

**2 Corinthians 4:6 (KJV)**

> *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the **light of the knowledge of the glory of God** in the **face of Jesus Christ**.*

The Face-thread now reaches its clearest apostolic expression. Jacob said, "I have seen God face to face." Exodus spoke of YHWH's Face going with the people. Numbers 6 asked that the divine Face shine and be lifted over them. Paul now speaks of the **knowledge of the glory of God in the face of Jesus Christ**.

The study does not need to invent a new symbol at this point. The canonical line has already done the work: the God whose Face meant Presence, blessing, preservation, and rest is made known in the face of the Son.

**PENIEL FACE → EXODUS FACE / PRESENCE → PRIESTLY FACE OF BLESSING → GLORY OF GOD IN THE FACE OF JESUS CHRIST**

## 11. Revelation 22 — Serve, Face, Name, Reign

**Revelation 22:3–5 (KJV)**

> *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****.*

The final sequence is astonishingly compact. The throne is described as **the throne of God and of the Lamb**. The passage then speaks in the singular: **his servants**, **serve him**, **his face**, **his name**. Scripture joins God and the Lamb at the throne and carries the servants directly into service, Face, Name, light, and reign.

The passage itself keeps these realities together. The final rulers are still **servants**. They do not place a name upon themselves; **His Name** is upon them. They do not seize the throne; they **serve** at it. They do not manufacture glory; the Lord God gives the light. Then they reign.

**THRONE OF GOD AND THE LAMB → SERVANTS SERVE → SEE HIS FACE → HIS NAME UPON THEM → LIGHT → REIGN FOR EVER**

## 12. The Full Name-and-Face Accounting

The long road can now be read as one accumulated witness without turning every passage into the same event.

**JACOB SEEKS BLESSING → RECEIVES ISRAEL → SEES THE FACE → LIFE PRESERVED → HIS NAME NAMED UPON DESCENDANTS**
**→ YHWH'S NAME WITHIN THE MESSENGER → YHWH'S FACE GOES AND GIVES REST**
**→ PRIESTS SET YHWH'S NAME UPON ISRAEL → FACE SHINES → GRACE → PEACE**
**→ THE SON MANIFESTS THE FATHER'S NAME → KEEPS HIS PEOPLE IN THE NAME**
**→ GLORY OF GOD IN THE FACE OF JESUS CHRIST**
**→ SERVANTS SEE HIS FACE → HIS NAME UPON THEM → THEY REIGN**

The endpoint is not human self-exaltation. It is restored fellowship beneath God and the Lamb. The people who reign are precisely the people whose identity is received, whose access is given, whose Name is placed upon them, whose light comes from God, and whose first action at the throne is still **service**.

## 13. The DNA Question Has Now Become a Covenant Question

Genesis 48 showed an ancestral Name named upon descendants. Numbers 6 showed YHWH placing His own Name upon the children of Israel. But the later packets have also shown that descent alone does not function as an automatic covenant guarantee: Scripture speaks of rebellion, unbelief, branches broken off because of unbelief, the **preserved of Israel**, and people from the nations grafted into the same tree through faith.

Galatians then centered the promise in **one Seed — Christ** and said that those who are Christ's are Abraham's seed and heirs according to the promise. Ephesians brought those once alien from the commonwealth of Israel near by Christ's blood into one new man, one body, one household, and one dwelling. First Peter applied the royal-priestly / holy-nation vocation to the people gathered around the Living Stone. Revelation gathered the priestly company out of every kindred, tongue, people, and nation.

Now Revelation 22 says **His Name** is upon the servants at the throne. That does not erase Jacob's descendants or rewrite their history. It does make the final Name-bearing question impossible to answer by DNA alone.

**DESCENT MATTERS IN THE COVENANT STORY → BUT NAME-BEARING CULMINATES IN BELONGING TO GOD AND THE LAMB**

## 14. Next: Then Who Is Israel?

The study is now ready for the question it has refused to answer by shortcut. Jacob received the Name. His descendants became national Israel. The nation was called to hear, serve, witness, and bear YHWH's Name. Some rebelled. Isaiah then called a singular Servant **Israel** who restores Jacob and raises the tribes, including **the preserved of Israel**. The New Testament identifies Jesus as the promised Seed, faithful Servant, Shepherd, King-Priest, and the One in whom the covenant people are gathered.

The next packet can therefore perform the final adjudication: **Is the covenant Name finally secured by ancestry alone, or by belonging to THE Israel?** Romans, Galatians, the olive tree, the one Seed, the one body, the royal priesthood, and the final Name upon the servants can now be placed on one page without skipping the historical Israel through whom the promise came.

**THEN WHO IS ISRAEL? → NOT A SLOGAN → LET THE FULL SCRIPTURAL ACCOUNTING ANSWER**

## Exhibit A. Face, Name, Keeping, Grace, and Reign Relationship Notes

**Panim — H6440, Face.** The Face beam includes Jacob's face-to-face encounter, Exodus 33 "Presence / Face," and Numbers 6 Face / countenance. These are exact Hebrew-field connections. Revelation's Greek "face" is a later canonical continuation, not the same Hebrew lemma.

**Shem — H8034, Name.** Exodus 23 "My Name is in him" and Numbers 6 "put My Name upon the children of Israel" use the Hebrew Name field. John 17 and Revelation 22 use Greek **onoma — G3686**. Preserve the cross-language distinction while recognizing the canonical Name line.

**Shamar — H8104, keep.** Exodus 23 says the sent Messenger will keep Israel in the Way; Numbers 6 blesses with "keep thee." John 17 uses Greek **tereo — G5083** for keeping. The function converges; the lexical fields remain distinct.

**Chanan — H2603, grace / supplication.** Hosea's remembrance of Jacob's supplication and Numbers 6 "be gracious unto thee" belong to the same Hebrew field. This is one of the strongest backward ropes from the priestly blessing to the Jacob encounter.

**Sum / sim — H7760, set / put.** Numbers 6 uses the same Hebrew verb for setting / giving peace in verse 26 and putting / setting YHWH's Name upon Israel in verse 27. Keep peace and Name distinct even while preserving the exact verb connection.

**Revelation 22 order.** The text says servants **serve**, then **see His Face**, then bear **His Name**, then **reign**. Do not reverse the sequence into autonomous rule. The final rulers remain servants beneath the throne of God and the Lamb.

**Packet 22 purpose.** To bring the earned Face-and-Name threads together at the late capstone without yet replacing the final identity question with a slogan. The next packet should adjudicate "Who is Israel?" from the complete Scriptural accounting already built.

Israel the Name 9 20 26

# Then Who Is Israel?

## Jacob, the Preserved of Israel, THE Israel, and the One Covenant People

**PACKET 23**

Final Draft Review

*A Scripture-led discovery study*

*Packet 22 ended with the Name upon the servants at the throne. The study can now ask the question it has deliberately refused to answer by slogan:* ***Who is Israel?*** *Scripture does not use the word in only one way. Jacob is Israel. His descendants, tribes, and nation are Israel. Yet Isaiah also calls a singular Servant* ***Israel*** *who restores Jacob and restores* ***the preserved of Israel****. Paul then says,* ***"they are not all Israel, which are of Israel,"*** *distinguishes flesh from promise, traces faith and unbelief, shows natural and wild branches in one olive tree, and centers the promise in Christ. The answer therefore must preserve the whole account: history without ancestry-as-guarantee, election without erasing culpability, and one covenant people without replacement.*

## Contents

1. The Question Can Finally Be Asked
2. Israel Is Jacob - and Jacob's Descendants Really Are Israel
3. Isaiah 49 - The Servant Called Israel Restores Israel
4. "The Preserved of Israel" - Not an Undifferentiated Free Ride
5. Romans 9 - "They Are Not All Israel, Which Are of Israel"
6. Promise → Purpose → According To → Election
7. Romans 9 Ends the Section with Faith and Stumbling
8. Romans 10 - Hear, Believe, Confess, Call
9. Romans 11 - Remnant, Unbelief, Faith, and One Olive Tree
10. The Broken Branch Can Be Grafted In Again
11. Galatians - One Seed, Christ; Those Who Are Christ's Are Heirs
12. Ephesians, John, Peter, Revelation - One People, Shared Vocation
13. The Answer Without Replacement or DNA Absolutism
14. So Who Is Israel?
15. The Name Question Answered
16. Next: Grace Backward and Grace Forward

Exhibit A. Identity, Response, and Lexical Distinctions

## 1. The Question Can Finally Be Asked

The study began with a man receiving a Name. It then followed that Name into a family, a nation, a priestly vocation, a history of hearing and rebellion, a singular Servant called Israel, the promised Seed, the Shepherd, the King-Priest, the one olive tree, the one body, the one flock, and finally the servants who bear His Name before the throne. Only now is there enough Scriptural accounting to ask **Who is Israel?** without making the answer smaller than the Bible.

The first rule is simple: context must control the referent. **Israel** can name Jacob himself, his physical descendants, the national people, the covenant community, or - in Isaiah 49 - the singular Servant who is Himself called Israel while being sent to restore Jacob and Israel. The final covenant question is therefore not, "Can the word Israel ever mean Jacob's descendants?" It obviously can. The question is whether **physical descent by itself** guarantees faithful covenant standing and final inheritance.

**HISTORY MUST REMAIN → CONTEXT MUST RULE → DNA CANNOT BE MADE MORE ABSOLUTE THAN SCRIPTURE MAKES IT**

## 2. Israel Is Jacob - and Jacob's Descendants Really Are Israel

**Genesis 35:10-12 (KJV)**

> *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. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and **kings shall come out of thy loins**; 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.*

The historical line is real and must never be erased. Jacob is Israel. His sons become the tribes of Israel. Their descendants become the national people of Israel. The promises, covenant history, Torah, prophets, priesthood, sanctuary, and promised Seed move through that history. Nothing later in the study requires pretending that this never happened.

But a real historical identity is not the same thing as an automatic saving status. The rest of Scripture itself begins making distinctions **within** historical Israel.

## 3. Isaiah 49 - The Servant Called Israel Restores Israel

**Isaiah 49:3, 5-6 (KJV)**

> *And said unto me, Thou art my servant, **O Israel**, in whom I will be glorified. ... And now, saith the LORD that formed me from the womb to be his servant, to **bring Jacob again to him**, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 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 subject distinction is built into the text. The Servant is called **Israel**, yet His work is to bring **Jacob** back, raise the **tribes of Jacob**, and restore **the preserved of Israel**. Therefore "Israel" in this chapter cannot be flattened into one undifferentiated referent at every point.

**SERVANT CALLED ISRAEL → BRINGS JACOB BACK → RAISES JACOB'S TRIBES → RESTORES THE PRESERVED OF ISRAEL → LIGHT TO THE NATIONS**

The New Testament has already identified Isaiah's Servant pattern with Jesus in the earlier packets. That is why this study uses **THE Israel** as a reader-facing synthesis for the faithful Servant fulfillment in Christ. It is a study term, not a claim that every occurrence of "Israel" in Scripture suddenly means Jesus.

## 4. "The Preserved of Israel" - Not an Undifferentiated Free Ride

The exact wording matters: **the preserved of Israel**. The verse does not say that every physical descendant is restored without distinction simply because a line can be traced back to Jacob. Nor should "preserved" be turned into a complete technical definition from one phrase. The point is narrower and still decisive: Isaiah can speak of a specific company **within Israel** as the object of the Servant's restoring work.

This fits the rebellion material already established. Isaiah 63 says **"they rebelled."** Ezekiel says the holy Name was profaned among the nations through the conduct of the people who bore it. Covenant rebellion is

not transformed into innocence by ancestry. It requires return - teshuvah in the broad biblical sense of turning back to God - and it requires the atoning provision that the Servant Himself supplies. Return does not manufacture atonement; rebellion does not cancel culpability; DNA does not replace either.

**NAME-BEARING → REBELLION / UNBELIEF IS CULPABLE → RETURN IS REQUIRED → ATONEMENT IS GOD'S PROVISION → RESTORATION**

## 5. Romans 9 - "They Are Not All Israel, Which Are of Israel"

**Romans 9:6-8 (KJV)**

> *Not as though the word of God hath taken none effect. For* ***they are not all Israel, which are of Israel****: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is,* ***They which are the children of the flesh, these are not the children of God****: but the* ***children of the promise are counted for the seed****.*

Paul does not deny that the people "of Israel" are historically Israel. His statement only works because both realities are present. There is an "of Israel" according to descent, and there is a covenant distinction inside that historical body that flesh alone cannot settle.

**OF ISRAEL BY DESCENT ≠ AUTOMATICALLY THE COVENANT REALITY PAUL IS DEFINING**

This is the apostolic version of the problem the study has been tracing since Isaiah: ancestry is real, but ancestry cannot be made the final measure of covenant participation.

## 6. Promise → Purpose → According To → Election

**Romans 9:9-13 (KJV)**

> *For this is the* ***word of promise****, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the* ***purpose of God according to election might stand****, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.*

The sequence must be allowed to stand in Paul's own order: **Promise → Purpose → According To → Election**. The promise is God's. The purpose is God's. Election does not arise from fleshly pedigree or human works that put God in debt.

At the same time, the phrase **"according to election"** must not be made to carry an argument that Paul himself supplies elsewhere in Romans 9-11. The word "according" is not a secret lexical synonym for human response. The response evidence comes from the continuing argument: **faith, unbelief, hearing, believing, confessing, calling, stumbling, standing, and being grafted in again**.

**GOD ESTABLISHES PROMISE AND PURPOSE → ELECTION IS NOT FLESH OR WORKS → ROMANS 9-11 STILL TREATS FAITH / UNBELIEF AS REAL AND CULPABLE**

## 7. Romans 9 Ends the Section with Faith and Stumbling

**Romans 9:30-33 (KJV)**

> *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is* ***of faith****. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore?* ***Because they sought it not by faith****, but as it were by the works of the law. For they* ***stumbled at that stumblingstone****; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever* ***believeth on him shall not be ashamed****.*

Paul does not end Romans 9 by telling the reader that response is irrelevant. He explicitly asks **"Wherefore?"** and answers with the faith / works contrast and the stumbling Stone. The Gentile entrance is not credited to

Gentile DNA, and Israel's failure to attain is not blamed on being descended from Jacob. The stated distinction is **faith** versus seeking by works and stumbling at the Stone.

Here **faith — G4102** must remain distinct from **believe — G4100** in the next chapter. Their meanings are closely related, but the project keeps the lexical fields separate rather than collapsing them into one English bucket.

## 8. Romans 10 - Hear, Believe, Confess, Call

**Romans 10:8-13, 17 (KJV)**

> *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the **word of faith**, which we preach; That if thou shalt **confess with thy mouth the Lord Jesus**, and shalt **believe in thine heart that God hath raised him from the dead, thou shalt be saved**. For with the heart man **believeth unto righteousness**; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever **believeth on him shall not be ashamed**. For there is **no difference between the Jew and the Greek**: for the same Lord over all is rich unto all that call upon him. For **whosoever shall call upon the name of the Lord shall be saved**. … So then **faith cometh by hearing**, and hearing by the word of God.*

Romans 10 does not replace God's purpose with human achievement. It describes the covenant response to the proclaimed Christ: **hear → believe → confess → call**. The mercy is God's, the resurrection is God's act, the Lord is the same Lord over all, and salvation is not earned. Yet the hearer is still addressed as a responsible person who may believe or refuse.

**HEAR → BELIEVE G4100 → CONFESS → CALL → SAME LORD OVER JEW AND GREEK**

## 9. Romans 11 - Remnant, Unbelief, Faith, and One Olive Tree

**Romans 11:1, 5, 17-20 (KJV)**

> *I say then, Hath God cast away his people? **God forbid**. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. … Even so then at this present time also there is a **remnant according to the election of grace**. … And if some of the branches be broken off, and thou, being a **wild olive tree**, wert **graffed in among them**, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. … Well; **because of unbelief they were broken off, and thou standest by faith**. Be not highminded, but fear.*

Paul explicitly rejects the idea that God has simply discarded His historical people. He identifies himself as an Israelite and then speaks of a remnant. The same chapter also refuses ancestry-as-guarantee: some natural branches are broken off **because of unbelief**, while the grafted Gentile is told that he **stands by faith**.

This is not replacement. The wild branch does not become genetically natural, and the natural branch does not cease to be natural. Both are described in relation to **one olive tree and one root**. The warning against boasting is therefore part of the doctrine, not an optional courtesy.

**NATURAL BRANCHES + WILD BRANCHES → ONE TREE → UNBELIEF CAN BREAK → FAITH STANDS → NO BOASTING**

## 10. The Broken Branch Can Be Grafted In Again

**Romans 11:22-23 (KJV)**

> *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, **if thou continue in his goodness**: otherwise thou also shalt be cut off. And they also, **if they abide not still in unbelief, shall be graffed in**: for God is able to graff them in again.*

This passage is especially important for culpability and restoration. Paul does not tell the broken natural branch that genealogy guarantees present standing. Nor does he say the break is irrevocable because of a

hidden predetermined identity. He names **unbelief** and then leaves open restoration: **if they abide not still in unbelief, they shall be grafted in**.

That is the Romans version of return without self-atonement. The branch does not create the root, heal itself, or purchase mercy. God is able to graft in again. But unbelief is still treated as unbelief, and continuance in unbelief is not renamed covenant faithfulness.

## 11. Galatians - One Seed, Christ; Those Who Are Christ's Are Heirs

**Galatians 3:16, 26-29 (KJV)**

> *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one,* ***And to thy seed, which is Christ****. … For ye are all the* ***children of God by faith in Christ Jesus****. For as many of you as have been baptized into Christ have* ***put on Christ****. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for* ***ye are all one in Christ Jesus****. And* ***if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise****.*

Galatians supplies the answer that ancestry alone cannot supply. The promise narrows to **one Seed - Christ**. Those who belong to Christ are called Abraham's seed and heirs according to the promise. Paul does not say Greeks become ethnically Jewish, any more than male becomes female or slave becomes master. The distinctions remain describable; they no longer create separate covenant grades of inheritance in Christ.

**ONE SEED - CHRIST → IN CHRIST BY FAITH → ALL ONE IN CHRIST → IF CHRIST'S, ABRAHAM'S SEED → HEIRS ACCORDING TO PROMISE**

## 12. Ephesians, John, Peter, Revelation - One People, Shared Vocation

The other corporate passages prevent Galatians from being treated as an isolated slogan. Ephesians says Gentiles were once **aliens from the commonwealth of Israel** and strangers from the covenants of promise, but are made near by Christ's blood; Christ makes **both one**, creates **one new man**, reconciles both in **one body**, gives access by **one Spirit** to **one Father**, and makes the former strangers **fellowcitizens** and household members.

John 10 says the Shepherd brings the other sheep so that there is **one flock under one Shepherd**. First Peter applies Sinai's **royal priesthood / holy nation** vocation to the people gathered around the Living Stone. Revelation gathers the redeemed priestly people from every kindred, tongue, people, and nation, then ends with the servants bearing **His Name** and reigning before the throne of God and the Lamb.

**ONE SEED → ONE TREE → ONE NEW MAN → ONE BODY → ONE SPIRIT → ONE FATHER → ONE HOUSEHOLD → ONE FLOCK → ONE ROYAL-PRIESTLY PEOPLE**

## 13. The Answer Without Replacement or DNA Absolutism

Two opposite errors can now be avoided. The first says, **"Israel failed, so God discarded Israel and started an unrelated people."** Romans 11 says **God forbid**, preserves the natural-branch identity, warns Gentiles not to boast, and explicitly opens the door to grafting natural branches in again.

The second says, **"Physical descent from Jacob guarantees covenant standing regardless of unbelief."** Romans 9 says not all Israel are Israel; Isaiah speaks of **the preserved of Israel**; Romans 11 says natural branches were broken off **because of unbelief**; Galatians centers inheritance in belonging to Christ.

The Scriptural architecture is therefore neither replacement nor DNA absolutism. It is **promise fulfilled in the Seed, Israel's history honored, unbelief treated as culpable, natural branches still natural, wild branches truly grafted in, and one covenant people gathered under THE Israel.**

## 14. So Who Is Israel?

The answer has to be layered because Scripture itself is layered.

**Jacob is Israel.** God gave the Name to him at the threshold of blessing, Face, preservation, fruitfulness, kingship, and inheritance.

**Jacob's descendants and national people are Israel.** The tribes, covenant history, Law, prophets, priesthood, sanctuary, promises, and Seed-line are real historical gifts and responsibilities.

**Not every physical descendant is thereby the faithful covenant reality Paul is defining.** Scripture distinguishes the children of flesh from the children of promise, the remnant, the preserved of Israel, faith and unbelief, branches standing and branches broken.

**The faithful Servant is called Israel while restoring Jacob and the preserved of Israel.** The New Testament's identification of the Servant with Jesus allows the study to speak of Him as **THE Israel** - the One who perfectly fulfills the Name and vocation national Israel was called to bear.

**Those who belong to Christ are gathered into the covenant people under THE Israel.** They do not all become ethnically Jewish. They do become Abraham's seed and heirs according to promise; wild branches share the one root; former aliens become fellowcitizens; both are one body; other sheep become one flock; the gathered people receive the royal-priestly vocation and finally bear His Name.

**JACOB IS ISRAEL → NATIONAL ISRAEL BEARS THE HISTORICAL NAME → THE SERVANT IS CALLED ISRAEL → JESUS FULFILLS THE SERVANT / SEED VOCATION → THE COVENANT PEOPLE ARE GATHERED IN HIM**

## 15. The Name Question Answered

Packet 22 asked whether the Name rests on covenant people or DNA people. The full Scriptural answer is more precise than either slogan by itself.

The historical name **Israel** really does pass through Jacob's physical descendants. But **covenant standing under the Name is not secured by DNA alone**. The people who bear God's covenant identity faithfully are defined by His promise, His Seed, His atoning work, and their belonging to Him - a belonging Scripture repeatedly describes through faith rather than unbelief.

That is why rebellion matters. A person can stand inside the historical nation and profane the Name through unbelief and rebellion. A Gentile can begin outside the commonwealth and be brought near, grafted in, made a fellowcitizen, and joined to the one body through Christ. The Name is not a human possession that ancestry can control. It is God's covenant gift, carried truthfully only in relation to the One whose Name and promise give it meaning.

**DNA CAN DESCRIBE DESCENT → IT CANNOT FORCE COVENANT STANDING → THE SEED IS CHRIST → BELONGING TO CHRIST DEFINES HEIRSHIP**

## 16. Next: Grace Backward and Grace Forward

One major question remains before the final paradigm inspection. If Abraham, Jacob, Moses, David, the prophets, and the faithful before the cross belonged to the same redemptive story, how does the accomplished work of Christ reach both backward and forward without inventing two salvations or two peoples?

The next packet should follow **grace for grace** across time: Abraham believed the promise; the faithful died in faith; Hebrews says the death of Christ redeems transgressions under the first covenant; Romans speaks of God's forbearance toward sins previously committed; and Hebrews says the earlier faithful were not made perfect apart from us. The cross is the historical accomplishment at the center, with grace reaching backward to promise and forward to resurrection and glory.

**GRACE BACKWARD → ACCOMPLISHED CHRIST-WORK → GRACE FORWARD → COMMON COMPLETION**

## Exhibit A. Identity, Response, and Lexical Distinctions

**Israel as a word.** Do not force one referent into every occurrence. Context can mean Jacob, descendants, tribes, nation, covenant people, or the singular Servant in Isaiah 49. The final theological synthesis must preserve those distinctions.

**The preserved of Israel.** Isaiah 49:6 does not say “restore every descendant of Jacob.” It identifies “the preserved of Israel.” Do not equate this phrase lexically with Romans 11 “remnant”; the structural point is that Scripture can distinguish a company within historical Israel.

**Faith - G4102.** Romans 9 and Romans 11 use the faith field in statements such as righteousness “of faith” and “thou standest by faith.” Preserve this separately from the verb believe.

**Believe - G4100.** Romans 10 uses the believing field: “believe in thine heart,” “whosoever believeth on him.” Do not collapse G4100 and G4102 into one lexical item simply because English theology often treats them together.

**Election and response.** Romans 9 roots purpose/election in God rather than flesh or works. Romans 9-11 also explicitly names faith, unbelief, hearing, believing, confessing, calling, stumbling, standing, continuance, and grafting. Do not erase either side of Paul’s argument.

**One tree is not ethnic erasure.** The natural branch remains natural and the wild branch remains wild. Their shared participation is in the one root/tree. Paul’s warning is therefore against boasting, not against preserving historical identity.

**THE Israel.** This is the study’s synthesis for Jesus as the faithful Servant called Israel, promised Seed, Good Shepherd, Last Adam, King-Priest, and covenant fulfillment. It should not be substituted mechanically for every biblical use of the word Israel.

**One covenant people.** The synthesis rests on the one Seed, one olive tree, one new man, one body, one Spirit, one Father, one household, one dwelling, one flock, one Shepherd, one royal-priestly vocation, and the final Name upon the servants. It does not require Gentiles to become ethnically Jewish or Jews to cease being descendants of Jacob.

Israel the Name 9 20 26

# Grace Backward and Grace Forward

## One Redemptive Work Across Time, One Seed, and One Common Completion

**PACKET 24**

Final Draft Review

*A Scripture-led discovery study*

*Packet 23 answered the Name question without erasing historical Israel or turning ancestry into an automatic covenant guarantee. One major timing question remains. Abraham believed before Sinai. Jacob, Moses, David, and the prophets lived before Calvary. The nations are gathered after the Seed has come and the cross has been accomplished. Does Scripture therefore require two different redemptive systems, two separate saving works, or two unrelated peoples? The answer is built around one promise, one Seed, one sacrifice, and one completion.* ***Grace reaches backward to those who trusted the promise, stands historically accomplished in Christ, and reaches forward to those who receive the completed Gospel and await resurrection and glory.***

## Contents

1. The Timing Question
2. John 1 — “Grace for Grace” as the Heading
3. Before Calvary — Abraham Believed the Promise
4. The Gospel Was Already Announced in Promise
5. The Faithful Died in Faith Before Receiving the Completion
6. Hebrews 9 — Christ’s Death Reaches Backward
7. Romans 3 — God’s Forbearance Toward Sins That Were Past
8. The Earlier Sacrifices Were Not a Second Saving Work
9. The Cross Is the Historical Accomplishment at the Center
10. Grace Forward — The Same Christ, the Same Inheritance, Future Completion
11. “They Without Us Should Not Be Made Perfect”
12. One Redemptive Accounting Across Time
13. What This Does to the Israel Question
14. Promise, Response, Atonement, and Culpability
15. Next: The Final Paradigm Inspection

Exhibit A. Time, Promise, Work, and Completion Distinctions

## 1. The Timing Question

The Bible’s covenant story spans both sides of the cross. Abraham receives promise centuries before Moses. Israel lives under covenant, Law, priesthood, sacrifice, prophetic witness, rebellion, return, and hope before the Son is manifested in the flesh. Then Christ comes, dies, rises, sends witnesses, and gathers people from Israel and the nations.

The temptation is to divide the story into separate salvations: one for the faithful before Christ and another after Christ. But the passages themselves do something different. They make the death of Christ the accomplishing event that explains both the earlier promise and the later inheritance.

**PROMISE BEFORE THE CROSS → CHRIST'S WORK ACCOMPLISHED IN HISTORY → INHERITANCE AND GLORY AFTER THE CROSS**

## 2. John 1 — "Grace for Grace" as the Heading

**John 1:14–17 (KJV)**

> *And the **Word was made 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**. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and **grace for grace**. For the law was given by Moses, but **grace and truth came by Jesus Christ**.*

John places **grace for grace** beside the incarnation of the eternal Word. For this study, the phrase works as a heading over the entire redemptive road: grace was already active in promise before Calvary, and the same divine favor reaches its historical fullness and accomplishment in Jesus Christ. The law given through Moses belongs inside that story; it does not create a rival Savior.

**GRACE IN PROMISE → THE WORD MADE FLESH → GRACE AND TRUTH COME IN JESUS CHRIST**

## 3. Before Calvary — Abraham Believed the Promise

**Genesis 15:5–6 (KJV)**

> *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. And he **believed in the LORD**; and he **counted it to him for righteousness**.*

The sequence is already clear in Abraham: God gives the promise; Abraham believes YHWH; righteousness is counted. Abraham does not create the promised Seed, perform the later cross, or purchase his own righteousness. He receives what God promises by faith.

**GOD SPEAKS PROMISE → ABRAHAM BELIEVES → RIGHTEOUSNESS COUNTED**

This is why later Scripture can return to Abraham when explaining faith after the cross. The response is not identical to possessing every later historical detail, but the object of trust is the God who will fulfill what He has promised.

## 4. The Gospel Was Already Announced in Promise

**Galatians 3:8–9, 16 (KJV)**

> *And the scripture, foreseeing that God would justify the heathen through **faith**, preached before the **gospel unto Abraham**, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. … Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy **seed, which is Christ**.*

Paul does not invent a disconnected Christian promise after Abraham. He says Scripture preached the Gospel beforehand in the Abrahamic blessing and then identifies the promised **Seed** as **Christ**. The promise reaches forward to the historical coming of the Seed; the Seed does not cancel the promise but fulfills it.

**ABRAHAMIC PROMISE → GOSPEL ANNOUNCED BEFOREHAND → ONE SEED → CHRIST**

## 5. The Faithful Died in Faith Before Receiving the Completion

**Hebrews 11:13, 39–40 (KJV)**

> *These all **died in faith**, not having received the promises, but having seen them afar off, and were **persuaded of them**, and **embraced them**, and confessed that they were strangers and pilgrims on the earth. … And these all, having obtained a good report through **faith**, received not the promise: God having provided some better thing for us, that **they without us should not be made perfect**.*

Hebrews refuses to treat the earlier faithful as a completed people with a separate final destination. They trusted what God had promised, yet died without receiving the full completion. Their faith looked forward. Their perfection is explicitly joined to ours.

**THEY DIED IN FAITH → PROMISE STILL AHEAD → NOT MADE PERFECT APART FROM US**

## 6. Hebrews 9 — Christ's Death Reaches Backward

**Hebrews 9:15 (KJV)**

> *And for this cause he is the **mediator of the new testament**, that by means of **death**, for the **redemption of the transgressions that were under the first testament**, they which are called might receive the promise of **eternal inheritance**.*

This is the legal hinge. The death of Christ is not only described as saving people who live after Calvary. Hebrews explicitly says His death provides **redemption of the transgressions that were under the first covenant**. The accomplished death therefore reaches backward into the earlier covenant history.

**TRANSGRESSIONS UNDER THE FIRST COVENANT → CHRIST'S DEATH → REDEMPTION → ETERNAL INHERITANCE**

The faithful before Calvary were not saved by a competing sacrifice independent of Christ. Their covenant history and responses occurred before the historical cross; the redemption that finally answers transgression is grounded in the death of the Mediator.

## 7. Romans 3 — God's Forbearance Toward Sins That Were Past

**Romans 3:23–26 (KJV)**

> *For all have sinned, and come short of the glory of God; Being **justified freely by his grace** through the **redemption that is in Christ Jesus**: Whom God hath set forth to be a **propitiation through faith in his blood**, to declare his righteousness for the remission of **sins that are past**, through the **forbearance of God**; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which **believeth in Jesus**.*

Romans makes the same temporal point from another direction. God's forbearance toward earlier sins does not mean those sins required no righteous answer. Paul locates the public declaration of God's righteousness in Christ's blood and redemption.

The movement is therefore not: old sins were ignored, then a new religion began. It is: God bore patiently with the earlier period, and the cross publicly manifests the righteous basis of redemption in Christ.

## 8. The Earlier Sacrifices Were Not a Second Saving Work

**Hebrews 10:1, 4, 10, 14 (KJV)**

> *For the law having a **shadow of good things to come**, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. … For it is **not possible that the blood of bulls and of goats should take away sins**. … By the which will we are **sanctified through the offering of the body of Jesus Christ once for all**. … For by **one offering** he hath perfected for ever them that are sanctified.*

The priestly sacrifices were real covenant acts commanded by God. Hebrews nevertheless refuses to make them an independent final atonement system. They were **shadow**; the offering of Christ is **once for all**. That protects both sides of the record: the earlier worship was not meaningless, but neither did it create a second saving work.

**COMMANDed SHADOWS → POINT FORWARD → ONE OFFERING OF CHRIST → ONCE FOR ALL**

Return, confession, contrition, obedience, and sacrifice can all be real covenant responses without becoming self-atonement. The responder does not become the sacrifice that finally removes sin. Scripture places that accomplishing work in Christ.

## 9. The Cross Is the Historical Accomplishment at the Center

**Hebrews 9:26–28 (KJV)**

> *But now once in the end of the world hath he appeared to* ***put away sin by the sacrifice of himself****. And as it is appointed unto men once to die, but after this the judgment: So* ***Christ was once offered to bear the sins of many****; and unto them that look for him shall he appear the second time without sin unto* ***salvation****.*

The redemptive work is not endlessly repeated in each generation. Christ appears in history and offers Himself **once**. The same passage then looks forward to His appearing again unto salvation. The cross therefore stands at the center between promise behind it and final completion ahead of it.

**PROMISE BEHIND → CHRIST ONCE OFFERED → SIN BORNE → FUTURE APPEARING / SALVATION**

## 10. Grace Forward — The Same Christ, the Same Inheritance, Future Completion

Those living after the cross receive a fuller proclamation because the promised Seed has come, died, risen, and been preached openly. Their historical knowledge is not the same as Abraham's. But the saving center is not a different Person or a different work. It is the same Christ whom the promise anticipated and whose completed work the Gospel announces.

**1 Peter 1:10–13 (KJV)**

> *Of which* ***salvation the prophets have enquired and searched diligently****, who prophesied of the* ***grace that should come unto you****: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. … Wherefore gird up the loins of your mind, be sober, and* ***hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ****.*

Peter places grace on both sides of the historical manifestation: prophets searched what was coming, and believers after the cross still hope for grace to be brought at Jesus Christ's revelation. Grace therefore does not stop at conversion. It reaches forward toward the final revealed inheritance and glory.

**GRACE FORETOLD → CHRIST SUFFERS → GLORY FOLLOWS → GRACE STILL TO BE BROUGHT**

## 11. "They Without Us Should Not Be Made Perfect"

**Hebrews 11:39–40 (KJV)**

> *And these all, having obtained a good report through* ***faith****, received not the promise: God having provided some better thing for us, that* ***they without us should not be made perfect****.*

This is the common-completion sentence. Hebrews does not picture Abraham, Moses, or the prophets finishing in one perfected destiny while the later covenant people finish in another. The earlier faithful and the later faithful are joined in one final perfection.

**EARLIER FAITHFUL + LATER FAITHFUL → ONE COMMON COMPLETION**

## 12. One Redemptive Accounting Across Time

The entire timing problem can now be stated without collapsing historical differences.

**PROMISE GIVEN → FAITH RESPONDS → EARLIER FAITHFUL DIE IN FAITH → CHRIST COMES AS THE ONE SEED → ONE SACRIFICE / ONE DEATH / ONE REDEMPTIVE WORK → GOSPEL ANNOUNCES THE ACCOMPLISHED WORK → FAITH RESPONDS → CHRIST RETURNS → COMMON PERFECTION / INHERITANCE / GLORY**

The people before Calvary did not possess the same historical vantage point as the apostles after the resurrection. Yet Scripture binds both to the same promise and the same Christ-work. The difference is **where they stand in redemptive history**, not the existence of two ultimate Redeemers.

**GRACE BACKWARD → ACCOMPLISHED CHRIST-WORK → GRACE FORWARD → COMMON COMPLETION**

## 13. What This Does to the Israel Question

This timing structure strengthens the conclusion of Packet 23. Abraham is not outside the later covenant story merely because he lived before Sinai. The faithful of Israel are not saved by an unrelated system merely because they lived before Calvary. Gentiles after the cross are not gathered by a second Seed. Paul says the Seed is **Christ**, and Hebrews says Christ's death redeems transgressions under the first covenant.

The one covenant people therefore spans time as well as ethnicity. Some members lived before the accomplishing cross and trusted the promise ahead of them. Others live after the cross and trust the accomplished Gospel. Both depend on the same God, the same promised Seed, the same redemptive work, and the same final perfection.

**ONE SEED → ONE REDEMPTIVE WORK → PEOPLE GATHERED ACROSS TIME → ONE INHERITANCE → ONE COMPLETION**

This is another reason **DNA alone cannot be the final covenant definition of Israel**. The covenant story is held together by promise and fulfillment in the Seed, not by chronology or ancestry considered apart from Him.

## 14. Promise, Response, Atonement, and Culpability

Grace across time does not erase human response. Abraham **believed**. Hebrews says the faithful were **persuaded** and **embraced** the promises. Israel could hear or rebel. Romans can speak of faith and unbelief, branches standing and branches broken. The fact that Christ alone accomplishes atonement does not turn response into an illusion.

Nor does response become self-salvation. Faith does not manufacture the Seed. Teshuvah does not manufacture the sacrifice. Contrition does not manufacture the blood. Obedience does not manufacture the resurrection. The human being responds to God; God provides and accomplishes the redemptive work.

**PROMISE GIVEN BY GOD → HUMAN RESPONSE IS REAL → ATONEMENT PROVIDED BY GOD → CULPABILITY REMAINS REAL**

That distinction protects the earlier conclusion about rebellion. Self-exaltation, refusal, and unbelief remain culpable because Scripture treats them as real responses. Yet restoration remains grace because the rebel does not create the means by which he is brought back.

## 15. Next: The Final Paradigm Inspection

The major evidence beams are now assembled: Jacob and the Name; national Israel and vocation; rebellion and preserved Israel; the faithful Servant called Israel; the one Seed; the one olive tree; one new man, body, Spirit, Father, household, and flock; royal-priestly vocation; Face and Name at the throne; and now one redemptive work reaching across time.

The next packet should not add another major doctrine. It should inspect the whole architecture and ask whether the proposed conclusion actually accounts for all of these witnesses at once. The reader can then test the paradigm: **one Seed, one Root, one tree, one Shepherd, one flock, one body, one Spirit, one Father, one Priest, one saving work, one inheritance, one Name-bearing royal-priestly people, one common completion.**

**FINAL PARADIGM INSPECTION → DOES ONE SCRIPTURAL MODEL ACCOUNT FOR THE WHOLE WITNESS?**

## Exhibit A. Time, Promise, Work, and Completion Distinctions

**Promise is not accomplishment.** Abraham can truly believe God's promise before the Seed appears in history. The historical coming, death, and resurrection of Christ still remain necessary fulfillment.

**Earlier faith is not later historical knowledge.** Abraham, Moses, and the prophets do not possess the post-resurrection apostolic proclamation in its completed historical form. Scripture nevertheless connects their faith to the promise fulfilled in Christ.

**Response is not atonement.** Belief, repentance/return, confession, contrition, obedience, and covenant sacrifice can be real responses. None should be silently converted into the once-for-all offering of Christ.

**Hebrews 9:15 is the backward legal hinge.** Christ's death redeems transgressions under the first covenant. This makes the cross explanatory for the earlier covenant period rather than merely an event that benefits only later generations.

**Hebrews 11:40 is the common-completion hinge.** The earlier faithful are not made perfect apart from the later faithful. The destination is shared.

**Grace backward / grace forward is a canonical synthesis.** It means one divine redemptive work is effective across the timeline: promise trusted before its historical accomplishment, Christ's work accomplished once in history, and final salvation/glory still awaited.

Israel the Name 9 20 26

# The Final Paradigm Inspection

## Then Who Is Israel? — The Whole Scriptural Accounting Under THE Israel

## PACKET 25

Final Draft Review

*A Scripture-led discovery study*

*This final packet does not introduce another major doctrine. It tests the architecture already built. Can one Scriptural model account for Jacob receiving the Name, national Israel's real covenant vocation, rebellion and culpability, the **preserved of Israel**, the singular Servant called **Israel**, the promised **one Seed — Christ**, the one olive tree, one flock, one new man, one body, one Spirit, one Father, one household, the royal-priestly people, the one redemptive work across time, and the final servants who see **His Face**, bear **His Name**, and **reign**? If the model must discard one of those witnesses, it is too small. If the witnesses converge, the reader should let Scripture answer the question it has been building from the beginning: **Who is Israel?***

## Contents

1. The Inspection Rule — Account for the Whole Witness
2. Jacob — Israel Begins as a Received Name
3. National Israel — A Real People with a Real Vocation
4. Rebellion — Covenant Privilege Does Not Cancel Culpability
5. The Servant Called Israel — Faithful Where Israel Rebelled
6. The One Seed — Christ
7. The One-People Accounting
8. Romans 9–11 — Promise, Purpose, Election, Faith, Unbelief
9. DNA, History, and Covenant Standing
10. Root, Vine, Fruit, and Clothing — The Personal Test
11. The Royal-Priestly Vocation Restored
12. One Redemptive Work Across Time
13. Face, Name, Service, and Reign — The Final Destination
14. Then Who Is Israel?
15. Luke 24 — The Method Is Christ's Own Reading Road
16. Final Reader Inspection

Exhibit A. The Whole-Study Accounting

## 1. The Inspection Rule — Account for the Whole Witness

A theological label can be made to sound persuasive by emphasizing a handful of passages and ignoring the passages that resist it. This study has used a different method: keep every major witness on the table and require the final model to account for all of them together.

**JACOB / NAME + NATIONAL ISRAEL + VOCATION + REBELLION + PRESERVED OF ISRAEL + SERVANT CALLED ISRAEL + ONE SEED + ONE TREE + ONE FLOCK + ONE BODY**

**+ ONE SPIRIT / ONE FATHER + ONE ROYAL-PRIESTLY PEOPLE + ONE SAVING WORK + FACE / NAME / SERVICE / REIGN**

The question is not which single verse can be made to carry the entire doctrine. The question is whether the cumulative Scriptural account forms one coherent pattern.

## 2. Jacob — Israel Begins as a Received Name

**Genesis 32:27–30 (KJV)**

> *And he said unto him, What is thy **name**? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but **Israel**... And he **blessed him there**. And Jacob called the name of the place Peniel: for I have seen God **face to face**, and my life is **preserved**.*

Israel begins in the text as a Name **given**, not seized. Jacob asks for blessing; the divine Person asks Jacob's name; Jacob receives **Israel**; Jacob asks the Person's Name; the blessing is given; Jacob recognizes the **Face of God** and says his life was **preserved**.

**SUPPLICATION → BLESSING → NAME RECEIVED → FACE → PRESERVED LIFE**

Genesis 48 later moves the received Name into covenant continuity when Jacob asks that **his name be named upon** Joseph's sons. The Name therefore becomes ancestral and corporate without ceasing to be received from God.

## 3. National Israel — A Real People with a Real Vocation

**Exodus 19:5–6 (KJV)**

> *Now therefore, if ye will **obey my voice indeed**, and keep my covenant, then ye shall be a **peculiar treasure unto me above all people**: for all the earth is mine: And ye shall be unto me a **kingdom of priests**, and an **holy nation**.*

The descendants of Jacob become a real covenant nation. That history is not erased later. Israel receives covenant, Torah, priesthood, sanctuary, promises, prophets, the Seed-line, and the vocation to hear YHWH's Voice and represent Him before the nations.

The phrase **holy nation** also prevents a later false contrast. Israel itself is called a nation — a goy. The biblical question is not whether one ethnic label is inherently holy and another inherently profane. The question is whether a people belongs to YHWH, hears Him, and fulfills the vocation attached to His Name.

**DELIVERED FROM WRONG SERVICE → HEAR YHWH'S VOICE → SERVE YHWH → PRIESTLY WITNESS → YHWH KNOWN AMONG THE NATIONS**

## 4. Rebellion — Covenant Privilege Does Not Cancel Culpability

**Isaiah 63:9–10 (KJV)**

> *In all their affliction he was afflicted, and the **angel of his presence** saved them: in his love and in his pity he **redeemed them**; and he bare them, and carried them all the days of old. But they **rebelled**, and **vexed his holy Spirit**: therefore he was turned to be their enemy, and he fought against them.*

The same people who were carried, redeemed, shepherded, and identified with YHWH's Name could still **rebel** — H4784. The text treats rebellion as conduct, not as an inherited definition of the Name Israel and not as an excuse supplied by ancestry.

Ezekiel adds the public consequence: Israel could **profane YHWH's holy Name among the nations**. A Name-bearing people can misrepresent the Name they bear. That is why restoration must include return, contrition, cleansing, atonement, renewed hearing, and the sanctifying of God's Name before the nations.

**NAME-BEARING PRIVILEGE ≠ AUTOMATIC FAITHFULNESS**

**HEAR OR REBEL • BELIEVE OR UNBELIEF • REPRESENT OR PROFANE**

Culpability remains real. Self-exaltation, refusal, rebellion, and unbelief are treated as responses for which the responder is accountable.

## 5. The Servant Called Israel — Faithful Where Israel Rebelled

**Isaiah 49:3, 5–6 (KJV)**

> *And said unto me, Thou art my servant, O **Israel**, in whom I will be glorified. … And now, saith the LORD that formed me from the womb to be his servant, to **bring Jacob again to him**, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD… 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 grammar creates the decisive distinction inside the prophecy. The Servant is called **Israel**, yet this same Servant brings **Jacob** back, raises the tribes of Jacob, and restores **the preserved of Israel**. The Servant cannot be reduced to the totality of the people He is restoring.

**SERVANT CALLED ISRAEL → BRINGS JACOB BACK → RAISES JACOB'S TRIBES → RESTORES THE PRESERVED OF ISRAEL**

This is also where the earlier rebellion contrast becomes important. Isaiah 63 says **they rebelled**. Isaiah 50 presents the faithful Servant as one whose ear is opened and who says, **"I was not rebellious."** The Servant fulfills the hearing vocation faithfully where the covenant people had failed.

The New Testament then identifies Isaiah's Servant with Jesus. The conclusion is cumulative rather than lexical sleight of hand: the eternal Son, promised Seed, faithful Servant, Shepherd, Redeemer, and King is the One in whom the Name and vocation of Israel reach their faithful fulfillment — **THE Israel**.

## 6. The One Seed — Christ

**Galatians 3:16, 26–29 (KJV)**

> *Now to Abraham and his **seed** were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy **seed, which is Christ**. … For ye are all the **children of God by faith in Christ Jesus**. For as many of you as have been baptized into Christ have **put on Christ**. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all **one in Christ Jesus**. And if ye be **Christ's**, then are ye **Abraham's seed**, and **heirs according to the promise**.*

Paul gives the narrowing that the Hebrew word **seed** alone cannot supply. The promised Seed is **Christ**. Then Paul tells the reader how the promise reaches people: those who are Christ's are Abraham's seed and heirs according to the promise.

**ONE PROMISED SEED → CHRIST → THOSE WHO ARE CHRIST'S → ABRAHAM'S SEED → HEIRS**

This does not make a Gentile ethnically Jewish, nor does it erase the Jewish people as historical descendants of Jacob. It does mean that covenant inheritance is centered in belonging to the promised Seed, not in DNA considered apart from Him.

## 7. The One-People Accounting

Once the Seed is centered in Christ, the New Testament repeatedly describes the gathered covenant people with singular corporate images.

**ONE SEED • ONE ROOT • ONE OLIVE TREE • ONE VINE • ONE SHEPHERD / ONE FLOCK**
**ONE NEW MAN • ONE BODY • ONE SPIRIT • ONE FATHER • ONE HOUSEHOLD • ONE DWELLING**

**Ephesians 2:12–19, 22 (KJV)**

> *That at that time ye were without Christ, being **aliens from the commonwealth of Israel**, and strangers from the covenants of promise... But now in **Christ Jesus** ye who sometimes were far off are made **nigh by the blood of Christ**. For he is our peace, who hath **made both one**... for to make in himself of twain **one new man**... And that he might reconcile both unto God in **one body** by the cross... For through him we both have access by **one Spirit unto the Father**. Now therefore ye are no more strangers and foreigners, but **fellowcitizens** with the saints, and of the **household of God**... In whom ye also are builded together for an **habitation of God through the Spirit**.*

The outsiders are not left permanently outside and given a parallel covenant body. They are brought near **in Christ**, by His blood, into one new man, one body, one Spirit-access, one household, and one dwelling.

**John 10:16 (KJV)**

> *And other sheep I have, which are not of this fold: them also I must **bring**, and they shall **hear my voice**; and there shall be **one fold**, and **one shepherd**.*

The Shepherd does not announce two permanent covenant flocks. He brings the other sheep, they hear His Voice, and the result is **one flock under one Shepherd**.

## 8. Romans 9–11 — Promise, Purpose, Election, Faith, Unbelief

Romans does not allow the Israel question to be settled by flesh alone, nor does it allow Gentile boasting. Its reasoning must be read as a whole.

**PROMISE → PURPOSE → ACCORDING TO → ELECTION**

Romans 9 distinguishes children of the flesh from children of the promise and grounds election in God's purpose rather than human works or ethnic entitlement. Romans 9 then immediately speaks of righteousness pursued by **faith** versus stumbling. Romans 10 speaks of hearing, believing, confessing, and calling. Romans 11 describes branches broken off because of **unbelief**, Gentile branches standing by **faith**, and natural branches able to be grafted in again if they do not continue in unbelief.

**BROKEN OFF BECAUSE OF UNBELIEF • STAND BY FAITH • GRAFTED IN AGAIN IF UNBELIEF DOES NOT CONTINUE**

The olive tree is one, but participation is not an ancestry-based free ride. The same chapter that warns Gentiles against arrogance also preserves hope for natural branches. That is non-replacement without biological automaticity.

## 9. DNA, History, and Covenant Standing

The final model must therefore keep three things distinct.

**First:** Jacob's descendants remain the historical people Israel. Their ancestry, covenant history, promises, suffering, and role in bringing forth the Messiah are not erased.

**Second:** Scripture itself makes distinctions within historical Israel — rebellion, unbelief, remnant/preserved language, branches broken off, and a Servant called Israel who restores the preserved of Israel.

**Third:** covenant inheritance is gathered in the promised Seed, Christ. Those who belong to Him are brought into the one covenant people without becoming ethnically Jewish.

**HISTORY IS REAL • CULPABILITY IS REAL • CHRIST-CENTERED COVENANT STANDING IS REAL**

The question is therefore no longer, "Can I trace DNA to Jacob?" The covenant question is, **"Do I belong to THE Israel, the promised Seed, and am I standing in Him by faith?"**

## 10. Root, Vine, Fruit, and Clothing — The Personal Test

**Romans 11:18 (KJV)**

*Boast not against the branches. But if thou boast, thou bearest not the root, but **the root thee**.*

**John 15:4–5 (KJV)**

*Abide **in me**, and I in you. As the branch cannot **bear fruit of itself**, except it abide in the vine; no more can ye, except ye abide in me. I am the **vine**, ye are the branches: He that **abideth in me**, and I in him, the same bringeth forth **much fruit**: for without me ye can do nothing.*

A label cannot create the life of the Root. A branch does not produce fruit independently and then claim connection afterward. Source, union, and life determine fruit.

**Galatians 3:27 (KJV)**

*For as many of you as have been baptized into Christ have **put on Christ**.*

**1 Corinthians 15:53–54 (KJV)**

*For this corruptible must **put on incorruption**, and this mortal must **put on immortality**... then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

The clothing line makes the corporate question personal. It is possible to discuss Israel, covenant, Root, and inheritance as external categories while never asking the reader the direct question Scripture presses: **Are you clothed? Are you abiding? Are you bearing the fruit of the life you claim to share?**

## 11. The Royal-Priestly Vocation Restored

**1 Peter 2:9–10 (KJV)**

*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: Which in time past were not a people, but are now the **people of God**.*

The Sinai vocation reappears around the Living Stone. The goal is not ethnic boasting or autonomous rulership. It is priestly witness and royal service under the King.

**RECEIVE → LOVE → GIVE → SERVE → BUILD → BLESS → BEAR / PRESERVE LIFE TOWARD ANOTHER**

The counterfeit form of rule follows the old self-exalting path: **desire → grasp → take → possess → govern for self**. Restored rule under THE Israel looks like Christ: love God, love neighbor, love enemies, bless those who curse, do good, pray for persecutors, feed, welcome, clothe, visit, build, and serve.

The willing-offering pattern remains simple and concrete: **what a person possesses + what a person can do + a willing heart → offered toward God's dwelling and work.** The final rulers never graduate beyond service.

## 12. One Redemptive Work Across Time

Packet 24 tested the timeline. Abraham believed the promise before Calvary. The faithful died in faith without receiving the full completion. Hebrews says Christ's death redeems transgressions under the first covenant. Romans places redemption and justification in Christ's blood. Hebrews says the earlier sacrifices were shadow, while Christ's offering is once for all.

**GRACE BACKWARD → ACCOMPLISHED CHRIST-WORK → GRACE FORWARD → COMMON COMPLETION**

This means the one people is not only trans-ethnic; it spans redemptive history. Earlier faithful and later faithful stand at different points on the timeline, but they are not saved by different ultimate Redeemers or completed in different final destinies.

**Hebrews 11:40 (KJV)**

*God having provided some better thing for us, that **they without us should not be made perfect**.*

## 13. Face, Name, Service, and Reign — The Final Destination

**Revelation 22:3–5 (KJV)**

> *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 they shall* ***reign for ever and ever****.*

The final destination answers the earliest Name-and-Face themes. Jacob received the Name, saw the Face, and was preserved. Numbers 6 placed YHWH's Name upon Israel and asked that His Face shine. John 17 showed the Son manifesting the Father's Name and keeping His people in that Name. Revelation closes with servants who see His Face, bear His Name, serve, and reign.

**NAME RECEIVED → NAME BORNE → NAME MANIFESTED → PEOPLE KEPT IN THE NAME → HIS NAME UPON THEM**

**FACE ENCOUNTERED → FACE / PRESENCE GOES WITH → FACE SHINES → GLORY IN CHRIST'S FACE → THEY SEE HIS FACE**

The endpoint is not the exaltation of one human bloodline over other image-bearers. It is a restored people under the throne of God and the Lamb, bearing His Name faithfully and sharing delegated reign while remaining servants.

## 14. Then Who Is Israel?

The complete accounting now permits an answer with the necessary distinctions.

**Jacob is Israel** because God gave him that Name. His descendants became **historical national Israel**, the tribes and covenant nation through whom the promises, priesthood, prophets, and promised Seed came.

**Jesus Christ is THE Israel in fulfillment**: the singular Servant whom Isaiah calls Israel, the faithful One who brings Jacob back, raises the tribes, restores **the preserved of Israel**, becomes Light to the nations, bears the covenant vocation without rebellion, and is the promised **one Seed** in whom the Abrahamic promise reaches its goal.

**The one covenant people are gathered under and in THE Israel.** Jews do not stop being Jews, and Gentiles do not become ethnically Jewish. But both are brought to covenant standing through the same promised Seed, the same blood, the same one Spirit, the same Shepherd, the same olive tree, the same household, the same royal-priestly vocation, and the same inheritance.

**JACOB RECEIVES ISRAEL → NATIONAL ISRAEL BEARS THE NAME AND VOCATION → THE FAITHFUL SERVANT IS CALLED ISRAEL**

**THE ISRAEL — JESUS CHRIST → GATHERS THE PRESERVED OF ISRAEL + NATIONS → ONE COVENANT PEOPLE IN HIM**

So the Name cannot finally be reduced to DNA alone. Ancestry explains the historical people and their indispensable place in the covenant story. Covenant standing is finally secured in the One to whom the promise points and in whom the people are gathered.

## 15. Luke 24 — The Method Is Christ's Own Reading Road

**Luke 24:25–27, 44–47 (KJV)**

> *Then he said unto them, O fools, and slow of heart to* ***believe all that the prophets have spoken****: Ought not* ***Christ to have suffered these things, and to enter into his glory****? And beginning at* ***Moses and all the prophets****, he expounded unto them in all the scriptures the things* ***concerning himself****. … 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****. Then opened he their understanding, that they might understand the scriptures, And said unto them, 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****.*

Luke 24 does not authorize treating every similar word as a hidden prophecy. It does establish the governing direction of the canonical road: Moses, Prophets, and Psalms are read toward the suffering, risen, glorified Christ; then repentance and remission are proclaimed **in His Name** to all nations, beginning at Jerusalem.

**MOSES → PROPHETS → PSALMS → THINGS CONCERNING CHRIST**

**SUFFERING → RESURRECTION → GLORY → REPENTANCE + REMISSION IN HIS NAME → ALL NATIONS**

That is the same road this study has followed: not replacing Israel, not stopping at Israel, but tracing the covenant story through Israel to the faithful Israel, the promised Seed, and then outward to the nations gathered in Him.

## 16. Final Reader Inspection

The reader can now inspect the paradigm without relying on the study's conclusion alone.

**One Seed?** Scripture says the Seed is Christ. **One Root / tree?** Romans says the Root bears the branches and natural and wild branches occupy one olive tree. **One Shepherd / flock?** Jesus says the other sheep are brought and there is one flock. **One body?** Ephesians says both are reconciled in one body. **One Spirit and Father?** Both have access by one Spirit unto the Father.

**One priestly people?** Sinai's kingdom-of-priests / holy-nation vocation reappears around the Living Stone. **One saving work?** Hebrews places redemption for first-covenant transgressions in Christ's death and His offering once for all. **One inheritance?** Those who are Christ's are Abraham's seed and heirs according to the promise. **One common completion?** The earlier faithful are not made perfect apart from the later faithful.

**One Name-bearing destination?** The servants of God and the Lamb see His Face, bear His Name, serve, and reign.

**ONE SEED • ONE ROOT • ONE TREE • ONE VINE • ONE SHEPHERD • ONE FLOCK**
**ONE NEW MAN • ONE BODY • ONE SPIRIT • ONE FATHER • ONE HOUSEHOLD • ONE DWELLING**
**ONE PRIEST-KING • ONE REDEMPTIVE WORK • ONE INHERITANCE • ONE COMMON COMPLETION**

Then the final questions become personal rather than merely categorical: **Have you heard His Voice? Do you believe? Have you returned rather than rebelled? Are you clothed with Christ? Are you abiding in the Vine and bearing His fruit? Are you representing His Name truthfully? Are you learning to rule the way THE Israel rules — by love, service, giving, building, blessing, and faithfulness?**

The study began with a man asking for blessing and receiving a Name. It ends with a people beneath the throne of God and the Lamb, seeing His Face, bearing His Name, serving Him, and reigning. Between those two scenes stands the faithful One who carries the entire covenant road without rebellion: **THE Israel, Jesus Christ.**

## Exhibit A. The Whole-Study Accounting

**Identity:** Jacob receives Israel → descendants become national Israel → singular Servant is called Israel → New Testament identifies the Servant and promised Seed as Jesus Christ.

**Vocation:** hear → serve → priestly witness → carry the Name → make YHWH known → rebellion profanes the Name → faithful Servant hears and is not rebellious → restored people bear the vocation under Him.

**Culpability:** covenant privilege does not erase choice. Scripture speaks of rebellion, refusal, unbelief, branches broken off, standing by faith, and grafting again if unbelief does not continue.

**One-people structure:** one Seed, Root, olive tree, Vine, Shepherd/flock, new man, body, Spirit, Father, household, dwelling, Priest-King, saving work, inheritance, Face, and Name.

**Ethnic distinction retained:** Jewish identity as descent from Jacob is not erased; Gentiles are not converted into ethnic Jews. The covenant people nevertheless share one standing and inheritance in Christ.

**Atonement and response:** belief, return/teshuvah, confession, contrition, obedience, and faith are real human responses; Christ's offering is the accomplishing atonement. Response is not self-atonement.

**Royal rule:** delegated rule under THE Israel remains service. The final rulers are still called servants at the throne.

**Final destination:** no curse → throne of God and the Lamb → servants serve → Face → Name → light → reign for ever and ever.