The Man Hidden in the Text

From Adam's Image to Immanuel, the New Man, and the Finished Inheritance

0:6

Cover, Opening Statement, and Master Index

"Let us make man in our image, after our likeness..."
Genesis 1:26

A six-part Scripture study tracing the man-language of Hebrew, the Man who is more than man, Immanuel, the Anointed One, the new man in Christ, and the completed inheritance of glorified humanity dwelling with God.

Image Given → Image Marred → Covering Provided → Seed Promised → Man Revealed → Word Tabernacled → Christ Anointed → New Man Created → Inheritance Finished

Opening Statement

The Old Testament gives many accounts of the person of God, the Eternal Son, coming in one name, or form, or another. Paul says, about the rock that gives water, in Exodus, "that Rock was Christ" (1 Corinthians 10:4). There are also personal encounters at covenant scenes, such as a fiery pot that passes through the divided animals; there is "the Word of the LORD" that is a present person in the context, Jeremiah says, "Then the Word of the LORD came unto me, saying…"(see also Genesis 15:1-6, and 1 Samuel 3:7 and 21; John 1; Revelation 19:11-13); and , the Angel of the LORD… the glory… the fire… the cloud, and more. This study is going to focus on one such demonstration of the Eternal Son, The Man. Before Mary conceives and gives birth to the one Named Jesus, Immanuel with us, the is a man, mixed amongst the others, who has "markers" that show us who he is. Like an epic book, gradually revealing one amongst the many, the Eternal Son was there, with people, guiding in the Father's plan, making known the One who would come, so that all may know the LORD.

This study begins with the English word "man." This English word can flatten distinctions that Hebrew preserves. Scripture does not use only one word for man. At times the text speaks of Adam and mankind as a race. At other times it speaks of an individual man, a particular person, or a figure appearing in man-form. These distinctions are not decorative. They become part of the way Scripture hides and reveals the mystery of God's purpose in Christ.

This study begins with the language of man and follows the thread forward. It begins with Adam made in the image of God. It observes the fall, the covering, the promise of the Seed, and the strange places where a "man" appears who is more than an ordinary man. It then follows the line to the Man of God's right hand, the Son of Man, Immanuel, the Word made flesh, the Anointed One, the new man in Christ, and the final inheritance where God dwells with men and the curse is gone.

The thread is not forced by a single word. Most uses of H376 / ish refer to ordinary men. Some describe heavenly messengers who appear in man-form. But in certain passages, the surrounding marks are too great to ignore: God face to face, YHWH, holy ground, divine blessing, right-hand rule, and the Angel of YHWH. These places invite the reader to slow down and see the Man hidden in the text.

The goal is not vocabulary alone. The goal is to see the plan and purpose of God. Man was made in God's image. Sin marred that image and brought separation and death. God promised, covered, called, blessed, covenanted, dwelt, anointed, redeemed, and glorified. The account balances because God keeps His Word. He does what He swore to do, that Israel and the nations may know that He is the LORD.

> *"The Word was made flesh, and dwelt among us..." — John 1:14*
>
> *"How God anointed Jesus of Nazareth with the Holy Ghost and with power..." — Acts 10:38*
>
> *"The tabernacle of God is with men, and he will dwell with them..." — Revelation 21:3*

The Road to Emmaus: The Scriptures Concerning Him

After His resurrection, Jesus did not present Himself as a new idea disconnected from the Old Testament. On the road to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Later He said that all things had to be fulfilled "which were written in the law of Moses, and in the prophets, and in the psalms, concerning me," and then He opened their understanding, that they might understand the Scriptures (Luke 24:44–45).

This study begins from that same expectation. Moses, the Prophets, and the Psalms contain things concerning Christ. The question is not whether Christ is present in the Old Testament witness, but how the Scripture reveals Him. This study narrows the focus to one trail: the Man hidden in the text.

Master Reading Order

Part	Document	Purpose
0:6	**Cover, Opening Statement, and Master Index**	Introduces the full study set, the main discovery thread, and the reading order.
1:6	**The Language of Man: Ish, Adam, and the Hidden Distinction**	Establishes why Hebrew man-language matters and why H376 / ish and H120 / adam should not be flattened into one English idea.
2:6	**The Man Who Is More Than Man**	Examines the H376 passages where "man" language is surrounded by divine markers: Genesis 18, Genesis 32, Joshua 5, and Judges 13.
3:6	**The Worm, the Right-Hand Man, and the Son of Man**	Connects Psalm 22 and Psalm 80: the suffering one who is "no man," the Man of God's right hand, and the Son of Man made strong for God.
4:6	**Immanuel, Tabernacle, Temple, and the Body Prepared**	Shows that Matthew's Immanuel fulfills an Old Testament God-with-us pattern and that Christ's body is the true temple and tabernacle dwelling.
5:6	**The Anointed Man, the New Man, and the Finished Image**	Follows Jesus as the Anointed One, believers as those who belong to Christ, the new man in Him, and the completed image in glorification.
6:6	**The Brook, the Face, and the Blessing**	Returns to Jacob at Jabbok: emptying, inheritance, the face of God, priestly blessing, grace, supplication, and the nation built on trust.

The set is designed to be read in order. Each document builds one layer and then leaves room for the next discovery.

Key Term Index

Term	Study Use
H376 / אִישׁ / ish	Individual man, person, husband, or man-form. Most H376 figures are ordinary Adamic men by implication, but some are heavenly messengers or divine-marked figures appearing in man-form.
H120 / אָדָם / adam	Adam, mankind, or man as a race/kind. This word carries the human-kind category and the Adamic frame.
ben-adam / son of man	Son of mankind, one related to Adamic humanity. In the Messiah, this shows true relation to mankind without reducing Him to fallen Adam repeated.
H582 / אֱנוֹשׁ / enosh	Mortal or frail man. Useful for the broader man-language family, especially where Scripture emphasizes weakness, mortality, or human frailty.
H5157 / נָחַל / nachal	To inherit, possess, divide, distribute, bequeath, or receive as inheritance.
H5158 / נַחַל / nachal	Brook, stream, torrent, or valley; from H5157. In Document 6, the brook becomes an inheritance-speaking crossing place.
Immanuel	God with us. Matthew quotes Isaiah 7:14, revealing not God's first nearness to man, but the fullness of God-with-us in the incarnation.
Tabernacle / Temple	The dwelling-place pattern that comes to fullness in Christ: the Word tabernacled among us, and Jesus spoke of the temple of His body.
Christ / Anointed One	Jesus is the unique Anointed One. Believers are not the Christ, but they belong to Him, receive the Spirit, and bear His name as Christians.
New Man	The new identity in Christ. The old Adamic identity gives way to new creation life by the Spirit, awaiting final glorification.
Glorification	The completed image: sin, death, curse, and rebellion removed; God dwelling with men; the inheritance finished.

Scripture Thread Index

Thread	Primary Texts	Function
Image Given	Genesis 1:26; Genesis 2:7	Man is made in God's image and formed by God.
Covering Provided	Genesis 3:15, 21	The Seed is promised, and God provides covering after the fall.
Man-Form Encounters	Genesis 18; Genesis 32; Joshua 5; Judges 13	The text describes "men" or "a man," then surrounds the figure with heavenly or divine markers.
Suffering and Right Hand	Psalm 22:6; Psalm 80:17; Psalm 110	The worm and no man, the Man of the right hand, and the priest-king oath.
Immanuel and Dwelling	Isaiah 7:14; Matthew 1:23; John 1:14; John 2:19-21	God with us comes to fullness in the Word made flesh and the temple of Christ's body.
Anointing and Exaltation	Acts 2; Acts 10:38	Jesus is publicly manifested as the Anointed One, raised, exalted, and pouring out the Spirit.
New Man in Christ	Romans 5; 1 Corinthians 15; Ephesians 2:15; Ephesians 4:24; Colossians 3:10	The old Adamic identity is answered by the last Adam and the new man in Christ.
Inheritance Finished	Numbers 6:24-27; Zechariah 12:10; Revelation 21-22	The face, blessing, grace, supplication, dwelling, and completed inheritance come together.

One Continuous Thread

Image → Fall → Covering → Promise → Ish Hidden → Son of Man → Immanuel → Tabernacled Word → Anointed Christ → New Man → Glorified Inheritance

This is the direction of the full study set: not merely the meaning of one Hebrew word, but the discovery of God's accounted purpose for man in Christ.

The Man Hidden in the Text

Part One

The Language of Man: *Ish*, *Adam*, and the Hidden Distinction(s)

A Scripture study tracing how Hebrew man-language begins to reveal the difference between Adamic mankind, individual man-form, and the Man who is more than ordinary man.

> "And God said, Let us make man in our image, after our likeness..." — *Genesis 1:26*

> "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man (H376)." — *Genesis 2:23*

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9. Closing: Ready to Meet the Man at the Brook

1. English Hides What Hebrew Preserves

The English word "man" can be useful, but it can also flatten the intended inferences in some of the text(s). In English, one word often carries many meanings. A person may say, "I love food," "I love a friend," "I love my family," and "I love God," yet each use of love does not carry the same weight. There are five words for love in the Greek language (four of which are used in the bible). The same is true with many English Bible words. A single English word may gather several Hebrew words under one heading.

The word "wicked" gives a helpful example. Hebrew uses the word wicked for no less than eighteen different Hebrew words that all vary in severity, or do not mean what most readers would interpret as "wicked". English readers may assume every wicked thing is wicked in the same way. Yet Hebrew can distinguish between moral rebellion, guilt, lawlessness, ruin, and incurable sickness. Jeremiah says the heart is "deceitful above all things, and desperately "wicked"." The word underneath that phrase is not merely a common label for outward criminal evil. It carries the sense of sickness, frailty, and incurability. The heart cannot heal itself.

> "The heart is deceitful above all things, and desperately "incurable": who can know it?" — *Jeremiah 17:9*

This matters because the word “man” also must be inspected. Hebrew does not use only one word for man. Sometimes the text speaks of Adam, or mankind, or the human race (H120). Sometimes it speaks of a particular individual (such as H376). Sometimes it speaks of mortal frailty. Sometimes it speaks of a son of mankind. These distinctions are not decoration. They are part of how Scripture keeps account.

The first discovery is simple: every English “man” is not functioning the same way.

Build So Far

- English can flatten multiple Hebrew words into one English word.
- Hebrew preserves distinctions that may be hidden in translation.
- The word “man” must be inspected, not presumed.

2. God Keeps Account

Scripture repeatedly presents God as the One whose words add up. He numbers. He weighs. He measures. He reckons. He remembers covenant. He fulfills promise. He swears by oath and cannot lie. His judgments and deliverances are not random acts. They become testimony that He was right, that His word was true, and that Israel and the nations may know that He is the LORD. And often times, there is meaning in plain sight, but overlooked by many measures, reading fast, reading to get a quota in, reading using modern social understandings instead of Hebrew understandings, not knowing context of writings, not knowing settings, and not knowing how the language uses some words very specifically and other words very specifically.

God is not careless with His words. Names, titles, roots, repetitions, and distinctions can carry weight across generations. A word may begin quietly, then later become part of a larger witness. The reader is often invited to look back and realize that the pattern had been present all along.

The man-language of Scripture belongs to this kind of accounting. The words do not reveal everything at once. They begin a thread. The thread continues. Later revelation gives the earlier words greater light.

The first thread to notice is the distinction between adam (H120) and ish (H376).

3. H120 / Adam: Mankind, the Human Kind

The Hebrew word אָדָם / adam is Strong’s H120. It can refer to Adam personally, to mankind corporately, or to man as the created human kind. It is the word used when God says, “Let us make man in our image.”

> “And God said, Let us make man in our image, after our likeness...” — *Genesis 1:26*

> “So God created man in his own image, in the image of God created he him; male and female created he them.” — *Genesis 1:27*

At creation, adam is not yet a death-word. It is the word of created humanity in the image of God. Adam is man as kind, man as creature, man as humanity brought forth by God.

After the fall, the Adam-word carries the story of dust, sin, exile, and death. The created image is not erased, but it is marred. Adam becomes the head of a fallen condition. Humanity remains humanity, but mankind now carries separation, corruption, and mortality. H120 is associated with the inheritance of Adam, as a corporate head, and all children born from conception with a man, is under Adam.

> “For dust thou art, and unto dust shalt thou return.” — *Genesis 3:19*

> “Wherefore, as by one man sin entered into the world, and death by sin...” — *Romans 5:12*

This gives the first major category:

H120 / adam = mankind, Adamic humanity, the human race or kind, and associated with separation.

Build So Far

- H120 / adam speaks of Adam, mankind, the human kind and the fallen nature, predisposed to sin.
- At creation, adam is made in God's image, and the fallen nature and predisposition to sin is not present.
- After the fall, Adamic mankind carries dust, sin, exile, and when desire gives birth to sin, then death.

4. H376 / Ish: The Individual Man

Here is the non obvious contrast that the English interpretation hides; the Hebrew word אִישׁ / ish is Strong's H376. It usually points to an individual man, a particular person, a husband, or a visible man-form. It does not begin by telling the whole nature or origin of the one being described. It identifies the particular figure in view.

The distinction appears early in Genesis. In Genesis 1, mankind is spoken of as adam. In Genesis 2, after the woman is brought to the man, Adam says she shall be called Woman because she was taken out of Man (H376).

> "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man (H376)." — *Genesis 2:23*

Here ish is not replacing adam as the human kind. It is bringing the individual, relational man into view. Adam is humanity as kind; ish is the particular man. The two can overlap, but they are not identical words.

Next, the bible is going to say something profound, Eve is the mother of all "living",

> "And Adam called his wife's name Eve; because she was the mother of all living."—*Genesis 3:20*

The problem with mankind is through Adam,

> "For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive." *–1 Corinthians 15:21-22*

James clarifies this,

> "…but each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death." Adam desired, and he judged for himself right and wrong, and he sinned, which passes down to all humanity. But Eve was deceived, but also sinned; but when Eve was deceived, she was not the source of the predisposition to sin, Adam was. So, there is a state of H376 to each human born, but each human that comes from conception from a man is therefore also H120.

This gives the second major category:

H376 / ish = the individual man, the visible personal man, or man-form.

Most of the time, an ish is simply an ordinary man who also belongs to adam (H120). In shorthand, most ordinary men are H376 + H120 (at the same time): individual man plus Adamic humanity. The English word "man" may hide that layered identity.

Word	Discovery Value
H120 / אָדָם / adam	Adam, mankind, the human race or kind; man viewed as the created human category, predisposed to sin.
H376 / אִישׁ / ish	An individual man, person, husband, or visible man-form; the particular man in view, usually associated by reference with H120.
ben-adam	Son of mankind (H120-kind); one related to Adamic humanity without requiring that the person be called Adam as individual identity.
H582 / אֱנוֹשׁ / enosh	Which is the root word for H376; Man viewed in frailty, mortality, or weakness; important later in the Son-of-Man trail.
H605 / אָנַשׁ / anash	Which is the root of H582. To be frail, sick, incurable, desperate; a root that helps expose the fallen condition of man. This is what Jeremiah was talking about.

5. When H376 Is Also H120

The normal reading is simple. When the Old Testament speaks of an ish in ordinary settings, the figure is usually an individual man who also belongs to Adamic mankind. He is H376 by individual description and H120 by human kind. He is a particular man within the fallen race of Adam.

As a final redundancy and clarity of the concept; this can be stated as a simple sequence:

Created man: H120 / adam — mankind made in the image of God.

Individual man: H376 / ish — the particular man in view.

Ordinary fallen man: H376 + H120 — individual man within Adamic mankind.

Death-state man: H376 + H120 + sin/death — individual Adamic man under separation.

6. When H376 Is Not Automatically H120

Here is where the word ish is interesting. The word ish usually describes ordinary individual men (presuming a H120 connection), but it does not automatically prove that the one appearing is an ordinary Adamic man. The word can describe visible man-form before the full identity is revealed.

This is the important distinction. H376 tells the reader that a man, person, or man-form is in view. H376, as you are going to see, can be a hidden marker in the Old Testament to disclose the Eternal Son, and the Bible names the individual, without the association of the fallen nature.

Scripture itself teaches that sometimes the one called “man” is simply a man. Sometimes the one appearing as man is later identified as an angel. Sometimes the encounter rises into the presence, authority, name, face, or holiness of God.

Category	Plain meaning	How it functions in the study
H376 + implied H120	Ordinary individual man	Most uses of ish fall here. The individual man is also part of Adamic mankind.
H376 + identity unresolved	Man-form with the identity still hidden	The text says "a man," but the surrounding passage must be watched carefully.
H376 + heavenly messenger markers	Messenger appearing in man-form	Some who appear as men are later identified as angels or messengers, not ordinary H120 men.
H376 + divine markers	The Man above ordinary man	Some passages describe "a man," then raise the encounter into the presence, authority, face, or name of God.
ben-adam / son of H120	Son of mankind	The figure is related to mankind as representative or heir without being merely fallen Adam repeated.

This is not confusion in the text. **It is concealment and discovery**. The word gives the visible description first. The passage gives the identity through unfolding clues, or markers.

7. Genesis 18: The First Visible Test Case

Genesis 18 gives a clear test case. Abraham lifts up his eyes and sees three men (H376) standing by him. The visible description is simple: three men (H376). Yet the account does not leave all three figures in the same category.

> "And he lift up his eyes and looked, and, lo, three men stood by him..." — *Genesis 18:2*

The passage then unfolds. Abraham speaks, serves, and stands before the LORD. The men look toward Sodom. Later, two of the visitors arrive at Sodom and are called angels.

> "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD." — *Genesis 18:22*

> "And there came two angels to Sodom at even..." — *Genesis 19:1*

Do you see the markers that are in the same passages, one marker speaks of the LORD as being one of the H376, the other two have markers of being angels. They can be H376 and not be H120. Hebrews says,

> Do not forget to entertain strangers, for by doing so some people have entertained angels without knowing it." –*Hebrews 13:2*

This is the Bible's own demonstration that man-form (or H376-form) language can hold more than one identity.

Genesis 18 prevents two opposite mistakes. The first mistake would be to say every ish (H376) is ordinary Adamic man (H120; predisposed to death and separation). The second mistake would be to say every unusual ish is the same divine figure (Jesus or an angel). Scripture shows something more precise:

Some H376 figures are ordinary H120 men.

Some H376 figures are heavenly messengers appearing in man-form.

Some H376 figures carry divine markers that require deeper recognition.

Genesis 18 therefore prepares the reader to slow down when the text says “a man.” The question is not merely, “What English word is used?” The question is, “What does the whole passage reveal about this man?”

8. The Categories Prepared

The first document has established the language needed for the rest of the trail. The study is not built on the assumption that every use of ish is extraordinary. Most uses are in fact ordinary. The discovery begins when the ordinary word is placed inside an extraordinary passage.

The categories now stand clearly:

H120 / adam — mankind, the Adamic human kind, the race of man, predisposed to sin and death.

H376 / ish — individual man, particular man, or visible man-form.

H376 + implied H120 — ordinary individual man within Adamic mankind.

H376 + angelic markers — heavenly messenger appearing as man.

H376 + divine markers — the Man whose encounter rises into the presence and identity of God.

And then there is, as we will see:

“ben-adam” — son of mankind, one related to humanity as representative or heir. Which does not include the condition of H120, by inference, but rather that the DNA, or image, is that of a human kind.

This distinction allows the text to be read carefully. The reader is not asked to force every “man” into the same category. The reader is asked to let the passage itself reveal whether the man is ordinary, angelic, unresolved, or marked by God’s own presence.

This also prepares the greater movement. The Bible begins with man made in the image of God. The fall brings Adamic death and separation. Yet within the same Scripture, a Man appears who is not merely ordinary man. Later He is revealed as Son of Man, Immanuel, the Word made flesh, the Anointed One, the last Adam, and the head of a new humanity.

9. Closing: Ready to Meet the Man at the Brook

The first step is now complete. The English word “man” has been opened. Hebrew has preserved a distinction between mankind as Adam and the individual man as ish. Most men are both.

This prepares the next discovery. Jacob will be left alone at the brook. A man will wrestle with him. The word will be ish. At first, the text will not explain everything. But Jacob will explain who this H376 is.

The reader is now prepared to ask the right question:

When Scripture says “a man,” what does the whole passage reveal about the Man (H376)?

The Man Hidden in the Text

Part Two of Six

The Man Who Is More Than Man

A Scripture study tracing the passages where a man appears, yet the surrounding marks reveal more than an ordinary son of Adam.

> "And Jacob was left alone; and there wrestled a man (H376) with him until the breaking of the day." — *Genesis 32:24*

> "And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" — *Joshua 5:14*

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8. The Markers in the Text
9. Closing: From the Man at the Brook to the Man of the Right Hand

1. The Question Prepared by Genesis 18

Genesis 18 has already prepared the reader for a careful kind of seeing. Abraham lifts up his eyes and sees three men standing by him. The text begins with visible man-form, yet the account itself distinguishes the identities. Two of the men go toward Sodom and are later called angels. Abraham remains before the LORD.

> "And he lift up his eyes and looked, and, lo, three men stood by him..." — *Genesis 18:2*

> "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD." — *Genesis 18:22*

> "And there came two angels to Sodom at even..." — *Genesis 19:1*

This is the beginning of the discovery: the visible form may be man, while the full identity must be revealed by the passage.

2. Jacob Alone at Jabbok

The next major encounter is Jacob at the brook Jabbok. The setting is important. Jacob is expecting a man (H120), his brother Esau, who has sworn to kill Jacob, and Jacob has sent his family over to the other side of the brook,

including, his servants, and possessions. He is left alone. The man (H120), Jacob, who had wrestled in life by grasping, bargaining, and striving is now alone at “the crossing place”.

> “And Jacob was left alone; and there wrestled a man (H376) with him until the breaking of the day.” — *Genesis 32:24*

The text does not begin by saying Jacob wrestled an angel, or that Jacob wrestled God. It first says “a man.” The visible description comes first. The identity is unfolded through the encounter.

This matters because Jacob is not simply meeting another traveler. The passage says the Man wrestles through the night. Jacob refuses to let go until he receives blessing. 1st Marker is the Man has authority to bless. 2nd Marker is the Man has authority to rename. 3rd Marker is the Man is connected to the face of God. The whole passage rises above a seemingly ordinary human conflict.

The scene can be followed as a simple sequence:

> Jacob alone → a Man appears → Jacob clings → the Man blesses → Jacob is renamed → Jacob sees God face to face

3. The Man Who Blesses and Renames

Jacob asks for blessing. This is not a small request. Blessing is not merely encouragement. In Genesis, blessing carries inheritance, future, fruitfulness, covenant direction, and the word of God over a life. Jacob had desired blessing before, but from his father Isaac, son of Abraham. At this brook called “Jabbok”, he no longer seizes blessing from a brother or a father. He receives it from the Man who meets him alone.

> “And he said, I will not let thee go, except thou bless me.” — *Genesis 32:26*

> “And he said, Thy name shall be called no more Jacob, but Israel...” — *Genesis 32:28*

The renaming is one of the great markers. In Scripture, a name given by God is not a casual label. It is a declaration of identity and special purpose. Abram becomes Abraham. Sarai becomes Sarah. Jacob becomes Israel. The Man at Jabbok speaks with authority over Jacob’s future and over the nation that will come from him.

The new name is not built on Jacob’s self-definition. It is given. Jacob does not name himself Israel. He receives the name from the One who has power to bless and define him.

> Self-grasping Jacob → God-named Israel

This is the opposite of Adam’s fall into self-determination. Adam reaches toward the tree of the knowledge of good and evil, seizing for himself what God had not given. Jacob, emptied and alone, clings for what only God can give. The nation is built not on self-sustaining strength, but on dependence, trust, and blessing received.

Build So Far

- The Man at Jabbok is described first as H376 / ish.
- He carries authority to bless and rename.
- Jacob receives identity rather than creating it for himself.
- The national name Israel begins at a place of dependence, not self-rule.

4. Peniel: The Face of God

After the encounter, Jacob names the place Peniel. The meaning is given in the text itself:

> “And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” — *Genesis 32:30*

This is the great turning point. The visible description was “a man.” The confession after the encounter is “God face to face.” The passage itself does not allow the reader to leave the Man as merely ordinary man.

The face of God is not a small phrase. To see the face is to come into the presence. Later, the priestly blessing will place the face of the LORD at the center of blessing, grace, keeping, peace, and the Name placed upon Israel. This is when YHWH gives a blessing to Moses, to give to Aaron, as the current High Priest of the nation of Israel:

> “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.” — *Numbers 6:24-26*

Jacob’s personal encounter at Peniel anticipates the blessing that will later be spoken over the children of Israel. The face that Jacob saw is the face of blessing, grace, preservation, and peace.

> Peniel: face of God encountered → Numbers 6: face of YHWH shining → blessing, grace, peace, and the Name

5. Hosea Returns to the Encounter

The book of Hosea returns to Jacob’s encounter and interprets it with greater light. Hosea says:

> “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...” — *Hosea 12:3-4*

> “Even the LORD God of hosts; the LORD is his memorial.” — *Hosea 12:5*

Genesis begins with the visible description: a Man (H376). Jacob names the place according to the face of God. Hosea later speaks of the angel and then identifies the memorial Name of YHWH. These are not disconnected descriptions. They form a layered witness.

Note: The word angel, in Hebrew, can mean messenger, or ambassador.

> Genesis 32: a Man → Peniel: God face to face → Hosea 12: the Angel → YHWH God of hosts

This is one of the clearest examples of the man-form trail. The word ish does not prove everything by itself. But the surrounding Scripture raises the encounter into the presence and identity of God.

Build So Far

- Genesis 32 says Jacob wrestled a Man.
- Jacob says he saw God face to face.
- Hosea says Jacob had power with the angel and names YHWH God of hosts.
- The encounter moves from visible man-form to divine identity markers.

6. Joshua and the Man with the Drawn Sword

Another major man-form encounter appears when Joshua is near Jericho. Israel is about to enter the land of inheritance. The conquest does not begin with Joshua as the highest commander. Joshua lifts up his eyes and sees a man standing over against him with a drawn sword in his hand.

> “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand...” — *Joshua 5:13*

This is no coincidence. This location is near the brook of Jabbok. Jacob was renamed Israel, at Peni-El (Face of God), this location was a turning point of blessing for Jacob, and now, the nation of Israel is at Jordan, near the brook that Jacob was renamed and blessed, and a man appears to Joshua.

Joshua asks whether the figure is for Israel or for Israel's adversaries. The answer is not simply "for you." The answer is greater:

> "And he said, Nay; but as captain of the host of the LORD am I now come." — *Joshua 5:14*

> "And Joshua fell on his face to the earth, and did worship..." — *Joshua 5:14*

> "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." — *Joshua 5:15*

The markers are unmistakable. A man appears at the Jordan river near the brook of Jabbok. He carries the drawn sword. He identifies Himself as commander of YHWH's host. Joshua falls before Him. The ground is holy. The scene echoes the holy-ground encounter of Moses (and the burning bush) and prepares the conquest of inheritance under the command of the LORD.

Joshua does not lead God into battle. Joshua enters the battle under the Commander who has already come.

7. Manoah, the Man of God, and the Angel of the LORD

Judges 13 gives another layered encounter. Manoah's wife first describes the visitor as a man of God. His countenance is like the countenance of an angel of God. As the passage unfolds, the figure is called the angel of the LORD. After the offering ascends in the flame, Manoah understands that they have seen God.

> "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible..." — *Judges 13:6*

> "And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware." — *Judges 13:13*

> "And Manoah said unto his wife, We shall surely die, because we have seen God." — *Judges 13:22*

Again the visible description begins with man-language. The passage then opens the identity through angelic and divine markers. Manoah's fear is not that he has merely seen an impressive man. His fear is that he has seen God.

This passage is especially helpful because it holds the layered categories together: man (H376) of God, angel of God, angel of the LORD, and "we have seen God." The visible form and the revealed identity are not flattened into one word. They unfold.

> Man of God → Angel of God → Angel of YHWH → "We have seen God"

Build So Far

- Joshua sees a Man whose presence turns the ground holy.
- Manoah's wife sees a man of God whose identity opens into the Angel of YHWH.
- Manoah confesses that they have seen God.
- The visible man-form becomes the doorway into divine encounter.

8. The Markers in the Text

The passages now show a consistent way Scripture teaches the reader to see. The word "man" (particularly H376) begins the visible description. The surrounding marks reveal whether the encounter remains ordinary or rises into heavenly and divine identity.

Marker	What it shows
Visible form	The person is seen as a man, an ish, or man-form.
Divine speech or authority	The figure blesses, commands, commissions, or speaks with authority beyond ordinary man.
Holy ground or holy fear	The place or encounter becomes sacred, producing fear, worship, or removal of shoes.
Face or Name of God	The encounter is linked to seeing God, the face of God, or the memorial Name of YHWH.
Later Scripture returns to it	Another passage interprets or intensifies the identity of the encounter.

These markers do not erase the simple meaning of ish. The Man is seen as man-form. But the markers prevent the reader from reducing the encounter to an ordinary H376 + H120 man. In these scenes, the Man is more than ordinary man.

The pattern can now be stated clearly:

> H376 alone gives visible individual man-form, and image of man.
>
> H376 with ordinary setting usually implies H120, an ordinary Adamic man.
>
> H376 with angelic markers reveals a heavenly messenger in man-form.
>
> H376 with divine markers reveals the Man whose presence carries the face, holiness, command, and Name of God.

This is not a separate invention placed on top of the text. It is the way these passages unfold on the page.

9. Supplemental Witness Box: Other Man-Form Witnesses

The passages already examined give the main trail: Abraham, Jacob, Joshua, and Manoah. These are enough to establish the pattern. But the Old Testament contains additional witnesses that strengthen the same discovery without requiring a new argument.

Passage	Man-Language	What the Passage Adds
Daniel 10:5–6	"a certain man" — **H376 / ish**	Daniel sees a man clothed in linen, with glory-markers that exceed ordinary humanity: gold, brightness, fire, brass, and a voice like a multitude. The passage belongs to the same man-form trail because the visible description begins with **H376 / ish**, yet the surrounding glory prevents the reader from reducing the figure to an ordinary man.
Zechariah 1:8–12	"a man" — **H376 / ish**	Zechariah sees a man among the myrtle trees, and the passage unfolds into angelic and divine communication. This strengthens the category already seen in Genesis 18: the visible form may be "man," while the identity and function are revealed by the surrounding markers.
Zechariah 13:7	"the man that is my fellow" — **H1397 / geber**, not H376	This is not an H376 proof text, but it is an important Messianic man-language witness. The Shepherd is struck, the sheep are scattered, and the Man is called YHWH's fellow. This belongs nearer to the prophetic trail rather than the H376 Old Testament "encounter trail."

These supplemental passages do not replace the main argument. They confirm the method. The reader is not asked to force every “man” into one category. The reader is asked to watch the whole passage.

Some men are ordinary **H376 + H120** men.
Some appear in man-form as heavenly messengers.
Some are surrounded by divine markers.
And in the strongest passages, the Man hidden in the text carries the face, command, holiness, glory, Name, or authority of God.

9. Closing: From the Man at the Brook to the Man of the Right Hand

The second step is now complete. The man-form trail is no longer abstract. Scripture has placed before the reader a series of encounters where an ish appears, and the passage itself raises the encounter above ordinary mankind.

Abraham sees men, and the account distinguishes the LORD from the angels. Jacob wrestles a Man, and calls the place the face of God. Hosea names the angel and the LORD God of hosts. Joshua sees a Man with a drawn sword, and the place becomes holy. Manoah hears of a man of God, then meets the Angel of the LORD, and says they have seen God.

The thread is now ready to move from encounter into prophecy. The next document will turn to the suffering speaker who says, “I am a worm, and no man,” and to the Psalm that speaks of “the man of thy right hand” and “the son of man whom thou madest strong for thyself.”

The Man Hidden in the Text

Part Three of Six

The Worm, the Right-Hand Man, and the Son of Man

A Scripture study tracing how Psalm 22 and Psalm 80 bring the man-word trail into prophecy: the suffering One who is a worm and no ordinary man, and the Man of God's right hand who is also the Son of Man.

> *"But I am a worm, and no man; a reproach of men, and despised of the people." — Psalm 22:6*
>
> *"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself." — Psalm 80:17*

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1. From Encounter to Prophecy

The earlier trail began with language. English says "man," but Hebrew can distinguish Adamic mankind, individual man-form, and mortal frailty. Then the trail moved into encounter. Abraham saw men. Jacob wrestled a Man. Joshua met a Man with a drawn sword. Manoah and his wife saw a Man whose identity reached into the Angel of the LORD and the presence of God.

Those passages prepared the reader to ask a better question. Not merely, "Is the word man present?" but, "What kind of man is the text revealing?" Most men are ordinary sons of Adam. Some figures appear in man-form but are heavenly messengers. In certain passages, the Man is surrounded by divine markers.

Psalm 22 and Psalm 80 now move the discovery from encounter into prophecy. The Man is no longer only met in a scene. He is spoken of in suffering, in rejection, in right-hand strength, and in son-of-man identity.

This part of the study slows down over two Psalms. Psalm 22 shows the suffering One who says, "I am a worm, and no man." Psalm 80 asks for God's hand to be upon "the man of thy right hand," and then names Him "the son of man." Together they form one of the clearest hinges in the man-word trail.

2. Psalm 22: The Suffering Voice

> *"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" — Psalm 22:1*

Psalm 22 begins with a cry that reaches far beyond David's ordinary distress. David writes truly from suffering, but the Spirit carries the words into prophecy. The Gospel accounts place this Psalm at the cross, where Jesus takes its opening words upon His own lips.

> *"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" — Matthew 27:46*

The Psalm is not merely a record of pain. It is an ordered testimony of humiliation, surrounding enemies, pierced suffering, public shame, divided garments, deliverance, praise, seed, and nations remembering the LORD.

> *"All they that see me laugh me to scorn: they shoot out the lip, they shake the head..." — Psalm 22:7*

> *"They part my garments among them, and cast lots upon my vesture." — Psalm 22:18*

Inside that prophetic suffering comes the phrase that belongs to this study: "I am a worm, and no man."

3. "No Man": H376 in the Place of Rejection

> *"But I am a worm, and no man (H376)..." — Psalm 22:6*

The word translated "man" in "no man" is H376, ish. This is the word of individual man, person, husband, or man-form. In ordinary use, an ish is commonly an ordinary man who also belongs to Adamic mankind. But Psalm 22 uses the word in a negative phrase: "no man."

The statement must be read carefully. The prophetic sufferer is not saying that He has no true humanity. The New Testament does not reveal a Savior who only seemed human. The Word was made flesh. He was born of a woman. He was made like unto His brethren. He hungered, thirsted, slept, wept, suffered, and died.

Therefore "no man" does not mean "not human." It means the suffering One is no "ordinary" man. It is important to look at the root word for H376, which is the word H582, "enosh", in Strong's, enosh is "properly a "mortal" (and thus differing from the more dignified H120)". Where David is saying, I am a worm, and no dignified man (H120); the Spirit is prophesying about this particular worm, and that Jesus is no ordinary H120.

The crimson worm is a designed creature that has an amazing life purpose. The female crimson worm is a worm that is found in the middle east. The worm, when it is ready to give birth, will climb a tree, will fasten itself to the tree, will give birth to the new babies, and the new baby worms will eat her, to survive. The crimson worm climbs the tree, to be eaten, as a sacrifice, so her offspring can live. And she is called a crimson worm, because she leaves a crimson stain on the wood. David saw this worm, he is likening himself to her, that others benefit and he is a sacrifice, in that moment, but the Spirit is talking about Jesus, the man, and whoever will come to him, and eat and drink of him, will have life.

This gives Psalm 22 its force. The One who is brought down into worm-like purpose is still the One through whom praise will rise, the seed will serve, the nations will remember, and the kingdom will be acknowledged as the LORD's.

> *"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD's: and he is the governor among the nations." — Psalm 22:27-28*

4. "A Reproach of Men": Adamic Mankind Looking On

> *"But I am a worm, and no man; a reproach of men, and despised of the people." — Psalm 22:6*

The same verse that says “no [ordinary, mortal] man (H376)” also says “a reproach of men (H120).” The “men H120)” who reproach Him move the reader into Adamic mankind language, H120, adam.

This is a quiet but weighty distinction. The sufferer is “no ish,” yet He is reproached by adam. The one mocked by mankind is the one who will bring mankind’s blessing. Adamic man looks upon the suffering One and despises Him, not understanding the mystery being carried out in front of their eyes. Jesus, overshadowed by the Spirit, and not of conception by a man, is the One Man, of the Old Testament, the Son of Man, who will be the Seed, that is the blessing to the nations.

Zechariah 12:10 says, “And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one who is in bitterness for his firstborn.”

This is one reason the passage must not be flattened. It is not only a statement about emotional anguish. It becomes a prophetic window into the cross. The true Man is hidden beneath rejection. The one men despise is the one through whom the nations will turn.

5. Psalm 80: The Man of God’s Right Hand

Psalm 80 gives the next hinge. After Psalm 22 shows the suffering One as a worm and no ordinary, mortal, man, Psalm 80 asks God to place His hand upon a particular Man.

> *“Let thy hand be upon the man (H376) of thy right hand, upon the son of man whom thou madest strong for thyself.” — Psalm 80:17*

The phrase “the man of thy right hand” uses H376, ish. The Psalm is not speaking of man (H120) in the broadest generic sense only. It singles out a Man, a distinct figure associated with God’s right hand.

The right hand in Scripture is the place of strength, authority, favor, action, and rule. The Man of the right hand is not merely present; He is placed. He is upheld. He is made strong for God’s own purpose.

> *“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” — Psalm 110:1*

Psalm 80 does not yet unfold all that Psalm 110 will make plain. But it gives the reader a phrase that cannot be ignored: the Man of God’s right hand. This Man stands in the place of divine appointment. This is a commander of the armies of YHWH.

6. The Son of Man Whom God Made Strong

Psalm 80 does not stop with “the man (H376) of thy right hand.” It immediately adds, “upon the son of man whom thou madest strong for thyself.”

> *“Let thy hand be upon the man (H376) of thy right hand, upon the son of man (H120) whom thou madest strong for thyself.” — Psalm 80:17*

Here the Psalm joins two categories. The first is H376, the individual Man. The second is ben-adam, son of man, son of mankind. The same figure is the Man of God’s right hand and the Son of Man made strong for God.

This is one of the clearest bridges in the whole study. The Son is related to mankind, yet He is not Adam by conception. He is the Man of God’s right hand. He is Son of Man, not because He is trapped under Adam’s failure, but because He will represent humanity according to God’s purpose. He will be of Mary, fully man as a son of mankind (H120), but he will not be conceived by a man, and under the predisposition of sin. Mary will be overshadowed by the Holy Spirit, and this Man will be no ordinary mortal; he will be an image bearer like none other before him, and he will leave, giving the spirit, that ordinary H376+H120 men will be a new creation.

Psalm 80:17 Joins the Terms

"the man" — H376 / ish, the distinct Man.
"of thy right hand" — placement, authority, strength, favor.
"the son of man" — ben-adam, the One related to mankind.
"whom thou madest strong for thyself" — God's own purpose and appointment.

The phrase "for thyself" is essential. This Man is not self-made. He is not raised by the will of fallen man. He is made strong for God's purpose. The blessing, the kingdom, and the restoration of mankind proceed according to God's will.

7. Psalm 8 and Hebrews 2: Mankind's Calling Fulfilled

Psalm 8 asks a broad question about mankind.

> *"What is man (H582), that thou art mindful of him? and the son of man (H120), that thou visitest him?" — Psalm 8:4*

In Psalm 8 the immediate frame is mankind. God made man a little lower than the angels and crowned him with glory and honor. Man was given dominion over the works of God's hands. But in Adam, mankind did not bring that calling to fullness.

> *"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet..." — Psalm 8:6*

Hebrews 2 reads Psalm 8 through Christ. The writer says that not all things are yet seen under man, but "we see Jesus."

> *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour..." — Hebrews 2:9*

This is the proper movement. Psalm 8 begins with mankind's calling. Hebrews 2 shows that Jesus fulfills that calling. He is made lower for the suffering of death, then crowned with glory and honor. The Son of Man restores what Adamic mankind could not complete.

In Matthew 23:37 Jesus says,

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings…"

In Luke 13:34 there is a similar account, but Luke ends with, "and ye would not!"; not could not, would not.

Again, in Psalm 8:4, "What is man, that thou art mindful of him? And the son of man, that thou visitest him?" Matthew and Luke, "how often would I have gathered you, but you would not!"

8. Daniel 7: One Like a Son of Man

Daniel 7 adds another doorway. It is not part of the H376 trail in the same way as Genesis 32 or Psalm 80, because Daniel 7 is Aramaic. Yet it belongs to the Son of Man trail.

> *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven..." — Daniel 7:13*

The phrase is human-like: one like a son of man. Yet the movement is heavenly: He comes with the clouds of heaven. He is brought before the Ancient of days, and receives dominion, glory, and a kingdom.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him..." — Daniel 7:14

Daniel holds together what the study has been discovering. The figure is truly in the human category, yet not confined to ordinary human weakness. He is human-like, heavenly, royal, and everlasting in dominion.

When Jesus takes up the title "Son of Man," He does not make a small claim. He gathers Psalm 8, Psalm 80, Daniel 7, and the larger promise of restored rule under God. (Ultimately he is claiming to be the Adoni, Lord, and Messiah (anointed one, which is Christ in the Greek).

9. The Hidden Wisdom and the Lord of Glory

The mystery was present, but not fully understood. The Man was hidden in the text. The suffering was foretold. The right-hand Man was named. The Son of Man was seen in vision. Yet the rulers did not understand the wisdom of God being carried out at the cross.

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." — 1 Corinthians 2:8

They saw a rejected man. They did not understand the Lord of glory. They saw humiliation. They did not understand enthronement. They saw weakness. They did not understand the wisdom and power of God.

Psalm 22 had already shown the pattern. The sufferer is despised, yet the nations will turn. The garments are divided, yet the kingdom is the LORD's. The worm is no ordinary man, and the reproach of Adamic mankind becomes the path by which mankind may be restored.

Rejected Man → Lord of Glory → Nations Turn → Kingdom Declared

10. Closing: The Man, the Son of Man, and the Next Doorway

Psalm 22 and Psalm 80 bring the man-word trail into focus. Psalm 22 shows the suffering One as a worm and no H376, reproached by Adamic mankind. Psalm 80 shows the H376 of God's right hand, the ben-adam (H120) made strong for God Himself.

The two Psalms belong together. The Man who is rejected is the Man appointed. The One treated as less than man is the One made strong for God. The Son of Man enters the place of suffering in order to bring mankind into the purpose for which man was first made.

The next doorway is Immanuel. The God who has been with His people by presence, promise, appearance, blessing, and glory will now be announced as God with us in the fullness of time. The Word will be made flesh. The true dwelling of God with man.

End of Part Three of Six

Next: Part Four — Immanuel, Tabernacle, Temple, and the Body Prepared

The Man Hidden in the Text

Part Four of Six

Immanuel, Tabernacle, Temple, and the Body Prepared

A Scripture study tracing how "God with us" moves from Old Testament presence, dwelling, tabernacle, and temple into the fullness of the Word made flesh: Jesus Christ, the true dwelling of God with man.

> *"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." — Isaiah 7:14*
>
> *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel... God with us." — Matthew 1:23*
>
> *"And the Word was made flesh, and dwelt among us..." — John 1:14*

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1. God With Us Was Not Invented in Matthew

Matthew opens the Gospel by taking the reader back to Isaiah. The birth of Jesus is not presented as a disconnected miracle, nor as a new idea invented in the New Testament. It is the promised fulness of what God had already spoken.

> *"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet..." — Matthew 1:22*
>
> *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel... God with us." — Matthew 1:23*

Matthew is quoting Isaiah 7:14. The name is the announcement: Immanuel, God with us. Yet this does not mean God had never been with man before Bethlehem. It means that the promise of God-with-us had reached its appointed fulness in the Son born of Mary.

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons." *–Galatians 4:4-5*

The Old Testament had already shown the nearness of God in many forms: presence in the garden, appearance to the fathers (Abraham, Isaac, Jacob, Joshua, Manoah, glory among the prophets Moses, Daniel, Isaiah, dwelling in the tabernacle, filling of the temple, ark of the covenant at the mercy seat…

God with man before Bethlehem → God with us in incarnate fulness

The incarnation does not erase the earlier witnesses. It gathers them. The God who had been with His people by presence, Word, glory, covenant, tabernacle, temple, and man-form appearance now comes with us in flesh.

2. Immanuel: The Sign and the Fulness

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

The sign in Isaiah is a son. The name of the son carries the meaning: God with us. In Matthew, that promise comes forward into the birth of Jesus Christ. The child is not merely a sign that God will help from afar. The child Himself is the arrival of God-with-us.

> *"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." — Matthew 1:21*

The name Jesus announces salvation. The name Emmanuel announces presence. Together they declare that God has come near in order to save. He is not only present to observe. He is present to deliver, forgive, restore, and dwell.

Build So Far

Isaiah promised Immanuel: God with us.
Matthew identifies the promised fulness in Jesus.
Jesus means salvation; Emmanuel means presence.
The Savior is God with us, not God distant from us.

This is why Immanuel belongs in the man-word study. The earlier H376 trail showed that the eternal Son could be seen in man-form before the incarnation. Immanuel shows that the same God-with-us pattern comes into history as true human birth.

3. The Son as the Revealer of the Invisible God

> *"No man hath seen God at any time; the only begotten Son... he hath declared him." — John 1:18*

The Father is invisible. The Son declares Him. Scripture repeatedly draws the reader toward this truth: the Son is not an afterthought in revelation. He is the One through whom the invisible God is made known.

> *"Who is the image of the invisible God, the firstborn of every creature..." — Colossians 1:15*

> *"Who being the brightness of his glory, and the express image of his person..." — Hebrews 1:3*

This helps explain why the Old Testament can contain appearances, forms, glory, and encounters in which God is truly present, yet the Father remains unseen in His invisible essence. The Son is the visible expression, the image, the Word, the declared presence of God.

This also helps the Genesis image-language stand in the background. Mankind is made in the image of God. The Son is the image of the invisible God. Therefore it is not strange that the eternal Son can appear in man-form before He becomes incarnate. The image trail begins before the fall and moves toward its restoration in Christ.

4. The Garden, the Presence, and the First Loss

"And they heard the voice of the LORD God walking in the garden in the cool of the day..." — Genesis 3:8

The story of man begins with nearness. Man was not created for distance from God. The garden is not merely a location of trees, food, work, and beauty. It is a place where man lives before God.

After sin, man hides from the presence of the LORD God. The first loss is not only innocence. It is presence. Man is separated from the face, fellowship, and open communion for which he was made.

The whole biblical story then begins to move toward restored presence. Covering is provided. Promise is given. Seed is announced. Altars are built. Covenants are made. God calls, appears, speaks, and dwells. The question is not only whether man can be forgiven. The deeper question is whether God and man will dwell together again.

5. The Tabernacle: God Dwelling Among His People

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

The tabernacle is a major step in the God-with-us trail. Israel is not merely rescued out of Egypt to become a religious nation with laws. Israel is brought out so that YHWH (LORD) may dwell among them.

"And I will dwell among the children of Israel, and will be their God." — Exodus 29:45

"And they shall know that I am the LORD their God... that I may dwell among them: I am the LORD their God." — Exodus 29:46

The Exodus pattern is clear: God hears, remembers covenant, delivers, brings out, speaks, makes covenant, and dwells. The goal is not only escape from bondage. The goal is God in the midst of His people.

Heard cry → Remembered covenant → Delivered → Brought near → Dwelt among them

This matters because John later says the Word was made flesh and dwelt among us. The tabernacle was never merely a tent. It was a God-given witness that the Holy One intended to dwell with man.

In John 20:28, after Thomas is invited to touch the wounds of the risen Jesus, John hits the climax of his gospel, as Thomas realizes who Jesus is, remember Exodus 29:46 above?

"And Thomas answered and said unto him, My LORD and my God."

The hand of the LORD that brought them out of Egypt, and birthed them as a firstborn child, through the water and through the "ruach" (Spirit), is what John 3 was talking about when Jesus tells Nicodemus that he must be born of water and Spirit, and he is reminding Nicodemus of Ezekiel 36, the washing, the new heart, and the Spirit.

The LORD's name is I Am that I AM, in Hebrew; but Hebrew used to be a pictographic language at the time Moses recorded the first five books of the Old Testament. Remember how Jacob was given a name, and this was significant? Up until Exodus 6, God was known as God, or Elohim; but in Exodus 6, Moses asks for what name he should give the people. Elohim (God) spoke to Moses and said, tell them YHWH (I Am that I AM) sent you.

In the Pictographic language, the letter "H" is "behold", which is in the name twice, the "Y" is "hand", and the "W" is peg, or hook, or pierce. When Thomas looks at the hand of Jesus, Jesus is saying, BEHOLD the HAND, BEHOLD the Piercing. And it dawns on Thomas, this IS YHWH, … MY LORD and MY GOD.

6. The Mercy Seat, the Ark, and Covenant Presence

"And there I will meet with thee, and I will commune with thee from above the mercy seat..." — Exodus 25:22

Inside the tabernacle, the ark of the covenant and the mercy seat become the appointed place of meeting. YHWH says He will meet and commune from above the mercy seat, from between the cherubim. The covenant testimony is beneath. The mercy seat is above. The presence speaks there.

This is more than furniture. It is a pattern of covenant, mercy, presence, and meeting. Man cannot invent his own way back into God's presence. God appoints the place, provides the covering, orders the priesthood, gives the blood, and speaks from the mercy seat.

When Cain and Abel are giving offerings, Abel gives a righteous offering, a lamb, spotless, as an act of faith (Hebrews 11:4); and Cain did not have an acceptable offering. Elohim says to Cain, "at the door", outside of Eden, in front of two cherubim guarding "the way"; sin is crouching and desires you, you can be accepted, but you must resist sin.

When Mankind, through Adam and deceived Eve, sins, Elohim gives a covering, which later is shown as a shadow type of Atonement, and in Revelation, when all sin is removed, and there is no more rebellion, God will cloth the saints in Righteous garments. The ark of the covenant represents the covenant with mankind, the mercy seat has two cherubim behind it, the most holy place is the access point to God, and YHWH is on the mercy seat. Do you see it? Also, when the cloud came down to the "meeting place", which is the door of the tabernacle, it says YHWH descended in the cloud and stood at the door, at the meeting place. The tabernacle was filled with imagery of Eden, and behind YHWH, at the door, is the tabernacle Eden. These are all Old Testament accounts.

Jesus said, I am the door (John 10:9), Jesus said I am the way (John 14:6), Jesus said no man comes to the father but through me (John 14:6).

Mercy Seat Pattern

Covenant testimony beneath.
Mercy seat above.
Cherubim overshadowing.
God meeting and speaking there.
Presence joined to mercy, not man's self-made access.

The later revelation of Christ will not discard this pattern. It will fulfill it. The body of Christ, the blood of Christ, the priesthood of Christ, and the throne of grace all answer the question first pictured in the tabernacle: How can holy God dwell with man?

7. The Temple and the House Filled With Glory

> *"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD..." — 1 Kings 8:10*
>
> *"So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD." — 1 Kings 8:11*

The temple continues the dwelling trail. The tabernacle moved with Israel in the wilderness. The temple stands in the land. But both teach the same underlying truth: God is making a dwelling among His people.

Solomon knows that no building can contain God in His fullness.

> *"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee..." — 1 Kings 8:27*

The temple is therefore both real and symbolic. God truly places His Name there and fills the house with glory. Yet the temple also points beyond itself. Stone cannot be the final dwelling of God with man. The temple prepares the reader for a greater body, a greater priesthood, a greater mercy, and a greater presence.

Tabernacle → Temple → Body → God dwelling with man

8. The Word Tabernacled Among Us

"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1

"And the Word was made flesh, and dwelt (Greek word for tabernacled, or tented) among us..." — John 1:14

John gives the great doorway. The Word who was with God and was God was made flesh. He did not merely appear for a moment. He became flesh. He dwelt among us.

The word "dwelt" carries the tabernacle thought. The Word tabernacled among us. The tent in the wilderness had taught Israel to understand holy dwelling. Now the true tabernacle stands in flesh.

"...and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." — John 1:14

The tabernacle had glory. The temple had glory. John says the disciples beheld His glory. The glory is no longer merely in a cloud over a tent or filling a house. The glory is seen in the Son, full of grace and truth.

John's Fulness

The Word was with God.
The Word was God.
The Word was made flesh.
The Word tabernacled among us.
The glory was beheld in the Son.

9. Destroy This Temple: The Body of Christ

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." — John 2:19

"But he spake of the temple of his body." — John 2:21

Jesus identifies His own body as the temple. This is not a small statement. The dwelling-place of God with man is no longer finally located in a stone house. The true temple is His body.

This joins several trails at once. The H376 trail showed that the eternal Son could be seen in man-form before the incarnation. The Immanuel trail shows God with us in the promised Son. The tabernacle and temple trail shows that God intends to dwell among His people. John now shows the fulness: the Word made flesh is the true temple.

Man-form witness → Immanuel promise → Word made flesh → Body as temple

The body prepared for the Son is not incidental. In that body He obeys. In that body He suffers. In that body He dies. In that body He rises. In that body He becomes the visible, tangible, resurrected witness that God and man are being reunited through Him.

10. A Body Prepared in the Fulness of Time

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me..." — Hebrews 10:5

"But when the fulness of the time was come, God sent forth his Son, made of a woman..." — Galatians 4:4

Before Bethlehem, the eternal Son could be with His people in appearance, presence, Word, glory, and appointed meeting. But at Bethlehem, He comes in the fulness of time as the Son made of a woman. This is not a temporary

appearance. This is incarnation. The Son is fully man, as a son of man (H120) through Eve, but not of the conception of man; the Holy Spirit overshadowed Mary. Jesus was an H376, but not a H120, he was the son of H120 by identity and image, but not by seed.

Mary gives the true human connection. The Holy Ghost gives the holy divine conception. Joseph gives the legal household and Davidic placement, but Joseph does not bring Jesus into being. Therefore Jesus is truly Son of Man, yet not fallen Adam repeated. He is the holy Son sent by God, made of a woman, prepared with a body, and appointed to save His people from their sins.

This is where Immanuel becomes more than a title. God with us is now God with us in flesh, in body, in obedience, in suffering, in death, and in resurrection.

Before and At Bethlehem

Before Bethlehem: presence, appearance, Word, glory, tabernacle, temple.

At Bethlehem: the Son is made of a woman.

Before Bethlehem: God could be with His people in extraordinary ways.

At Bethlehem: God is with us in incarnate fulness.

11. Closing: From Dwelling Place to Anointed Man

The story has moved from man-word to presence, from presence to dwelling, from dwelling to tabernacle, from tabernacle to temple, and from temple to the body of Christ. God has been moving toward one great revelation: He will dwell with man through the Son.

Immanuel does not mean that God had never come near before. It means that all the earlier nearness has reached its promised center. The Man hidden in the text, the Son of Man, the Man of God's right hand, is now Jesus Christ: the Word made flesh, the true tabernacle, the true temple, God with us.

> *"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." — Revelation 21:22*

The final city has no separate temple, because the dwelling purpose has reached its end. God and the Lamb are the temple. The story that began with man made for God's presence ends with God dwelling with man in fullness.

But before that final dwelling is shown, the Gospels and Acts reveal another necessary step. The Man who is God with us is anointed by the Spirit.

The Man Hidden in the Text

Part Five of Six

The Anointed Man, the New Man, and the Finished Image

A Scripture study tracing how the Man hidden in promise and revealed as Immanuel is publicly manifested as the Christ, the Anointed One, and how those who believe are brought from old identity in Adam into new identity in Christ by the Spirit, awaiting the finished image in glory.

> *"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus... both Lord and Christ." — Acts 2:36*
>
> *"How God anointed Jesus of Nazareth with the Holy Ghost and with power..." — Acts 10:38*
>
> *"And that ye put on the new man, which after God is created in righteousness and true holiness." — Ephesians 4:24*

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6. From Christ to Christians: Belonging to the Anointed One
7. From Adam Identity to New Man in Christ
8. An Anointed People for the Blessing of the Nations
9. The Finished Image: From Earthly to Heavenly
10. Closing: The Account Moves Toward Glory

1. The Fulness of Time and the Son Sent Forth

The earlier witnesses prepared the reader to recognize the Son. The Man appeared in the Old Testament with divine markers. The Man of the right hand was promised. Immanuel was announced. The tabernacle and temple taught that God desired to dwell with man. Then, in the appointed time, the promise moved from sign, shadow, and appearance into flesh.

> *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." — Galatians 4:4*

The fulness of time does not mean God was absent before. It means God's promise reached the appointed moment. The Son who could be with His people before the incarnation now entered mankind through Mary. He came not merely near man, but as man; not as fallen Adam repeated, but as the holy Son sent forth by God.

This keeps the thread intact. The story begins with man made in God's image. The fall adds Adamic corruption, death, and separation. But the promise does not fail. The Seed will come. The true Man will come. The Son will

be born. The Son of Man will stand inside mankind, yet without becoming the fallen Adamic source He came to redeem.

Promise → fulness of time → Son sent forth → true Man revealed

Build So Far

H376 / ish has traced the individual man-form thread.
H120 / adam has traced mankind and Adamic identity.
Ben-adam has shown the Son's true relation to mankind.
Immanuel has shown that God-with-us reaches fulness in the incarnation.

2. Jesus the Christ: The Anointed One

Christ is not merely a second name for Jesus. Christ means the Anointed One. The Old Testament offices of prophet, priest, and king were marked by anointing. In Jesus, the offices meet in one person. He is the Prophet who speaks the Word of God, the Priest who offers Himself and intercedes, and the King who receives the throne and rules in righteousness.

> *"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me..." — Isaiah 61:1*
>
> *"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor..." — Luke 4:18*

When Jesus reads Isaiah and applies the passage to Himself, the anointing becomes visible. The promised Man is not only born. He is anointed. He does not move by Adamic self-sufficiency or natural force. He moves by the Spirit of God.

This matters for the whole study. The true Man is not the old man repaired by human will. The true Man is the Spirit-anointed Son. The life He brings is not Adam strengthened. It is new life from God.

Jesus → anointed by the Spirit → the Christ

3. Acts 2: Exalted Lord and Christ

At Pentecost, Peter does not present Jesus as a tragic teacher whose influence survived death. He presents Him as the crucified, risen, exalted Lord. The One rejected by men has been raised by God and seated in the place of authority.

> *"This Jesus hath God raised up, whereof we all are witnesses." — Acts 2:32*
>
> *"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this..." — Acts 2:33*
>
> *"The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool." — Acts 2:34-35*
>
> *"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus... both Lord and Christ." — Acts 2:36*

Acts 2 draws directly from Psalm 110. The Man of the right hand is not an idea. The crucified Jesus is raised, exalted, and declared both Lord and Christ. The promised right-hand rule has begun.

Then the Spirit is poured out. The exalted Christ receives the promise of the Holy Ghost and sheds it forth. The Anointed One now pours the Spirit upon those who believe.

Right hand → Lord and Christ → Spirit poured out

4. Acts 10: Anointed With the Holy Ghost and Power

Acts 10 gives one of the clearest summaries of Jesus' public ministry. Peter says that God anointed Jesus of Nazareth with the Holy Ghost and with power. This is the visible ministry of Immanuel: God with us in the Son, moving in the Spirit, doing the works of God among men.

> *"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." — Acts 10:38*

The sentence is simple, but it gathers the whole thread. Jesus is the historical Man, Jesus of Nazareth. He is the anointed Man, filled with the Holy Ghost and power. He is the deliverer, healing those oppressed of the devil. And the reason given is: God was with Him.

Immanuel is not only a birth announcement. It is seen in the works of Jesus. God was with Him. The invisible Father is made known through the Son. The Spirit rests upon Him. The kingdom breaks into the world through Him.

Acts 10 String

Jesus of Nazareth — true Man in history
anointed with the Holy Ghost and power — Christ in public manifestation
went about doing good and healing — kingdom works in the world
for God was with Him — Immanuel in action

5. God Was With Him: Immanuel in Public Ministry

The words "God was with him" should not be passed over quickly. Matthew has already said Emmanuel means God with us. Acts says God was with Jesus. John says the Word was made flesh and dwelt among us. These are not competing statements. They show the fullness of the Son's mission.

The Son reveals the Father. The Father is with the Son. The Spirit anoints the Son. The works of God are done through the Son. The old separation introduced by sin is being answered by God's own presence in the Man Christ Jesus.

> *"No man hath seen God at any time; the only begotten Son... he hath declared him." — John 1:18*

> *"He that hath seen me hath seen the Father..." — John 14:9*

The Son does not replace the Father. He reveals Him. The Spirit does not compete with the Son. He anoints Him and bears witness to Him. The Father, Son, and Spirit work in perfect unity to bring man out of Adamic death and into the life God purposed from the beginning.

Father revealed → Son incarnate → Spirit anointing → God with us

6. From Christ to Christians: Belonging to the Anointed One

The word Christian appears in Acts after the gospel begins moving among the nations. The disciples are called Christians at Antioch. The name is fitting because they belong to Christ, the Anointed One.

> *"And the disciples were called Christians first in Antioch." — Acts 11:26*

Believers are not the Christ. Jesus alone is the Christ, the Anointed One, the Lord, the Son, the King, the Priest, the last Adam, and the Man of God's right hand. Yet those who believe are joined to Him. They receive His Spirit. They bear His name. They become His body in the world.

> *"Now he which stablisheth us with you in Christ, and hath anointed us, is God." — 2 Corinthians 1:21*

"But ye have an unction from the Holy One, and ye know all things." — 1 John 2:20

Christians are not little replacements of Christ. They are people incorporated into Christ. The anointing is His before it is theirs. Their identity is derivative, received, and dependent. They are anointed because they belong to the Anointed One.

The Christ → those in Christ → Christians

7. From Adam Identity to New Man in Christ

The earlier man-word trail showed the difference between the individual man-form thread and Adamic mankind. After the fall, ordinary man is not merely H376 as individual. He is man under Adamic identity: H376 joined to H120 (H376+H120 is the normal man status), and through sin, joined to death and separation.

"Wherefore, as by one man sin entered into the world, and death by sin..." — Romans 5:12

The gospel does not merely improve the old man. It brings a new identity in Christ. The believer is moved out of the old Adamic order and into Christ. The old man is crucified. The new man is created after God in righteousness and true holiness.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed..." — Romans 6:6

"And that ye put on the new man, which after God is created in righteousness and true holiness." — Ephesians 4:24

"And have put on the new man, which is renewed in knowledge after the image of him that created him." — Colossians 3:10

The new man is image language. The image that was marred in Adam is being restored in Christ. Believers are not returned to Adam as he fell. They are brought into Christ as the head of a new humanity. Believers are now H376+Spirit and no longer H376+H120. This is what it means to be adopted through the power of God, and to be "of God", from John 1. God's mercy and power strip away the H120, and by God's power, He freely gives His Spirit to all who believe. The progression has now taken another stop forward for humanity (that believes), where God said "let us make man in our image", man was capable to walk with God, but now, the Spirit indwells mankind (believers). Where Adam was man and desire/sin/death, and where Jesus was man/Spirit, through Gods power, and believing in God's promise and Seed, Jesus, man/desire/sin/death can now be man/Spirit. Jesus is the firstborn of the new creation!

> Colossians 1:12-18, *"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."*

Visible String

H376 + H120 — ordinary man in Adamic identity
H376 + H120 + death — fallen man under sin and separation
Christ — the true Man, born of Mary, anointed by the Spirit
believer in Christ — old identity crucified, new man created by the Spirit

8. An Anointed People for the Blessing of the Nations

God's purpose was never only private rescue. The promise to Abraham included blessing to the nations. The people of God are blessed in order to become witnesses of the Blesser. They receive mercy in order to show mercy. They receive the Spirit in order to bear fruit. They are brought into the kingdom in order to live as a priestly people before the world.

> *"And in thee shall all families of the earth be blessed." — Genesis 12:3*
>
> *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me..." — Acts 1:8*
>
> *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith..." — Galatians 5:22*
>
> *"And hast made us unto our God kings and priests: and we shall reign on the earth." — Revelation 5:10*

The anointed people do not seize the kingdom by fleshly strength. They witness, serve, bless, forgive, pray, endure, and bear the fruit of the Spirit. Through them the nations see a people no longer governed by Adamic self-rule, but by the life of Christ within them.

9. The Finished Image: From Earthly to Heavenly

Paul brings the Adam-Christ contrast to its appointed end.

> *"The first man Adam was made a living soul; the last Adam was made a quickening spirit." — 1 Corinthians 15:45*
>
> *"The first man is of the earth, earthy: the second man is the Lord from heaven." — 1 Corinthians 15:47*
>
> *"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." — 1 Corinthians 15:49*

This is the finished image moving toward glory. The story that began with man made in God's image does not end with man permanently trapped in corruption. In Christ, the image is restored and brought beyond the reach of sin and death.

> *"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son..." — Romans 8:29*
>
> *"...whom he justified, them he also glorified." — Romans 8:30*

Glorification is not an extra thought added at the end. It is the completion of the purpose. God's accounting reaches its balance. What He promised, He fulfills. What He began, He completes. The image is not abandoned. The image is finished in the Son.

Image given → image marred → image restored in Christ → image glorified

10. Closing: The Account Moves Toward Glory

The account has been moving from the beginning. Adam was made in the image of God. Sin brought death and separation. The promise announced the Seed. The Man appeared with divine markers. The Son of Man was promised. Immanuel came. The Word tabernacled among us. Jesus was anointed as the Christ. The exalted Christ poured out the Spirit. Believers are brought into the new man.

The story is not finished until sin, death, and rebellion are removed forever. The new man in Christ awaits the completed image: glorified humanity dwelling with God, no longer under curse, no longer under death, no longer separated from the face of God.

> *"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men..." — Revelation 21:3*

“And God shall wipe away all tears from their eyes; and there shall be no more death...” — Revelation 21:4

“And there shall be no more curse...” — Revelation 22:3

The Anointed One creates an anointed people. The Man of God’s right hand brings many sons to glory. The last Adam does not merely undo the first Adam’s fall; He brings the image to its promised completion. The account moves toward glory because the God who promised cannot lie.

The Man Hidden in the Text

Part Six of Six

The Brook, the Face, and the Blessing

A Scripture study returning to Jacob at Jabbok, where the brook speaks the language of inheritance, the crossing becomes a place of emptying, the Man gives the blessing, and the face of God becomes the foundation for Israel, grace, supplication, and final inheritance in Christ.

> *"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." - Genesis 32:30*
>
> *"The LORD make his face shine upon thee, and be gracious unto thee." - Numbers 6:25*
>
> *"And if children, then heirs; heirs of God, and joint-heirs with Christ..." - Romans 8:17*

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8. The Heart Condition of Inheritance
9. The Blessing Reaches the Nations
10. Closing the Account: From Image to Inheritance

1. Returning to the Brook

The study began with the language of man and moved through the Man who is more than man, the worm and the Man of the right hand, Immanuel, the tabernacle, the Anointed One, and the new man in Christ. The final return is not to an abstract idea, but to a place: the brook Jabbok.

> *"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." - Genesis 32:22*
>
> *"And he took them, and sent them over the brook, and sent over that he had." - Genesis 32:23*

Jacob has possessions. Jacob has a household. Jacob has fear before him and history behind him. Esau is coming. The old conflict is not finished. The question is whether Jacob will live by self-preservation or by blessing. The place where this question is answered is a brook.

The brook is not only a crossing of geography; it is a crossing into inheritance.

2. Nachal: Brook and Inheritance

The word translated brook in Genesis 32 belongs to the Hebrew nachal family. The form used for brook, H5158, speaks of a stream, torrent, river, or valley where a brook runs. The root word is H5157 in its original sense, a root meaning to inherit, possess, divide, distribute, bequeath, or take as an inheritance.

This matters because Jacob's meeting-place is not merely water, terrain, or boundary. The crossing-place carries inheritance language. The man who will become Israel is brought to a brook whose root speaks of inheritance before he receives the blessing and the name.

Hebrew thread	Meaning in the study
H5158 / nachal	brook, stream, torrent, valley
H5157 / nachal	inherit, possess, divide, distribute, bequeath
Jabbok	emptying or pouring-out language
Peniel	the face of God
Israel	the renamed man who receives blessing from God

The words do not flatten into a single definition, but they do form a meaningful trail. At the brook, inheritance and emptying meet. Jacob does not enter inheritance by grasping. He enters by being brought to the end of himself and receiving what only God can give.

Inheritance is not seized by self-rule; inheritance is received under blessing.

3. Jabbok: Emptying Before Blessing

Jabbok carries the sound and sense of emptying, pouring out, or being emptied. The narrative shows that meaning before explaining it. Jacob sends over his household. He sends over what he has. Then he is left alone.

The scene is not crowded. No servant can answer for him. No possession can bless him. No strategy can rename him. Jacob is brought to the place where self-sustaining control is emptied out, and only the blessing of God can carry him forward.

This is the opposite of Esau. Esau represents the strength of the immediate appetite, the natural man of the field, the man who lives by visible force and urgent desire. Jacob's name and history carry conflict and grasping, but at Jabbok the issue changes. The inheritance will not be secured by the old grasp. It will come by clinging to the one who can bless.

> *"And he said, I will not let thee go, except thou bless me." - Genesis 32:26*

Esau-strength grasps the present; Jacob-faith clings for blessing.

4. Peniel: The Face of God and the Priestly Blessing

Peniel means the face of God. The face is not a small detail. The face becomes blessing language for Israel. In Numbers 6, the priestly blessing places the Name of the LORD upon the children of Israel by speaking of blessing, keeping, grace, peace, and the shining face of YHWH.

> *"The LORD bless thee, and keep thee:" - Numbers 6:24*
>
> *"The LORD make his face shine upon thee, and be gracious unto thee:" - Numbers 6:25*
>
> *"The LORD lift up his countenance upon thee, and give thee peace." - Numbers 6:26*
>
> *"And they shall put my name upon the children of Israel; and I will bless them." - Numbers 6:27*

Jacob sees the face of God and lives. Israel receives the blessing of the shining face of YHWH. The nation that begins with a man renamed at Peniel will later be blessed by the Name, the face, the grace, and the peace of the LORD.

Peniel → face of God → priestly blessing → grace → peace → Name placed on Israel

5. Grace and Supplications: The Cry God Hears

Hosea says Jacob wept and made supplication. This is not the proud strength of the self-sufficient man. This is the cry of one who must receive from God. The same pattern later appears in Exodus. Israel groans under bondage, cries, and God hears.

> *"And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." - Exodus 2:23*
>
> *"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." - Exodus 2:24*

God hears. God remembers covenant. God looks. God knows. The cry of the people is not answered because Israel has mastered its own salvation. The cry is answered because God keeps covenant and gives grace.

Zechariah later speaks of a poured-out spirit of grace and supplications. The same God who heard the groaning in Exodus and received Jacob's supplication at Jabbok will pour grace and supplication upon His people and turn their eyes to the pierced one.

> *"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications..." - Zechariah 12:10*

Supplication rises → God hears → God remembers covenant → grace is given → deliverance comes

6. From Jacob to Joshua: Inheritance and the Commander

The brook of Jacob's renaming looks forward. Israel will later enter the land of inheritance by crossing the Jordan downstream from the region of Jabbok. As the inheritance-conquest begins, Joshua meets a Man with a drawn sword, the Captain of the host of the LORD.

The inheritance does not belong to Israel because Israel is stronger than the nations. The inheritance belongs to Israel because YHWH gives, leads, commands, and fights according to His promise.

Jacob at Jabbok → Israel renamed → Jordan crossed → Commander revealed → inheritance entered

The same pattern continues: the people do not define the inheritance for themselves. They receive it under the Word, command, presence, and blessing of God.

7. The Annointing

When John the baptist was baptizing at the Jordan, this was a symbolic moment of Jacob at the Jordan, it was a time to demonstrate belief that the Man would come, at the place of emptying, at the place of promise, at the place of washing, that God's face would shine, and that there would be blessing.

Then, a man, no common mortal man, as it made known in John 1, and John the baptist is going to make a claim, this is the Lamb of God, which links even more imagery, like the covering after the fall of Adam, and the sacrifice of the lamb by Abel, the Lamb that God Himself would provide at the moment, and in the future, when Abraham is with Isaac on Mount Moriah (the temple mount in Jerusalem), the Lamb in the book of Revelation,

and this lamb did not need a baptism of repentance, or any of the other reasons the others were there; without anyone else knowing the purpose we can see after the fact that this was the ceremony that Moses did for Aaron, where the High Priest is washed before entering service, symbolically, and then the High Priest is anointed (and we saw in Acts 2 and Acts 10 that the Spirit anointed Jesus), and there is a proclamation, and God says about Jesus as the "baptism/washing", "This is my Son in whom I am well pleased."

The new High Priest, of the Order of Melchizedek, is being inaugurated at the Jordan, where Jacob received the blessing from the Man (H376) who will bring blessing, at the place of inheritance, who will be the one who brings inheritance, who is the Man who was the face of God, who will take on the sins of the world, that God may glorify all those who believe; the Jordan, where Joshua met the Commander Man, who leads the armies of the LORD, who will defeat the enemies of God and believers, who will have the right hand of power, and have all authority, who is the possessor of heaven and earth, who will birth the believing Israel through the Jordan, with water and Ruach/Spirit, and they will enter into newness and inheritance.

8. The Heart Condition of Inheritance

The land shows the promise, but the heart condition reveals the way of inheritance. The man who insists on self-rule, self-definition, and self-sustaining strength remains in the old Adamic pattern. The man who believes, clings, supplicates, and receives blessing is being brought under the tree of life pattern.

Jacob at Jabbok becomes a living picture of the turning point. He does not cross into blessing by his own knowledge, appetite, or control. He is emptied. He is alone. He clings. He asks. He receives.

> *"And he believed in the LORD; and he counted it to him for righteousness." - Genesis 15:6*

Abraham believed, and it was accounted for righteousness. Jacob clung, supplicated, and received blessing. Israel is therefore built not on Esau-like natural strength, but on reliance, dependence, trust, and belief.

The inheritance is not finally possessed by those who grasp at life. It is received by those who no longer desire and seize right and wrong (desire that leads to sin and death), but whose desire the source of life. The tree of life, the water of life, the bread from heaven, and the living Christ all testify to the same end: man lives because God gives life. No longer a mortal man, but a worm that is born of Christ, and lives from Christ, who left His blood stain on the tree, a crimson worm, nor ordinary mortal man, but the Spirit man, who offers the Spirit to every man and woman.

9. The Blessing Reaches the Nations

God did not build Israel on dependence in order to hide blessing forever. The promise to Abraham already looked outward to the nations. Through Abraham's seed all families of the earth would be blessed. Jacob becomes Israel, and Israel carries the witness that the nations may know that YHWH is the LORD.

> *"And in thee shall all families of the earth be blessed." - Genesis 12:3*

This outward movement reaches its fullness in Christ. The Man hidden in the text becomes the incarnate Son, the Anointed One, the Priest-King, and the last Adam. Those who believe are moved from old identity in Adam into new identity in Christ. They are not the Christ, but they belong to the Anointed One. They become witnesses of His kingdom, living by the Spirit, bearing fruit, and calling the nations to confess the LORD.

The blessing therefore includes forgiveness of sins, reunion of God with man, and eternal rule with God. It is not because man willed it into being. It is because God willed, promised, swore, sent, anointed, raised, and will complete what He began.

> *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." - John 1:13*

10. Closing the Account: From Image to Inheritance

The account that began with man made in the image of God does not end with fallen Adam defining himself outside the Word of God. The account moves toward restored image, finished inheritance, and God dwelling with man. The old Adamic condition is not the final word. Sin, death, and rebellion are removed. The curse is gone. The dwelling of God is with men.

> *"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them..." - Revelation 21:3*
>
> *"And there shall be no more curse..." - Revelation 22:3*

The brook therefore belongs to the whole story. The root word for brook is inheritance; The one who covers Adam and Eve, the shadow act of atonement, the lost fellowship of walking together in the Garden, Enos, who walked with God, Enoch, who walked with God, Noah, who walked with God, the covenant with Abraham about a seed who will come, and a covenant where Abraham will walk with God and teach his children to walk with God, that they may teach their children, and teach the nations; Jesus, who walked again with man, and taught them how to walk with God, that Jesus may die, and by God's power, raise Him from death, to ascend to the right hand of the Father, witnessed by Stephen as being at the right hand, and up until death and curse is taken away, and an inheritance is given, and all those in heaven are glorified and God dwells in the living stones from Peter's account, and there is no more need for a temple. Jesus prayed, Father may they be in me, as I am in you, and as you are in me, so might they be in me. The inheritance is taking the image bearer who walks, then giving the Spirit to replace the condition of death, then glorification, and dwelling in the living stones; this is the inheritance brook that is being offered.

There is a brook in Psalms 110:7, and He will drink, or banquet, at the brook of inheritance, and He will lift up the head, or company, rulers, or "man". This verse is not explicit, so I take a little liberty in saying, at the banquet in heaven, the Man will bring about the inheritance of glory and exalt all those who believed in Him, through the Mercy of the Father, to rule and reign with him, as the image bearing "H376+Spirit+Glory" men and women.