

1. Was it not speaking of Himself and His Spirit that God (*‘elohiyim*) said in [verse 26](#): “Let us make man in our image...?”
 2. Did not David know of this plural unity when he prayed in [Psalm 51:11](#) (51:12 in Hebrew text): “and take not thy Holy Spirit from me”?
 3. [Psalm 139:7](#): “Whither shall I go from thy Spirit?” (God’s Spirit denotes omnipresence.)
- C. Conclusion: Does not the Tanakh therefore teach that the Spirit of God is “one with” as well as distinct from and in God (*elohiyim*)? Again, note [Isaiah 48:16](#): “The Lord God and His Spirit hath sent me.”
- D. Since two of the three have been identified, who is the third (the “me” of Isaiah 48:16)?
1. Answer:
 - a. [Genesis 3:8](#): “And they heard the voice of the Lord God walking...”
 - b. The “me” in [Isaiah 48:16](#) is the one saying, “I have not spoken in secret from the beginning; from the time that it was, there am I [[I AM – Exodus 3:13-14](#)]”
 - c. Genesis 1:1-3: “God” (verse 1), “Spirit of God” (verse 2), “And God said” (verse 3).
 - d. [Psalm 33:6](#): “By the word of the LORD were the heavens made;”
 - e. “The Word of the Lord came unto...” ([Genesis 15:1](#); [I Chronicles 22:8](#); [Isaiah 38:4](#); [Jeremiah 1:4](#); [Ezekiel 3:16](#), etc.)
 2. Conclusion: The “Voice” or “Word of God” is the third personage in *Adonai echad*. This is further confirmed in [Psalm 2](#), where the psalmist writes: “[Then shall he \[God\] speak... I \[God\] will declare the decree: the LORD \[God\] hath said unto me \[the Word of God – who is speaking\] Thou art my Son; this day have I begotten thee.](#)”
- E. [Analyzing Psalm 2:7](#): God said (through his Word) that His eternal Word would become His Son (*ben*). Are there other passages in the Tanakh that indicate God would have a Son? If so, who would this Son be?
1. [Isaiah 9:6-7](#) (verses 5-6 in Hebrew text): “For unto us [Israel] a child is born, unto us a son [*ben*] is given: and the government shall be upon his [the Son’s] shoulder: and his [the Son’s] name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father [this shows God’s *echad* unity – *elohiyim*] The Prince of Peace. Of the increase of his [the Son’s] government and peace, there shall be no end, upon the throne of David ... forever.” This passage indicates that:
 - a. This Son would have human form because He would be born – “unto us [Israel].”
 - b. This Son would be God embodied in human form.
 - c. This Son would govern from the throne of David, indicating that the Son of God is Israel’s promised Messiah of the seed of David ([II Samuel 7:12-17](#)).
 2. How could this happen?

[Isaiah 7:13-14](#): “Hear ye now, O house of David ... the Lord Himself shall give you a sign (something unusual, remarkable and miraculous – recall that Isaiah 9:6 says that the Son’s name would be called Wonderful); Behold, a virgin shall conceive, and bear a son (*ben*) and call his name Immanuel [‘God with us’].”
 3. Where would this happen?

[Micah 5:2](#) (verse 1 in Hebrew text) says [in Bethlehem](#): “But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from

- everlasting.” (Indicates the Son’s pre-incarnate existence as the Voice, or Word of God).
- F. Therefore, the Tanakh teaches that the eternal Word of God would become Messiah, the Son of God, ruling upon the throne of David. This is further confirmed in [Psalm 110](#), where David wrote: “The LORD [God] said [through the Word of God] unto my Lord [God’s ‘anointed,’ who is referred to in [Psalm 2:2](#) in context with ‘the Son’ in verse 7] sit thou,... rule thou...”
- G. A remarkable fact: When God talks to His Son (as in Psalm 2 and Psalm 110) He talks through the one who would become His Son – His Word! This underscores the fact that God’s Word is His Mediator (Communicator), and God’s Son (God-Man) would naturally also be God’s Mediator.
- H. Of whom would God’s Son, Messiah Immanuel, be born?
1. A virgin of Israel and of David – [Isaiah 7:13-14](#): “...Hear ye now, O house of David; ...Therefore the Lord himself shall give you a sign [something wonderful, miraculous]; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”
 2. This virgin would personify and represent the entire nation of Israel. Israel is depicted in the Tanakh as a “woman.”
 - a. Compare [Genesis 2:23](#) (definition of “woman”: taken out of man) to [Genesis 12:1](#): “Now the LORD had said unto Abram, Get thee out of thy country...unto a land...”
 - b. [Jeremiah 6:2](#): “I have likened the daughter of Zion to a comely and delicate woman.”
 3. Israel is the greatly loved “wife of God” – [Jeremiah 3:14](#): “Turn, O backsliding children, saith the LORD; for I am married unto you: ... and I will bring you to Zion:”
 4. God has not and will not divorce Israel – [Jeremiah 3:1](#)
 5. God “married” Israel *to produce* God’s Son, who would be Israel’s Messiah and also a “light to the Gentiles” – [Micah 5:2](#): “out of thee” denotes Israel’s motherhood, while “unto me” denotes God’s Fatherhood. See also [Isaiah 49:6-7](#).
- I. Conclusion: Does not the Tanakh therefore teach that God would one day have a Son, yet remain one with the Spirit of God – and the Son of God? Does not the Tanakh surely teach that God would father a Son – His Word – the Messiah, born unto a Jewish virgin in Bethlehem? Does not the Tanakh surely teach that “the Son of God” is one in unity, as well as distinct from “the Lord God” and His Spirit”?
- Surely, “There is no unity in any manner like unto His” (Second Principle of Jewish Faith)

PART 2: MESSIAH IMMANUEL’S JEWISH, DAVIDIC HERITAGE

- I. The Tanakh foretells the biography of the birth, growth and life of Messiah Immanuel.
- A. The Tanakh teaches that Messiah Immanuel would first appear to Israel as an infant ([Isaiah 7:14-15](#)). He would “grow up” ([Isaiah 53:2*](#)) and perfectly develop his humanity, through perfect subjection to the law that God His Father gave to Israel. This would qualify Him as a perfect Jew, and the only lawfully perfect man ([Isaiah 42:1-10](#); [II Samuel 7:12-17](#)).

* Note on [Isaiah 53](#): The “suffering servant” in this passage is the Messiah, not the nation of Israel. If this servant were Israel, then Isaiah would have had to have been a Gentile, according to [verse 8](#): “...for the transgression of *my people* was *he* stricken.” The nation was guilty of transgressions; the suffering servant was not ([verse 9](#)). The nation could not be a vicarious substitute for itself.

B. The Tanakh foretells Messiah Immanuel's Jewish lineage. He was to be:

1. Of Abrahamic descent ([Genesis 18:17-18](#)).
2. The promised seed of Isaac ([Genesis 17:19](#)).
3. The "Star out of Jacob" ([Numbers 24:17](#)).
4. The "Lion of the tribe of Judah" ([Genesis 49:8-12](#); [Hosea 5:14-15](#)).
5. A rod out of the stem of Jesse ([Isaiah 11:1-10](#)).
6. Of the seed and throne of David ([II Samuel 7:12-17](#); [Isaiah 9:6-7](#)).

C. Messiah Immanuel would be born in Bethlehem ([Micah 5:2](#)).

D. He would be born of a virgin ([Isaiah 7:13-14](#)).

E. "He shall grow up before him [the LORD]" ([Isaiah 53:2](#)).

F. God calls Immanuel His "servant," indicating that Immanuel would subject Himself to His Father's will and law ([Isaiah 42:1-10](#); [49:5-7](#); [52:13](#); [Chapter 53](#); [Psalm 40:6-10](#)).

G. His ministry would be preceded by a forerunner ([Malachi 3:1](#); [Isaiah 40:3](#)).

H. He would declare that He is the Son of God ([Psalm 2:7-8](#)).

I. He would declare that He was anointed of the Lord to preach deliverance ([Isaiah 61:1-3](#)).

J. His ministry would be confined largely to Galilee ([Isaiah 9:1-2](#)).

K. He would be anointed as a prophet – like unto both God and Moses (God-man) ([Deuteronomy 18: 15-18](#)).

L. He would be characterized by wisdom, power and righteousness ([Isaiah 11:1-5](#); [Psalm 45:6-7](#)).

M. He would be characterized by meekness ([Isaiah 42:1-2](#)).

N. He would triumphantly but humbly enter Jerusalem on an ass ([Zechariah 9:9](#)).

1. This entry would be at the end of "69 weeks of years" (483 Jewish calendar years), according to [Daniel 9:25](#).
2. Daniel foretold that the complete period of 70 weeks was to begin at the time of the "commandment to restore Jerusalem" which eventually occurred in the month of Nisan (March-April) 445 B.C. (Nehemiah chapter 2).
3. Note the sequence of [Daniel 9:24-26](#), as it is clear that Messiah *must* have initially appeared between the time the temple at Jerusalem was restored and the time it would once again be destroyed (70 A.D.), in order that the prophecy of [Malachi 3:1](#) could be fulfilled: "...and the Lord, whom ye seek, shall suddenly come into his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

II. The sufferings of Messiah Immanuel would be consistent with His Jewish heritage.

A. The Tanakh consistently teaches that, many times, suffering precedes God's blessings.

Examples:

1. Job suffered before he was blessed with more than he ever had before ([Job 42:10](#)).
2. Abraham suffered the anguish of submitting to God's demand that he sacrifice his only son, Isaac – before the joy of seeing God spare him ([Genesis chapter 22](#)).
3. Joseph suffered at the hands of his brethren and Egypt, before eventually receiving blessing and honor ([Genesis chapters 37-46](#)).
4. Jacob suffered the anguish of missing his son Joseph, before the joy of seeing Joseph alive as a ruler in the house of Pharaoh ([Genesis chapters 37-46](#)).
5. The nation of Israel suffered the bondage of Egypt and the weary wanderings in the

- wilderness, before entering into the blessed promised land ([Exodus](#), [Joshua](#), etc.).
6. David suffered at the hand of Saul, before returning from the life of a fugitive to become King of Israel ([I Samuel chapter 16](#) through II Samuel chapter 5).
 7. Note: In all of these cases, even though suffering preceded blessing, God had promised the blessing even before the suffering came. The promise of future blessing would help them endure the suffering.
- B. It is apparent that suffering precedes the Lord's blessing for the purpose of greater rejoicing in the blessing. The blessing becomes more appreciated and distinguished from suffering through having experienced the suffering: "To everything there is a season, and a time to every purpose under heaven... a time to break down, and a time to build up ([Ecclesiastes 3:1-8](#))."
- C. For this reason, the Tanakh teaches that it was God's will that Messiah Immanuel would also suffer, that both He and His people might have blessing ([Isaiah 52:13-15](#); [53:10-12](#); [49:5-7](#)).
- D. The Tanakh teaches that Messiah Immanuel would not be recognized when He would first appear, and He would be initially rejected. In fact, those who would deny that He was the Messiah would in effect be confirming that He *is* the Messiah, according to the Tanakh's prophecies concerning Him ([Psalm 22](#) – note verses [7-18](#)).
- E. The following messianic prophecies from the Tanakh concern people's initial reactions to Messiah Immanuel, all of which an imposter could not have controlled:
1. Messiah Immanuel's kingdom would be preceded by His bodily suffering at the hands of others ([Genesis 3:15](#) [the woman here depicts those bearing the messianic lineage, mainly the nation of Israel]; [Isaiah 52:13](#) through [chapter 53](#); [Isaiah 50](#) – note [verse 6](#): "I" here is the Word of God, who is speaking from verse 1. The Word of God therefore says he would suffer bodily, because men would pluck the hair from his cheeks; [Micah 5:1-4](#) – again Messiah Immanuel is shown suffering bodily, or he could not be smitten "upon the cheek" – verse 1).
 2. Messiah Immanuel would be rejected by His own nation ([Isaiah 53:3](#); [Hosea 5:15](#) and [6:1-3](#) – "I" again is the Word of God, who is speaking from chapter 3:1, telling of His being rejected, his departure and return).
 3. Messiah Immanuel would be put to death by the Gentiles, indicating a world-wide rejection of the Messiah ([Psalm 22:14-18](#): "...Thou has brought me unto the dust of death, for dogs [a consistent biblical reference to Gentiles] ...they pierced my hands and my feet..." Again in this passage, *bones, heart, bowels, tongue, jaws, hands and feet* indicate bodily suffering).
 4. Just before His death, Messiah Immanuel would be:
 - a. All alone – even forsaken by His disciples ([Zechariah 13:7](#))
 - b. Betrayed by a professed friend ([Psalm 41:9](#)) and the price paid for the betrayal, "thirty pieces of silver," would be used to buy a "potter's field" ([Zechariah 11:12-13](#))
 - c. Put to shame, reproach and dishonor ([Psalm 69:19](#))
 - d. Accused by false witnesses ([Psalm 35:11](#))
 - e. Silent in defense ([Isaiah 53:7](#))
 - f. Scourged and terribly mutilated by brutal Gentiles ([Isaiah 50:6](#) and [52:14](#); [Psalm 22:14-17](#))
 - g. Given gall and vinegar for his thirst ([Psalm 69:21](#))

- h. Pierced in body – hands and feet ([Zechariah 12:10](#) and [13:6](#); [Psalm 22:16](#))
 - i. Mocked, railed, hated and taunted ([Psalm 109:25](#); [Psalm 22:8](#))
 - j. His intense, lonely cry ([Psalm 22:1](#))
5. He would be “numbered with the transgressors” at death ([Isaiah 53:12](#)), even though he had done no wrong ([Isaiah 53:9](#)).
 6. He would be buried in a rich man’s tomb ([Isaiah 53:9](#)).
 7. Messiah Immanuel would be “cut off from the land of the living” ([Isaiah 53:8](#); [Daniel 9:26](#)), but raised from the grave ([Psalm 16:10](#)) to return to rule as King of Israel with a rod of iron over all nations ([Hosea 5:15](#) and [6:1](#); [Zechariah 12:9](#) through [chapter 14](#); [Psalm 2](#)).

III Why would Messiah Immanuel have to die?

- A. The Tanakh teaches that death is the result of sin ([Ezekiel 18:4](#); [Leviticus 22:9](#)), but the Tanakh also states that Messiah Immanuel would not sin ([Isaiah 53:9 and 11](#)). Why then would He suffer and die?
- B. Answer: No one would kill Messiah Immanuel against His will, but He would *give* His life ([Isaiah 50:6](#)), for several reasons:
 1. In fulfillment of God’s Kingdom Covenant with Israel, Messiah would suffer to prepare Him for His future reign on earth ([Isaiah 52:13-15](#); [53:12](#); [49:7](#)). As has already been shown, this would reveal His Jewish heritage and perfect subjection to God’s will. He will earn His kingdom.
 2. But more importantly to mankind, Messiah would die to fulfill God’s law of *blood atonement for sin* ([Leviticus 17:11](#); [Isaiah 53:6-7 and 10](#)).
 - a. The Tanakh teaches that all people have sinned ([Psalm 14:1-3](#); [Proverbs 24:9](#)), and “shall be turned into hell ([Psalm 9:17](#)).” The Tanakh teaches that hell is a place where the dead are eternally conscious of an eternal judgment for sin ([Isaiah 14:9-11](#)).
 - b. Gentiles are guilty of sin because they automatically fail God’s law, since that law was given exclusively to Israel ([Deuteronomy chapters 5-7](#)). Jews, however, are also guilty of sin because none can perfectly live up to the law as God demands, because even the “thought of foolishness is sin ([Proverbs 24:9](#)).”
 - c. Therefore, God gave the law to Israel to shall all people that they were sinners, and that they need the provision of the *blood sacrifice for sin – the only way* a man can fulfill the law. (Note [Exodus chapters 19 and 20](#), where God gave the law amidst fierce fire, smoke, darkness and quaking, then *reasoned* with Moses and the people from verse 22 that fulfillment of the law requires the provision of blood sacrifice, which is also recorded in [Leviticus 17:11](#): “For it is the blood that maketh atonement for the soul.” (God’s appeal for reason is also reflected in [Isaiah 1:18](#): “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”)
 - d. However, since Messiah would not sin, He would not have to be punished for His own sin. Therefore, He could willingly sacrifice Himself as the ultimate blood atonement for the sin of all mankind. As a “lamb without blemish ([Exodus 12:5](#)),” Messiah would be “brought as a lamb to the slaughter...when thou shall make *His soul* an offering for sin... ([Isaiah 53:7 and 10](#)).” Messiah was to be “cut off from the

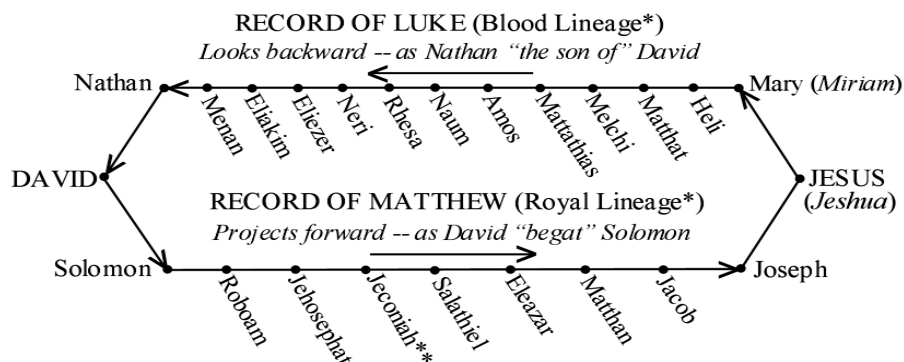
land of the living ([Isaiah 53:8](#)),” but “*not for Himself* ([Daniel 9:26](#)).” Therefore, Messiah would be cut off as a *sacrifice for others*.

- e. Messiah’s sacrifice would be the final, complete atonement for sin. There would be no more need for the animal sacrifices that had to be offered continually ([Leviticus 16:34](#)), because they could not completely and eternally atone for sin.
- f. Only the sacrifice of Messiah could fulfill the Scripture recorded in [Isaiah 42](#) and [Jeremiah 31](#), which promised that Messiah Himself would be given ([Isaiah 42:6; 49:8](#)) as a new, everlasting covenant to Israel ([Jeremiah 31:31; 32:40; Isaiah 61:8](#)) and “light to the Gentiles” ([Isaiah 42:6; 49:6](#)). This covenant would atone for the breaking of the first covenant ([Jeremiah 31:32](#)), “...for I will forgive their iniquity, and I will remember their sin no more [[verse 34](#)].”
- g. Personally accepting the sacrifice of Messiah is the only way that any person – Jew or Gentile – can enter into the fulfillment of prophecy recorded in [Isaiah 49:6](#), where God said that His “Holy One” would not only “raise up” the Jewish people of Israel (who are guilty *under* the law), but Messiah would also be a “light to the Gentiles [who are guilty because they are *without* the law] that thou mayest by my salvation unto the ends of the earth.”

PART 3: WHO IS GOD’S SON, MESSIAH IMMANUEL?

I. The genealogy of King David’s descendants is a clue.

- A. Since Messiah would inherit the throne of David, He will be recorded as a proven descendant of David ([II Samuel 7:12-17](#)), as recorded in the the Tanakh and temple records.
- B. However, recorded Jewish genealogies were permanently broken with the Dispersion and destruction of the Jewish temple in 70A.D.
- C. A reliable, documented temple record of the lineage of David until just before the Dispersion is recorded in the books of ancient Jewish historians Matthew ([chapter 1](#)) and Luke ([chapter 3:23-38](#)). The following is an abbreviated graph of these recorded genealogies:



* The important difference between these two records is that a man can be “a son of” while at the same time not being “begotten” or “born of,” as in the case of adoption, or a father-in-law, son-in law relationship. Matthew says that Jacob (not the same man as Israel) *begat* Joseph, while Luke says Joseph was *the son of* Heli. In reality, Joseph was Heli’s son-in-law, therefore Luke’s record is of the Davidic genealogy of Joseph’s wife, Mary.

** The combination of these two lineages is significant, because God judged King Jeconiah for his wickedness ([Jeremiah 22:24-30](#)), declaring that no child *of his seed* shall prosper on the throne of David.

The obvious paradox here, then, is that in order to fulfill prophecy, Messiah would still need to be a son and an heir of David's royal lineage to claim the right to the throne – but He could not be born into it after Jeconiah – although He would still need to be of the seed of David. This was solved when Joseph married Mary, who was also of Davidic lineage – through Nathan. The following is Matthew's account of what then took place:

Matthew 1:18-25

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

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

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Jesus was therefore *begotten of* God and the woman Mary, but He was also *the son of* Joseph, since Joseph adopted Jesus. This gave Jesus the right to be heir to Joseph's Davidic royal lineage and be the *only man* who could ever reclaim the throne of David. *No other man* since then can claim this throne, since the recorded royal lineage was interrupted with the temple destruction in 70 A.D. The Davidic royal lineage stops at Jesus.

Furthermore, Jesus fulfilled every Tanakh prophecy concerning the Jewish Messiah as the "suffering servant," including those that foretold of other people's reaction to Him, which would be impossible for an imposter. He was crucified on a Roman cross after being rejected by the entire world. But he rose from the dead, as seen by over 500 witnesses. He will come back to fulfill prophecy as King over Israel, but if you have not accepted His blood atonement for your eternal salvation, then He can only be your earthly King, and you will die in your sins. If you accept His sacrifice, then not only will you escape eternal judgment, but you will live forever with God, experiencing all the beauty and joy that He has planned for you.

Passages from
THE BOOK OF THE NEW COVENANT OF JESUS CHRIST

John 1:1-34

1 ¶ In the beginning was **the Word**, and the Word was with God, and **the Word was God**.

2 The same was in the beginning with God.

3 **All things were made by him**; and without him was not any thing made that was made. [[Psalm 33:6](#)]

4 In him was life; and the life was the light of men.

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

6 There was a man sent from God, whose name was John. [[Malachi 3:1](#)]

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.
10 He was in the world, and the world was made by him, and the world knew him not.
11 He came unto his own, and his own received him not.
12 **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**
15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
16 And of his fulness have all we received, and grace for grace.
17 For the law was given by Moses, but grace and truth came by Jesus Christ.
18 **No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. [Deuteronomy 4:12]**
19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. [Isaiah 40:3]
24 And they which were sent were of the Pharisees.
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28 These things were done in Bethabara beyond Jordan, where John was baptizing.
29 ¶ The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world. [Isaiah 53:7-12]**
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34 And I saw, and bare record that this is the Son of God.

Luke 4:14-21

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
15 And he taught in their synagogues, being glorified of all.
16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.
20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were

in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Matthew 22:41-46

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying, [[Psalm 110](#)]

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

John 8:51-59

51 ¶ Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [[Exodus 3:13-14](#)]

John 10:25-31

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

John 3: 9-16

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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

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

Luke 24:13-48

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

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

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

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

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

Romans 3:9-31

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one: [Psalm 14:1-3]

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. [Micah 7:2-4]

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 ¶ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

I John 5:9-13

9 If we receive the witness of men, the witness of God is greater:

for this is the witness of God which he hath testified of his Son.

10 ¶ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Romans 10:9-13

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 ¶ For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.