

# The Mysteries of the Messiah in the Torah

by  
B. R. Hicks



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## Mysteries of the Messiah in the Torah

The first verse of the Torah introduces God and declares Him to be a wonderful, mysterious, plural unity. "In the beginning *God* ( *Elohim*) created the heaven and the earth" (Genesis 1:1).\* The word *Elohim* (God) is *a plurality*, and, yet, mysteriously, a *unity* of truth. *Elohim* is compounded of two Hebrew words: " (El), meaning the strong, mighty, powerful one, and (Haym or Hem) which is a plural personal pronoun. In other words, "They (Elohim) are strong and mighty." Within *Elohim*, the uniplural God, are the male and female principles of life.

Before anything was created, *Elohim*, the male and female God, brought forth a Son called Wisdom. He is described in a passage in the Book of Proverbs.

The LORD possessed me [Wisdom] in the beginning of his way, before his works of old. I [Wisdom] was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I [Wisdom] was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I [Wisdom] brought forth: While as yet he had not made the earth, nor the field, nor the highest part of the dust of the world. When he prepared the heavens, I [Wisdom] was there: when he set a

\*This and all other Old Testament scriptures are quoted from *The Illustrated Jerusalem Bible*, English Translation Edited by M. Friedlander (Jerusalem Bible Publishing Company. Ltd., Jerusalem - London - New York).

compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I [Wisdom] was by him, as one brought up with him: and I [Wisdom] was daily his delight, rejoicing always before him; (Proverbs 8:22-30).

*Elohim* conceived Wisdom in the beginning of His way. Wisdom was "set up," which literally means poured out as molten metal into a mold. This indicates how perfectly the Son, Wisdom, was fashioned into the image of *Elohim* (God). He was cast in the same mold, as it were.

Because *Elohim* had ordained that Wisdom have a part in all creative works, He brought forth His Son before He began to create. Through His creative works, Wisdom displayed the intelligent will of *Elohim* (God), and through His eternal rulership and leadership. He revealed the eternal power, love, and mercy of *Elohim* (God).

Wisdom, the Son of God, who brought to birth all natural things, is the One who also presides over all spiritual births. He calls to the heart of man, and when man answers, the Son washes the evil and wickedness from man's heart; then He refills it with life, light, and love.

The Son of God was begotten in spirit and soul form on the first *creative day* in eternity past. "I will declare the decree: the LORD hath said unto me, *Thou art my Son; this clay have I begotten thee*" (Psalm 2:7). *Elohim's* purpose in begetting a Son was for the Son to be His Father's Servant in creating, saving, leading, and guiding His people. Because He has fulfilled God's purpose, the Son has obtained an unquestionable inheritance and right to the throne. His experiences have perfectly qualified the Son for His position over all creation.

Man is admonished to reverence God's Son. "Worship him in purity, lest he be angry, and ye perish from the way, when his wrath

is kindled but a little. Blessed are all they that put their trust in him:" (Psalm 2:12). Worship (kiss) Him (the Son). Do homage with sincerity and parity of heart. Acknowledge him as the only begotten and anointed of *Elohim* and, thereby, avoid incurring His holy anger.

When the Son began to fulfill God's ordained ministry, He did not work independently of the Father, rather they worked with each other. The scriptures record that the only begotten Son worked in conjunction with *Elohim* (God) when He created all things.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; (Ecclesiastes 12:1).

In this verse, the Hebrew noun for *Creator* is the plural form of the word *majesty*. Literally the verse reads, "Remember now thy *Creators* in the days of thy youth,..." The plural word *Creators* shows the wise design which *Elohim* and His Son employed when they made themselves the ultimate cause and blueprint of all things.

*Elohim* and God's begotten Son created all things and made man in their image and after their likeness.

*And God said. Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them* (Genesis 1:26,27).

Because man (male and female) was made in the form of the image of the *Creators*, *Elohim* and His Son, and also because he was made in the likeness of the divine *Creators*, he (man) possessed the power to comprehend and discern.

Although many people identify God's Son with the New

Testament account of His coming, the only begotten Son of God existed before the beginning of time as the preceding scriptures have shown.

By the descriptive titles which designate the Son in the Old Testament Scriptures, it is easy to see the unparalleled qualification of the One who is God's only begotten Son.

Since a title is descriptive of a person's office or calling, each title given to God's Son reveals some specific qualification which allowed Him to fulfill the purpose for which God had called Him. In the Old Testament, God's Son is first referred to as a *Seed*, (*Zeh-rah*). In His ministry to man, then, the Son was to become a Seed of Promise, and at the appointed time in the future of mankind, the Messiah (the Promised Seed) would become the Seed of Performance who would redeem all mankind.

And the LORD God said unto the serpent. Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed, and her *seed*: it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:14,15).

Early in the beginning of man's history, man fell into sin and death because he yielded to the temptation of the Serpent, who came to man in the garden to try his obedience to the Creator. From the very time that God discovered man's sin, the LORD God (Elohim-Yehovah, *the Eternal Elohim*) promised that His only begotten Son, Wisdom, or Messiah would come forth from the invisible world into the visible world to redeem mankind. In order to make His visible appearance into this world, the Son first took on the form of a Promised Seed which was sent from the Eternal God to Adam female after her sin in the garden. The Eternal God said this Messiah Seed would bruise the head of the Serpent, who projected his wicked, opposing thoughts into man's mind in order to cause man

to rebel against God. The promise was given to Eve that her Seed would redeem man from his rebellion against *Elohim*. He, the Son, was begotten for this purpose.

The Hebrew word, *Zeh-rah* (Seed) means *fruit*, plant, sowing-time, posterity, carnally, child, *fruitful*, seed-time. The abundant *fruitfulness* of the Seed form of God's Son is apparent in the promise given to Abram when the LORD called him out of Ur of the Chaldees to go forth to Canaan's Land.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I *will make of thee a great nation*, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: *and in thee shall all families of the earth be blessed* (Genesis 12:1-3).

*Elohim* promised to give Abram and his descendants a *Seed*, who was His only begotten Son or Wisdom. Through the wise exercise of His fruitful dominion this *Seed* would bless all the families of the earth.

Next, God's only begotten Son is called "Man" (Esh) in the Old Testament.

And Jacob was left alone; *and there wrestled a man with him until the breaking of the day*. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after

my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved (Genesis 32:25-31).

Wisdom, the Son of God was also known in the Old Testament as the *Eesh* man. It was the celestial form of the only begotten Son, (the *Eesh* man), who blessed Jacob, and Jacob testified that he had seen God face to face. Jacob could not have seen *Elohim* face to face, literally, because the Eternal One later told Moses that it was not possible for man to look upon His face and live. "And he said, Thou canst not see my face: for there shall no man see me, and live" (Exodus 33:20). What Jacob saw, undoubtedly, was the exalted glory of God reflected in the celestial face of the *Eesh* man, the only begotten Son of God.

God's Son was also given the title of Angel ( *Mal - awk* ) in the Old Testament.

*And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night (Exodus 14:19,20).*

*Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and Hivites, and the Jebusites: and I will cut them off (Exodus 23:20-23).*

The word "*mal-awk*" (angel) means to dispatch as a deputy, a messenger (specifically of God), an angel, also a prophet, priest, or teacher, ambassador, king. As the Angel or Mediator of the Covenant, the beloved Son, Wisdom, led Israel out of Egypt, guided them through the wilderness, and then helped them to possess the land of promise.

Another title given to the Son in the Old Testament Scriptures is that of "C a p t a i n" (*S a r*). He was Captain of the LORD'S Host.

*And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Joshua 5:14,15).*

The only begotten Son, the Captain, the Chief, the Ruler and Master over the hosts of YHVH (the Eternal One) came with the same sanctity and holiness that emanated from YHVH at the burning bush which Moses turned aside to see. Joshua was required to reverence the Captain's Presence in the same manner as Moses revered the Presence of the LORD in the burning bush. "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). God's Son, the Captain of the hosts of YHVH, came to instruct Joshua in how to capture Jericho and Canaan's Land.

Then the only begotten Son is referred to in the Old Testament as the Redeemer (*Gaw-al*), still another title designating His calling.

*For I know that my redeemer liveth, and that he who out liveth all things, will rise when I shall be dust (Job 19:25).*

Through the eyes of faith, Job beheld the Son as a living Redeemer (*Gaw-al*) and Vindicator in his day. Job saw the Son of

God as being able to free him from his sin and guilt, thereby reconciling him to *Elohim*.

When the Prophet Isaiah referred to God's only Son, he called Him Immanuel (*Im-maw-noo-ale*).

Therefore the Lord himself shall give you a sign; Behold, *the young woman is with child, and she will bear a son, and shall call his name Immanuel* (Isaiah 7:14).

Isaiah prophesied that the Son of God would be introduced into a glorious ministry, encompassed by His glorious Name *Immanuel*, which means *Elohim* (God) *with us*. In other words, *Elohim* (God), through His only begotten Son, the Messiah, would take on a human form and would make a covenant of peace between God and man. The prophetic promise of the virgin birth of His Son was a sign which God gave to help mankind recognize His beloved Son when He came to earth in a human tabernacle. The visible tabernacle or body of the Son of God was to be begotten by the Holy Ghost within the womb of a virgin.

Other titles in the Old Testament refer to God's only begotten son. He is called Wonderful (*Peh-leh*), Counsel/er (*Yaw-ats*), Mighty God (*Gheb-oo-raw El or Ale*), the Everlasting Father (*Ad - Awb*), and the Prince of Peace (*Sar-Shaw-lome*).

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name is called *Pele-joez-el-gihbor-ahi-ad-sar-shalom* (The mighty God, the everlasting Father, the Prince of peace deviseth wonders, (Isaiah 9:5).

The beloved Son of God, the Wisdom of God, humbled Himself to such a small state that He dwelt in the tiny tabernacle of a child. He was willing to become small in order to fulfill His Father's purpose for Him, which was to save, fill, and exalt man.

God's Son is *Wonderful*. His love, which His birth, life, death, resurrection, and ascension manifested, is the wonder of heaven and earth.

The Son is *Counselor*. As God in flesh, He is acquainted with the eternal counsels of Elohim. He understands human nature and is able to counsel man for his welfare.

The Son is the *Mighty God* of strength and power, and through the power of His might, He is able to accomplish the salvation of His lost creation.

Since God's Son is the *everlasting Father* who has procreative power, He is able to beget in man a new spiritual heart in which He can write His Torah.

The Son is the *Prince of Peace*. He creates peace by taking away sin and guilt. He preserves peace by giving His Word and His Spirit to fill and rule over the hearts of His people, and as His government increases, His peace increases.

Lastly, the title of Servant (*Ts a d - d e k* [Righteous] *Eh-bed* [Servant]) was given to God's only begotten Son in the Old Testament.

But it pleased the *LORD* to bruise him; *he hath put him to grief: saying*. If his soul shall consider it a recompence for guilt, he shall see his seed, he shall prolong his days, and the pleasure of the *LORD* shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall *my servant* justify the righteous before man, and he shall bear their iniquities (Isaiah 53:10,11).

*Elohim* gave prophetic promise that His Son would be offered up as a sacrifice for sin. The only begotten Son is a righteous Servant who bears away iniquity and who forgives and justifies sinners.

God gave His Son many titles: Seed, Man, Angel, Captain of the *LORD'S* host. Redeemer, Immanuel, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, and Righteous

Servant. He did so in order to give man a vision of the depths of the Son's humility, the heights of His exaltation and honor, the length of His dominion and power, and the breadth of His natural and spiritual ministry.

God used many titles in the Old Testament to designate the many offices or ministries of the Son so that God's purpose for His Son would be revealed. Yet, God not only wanted man to understand in what capacities the Son worked, God also wanted mankind to understand His Son's nature. One person can learn a lot about another person by knowing the position one holds, but he still needs to know what the other person is like in his nature to be fully acquainted with him. Because God wants man to know His Son, He revealed His Son's nature to man through the names which He gave Him. In the Old Testament, God used several names to reveal His Son, each of which reflects a particular facet of truth about the One who was both divine and human.

The name Lord ( *A d o n* ) tells many things about the Son of God. *Lord* means sovereign ruler, controller, master. This is *the* Name bestowed upon the Son, the Messiah, in the Old Testament.

A Psalm of David. The LORD (YHVH) said unto my *Lord* [Adoni], Sit thou at my right hand, until I make thine enemies thy footstool (Psalm 110:1).

The Eternal One (YHVH) said unto *Adoni (Lord)* sit as King until I make thine enemies thy footstool. This scripture reveals the Messiah's rightful and incontestable Name *of A don* (Lord). God committed the kingdom to Him, and no one can thwart the eternal decree of God. The Messiah is sitting at the right hand of God in a position of dignity, dominion, and honor to rule, to give forth the Law, and to minister righteous judgment.

Another of the Names referring to the only begotten Son in the Old Testament is *Mawsheeakh*, meaning Messiah and Anointed One.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto an anointed [*Mawsheeakh*] prince, shall be seven weeks: and threescore and two weeks shall the street be built again, and the wall, even in troublous times. *And after threescore and two weeks shall an anointed [Mawsheeakh] he cut off, and none will he left to him:* and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined (Daniel 9:25,26).

The Prophet Daniel prophesied that *Messiah* (Mawsheeakh) would come after 69 prophetic weeks or, in other words, 483 years after Cyrus gave the decree to rebuild the temple. *This is history.* The temple was rebuilt, and the Messiah did come at the appointed time.

Daniel also prophesied that the Messiah (*Mawsheeakh*) would be cut off or die, not for Himself but for others. Moreover, Daniel said that the city of Jerusalem with its sanctuary would be destroyed. The prophecy of the Messiah's sacrificial death was fulfilled when He died on the Cross. The prophesied destruction of the holy city came to pass when Jerusalem was destroyed by Titus in A.D. 70.

The word *Mawsheeakh* is translated *anointed* in the Book of Psalms.

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his *anointed [Mawsheeakh]* saying, let us break their bands asunder, and cast away their cords from us (Psalm 2:2,3).

Idolatrous kings and rulers of the secular and religious worlds joined together in malicious opposition against God's Anointed, the Messiah. They even nailed Him to a Cross in hopes of breaking asunder the bands and cords of His power and rulership. How

foolish man is to try to destroy the divine plans of God. On the third day the Anointed One, the Messiah, *Mawsheeah*, arose again with the eternal bands and cords of His kingdom intact.

The Name *Yeshua* was still another Name of the Son of God in the Old Testament. *Yeshua* means Saviour or salvation. The Name *Yeshua* also has been rendered as Y e s h a .

Behold, the LORD hath proclaimed unto the end of the world,  
Say ye to the daughter of Zion, Behold, thy *salvation* [*Yeshua*]  
cometh; behold, his reward [payment of contract] is with him,  
and his wages [from Hebrew root word meaning to do or to  
make] before him (Isaiah 62:11).

Isaiah prophesied of *Yeshua's* coming to make payment with His own precious blood in fulfillment of the contract He had with God to save mankind from sin. *Yeshua* not only saved mankind from sin, but He also took upon Himself the work of remaking mankind into the image and likeness of God.

"Thy Salvation" is rendered by the ancient versions of scripture (Syriac Arabic, LXX, Chaldee, Vulgate) "Thy Saviour." This was a solemn announcement by the Prophet Isaiah to the Jews that their Saviour, *Yeshua*, their Messiah would come to give Himself a ransom for sin for the whole world. Isaiah's prophecy further confirmed the promise God had made to Abraham, "...in thee shall all families of the earth be blessed" (Genesis 12:3). The seed of the Messiah, according to the flesh, came through Abraham and was manifested in *Yeshua*. He opened wide the gates of salvation to all the families of the whole earth.

My righteousness is near; my *salvation* [*Yeshua*] is gone forth,  
and mine arms shall judge the people; the isles shall wait upon  
me, and on mine arm shall they trust (Isaiah 51:5).

God's decree of salvation through *Yeshua* went forth before the foundation of the world. God prophesied of His salvation (*Yeshua*,

*Yeshu*) in the Old Testament; God brought Him forth into visibility in the New Testament.

The Messiah's Names in the Old Testament were *Adon*, *Mawsheeakh*, and *Yeshua*. While the Names were separate on one hand, the fact that they all belonged to the same Person, God's Son, made them *one Name*.

The unique ministry and unique Name or nature of God's only begotten Son made Him the perfect One to be the Saviour of the whole earth. It should not be surprising, then, to discover that God used the same titles and Names when revealing the Person of His begotten Son to the Jews and Gentiles of the New Testament dispensation.

God's divine principles and moral laws remain unchanged from generation to generation; consequently, the position, ministry, and Names of God's only begotten Son have remained the same from generation to generation.

Take, for instance, the first title given to God's Son in the Old Testament, Wisdom. The Son is also called the *Wisdom of God* in the New Testament.

But unto them which are called, both Jews and Greeks, *Christ* the power of God, and the *wisdom of God* (1 Corinthians 1:24).

The Son of God, as the Wisdom and power of God, planned the way of salvation for man before man was created. In His redemptive scheme for mankind, the Son of God proved the excellency of His Wisdom by overcoming all the obstacles which hell and death presented. The results of redemption (the unity and harmony that the Son restored between God and man) reflects the exceeding excellence of His Wisdom.

The Old Testament says that the Son is the only begotten Son; the New Testament also states this when referring to the same Person.

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 (John 3:16).

The depths and heights of God's love for the world was so great that He willingly sacrificed His only begotten Son for its redemption. Oh! the fountains of grace found in God's unspeakable love. God gave, not just a creature, not merely a Son, not just a Son by incarnation, but He gave His *only begotten, everlasting* Son from His own bosom.

As in the Old Testament, the Son of God is recognized as Creator in the New Testament.

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...Who* is the image of the invisible God, the firstborn of every creature: *For by him* [the Son] *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 (Colossians 1:12-17).

The only begotten Son, the eternal, creative Word of God, made all things, and by the same Word, all things are held together.

Another title, the *Seed of Promise*, was given to Eve in the Old Testament. In the New Testament, He became the *Seed of Performance* to bless all families of the earth. He was the Son of God in human form.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessings of Abraham might come on the Gentiles through Jesus Christ; *that we might receive the*

*promise of the Spirit through faith....Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And lo thy seed, which is Christ (Galatians 1:13-16).*

The covenant God made with Abraham was to a singular Seed, which points to a single Person, even Christ. The eternal Word, Christ, abides forever to perform the promise made to Abraham to bless all the families of the earth with salvation.

The *Son of Man* (a title given to God's only begotten Son) came to bless Jacob in the Old Testament. He came to bless the lives of many men in the New Testament. The Son has been in existence since the day He was begotten by Elohim.

For the *Son of man* is not come to destroy men's lives, but to save them. And they went to another village (Luke 9:56).

The beloved Son worked with the eternal Father to create man. His intent has never been to destroy man.

Isaiah said that it pleased the Eternal One to bruise His Son, whom He referred to as His Servant. God saw His Son as the only spotless offering for man's sins. God saw His Son as a Servant to serve as a Mediator between a Holy God and a sinful people. The Son is called a *Mediator* in the New Testament.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *And for this cause he is the mediator of the new testament*, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Hebrews 9:14,15).

The beloved Son, the Wisdom of God, as the Mediator of the new covenant in His own blood, is leading men out of the bondage

of sin, guiding them through the barrenness of this world, and helping them to possess the heavenly Canaan's Land. He is still fulfilling God's purpose as He did in leading and guiding His people under the Old Covenant.

A testament, which is a voluntary act and deed of a single person, duly executed and witnessed, takes effect upon the death of the testator. It is the will and testament of the Lord and Saviour, Jesus Christ, to redeem man from transgressions against the law of the first testament. Jesus Christ conveyed this legacy of freedom from sin and transgression through His death.

Jesus Christ is also Mediator of the new covenant. A covenant is an agreement between *two* parties concerning things in their power. The old covenant in the Old Testament was an agreement of works between God and man through the shadows and types of the animal sacrifices. The new covenant in the New Testament is an agreement of salvation by faith between God and man through the death, burial, and resurrection of the Mediator, Jesus Christ.

Also, was He not the *LORD'S Captain* in the Old Testament, instructing Joshua in battle? The Book of Hebrews says He is still the Captain.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make *the captain of their salvation* perfect through sufferings (Hebrews 2:10).

As Captain of the LORD'S host in the Old Testament, the only begotten Son saved Israel at the battle of Jericho. In the Old Testament, the beloved Son was a perfect Captain of strength, light, power, and wisdom; however, He lacked the perfect sacrifice to take away sin. The Captain was forced to use the Old Testament animal blood which could only cover sin for a season because the animal sacrifices were just types and shadows of the Son's living blood sacrifice.

In the New Testament, the beloved Son proved Himself to be the perfect Captain of man's salvation through His suffering when He offered His perfect, sinless blood as an eternal atonement for sin. Jesus Christ obtained eternal redemption through the shedding of His own precious blood. Therefore, through His cross, the perfect Captain can lead His followers from sin to glorious unity and loving harmony with God.

In the Old Testament, Job saw the Son as a living Redeemer. The Apostle Peter made it clear that redemption comes through the precious blood of Christ under the new covenant.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; *But with the precious blood of Christ*, as of a lamb without blemish and without spot (I Peter 1:18,19).

It is the holy blood of Jesus Christ, the beloved Son, which qualifies Him to be the Redeemer. His blood is the only acceptable price for man's redemption. The paschal lamb represented God's infinite Lamb, the Son of God, the innocent One without spot and blemish. The blood of the most precious, infinite Lamb redeems from eternal misery in the hereafter as well as from the misery of this present, empty world.

Another title that is given to the only begotten Son of God in both the Old and New Testaments is *Emmanuel*.

Behold, a virgin shall be with child, and shall call his name *Emmanuel*, which being interpreted is God with us (Matthew 1:24).

The promised sign of the virgin birth of the beloved Son came to pass. He was brought forth from invisible promise into visible performance. The birth of the Messiah was supernatural, spotless, and pure. The holy Seed and the holy Name of Emmanuel had

sanctifying power. They sanctified the womb of the virgin Mary and the humanity seed to which the Promised Seed was joined. It was necessary for a body or tabernacle of flesh to be prepared for Emmanuel to live in. What a glorious day when the Word of God was made flesh! Emmanuel, with His two natures of humanity and divinity, can touch both God and man; thus, He can establish peace between God and man. He does this by removing the enmity of sin in man and repairing the broken law of God. In Emmanuel, God and man became one again.

Isaiah prophesied that a *Prince of Peace* would be born to save man from his sins. The Son of God came to earth and God exalted Him to the place of a Prince. As the Son of a King, He rightfully carries the title of Prince. He is also the Redeemer, so He is able to free man from guilt which brings peace. The Son's kingdom is a kingdom of peace.

Him hath God exalted with his right hand to be a *Prince* and a Saviour, for to give repentance to Israel, and forgiveness of sins (Acts 5:31).

The only begotten Son came as wonderful, as a counselor, as a Prince to rule over sin and grant repentance and remission from sin to mankind. The Prince of Life is able also to free man from the power and dominion of sin and death. As an everlasting Father, He is able to beget a new spiritual man, a new life, within man's being. The Prince of Life works through His Word to awaken the conscience and to fill it with contrition for sin. He works through repentance for sin and gives remission for sins. He creates a new, contrite, broken heart that can offer sacrifices of praise and worship to God who is worthy of all praise.

God intended for His Son to be a *Servant*, according to the Old Testament, and the New Testament scriptures affirm that He is indeed a Servant and that the Father is pleased with Him.

Behold my servant, whom I have chosen; my beloved, in whom

my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles (Matthew 12:18).

The beloved Son *was* and *is* God's Servant who repairs the breaches which man's apostasy made in God's Word. The righteous Servant, the Son, was chosen by God for the work of redemption. No other one was able to bear the Redeemer's cross; therefore, none was worthy to wear His crown. The righteous Servant works and labors to bring man into unity and harmony with God.

New Testament scriptures do not present a new doctrine concerning the Son of God. On the contrary, they simply reprove and reaffirm truths established in the Torah. In the New Testament, the Son of God is called:

- Wisdom of God
- Only Begotten Son
- Creator
- Seed
- Son of Man
- Mediator of the New Covenant
- Captain of Salvation
- Redeemer
- Emmanuel
- Prince
- Righteous Servant

These are all titles which refer to God's Son. The New Testament also gives Him names which are the same names given to the Son in the Old Testament.

The New Testament declares *Yeshua Mawsheekh* (Jesus Christ) to be the Lord, *Adon*. Same Name. Same Lord. Same Son.

And the angel said unto them [the shepherds]. Fear not: for, behold, I bring you good tidings of great joy, which shall be to

all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord [*Adon*] (Luke 2:10,11).

*Yeshua Mawsheekh*, the Anointed One, is *Adon* (Lord) and Saviour. He is the great Sovereign who conquered sin and death for mankind. Jesus Christ the Lord slew the enemy called sin which had separated God and mankind. Jesus Christ the Lord gives peace between God and man by cleansing man's conscience from sin and filling it with His glorious peace. When man's conscience is filled with peace, he has good will toward God and man.

Then the Son is called Christ in the New Testament. The Hebrew word *Mawsheekh* is rendered *Christ* in Hebrew translations of New Testament scripture.

He first findeth his own brother Simon, and saith unto him, We have found the *Messiah* [*Mawsheekh*], which is, being interpreted the Christ (John 1:41).

John the Baptist preached that Jesus was the lamb of God, the Son of God, who would take away the sin of the world. Andrew, one of John's followers, received more light and revelation about Jesus. To Andrew was given the insight that Jesus was also the Christ, the Word of God in flesh, the Prophet, Priest, and King about whom Moses and the Old Testament prophets had prophesied. Andrew and His brother, Simon Peter, became disciples of Jesus Christ.

The third name given to the only begotten Son of God in the New Testament is Jesus. In Hebrew translations of the New Testament, the Name of *Jesus* is translated *Yeshua* the same Name used in the Old Testament). *Jesus* and *Yeshua* both mean Saviour or salvation.

And she shall bring forth a son, and thou shalt call his name *JESUS* [*Yeshua*]: for he shall save his people from their sins (Matthew 1:21).

The Father's purpose in begetting His Son was fulfilled when *Yeshua* came to earth to be the Saviour of mankind. He came down to save mankind from all sin with its accompanying guilt and punishment. By the merits of His atoning, sacrificial blood and death, Jesus saves from the penalty, wrath, curse, and misery of sin, both in this world and in the world to come. By His resurrected, eternal Spirit, grace, and power, He saves from the dominion and practice of sin in this present world.

And he [Simeon] came by the Spirit into the temple: and when the parents brought the child Jesus [*Yeshua*] to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: *For mine eyes have seen thy salvation [Yeshua]* (Luke 2:27-30).

This was the precious testimony of Simeon, a holy, devout man of God who lived in Jerusalem at the time Jesus (*Yeshua*) was presented in the temple. Simeon embraced the holy Child Jesus (*Yeshua*) and rejoiced that his eyes had seen the salvation (*Yeshua*) of the LORD. Jesus was the salvation, the Saviour, that God had appointed and prepared for the glory of Israel and for the light of the Gentiles.

Thou wentest forth for the salvation [*Yeshua*, Jesus] of thy people, even for the salvation [*Yeshua*] of thine anointed [*Mawsheekh*, Christ]; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah (Habakkuk 3:13).

Because of God's *salvation (Yeshua, Jesus)*, His Anointed Word (*Mawsheekh, Messiah, Christ*) came forth to wound the head of the wicked Serpent who had caused mankind to fall into sinful ruin and destruction. Jesus Christ is both the Founder and the Foun-

dition of God's redemptive Covenant. He is both the Promise and the Performance of the Covenant.

As the Founder of the Covenant, Jesus Christ promised Himself as an offering for sin before the foundation of the world. Jesus Christ performed this promise at Calvary's Cross and became the Foundation for redemption from sin. All who look to Him for salvation from sin find the mercifulness and graciousness of God's great love, peace, and forgiveness which the human heart so long has desired.

Finally, in the New Testament, the three Names of the only begotten Son of God are joined in a perfect unity, revealing to mankind all the might and majesty that the Son achieved through His willingness to be His Father's Servant. He fulfilled all the designs and purposes that the Father had for Him by creating, leading, guiding, and redeeming mankind.

Therefore let all the house of Israel know assuredly, that God [*Elohim*] hath made that same Jesus [*Yeshua*], whom ye have crucified, both Lord [*Adori*] and Christ [*Mawsheeakh*] (Acts 2:36).

In this verse in the Hebrew translation of the New Testament, all three Names are revealed: *Adon* (Lord, *Yeshua* (Jesus, and *Mawsheeakh* (Christ). Here, then, is the uniting of the Names from both the Old Testament and the New Testament.

Jesus (*Yeshua*) was offered up as God's holy Lamb, the perfect sacrifice for sin at Calvary's Cross. He arose again the third day and has been made both Lord (*Adon*) and Christ (*Mawsheeakh*). In other words, through His death, burial, and resurrection, the Name of Jesus (*Yeshua*) has been counted worthy to be joined eternally with the divine, omnipresent Name of Lord (*Adon*) and Christ (*Mawsheeakh*).

The New Testament writer to the Hebrews extolled the immutability of the Name of the Lord Jesus Christ. "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8). The

Lord Jesus Christ was present yesterday **in** the **Old Testament** dispensation. He is present today **in** the **New Testament** dispensation, and He will be present tomorrow in eternity **future**. The wealth of love, mercy, tenderness, and forgiveness in **His** blessed Name is unchanging. His Name has been, is, **and** always **will** be the same. Yet here is the paradox. He is sameness **without** monotony.

God's Son is the same *yesterday*, in the **Old Testament** dispensation, *today*, in the New Testament dispensation, **and forever**, eternity. Call on Him today! Dare to ask **Him** to reveal Himself, if He be the Lord Jesus Christ, the promised **King**, Saviour, and Messiah of Israel!