

BIBLICAL, EXEGETICAL, AND DOCTRINAL TREATISE

CHRIST REVEALED

FROM GENESIS TO REVELATION

From the Promised Seed to the Glorified Lamb



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BUENOS AIRES · ARGENTINA · 2026

Editorial Introduction

This treatise brings together twelve major Christ-centered affirmations and arranges them according to the unfolding course of biblical revelation. These formulations serve as gateways into themes the New Testament connects with the person and work of Jesus Christ.

The method distinguishes direct prophecy, typological patterns confirmed by the New Testament, and explicit titles of Christ. In this way, the unity of Scripture is affirmed while the historical and literary context of each passage is respected.

Scripture Texts Included

At the end of every chapter, a selection of the central passages is reproduced from the World English Bible, a public-domain American English translation. Longer references remain listed as additional readings so the A5 edition stays clear and the reader can study the principal texts even without a Bible at hand.

Scripture quotations are from the World English Bible (WEB), a public-domain modern English translation. The Spanish source edition uses the Reina-Valera 1960.

Purpose of Free Distribution

This work has been prepared for teaching, public presentation, personal study, and free distribution. It may be shared without altering its content or presenting it as the official work of a Bible society.

Contents

1. Genesis: The Promised Seed	The promise of victory announced in the midst of the fall
2. Exodus: The Passover Lamb	Substitution, blood, and deliverance from judgment
3. Leviticus: The Perfect Sacrifice	The holiness of God and the once-for-all offering of Christ
4. Numbers: The Struck Rock	Life-giving provision in the wilderness and a warning against unbelief
5. Deuteronomy: The Promised Prophet	God's final and authoritative voice, whom His people must hear
6. Psalms: The Shepherd	The King who guides, protects, feeds, and leads His people home
7. Isaiah: The Suffering Servant	The Righteous One who bears the sins of many and is vindicated
8. Daniel: The Son Of Man	The true Human Representative who receives everlasting dominion
9. The Gospels: Immanuel, God With Us	The divine presence made flesh in Jesus Christ
10. Acts: The Risen Lord	Christ continues to act, reign, and save through the Holy Spirit
11. The Epistles: The Head Of The Church	The supremacy, unity, and growth of the Body of Christ
12. Revelation: The Glorified Lamb Who Reigns Forever	The Sacrificed One is the Victor, the King, and the center of the new creation

- Synthesis of the whole revelation
- Comparative overview of the twelve affirmations
- Guide for teaching and distribution
- Biographical note on the compiler
- Biblical and exegetical sources consulted

Introduction: One Story Centered on Christ

The Bible contains a rich diversity of genres, historical periods, human authors, and settings. Yet its redemptive story follows a recognizable course: creation, fall, promise, covenant, exodus, kingdom, prophecy, incarnation, cross, resurrection, Church, and new creation. Jesus Christ does not appear as a late addition to the story. He is the fulfillment in whom promises, institutions, patterns, and titles converge.

Jesus Himself taught His disciples to read Moses, the Prophets, and the Psalms in the light of His suffering and glory. The apostles followed the same pattern: they identified Christ as our Passover, the spiritual Rock, the Prophet like Moses, Isaiah's Servant, the Son of Man, the risen Lord, the Head of the Body, and the enthroned Lamb.

Principles of Interpretation Used in This Treatise

- Begin with the historical and literary meaning of the passage.
- Give priority to connections explicitly made by the New Testament.
- Distinguish promise, type, analogy, and fulfillment.
- Avoid allegories based only on imaginative similarities.
- Hold together the person of Christ, His saving work, and the response of faith.
- Recognize that the Church shares in Christ's benefits without taking His place.

Open the Holy Scriptures. Follow the promise. Behold Christ.

CHAPTER 1

IN GENESIS, HE IS THE PROMISED SEED

The promise of victory announced in the midst of the fall

CHAPTER THESIS

After the fall, God announces a victorious offspring. The line of promise narrows through Abraham, Judah, and David and reaches its personal fulfillment in Jesus Christ.

1. Foundational Texts

Primary references: Gen. 3:15; Gen. 12:1-3; Gen. 22:17-18; Gen. 49:10; 2 Sam. 7:12-16; Gal. 3:16

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Genesis 3 does not end with guilt and expulsion alone. Within the sentence pronounced upon the serpent, a word of hope appears: God Himself establishes enmity and announces that the offspring of the woman will win a decisive victory, even though He will sustain a real wound in the conflict.

The Hebrew term *zera* can refer to descendants collectively and can also be concentrated in a representative individual. The unfolding canon allows us to recognize both dimensions: a historical line preserved by divine faithfulness and a climactic Descendant in whom the promise is fulfilled.

The narrative of Genesis progressively narrows the expectation. The promise passes through Seth, Shem, Abraham, Isaac, Jacob, and Judah. Later, the Davidic covenant adds the hope of a King whose throne will endure. The promise rests not on the moral perfection of its human bearers, but on the faithfulness of God.

3. Fulfillment in Jesus Christ

Matthew presents Jesus as the Son of David and the Son of Abraham. Paul states in Galatians 3:16 that the promise converges upon Christ. This does not erase the corporate dimension of the offspring, for believers who are united to Christ are also called heirs according to the promise.

The cross and resurrection explain the apparent paradox of Genesis 3:15: the Victor suffers, yet His suffering is not final defeat. Through His death He conquers sin, accusation, and the power of death; through His resurrection He inaugurates the new creation.

Revelation takes up the conflict between the ancient serpent, the Messiah, and the people who hold to the testimony of Jesus. The story that begins with a lost garden ends with the adversary decisively defeated and fellowship between God and His people fully restored.

4. Linguistic Observation from the Greek Text

In Galatians 3, sperma retains the flexibility of "offspring" or "seed," while Paul concentrates the promise in Christ. In Romans 16:20, God shares His victory with the community united to the Messiah without displacing the primacy of Christ Himself.

5. Doctrinal Affirmations

- Grace takes the initiative before any human effort at repair.
- Christ is the personal fulfillment, and the Church participates only through union with Him.
- The victory was secured in the cross and resurrection and will be consummated at the end.
- The phrase "offspring of the serpent" is moral and spiritual, never a racial or biological category.

6. Interpretive Precision

No racial doctrine should be built from the two lines of offspring, nor should Genesis 3:15 be used as the sole grammatical proof of the virgin birth. A Christ-centered reading rests on the development of the whole of Scripture and on apostolic interpretation.

7. Brief Teaching Outline

1. The fall and the enmity	2. The covenant line
3. The promised Messiah	4. Final victory

8. Passage Map

Stage	Passage	Contribution
Foundation	Gen. 3:15	The fall and the enmity
Development	Gen. 12:1-3	The covenant line
Fulfillment	2 Sam. 7:12-16	The promised Messiah
Consummation / application	Gal. 3:16	Final victory

1

The fall and the enmity



2

The covenant line



3

The promised Messiah



4

Final victory

CENTRAL IDEA

After the fall, God announces a victorious offspring. The line of promise narrows through Abraham, Judah, and David and reaches its personal fulfillment in Jesus Christ.

KEY TEXTS Gen. 3:15; Gen. 12:1-3; Gen. 22:17-18; Gen. 49:10; 2 Sam. 7:12-16; Gal. 3:16

TEACHING SHEET

1

THE PROMISED SEED

BIBLICAL CONTEXT

Sin enters human history, yet God announces a promise in the midst of judgment. The hostility will continue and will culminate in a decisive victory.

FIGURE OR TITLE

The seed is both a historical line of promise and, at its climax, a personal Descendant: the Messiah.

FULFILLMENT IN CHRIST

Jesus Christ, the Son of Abraham and David, bears the wound of the cross and triumphs through His resurrection.

MESSAGE FOR THE CHURCH

Those who belong to Christ share by faith in the promised blessing and await the adversary's final defeat.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Genesis 3:15

15. I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel. (WEB)

Galatians 3:16

16. Now the promises were spoken to Abraham and to his seed. He doesn't say, "To seeds," as of many, but as of one, "To your seed," which is Christ. (WEB)

Revelation 12:11

11. They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death. (WEB)

How These Passages Reveal Christ

The promise announced in the midst of the fall comes to its personal fulfillment in Christ. Through His death and resurrection, the promised Offspring conquers the adversary, and those united to Him share in that victory by faith.

Additional Readings

Gen. 3:15; Gen. 12:1-3; Gen. 22:17-18; Gen. 49:10; 2 Sam. 7:12-16; Gal. 3:16

CHAPTER 2

IN EXODUS, HE IS THE PASSOVER LAMB

Substitution, blood, and deliverance from judgment

CHAPTER THESIS

The Passover teaches that God saves from judgment through an unblemished substitute. The New Testament identifies Christ as our Passover and as the Lamb of God.

1. Foundational Texts

Primary references: Exod. 12:1-14; Exod. 12:21-27; John 1:29; John 19:33-36; 1 Cor. 5:7; 1 Pet. 1:18-19

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

The exodus is the great act of deliverance in the Old Testament. Israel is held in slavery, and the final plague reveals that liberation requires judgment. Yet God provides both a sign and a substitute for every household that receives His word.

The lamb had to be without blemish, slain, and its blood applied to the doorposts and lintel. The efficacy did not rest on the moral quality of those inside the house, but on God's provision received with obedient faith. The blood marked a household sheltered under the promise of preservation.

The Passover was to be repeated as a memorial. Every generation would remember that Israel did not free itself. Redemption was God's initiative, it cost the life of a substitute, and it brought the people into a new state of belonging: those redeemed were summoned to serve the Lord.

3. Fulfillment in Jesus Christ

John the Baptist points to Jesus as the Lamb of God. The Fourth Gospel relates His death to Passover and emphasizes that none of His bones were broken. Paul states the connection directly when he declares that Christ, our Passover, has been sacrificed.

The Passover pattern illumines the cross: Christ is holy and without blemish, He lays down His life willingly, and His blood provides the ground of redemption. Judgment is neither denied nor trivialized; it is answered through God's substitutionary provision.

Christian deliverance is more than escape from an outward circumstance. It includes forgiveness, freedom from sin's dominion, incorporation into the people of the new covenant, and hope of the final inheritance. The Lord's Supper keeps before the Church the memory of Christ's finished work.

4. Linguistic Observation from the Greek Text

Pascha denotes the Passover and may refer either to the feast or to the sacrifice. Amnos means "lamb" in John 1:29 and 1 Peter 1:19. The interlinear text helps us see that Paul does not merely say Christ celebrated Passover; Christ Himself is our sacrificed Passover.

5. Doctrinal Affirmations

- Deliverance from judgment depends upon God's provision.
- The unblemished lamb anticipates the sinlessness of Christ.
- The blood signifies a life given and the price of redemption.
- Redemption leads to belonging, worship, and holiness.

6. Interpretive Precision

The blood in Exodus must not be turned into a superstitious formula. The account joins together the word of God, the provided substitute, and a response of obedient faith. Christian application must remain anchored in the historical death of Christ.

7. Brief Teaching Outline

1. Slavery in Egypt	2. The unblemished lamb
3. Blood and deliverance	4. Christ our Passover

8. Passage Map

Stage	Passage	Contribution
Foundation	Exod. 12:1-14	Slavery in Egypt
Development	Exod. 12:21-27	The unblemished lamb
Fulfillment	1 Cor. 5:7	Blood and deliverance
Consummation / application	1 Pet. 1:18-19	Christ our Passover

THE PASSOVER LAMB

1

Slavery in Egypt



2

The unblemished lamb



3

Blood and deliverance



4

Christ our Passover

CENTRAL IDEA

The Passover teaches that God saves from judgment through an unblemished substitute. The New Testament identifies Christ as our Passover and as the Lamb of God.

KEY TEXTS Exod. 12:1-14; Exod. 12:21-27; John 1:29; John 19:33-36; 1 Cor. 5:7; 1 Pet. 1:18-19

TEACHING SHEET
2

THE PASSOVER LAMB

BIBLICAL CONTEXT

Israel is enslaved and judgment reaches Egypt. God reveals a way of preservation for those who receive His word.

FIGURE OR TITLE

An unblemished lamb dies in place of the firstborn; its blood marks the household under the divine promise.

FULFILLMENT IN CHRIST

Christ is our Passover: the Lamb of God who gives His life and secures eternal redemption.

MESSAGE FOR THE CHURCH

Our assurance does not rest on human merit, but on the work of the Lamb received by faith.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Exodus 12:5-7, 13

5. Your lamb shall be without blemish, a male a year old. You shall take it from the sheep, or from the goats: 6. and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. 7. They shall take some of the blood, and put it on the two side-posts and on the lintel, on the houses in which they shall eat it. 13. The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt. (WEB)

John 1:29

29. On the next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! (WEB)

1 Corinthians 5:7

7. Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. (WEB)

How These Passages Reveal Christ

Passover reveals that God delivers from judgment through a spotless substitute. The New Testament identifies Jesus as the Lamb of God and declares that Christ, our Passover, has been sacrificed.

Additional Readings

Exod. 12:1-14; Exod. 12:21-27; John 1:29; John 19:33-36; 1 Cor. 5:7; 1 Pet. 1:18-19

CHAPTER 3

IN LEVITICUS, HE IS THE PERFECT SACRIFICE

The holiness of God and the once-for-all offering of Christ

CHAPTER THESIS

The Levitical system displays the gravity of sin, the need for mediation, and God's provision of atonement. Hebrews declares that Christ offered one fully effective sacrifice.

1. Foundational Texts

Primary references: Lev. 1-7; Lev. 16; Lev. 17:11; Heb. 7:26-28; Heb. 9:11-14; Heb. 10:10-14

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Leviticus answers a decisive question: How can a holy God dwell in the midst of a sinful people? The book regulates sacrifices, priesthood, purity, and holiness. Not every offering serves precisely the same purpose, but together they teach that access to God cannot be defined by human initiative.

The burnt offerings, grain offerings, peace offerings, sin offerings, and guilt offerings articulate worship, fellowship, consecration, and atonement. The Day of Atonement focuses attention on the cleansing of the sanctuary and the people while showing that a measure of distance still remains.

The repetition of sacrifices reveals their pedagogical and provisional character. Animal blood cannot in itself cleanse the conscience. The priests are also sinners and require sacrifice. The system therefore announces a need that it cannot finally resolve.

3. Fulfillment in Jesus Christ

Hebrews presents Jesus Christ as both Priest and Sacrifice. He does not offer a victim separate from Himself; He offers Himself. His obedience is perfect, His priesthood is permanent, and His offering requires no repetition.

The phrase "once for all" emphasizes the unrepeatable character of His work. Christ is not continually presenting an unfinished sacrifice. He sits at the right hand of God because the offering has accomplished its redemptive purpose.

The perfect sacrifice does not mean that the believer immediately becomes sinless in daily conduct. It means that the ground of acceptance before God has been fully established. From that position of grace, the Holy Spirit produces practical sanctification and a life of worship.

4. Linguistic Observation from the Greek Text

Thysia means sacrifice; prosphora, offering; ephapax, "once for all"; and teteleioken in Hebrews 10:14 describes an action brought to its intended goal with abiding effect. The interlinear observation helps distinguish the perfection of the offering from the believer's continuing growth in sanctification.

5. Doctrinal Affirmations

- God defines the terms of access to His presence.
- Sin is grave, yet God Himself provides atonement.
- Christ is simultaneously Priest, Victim, and Mediator of the new covenant.
- The sufficiency of the cross excludes every repeated sacrifice that claims to complete His work.

6. Interpretive Precision

We should not assume that every ritual detail has an individual allegorical counterpart. The safest typology is that which the New Testament develops explicitly, especially in Hebrews.

7. Brief Teaching Outline

1. The holy God	2. Sacrifices and priests
3. Provisional atonement	4. Christ's once-for-all offering

8. Passage Map

Stage	Passage	Contribution
Foundation	Lev. 1-7	The holy God
Development	Lev. 16	Sacrifices and priests
Fulfillment	Heb. 9:11-14	Provisional atonement
Consummation / application	Heb. 10:10-14	Christ's once-for-all offering

1**The holy God****2****Sacrifices and priests****3****Provisional atonement****4****Christ's once-for-all offering****CENTRAL IDEA**

The Levitical system displays the gravity of sin, the need for mediation, and God's provision of atonement. Hebrews declares that Christ offered one fully effective sacrifice.

KEY TEXTS Lev. 1-7; Lev. 16; Lev. 17:11; Heb. 7:26-28; Heb. 9:11-14; Heb. 10:10-14

TEACHING SHEET

3

THE PERFECT SACRIFICE

BIBLICAL CONTEXT

Leviticus shows how a holy God dwells among a people who need cleansing, mediation, and atonement.

FIGURE OR TITLE

Repeated sacrifices and temporary priests point to a provisional and instructional arrangement.

FULFILLMENT IN CHRIST

Christ offers Himself once for all; His sacrifice is sufficient, final, and eternally effective.

MESSAGE FOR THE CHURCH

The believer rests in Christ's completed work and draws near to God with gratitude, reverence, and confidence.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Leviticus 17:11

11. For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life. (WEB)

Hebrews 9:12

12. nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. (WEB)

Hebrews 10:10, 14

10. by which will we have been sanctified through the offering of the body of Jesus Christ once for all. 14. For by one offering he has perfected forever those who are sanctified. (WEB)

How These Passages Reveal Christ

The Levitical system teaches the need for blood, mediation, and atonement. Hebrews proclaims that Christ entered by His own blood and offered one sacrifice that is sufficient and effective forever.

Additional Readings

Lev. 1-7; Lev. 16; Lev. 17:11; Heb. 7:26-28; Heb. 9:11-14; Heb. 10:10-14

CHAPTER 4

IN NUMBERS, HE IS THE STRUCK ROCK

Life-giving provision in the wilderness and a warning against unbelief

CHAPTER THESIS

God brought water from the rock for a thirsty people. Paul identifies the spiritual Rock with Christ, and the narrative teaches provision, presence, and the seriousness of representing God's holiness faithfully.

1. Foundational Texts

Primary references: Exod. 17:1-7; Num. 20:1-13; Ps. 78:15-20; John 7:37-39; 1 Cor. 10:1-5; 1 Cor. 10:4

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

The image of the struck rock is formed by the relationship between Exodus 17 and Numbers 20. At Rephidim, God commands Moses to strike the rock, and water is provided. Years later at Meribah, God tells Moses to speak to the rock, but Moses strikes it and fails to uphold God as holy before the people.

These accounts show that provision does not arise from Israel's faithfulness. The people complain and question God's presence, yet He gives water. The rock thus becomes a sign of the faithful presence of the God who sustains His people in the wilderness.

Numbers 20 adds a solemn warning. Moses does not enter the land because he failed to trust God and represented Him improperly. Divine generosity does not make a leader's disobedience a minor matter.

3. Fulfillment in Jesus Christ

Paul declares that the spiritual Rock was Christ. His immediate purpose is to warn the Church: great spiritual privileges do not authorize idolatry, immorality, or presumption. The Christ who provides also summons His people to faithfulness.

Christian tradition has seen in the struck rock a figure of Christ wounded, from whom life flows. This reading should be stated carefully: the apostolic identification of the Rock with Christ is explicit; the idea that He was "struck once" is a useful typological inference, not a direct statement from Numbers.

Jesus invites the thirsty to come to Him and drink, and John interprets the water in relation to the Holy Spirit. The provision that flows from Christ sustains God's people through their pilgrimage and anticipates the river of life in the new creation.

4. Linguistic Observation from the Greek Text

Petra is the word for "rock" in 1 Corinthians 10:4. Pneumatikos indicates that the provision had a spiritual reality and came from the divine presence. The text does not turn the material rock into Christ; it identifies Christ as the spiritual source who accompanied the people.

5. Doctrinal Affirmations

- Christ is the source of life and the sustaining presence of God through the pilgrimage.
- Spiritual privilege must never become presumption.
- God's holiness must be represented faithfully by His servants.
- The provision of the Spirit leads to obedience and perseverance.

6. Interpretive Precision

Exodus 17 and Numbers 20 must not be confused, and details not stated in the text should not be asserted as though explicit. The center is God's provision in Christ and the apostolic warning against unbelief.

7. Brief Teaching Outline

1. Thirst and complaint	2. The rock gives water
3. Christ, the spiritual Rock	4. Life through the Spirit

8. Passage Map

Stage	Passage	Contribution
Foundation	Exod. 17:1-7	Thirst and complaint
Development	Num. 20:1-13	The rock gives water
Fulfillment	1 Cor. 10:1-5	Christ, the spiritual Rock
Consummation / application	1 Cor. 10:4	Life through the Spirit

1

Thirst and complaint



2

The rock gives water



3

Christ, the spiritual Rock



4

Life through the Spirit

CENTRAL IDEA

God brought water from the rock for a thirsty people. Paul identifies the spiritual Rock with Christ, and the narrative teaches provision, presence, and the seriousness of representing God's holiness faithfully.

KEY TEXTS Exod. 17:1-7; Num. 20:1-13; Ps. 78:15-20; John 7:37-39; 1 Cor. 10:1-5; 1 Cor. 10:4

THE STRUCK ROCK

BIBLICAL CONTEXT

In the wilderness the people complain because they have no water. God remains present and provides miraculously.

FIGURE OR TITLE

The rock gives water; in Numbers 20, Moses' disobedience shows the seriousness of treating God as holy.

FULFILLMENT IN CHRIST

Paul identifies Christ as the spiritual Rock who accompanied and sustained the people.

MESSAGE FOR THE CHURCH

We come to Christ for life, but His gifts never authorize presumption or disobedience.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Exodus 17:6

6. Behold, I will stand before you there on the rock in Horeb. You shall strike the rock, and water will come out of it, that the people may drink." Moses did so in the sight of the elders of Israel. (WEB)

Numbers 20:8

8. Take the rod, and assemble the congregation, you, and Aaron your brother, and speak you to the rock before their eyes, that it give forth its water; and you shall bring forth to them water out of the rock; so you shall give the congregation and their cattle drink. (WEB)

1 Corinthians 10:4

4. and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ. (WEB)

John 7:37-38

37. Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink! 38. He who believes in me, as the scripture has said, from within him will flow rivers of living water." (WEB)

How These Passages Reveal Christ

The rock became the instrument of God's provision for a thirsty people. Paul identifies Christ as the spiritual Rock, and Jesus invites the thirsty to come to Him and receive the life-giving provision of the Spirit.

Additional Readings

Exod. 17:1-7; Num. 20:1-13; Ps. 78:15-20; John 7:37-39; 1 Cor. 10:1-5; 1 Cor. 10:4

CHAPTER 5

IN DEUTERONOMY, HE IS THE PROMISED PROPHET

God's final and authoritative voice, whom His people must hear

CHAPTER THESIS

Moses announces that God will raise up a Prophet like him. The New Testament identifies Jesus as that definitive Prophet, greater than Moses because He is also the Son.

1. Foundational Texts

Primary references: Deut. 18:9-22; Deut. 34:10-12; Matt. 17:1-8; John 1:45; Acts 3:20-23; Acts 7:37

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Deuteronomy 18 contrasts true revelation with divination, sorcery, and consultation with the dead. Israel need not seek guidance through forbidden practices, because the nation belongs to the God who speaks and who promises to continue making His word known.

Moses holds a unique position: he knows God in an extraordinary way, mediates the covenant, communicates the law, and leads an exodus. The promise of a Prophet like him creates an expectation partly reflected in later prophets but still open at the close of the Pentateuch.

The central command is to listen. The Prophet's authority does not rest on autonomous charisma, but on the fact that God puts His words in the Prophet's mouth. To reject Him is to reject the God who sent Him.

3. Fulfillment in Jesus Christ

Peter quotes Deuteronomy 18 in Acts 3 and applies it to Jesus Christ. Stephen does the same in Acts 7. At the transfiguration, the Father commands the disciples to listen to the Son, echoing the language of Moses and placing Jesus above Moses and Elijah.

Jesus is like Moses in that He reveals God, performs signs, feeds the people, mediates a covenant, and leads a new exodus through His death and resurrection. Yet He is greater than Moses: He is not merely a servant in the house, but the Son over the house.

The prophecy culminates in universal accountability. The word of Christ is not one religious opinion among many. It is the word of the risen Lord, who calls people to repentance, promises forgiveness, and grants life to those who believe.

4. Linguistic Observation from the Greek Text

Prophetes denotes one who speaks on behalf of God. Akouo, "to hear," in biblical context includes receiving with faith and obedience. The command "you shall listen to Him" calls for more than intellectual attention; it summons us to submit to the revelation of the Son.

5. Doctrinal Affirmations

- God reveals Himself through His word, not through occult practices.
- Jesus fulfills the prophetic office and surpasses every prophet.
- Christ's authority reaches doctrine, conscience, and conduct.
- To hear the promised Prophet is to receive the gospel and follow Him.

6. Interpretive Precision

Recognizing Jesus as Prophet does not exhaust His identity. He is also Priest, King, Lord, and eternal Son. Reducing Him to a merely human teacher contradicts the full witness of the New Testament.

7. Brief Teaching Outline

1. Moses the mediator	2. The promise of another Prophet
3. The Father says, "Listen to Him"	4. Jesus reveals and saves

8. Passage Map

Stage	Passage	Contribution
Foundation	Deut. 18:9-22	Moses the mediator
Development	Deut. 34:10-12	The promise of another Prophet
Fulfillment	Acts 3:20-23	The Father says, "Listen to Him"
Consummation / application	Acts 7:37	Jesus reveals and saves

1

Moses the mediator



2

The promise of another Prophet



3

The Father says, "Listen to Him"



4

Jesus reveals and saves

CENTRAL IDEA

Moses announces that God will raise up a Prophet like him. The New Testament identifies Jesus as that definitive Prophet, greater than Moses because He is also the Son.

KEY TEXTS Deut. 18:9-22; Deut. 34:10-12; Matt. 17:1-8; John 1:45; Acts 3:20-23; Acts 7:37

THE PROMISED PROPHET

BIBLICAL CONTEXT

Israel is entering a land filled with divination and occult practices. God forbids those paths and promises to speak through a Prophet.

FIGURE OR TITLE

Moses mediates the word, the covenant, and the exodus; God will raise up another Prophet like him.

FULFILLMENT IN CHRIST

Jesus is the promised Prophet. The Father Himself commands: "Listen to My Son."

MESSAGE FOR THE CHURCH

The Church receives Christ's teaching as its final authority and rejects every alleged revelation that contradicts His gospel.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Deuteronomy 18:15

15. Yahweh your God will raise up to you a prophet from the midst of you, of your brothers, like me; to him you shall listen; (WEB)

Matthew 17:5

5. While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him." (WEB)

Acts 3:22-23

22. For Moses indeed said to the fathers, 'The Lord God will raise up a prophet to you from among your brothers, like me. You will listen to him in all things whatever he says to you. 23. It will be, that every soul that will not listen to that prophet will be utterly destroyed from among the people.' (WEB)

How These Passages Reveal Christ

Moses announced that God would raise up a Prophet like him. The Father commands His people to listen to Jesus, and apostolic preaching applies this promise directly to the risen Lord.

Additional Readings

Deut. 18:9-22; Deut. 34:10-12; Matt. 17:1-8; John 1:45; Acts 3:20-23; Acts 7:37

CHAPTER 6

IN PSALMS, HE IS THE SHEPHERD

The King who guides, protects, feeds, and leads His people home

CHAPTER THESIS

The Psalms confess the Lord as Shepherd and portray the Davidic king as shepherd of the people. Jesus reveals Himself as the Good Shepherd who lays down His life, rises again, and leads His flock.

1. Foundational Texts

Primary references: Ps. 23; Ps. 78:52-55; Ps. 78:70-72; Ps. 80:1; John 10:1-18; Heb. 13:20; 1 Pet. 5:4

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Psalm 23 does not portray a life without valleys; it declares the sufficiency of the Shepherd's presence in the midst of them. He provides rest, direction, restoration, protection, and fellowship. Confidence rests on who the Lord is, not on the absence of enemies.

The shepherd image extends throughout the Psalter. God leads Israel like a flock and calls David from the sheepfolds to shepherd His people. In biblical theology, just rule and pastoral care belong together: the true king protects the weak, feeds the flock, and guides the people.

The failures of human shepherds intensify the hope of divine intervention. The final Shepherd must be faithful where Israel's leaders proved negligent or self-serving.

3. Fulfillment in Jesus Christ

Jesus declares Himself to be the Good Shepherd. He knows His sheep, calls them by name, gathers them, and lays down His life for them. He is no hired hand; His bond with the flock arises from love and from the commission received from the Father.

The death of the Shepherd does not scatter the flock forever. Hebrews calls Him the great Shepherd of the sheep, raised from the dead by the God of peace. His resurrection guarantees that His care continues and that no one can snatch His sheep from His hand.

The hope reaches its climax in the Chief Shepherd and in the Lamb who also shepherds in Revelation. The paradox is beautiful: the sacrificed Lamb is the victorious Shepherd who leads His people to springs of living water.

4. Linguistic Observation from the Greek Text

Poimen means shepherd; poimaino means to shepherd or to rule. In John 10, kalos means more than pleasant or attractive; it carries the sense of noble, genuine, and fully fitting. Jesus is the true Shepherd who fulfills both the royal and divine vocation.

5. Doctrinal Affirmations

- The Shepherd's presence is greater than the danger of the valley.
- Christ's rule joins authority, care, and self-sacrifice.
- The flock's security depends upon the faithfulness of the Shepherd.
- Christian leaders serve as under-shepherds and will give account to the Chief Shepherd.

6. Interpretive Precision

Psalm 23 does not promise unlimited wealth or freedom from suffering. It promises the Lord's sufficiency, guidance, and presence throughout the journey and all the way to His house.

7. Brief Teaching Outline

1. God shepherds His people	2. David, the shepherd-king
3. The Good Shepherd lays down His life	4. The flock reaches home

8. Passage Map

Stage	Passage	Contribution
Foundation	Ps. 23	God shepherds His people
Development	Ps. 78:52-55	David, the shepherd-king
Fulfillment	Heb. 13:20	The Good Shepherd lays down His life
Consummation / application	1 Pet. 5:4	The flock reaches home

1

God shepherds His people



2

David, the shepherd-king



3

The Good Shepherd lays down His life



4

The flock reaches home

CENTRAL IDEA

The Psalms confess the Lord as Shepherd and portray the Davidic king as shepherd of the people. Jesus reveals Himself as the Good Shepherd who lays down His life, rises again, and leads His flock.

KEY TEXTS Ps. 23; Ps. 78:52-55; Ps. 78:70-72; Ps. 80:1; John 10:1-18; Heb. 13:20; 1 Pet. 5:4

TEACHING SHEET

6

THE SHEPHERD

BIBLICAL CONTEXT

The psalmist passes through rest, paths, the darkest valley, enemies, and finally the house of the Lord.

FIGURE OR TITLE

The shepherd feeds, guides, protects, and restores; the faithful king must reflect that care.

FULFILLMENT IN CHRIST

Jesus is the Good Shepherd who lays down His life, rises again, and keeps His sheep forever.

MESSAGE FOR THE CHURCH

The Church trusts Christ's voice, follows His steps, and cares for the flock without domineering over it.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Psalms 23:1-4

1. Yahweh is my shepherd: I shall lack nothing. 2. He makes me to lie down in green pastures. He leads me beside still waters. 3. He restores my soul. He guides me in the paths of righteousness for his name's sake. 4. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me. Your rod and your staff, they comfort me. (WEB)

John 10:11, 27-28

11. I am the good shepherd. The good shepherd lays down his life for the sheep. 27. My sheep hear my voice, and I know them, and they follow me. 28. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. (WEB)

Hebrews 13:20-21

20. Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus, 21. make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen. (WEB)

How These Passages Reveal Christ

The Lord is the Shepherd who guides, protects, and restores. Jesus reveals Himself as the Good Shepherd who lays down His life, knows His sheep, and keeps them; His resurrection guarantees that His care endures.

Additional Readings

Ps. 23; Ps. 78:52-55; Ps. 78:70-72; Ps. 80:1; John 10:1-18; Heb. 13:20; 1 Pet. 5:4

CHAPTER 7

IN ISAIAH, HE IS THE SUFFERING SERVANT

The Righteous One who bears the sins of many and is vindicated

CHAPTER THESIS

Isaiah presents an obedient Servant who represents the people, suffers though innocent, bears the sins of many, and is afterward exalted. The New Testament applies this portrait to Jesus Christ.

1. Foundational Texts

Primary references: Isa. 42:1-9; Isa. 49:1-6; Isa. 50:4-9; Isa. 52:13-53:12; Acts 8:26-35; 1 Pet. 2:21-25

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

The Servant Songs form a progressively unfolding portrait. The Servant is chosen and upheld by God, brings forth justice, serves as a light to the nations, listens as a disciple, and remains faithful in the face of opposition.

Isaiah 52:13-53:12 joins humiliation and exaltation. The Servant is rejected, suffers without violence or deceit, and bears the iniquities of others. The language combines representation, substitution, atonement, and vindication.

The identity of the Servant has both individual and corporate dimensions. Israel is called God's servant, yet the Servant in these songs fulfills the mission Israel failed to fulfill and restores Israel itself. He is the faithful representative who concentrates the vocation of the people in Himself.

3. Fulfillment in Jesus Christ

Philip begins with Isaiah 53 and proclaims Jesus to the Ethiopian official. Peter applies the language of the Servant to Christ's passion. The Gospels interpret His mission in terms of giving His life as a ransom for many.

The cross is not an accident that frustrated the messianic mission. It is the God-appointed path by which the Righteous One bears sin and justifies many. The resurrection and exaltation correspond to the vindication promised to the Servant.

The Servant also forms a servant people. Those healed by His wounds are called to follow in His steps, to suffer without returning evil for evil, and to proclaim His light among the nations.

4. Linguistic Observation from the Greek Text

In Acts, *pais* may mean servant and, depending on context, son or attendant. In 1 Peter, *anaphero* means to bear or carry, and *iaomai* refers to the healing brought about through Christ's work. The interlinear text highlights the close relationship between suffering, substitution, and return to the Shepherd.

5. Doctrinal Affirmations

- Christ is innocent, and His suffering is voluntary and representative.
- The atonement includes bearing guilt, bringing peace, and justifying sinners.
- The cross leads to exaltation; suffering and glory belong to the same divine plan.
- The mission reaches the nations and forms a servant people.

6. Interpretive Precision

Isaiah 53 must not be reduced to a guarantee of automatic physical healing, nor should forgiveness of sins be separated from God's comprehensive work of restoration. The New Testament places reconciliation through Christ's death at the center.

7. Brief Teaching Outline

1. The chosen Servant	2. Obedience and mission
3. Vicarious suffering	4. Exaltation and fruit

8. Passage Map

Stage	Passage	Contribution
Foundation	Isa. 42:1-9	The chosen Servant
Development	Isa. 49:1-6	Obedience and mission
Fulfillment	Acts 8:26-35	Vicarious suffering
Consummation / application	1 Pet. 2:21-25	Exaltation and fruit

THE SUFFERING SERVANT

1

The chosen Servant



2

Obedience and mission



3

Vicarious suffering



4

Exaltation and fruit

CENTRAL IDEA

Isaiah presents an obedient Servant who represents the people, suffers though innocent, bears the sins of many, and is afterward exalted. The New Testament applies this portrait to Jesus Christ.

KEY TEXTS Isa. 42:1-9; Isa. 49:1-6; Isa. 50:4-9; Isa. 52:13-53:12; Acts 8:26-35; 1 Pet. 2:21-25

THE SUFFERING SERVANT

BIBLICAL CONTEXT

Israel needs a faithful Servant who will fulfill its calling, restore the people, and bring light to the nations.

FIGURE OR TITLE

The Servant is righteous, rejected, and wounded; He bears the guilt of others and gives His life.

FULFILLMENT IN CHRIST

Jesus fulfills the song: He dies for sinners, rises from the dead, and is exalted.

MESSAGE FOR THE CHURCH

The Church proclaims the grace of the Servant and learns to serve with humility, faithfulness, and hope.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Isaiah 53:4-6

4. Surely he has borne our infirmities, and carried our sorrows; yet we esteemed him stricken, struck of God, and afflicted. 5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was on him; and with his stripes we are healed. 6. All we like sheep have gone astray; we have turned everyone to his own way; and Yahweh has laid on him the iniquity of us all. (WEB)

Acts 8:32-35

32. Now the passage of the Scripture which he was reading was this, "He was led as a sheep to the slaughter. As a lamb before his shearer is silent, So he doesn't open his mouth. 33. In his humiliation, his judgment was taken away. Who will declare His generations? For his life is taken from the earth." 34. The eunuch answered Philip, "Please tell who the prophet is talking about: about himself, or about some other?" 35. Philip opened his mouth, and beginning from this Scripture, preached to him Jesus. (WEB)

1 Peter 2:24-25

24. who his own self bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed. 25. For you were going astray like sheep; but are now returned to the Shepherd and Overseer of your souls. (WEB)

How These Passages Reveal Christ

Isaiah presents the innocent Servant who bears the sin of many. The New Testament identifies Jesus as the One who suffered in our place, was vindicated, and brings the wandering back to the Shepherd.

Additional Readings

Isa. 42:1-9; Isa. 49:1-6; Isa. 50:4-9; Isa. 52:13-53:12; Acts 8:26-35; 1 Pet. 2:21-25

CHAPTER 8

IN DANIEL, HE IS THE SON OF MAN

The true Human Representative who receives everlasting dominion

CHAPTER THESIS

Daniel sees One like a Son of Man approach the Ancient of Days and receive a universal and everlasting kingdom. Jesus takes this title to unite humanity, suffering, authority, and glory.

1. Foundational Texts

Primary references: Dan. 7:9-14; Dan. 7:18; Matt. 9:6; Mark 10:45; Mark 14:61-64; Acts 7:55-56

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Daniel 7 portrays four empires as beasts, an image of human powers that have become dehumanized. Over against them stands the heavenly court and the Ancient of Days. Final judgment belongs not to the empires, but to God.

One like a Son of Man comes with the clouds and receives dominion, glory, and a kingdom. He contrasts with the beasts: He is truly human and at the same time participates in a scene of extraordinary heavenly authority. His kingdom embraces all peoples and will never be destroyed.

The passage connects the Son of Man with the saints of the Most High. He can represent the people and also act as their royal Representative. This union of King and people becomes decisive in the New Testament.

3. Fulfillment in Jesus Christ

Jesus uses "the Son of Man" as His characteristic self-designation. The title allows Him to speak of His authority to forgive sins, His mission to serve and give His life, His necessary suffering, and His future coming in glory.

Before the council, Jesus joins Daniel 7 with Psalm 110 and declares that He will be seen at the right hand of Power and coming with the clouds. The reaction of His judges shows that they understood the magnitude of His claim.

The resurrection and ascension inaugurate the reign of the Son of Man. Stephen sees Him at the right hand of God. Believers share in His kingdom because they are united to the representative King, but authority and glory belong first and supremely to Christ.

4. Linguistic Observation from the Greek Text

Huios tou anthropou translates "Son of Man." In the Gospels it functions as a defined title charged with the imagery of Daniel 7. Exousia expresses rightful authority, while coming with the clouds evokes royal enthronement and manifestation.

5. Doctrinal Affirmations

- Human kingdoms that reject God eventually become dehumanizing.
- Jesus unites true humanity with heavenly authority.
- The path of the Son of Man passes through service, cross, resurrection, and glory.
- His kingdom is universal, eternal, and shared with the saints by grace.

6. Interpretive Precision

"Son of Man" does not merely mean that Jesus was human. In the Gospels the title carries the vision of Daniel 7 even as it also affirms His full solidarity with humanity.

7. Brief Teaching Outline

1. Beastly kingdoms	2. The Ancient of Days
3. The Son of Man	4. The everlasting kingdom shared with the saints

8. Passage Map

Stage	Passage	Contribution
Foundation	Dan. 7:9-14	Beastly kingdoms
Development	Dan. 7:18	The Ancient of Days
Fulfillment	Mark 14:61-64	The Son of Man
Consummation / application	Acts 7:55-56	The everlasting kingdom shared with the saints

1

Beastly kingdoms



2

The Ancient of Days



3

The Son of Man



4

The everlasting kingdom shared with the saints

CENTRAL IDEA

Daniel sees One like a Son of Man approach the Ancient of Days and receive a universal and everlasting kingdom. Jesus takes this title to unite humanity, suffering, authority, and glory.

KEY TEXTS Dan. 7:9-14; Dan. 7:18; Matt. 9:6; Mark 10:45; Mark 14:61-64; Acts 7:55-56

TEACHING SHEET

8

THE SON OF MAN

BIBLICAL CONTEXT

The empires appear as beasts, but God's tribunal limits and judges their power.

FIGURE OR TITLE

One like a Son of Man receives dominion, glory, and a kingdom that will never be destroyed.

FULFILLMENT IN CHRIST

Jesus takes the title, serves, suffers, rises, and is exalted to the right hand of God.

MESSAGE FOR THE CHURCH

The Church does not treat earthly empires as ultimate; it lives under the everlasting reign of the Son of Man.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Daniel 7:13-14

13. I saw in the night-visions, and, behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. 14. There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (WEB)

Mark 10:45

45. For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many. (WEB)

Mark 14:62

62. Jesus said, "I AM. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky." (WEB)

Acts 7:56

56. and said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!" (WEB)

How These Passages Reveal Christ

Daniel beholds the Son of Man receiving universal and everlasting dominion. Jesus takes this title to reveal His service, His redeeming self-offering, His exaltation, and His future appearing in glory.

Additional Readings

Dan. 7:9-14; Dan. 7:18; Matt. 9:6; Mark 10:45; Mark 14:61-64; Acts 7:55-56

CHAPTER 9

IN THE GOSPELS, HE IS IMMANUEL, GOD WITH US

The divine presence made flesh in Jesus Christ

CHAPTER THESIS

The Gospels announce that in Jesus God comes personally to save and dwell with His people. Immanuel sums up incarnation, presence, authority, and mission.

1. Foundational Texts

Primary references: Isa. 7:14; Matt. 1:18-23; Matt. 28:18-20; Luke 1:26-35; John 1:1-18; John 2:19-21

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Matthew interprets the birth of Jesus in the light of Isaiah and explains Immanuel as "God with us." The name is not merely sentimental reassurance; it announces that the covenant God has entered history to save His people from their sins.

The birth narratives affirm the divine initiative. Jesus is conceived by the Holy Spirit and is born truly human. The incarnation neither blends nor confuses deity and humanity: the eternal Son assumes a human nature and dwells among us.

John deepens the affirmation: the Word who was with God and was God became flesh. The language of dwelling recalls the tabernacle. In Jesus, the glory and presence once associated with the sanctuary are personally manifested.

3. Fulfillment in Jesus Christ

God's presence is displayed throughout the life of Jesus: He forgives sins, rules creation, overcomes demons, touches the unclean without becoming defiled, receives worship, and reveals the Father. His works are not mere wonders; they disclose who is present.

The cross appears to be the point of utmost abandonment, yet there God reconciles the world to Himself. The resurrection confirms that Immanuel was not conquered by death. The risen Christ promises to remain with His disciples every day as they carry out the mission.

Through the Holy Spirit, the presence of Christ dwells in His Church. Yet hope does not end in an inward experience. Revelation announces the full dwelling of God with redeemed humanity in the new creation.

4. Linguistic Observation from the Greek Text

Emmanouel is a transliteration from Hebrew, and Matthew explains its meaning. Theos, "God," and meth hemon, "with us," carry the heart of the affirmation. In John 1:14, eskenosen means that the Word "tabernacled" among us.

5. Doctrinal Affirmations

- Jesus Christ is truly God and truly man.
- The incarnation is an initiative of grace and the foundation of perfect revelation.
- God's presence in Christ brings both salvation and judgment.
- Christian mission is carried out under the authority and continuing presence of the risen Christ.

6. Interpretive Precision

Immanuel must not be reduced to a feeling of nearness. The name is bound to Christ's divine identity, His saving work, and the obedience of the mission.

7. Brief Teaching Outline

1. The promise of presence	2. The virgin birth
3. The Word dwells among us	4. His presence to the end

8. Passage Map

Stage	Passage	Contribution
Foundation	Isa. 7:14	The promise of presence
Development	Matt. 1:18-23	The virgin birth
Fulfillment	John 1:1-18	The Word dwells among us
Consummation / application	John 2:19-21	His presence to the end

1

The promise of presence



2

The virgin birth



3

The Word dwells among us



4

His presence to the end

CENTRAL IDEA

The Gospels announce that in Jesus God comes personally to save and dwell with His people. Immanuel sums up incarnation, presence, authority, and mission.

KEY TEXTS Isa. 7:14; Matt. 1:18-23; Matt. 28:18-20; Luke 1:26-35; John 1:1-18; John 2:19-21

IMMANUEL, GOD WITH US

BIBLICAL CONTEXT

Humanity needs more than information; it needs God to come near, save His people, and restore His presence.

FIGURE OR TITLE

Immanuel means that the covenant God is personally present among His people.

FULFILLMENT IN CHRIST

Jesus is born, lives, dies, and rises again; in Him we behold and know the Father.

MESSAGE FOR THE CHURCH

The Church lives and serves under the promise: "I am with you always," even to the end of the age.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Matthew 1:23

23. "Behold, the virgin shall be with child, and shall bring forth a son. They shall call his name Immanuel;" which is, being interpreted, "God with us." (WEB)

John 1:1, 14

1. In the beginning was the Word, and the Word was with God, and the Word was God. 14. The Word became flesh, and lived among us. We saw his glory, such glory as of the only Son of the Father, full of grace and truth. (WEB)

Matthew 28:19-20

19. Go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20. teaching them to observe all things which I commanded you. Behold, I am with you always, even to the end of the age." Amen. (WEB)

How These Passages Reveal Christ

Immanuel announces that God has come personally to save and dwell with His people. The eternal Word became flesh, revealed the Father's glory, and remains with His disciples throughout their mission.

Additional Readings

Isa. 7:14; Matt. 1:18-23; Matt. 28:18-20; Luke 1:26-35; John 1:1-18; John 2:19-21

CHAPTER 10

IN ACTS, HE IS THE RISEN LORD

Christ continues to act, reign, and save through the Holy Spirit

CHAPTER THESIS

Acts narrates the continuing work of the risen Jesus: exalted as Lord and Christ, He pours out the Spirit, directs the mission, and offers forgiveness to all nations.

1. Foundational Texts

Primary references: Acts 1:1-11; Acts 2:22-36; Acts 3:13-21; Acts 4:10-12; Acts 10:39-43; Acts 17:30-31

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Acts begins by recalling what Jesus began to do and teach. The wording implies continuity: the ascension does not mean passive absence, but a new phase of the Lord's ministry through the Holy Spirit and the apostolic witness.

The resurrection dominates the preaching. The apostles do not proclaim a religious idea, but an event to which they bear witness. God reversed the human verdict, raised Jesus from the dead, and exalted Him to the right hand.

Pentecost demonstrates that the Messiah reigns. The promised Spirit is poured out because Jesus has been exalted. The Church is born and advances under the government of the risen Lord, not by autonomous human strategy.

3. Fulfillment in Jesus Christ

Peter proclaims that God has made Jesus both Lord and Christ in the sense of enthroning Him and openly manifesting His messianic office. This does not mean that Jesus previously lacked divine or messianic identity, but that He has entered the risen and reigning phase of His mission.

The risen Lord personally directs the spread of the gospel: He confronts Saul, sends Ananias, opens the door to the Gentiles, guides Philip, and sustains His witnesses. Acts is truly the account of the living Christ acting through the Holy Spirit.

The resurrection grounds both the call to repentance and the offer of forgiveness. The same Jesus who was rejected is Savior and Judge. His lordship demands a response and at the same time guarantees that the mission will reach to the ends of the earth.

4. Linguistic Observation from the Greek Text

Kyrios means Lord and in many contexts applies the language of divine authority to Jesus. Egeiro and anistemi express raising up or rising from the dead. Martys means witness; in Acts, the witness centers on the death, resurrection, and lordship of Jesus.

5. Doctrinal Affirmations

- The resurrection is a historical event and God's act of vindication.
- Jesus reigns now and administers the mission through the Holy Spirit.
- The Church is a witnessing community, not a replacement for the Lord.
- The gospel offers forgiveness and announces judgment in the name of Christ.

6. Interpretive Precision

Acts does not portray a self-sufficient Church or provide a method for manipulating the Holy Spirit. Initiative, direction, and power belong to the risen Lord.

7. Brief Teaching Outline

1. Jesus rises from the dead	2. He ascends and reigns
3. He pours out the Holy Spirit	4. The word reaches the nations

8. Passage Map

Stage	Passage	Contribution
Foundation	Acts 1:1-11	Jesus rises from the dead
Development	Acts 2:22-36	He ascends and reigns
Fulfillment	Acts 10:39-43	He pours out the Holy Spirit
Consummation / application	Acts 17:30-31	The word reaches the nations

1

Jesus rises from the dead



2

He ascends and reigns



3

He pours out the Holy Spirit



4

The word reaches the nations

CENTRAL IDEA

Acts narrates the continuing work of the risen Jesus: exalted as Lord and Christ, He pours out the Spirit, directs the mission, and offers forgiveness to all nations.

KEY TEXTS Acts 1:1-11; Acts 2:22-36; Acts 3:13-21; Acts 4:10-12; Acts 10:39-43; Acts 17:30-31

TEACHING SHEET
10

THE RISEN LORD

BIBLICAL CONTEXT

Jesus ascends after giving many convincing proofs that He is alive. The disciples receive a worldwide mission.

FIGURE OR TITLE

The risen Christ is exalted to the right hand, pours out the Holy Spirit, and governs His work.

FULFILLMENT IN CHRIST

Apostolic preaching announces that Jesus was crucified, has risen, reigns, and saves.

MESSAGE FOR THE CHURCH

The Church depends on the Holy Spirit, bears witness to Christ, and calls people to repentance and faith.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Acts 1:8-9

8. But you will receive power when the Holy Spirit has come on you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth." 9. When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. (WEB)

Acts 2:32-33, 36

32. This Jesus God raised up, whereof we all are witnesses. 33. Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured forth this, which you now see and hear. 36."Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." (WEB)

Acts 4:12

12. There is salvation in none other, for neither is there any other name under heaven, that is given among men, in which we must be saved! (WEB)

How These Passages Reveal Christ

Acts proclaims that Jesus rose, ascended, and reigns. From the Father's right hand He pours out the Spirit, directs the Church's witness, and offers salvation in His name to all nations.

Additional Readings

Acts 1:1-11; Acts 2:22-36; Acts 3:13-21; Acts 4:10-12; Acts 10:39-43; Acts 17:30-31

CHAPTER 11

IN THE EPISTLES, HE IS THE HEAD OF THE CHURCH

The supremacy, unity, and growth of the Body of Christ

CHAPTER THESIS

The Epistles present Christ as the Head of the Body: the source of life, the supreme authority, the ground of unity, and the goal of the Church's growth.

1. Foundational Texts

Primary references: Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 1:20-23; Eph. 4:11-16; Eph. 5:23-32; Col. 1:15-20

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

The body metaphor expresses unity with diversity. Believers do not form an association based merely on shared interests; by the Holy Spirit they have been incorporated into a reality whose life and authority come from Christ.

Ephesians relates Christ's headship to His exaltation above every power. God placed all things under His feet and gave Him as Head over all things to the Church. The community does not create Christ's lordship; it receives His rule as a gift and lives beneath it.

Colossians connects the Head with creation and new creation. The One who is the image of the invisible God, the agent of creation, and the Reconciler through the blood of His cross is also the Beginning and the Firstborn from the dead.

3. Fulfillment in Jesus Christ

As Head, Christ exercises authority, supplies life, and holds the Body together. Ministry gifts do not compete with His lordship; they exist to equip the saints until the whole Body grows toward the maturity of Christ.

Union with the Head guards against two extremes: individualism and human control. No member can say that the others are unnecessary, and no leader may take the place of Christ. Ministerial authority is derived, servant-hearted, and subject to the Word.

The bridal image of Ephesians 5 complements the body image. Christ loves the Church, gives Himself for her, sanctifies her, and will present her in glory. The Head rules through sacrificial love and leads His people toward fullness.

4. Linguistic Observation from the Greek Text

Kephale means head; soma, body; ekklesia, assembly or church. Auxano expresses growth, and synarmologeo means to be joined and fitted together. The interlinear text shows that growth comes "from" the Head and takes place through the ordered participation of every member.

5. Doctrinal Affirmations

- Christ possesses absolute supremacy over the Church.
- Christian unity is organic and grounded in union with Christ.
- Spiritual gifts serve the building up of the Body, not personal prestige.
- Maturity consists in growing toward the measure of Christ in truth and love.

6. Interpretive Precision

The title "Head" does not authorize leaders to exercise abusive domination. Precisely because Christ is the Head, all human leadership is limited, accountable, and pastoral.

7. Brief Teaching Outline

1. Christ exalted	2. Head of the Body
3. Gifts and growth	4. Unity and maturity

8. Passage Map

Stage	Passage	Contribution
Foundation	Rom. 12:4-5	Christ exalted
Development	1 Cor. 12:12-27	Head of the Body
Fulfillment	Eph. 5:23-32	Gifts and growth
Consummation / application	Col. 1:15-20	Unity and maturity

1

Christ exalted



2

Head of the Body



3

Gifts and growth



4

Unity and maturity

CENTRAL IDEA

The Epistles present Christ as the Head of the Body: the source of life, the supreme authority, the ground of unity, and the goal of the Church's growth.

KEY TEXTS Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 1:20-23; Eph. 4:11-16; Eph. 5:23-32; Col. 1:15-20

THE HEAD OF THE CHURCH

BIBLICAL CONTEXT

The congregations face divisions, false teaching, and disorder. The Epistles direct them back to Christ.

FIGURE OR TITLE

The Church is a Body; Christ is the Head from whom direction, life, and cohesion proceed.

FULFILLMENT IN CHRIST

The risen Christ rules, distributes gifts, and causes His Body to grow toward fullness.

MESSAGE FOR THE CHURCH

Every member serves, no leader replaces Christ, and the Church grows in truth and love.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Ephesians 1:22-23

22. He put all things in subjection under his feet, and gave him to be head over all things to the assembly, 23. which is his body, the fullness of him who fills all in all. (WEB)

Colossians 1:18

18. He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (WEB)

Ephesians 4:15-16

15. but speaking truth in love, we may grow up in all things into him, who is the head, Christ; 16. from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love. (WEB)

How These Passages Reveal Christ

The Epistles present Christ as the Head of the Church: the source of life, authority, cohesion, and growth. Every ministry and every member depends upon Him and is called to grow in truth and love.

Additional Readings

Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 1:20-23; Eph. 4:11-16; Eph. 5:23-32; Col. 1:15-20

CHAPTER 12

IN REVELATION, HE IS THE GLORIFIED LAMB WHO REIGNS FOREVER

The Sacrificed One is the Victor, the King, and the center of the new creation

CHAPTER THESIS

Revelation unveils Jesus as the Lamb who was slain, who lives, shares the throne, conquers His enemies, shepherds the redeemed, and reigns forever.

1. Foundational Texts

Primary references: Rev. 1:5-18; Rev. 5:1-14; Rev. 7:9-17; Rev. 12:10-11; Rev. 19:6-16; Rev. 21:22-23; Rev. 22:1-5

Readers are encouraged to read these passages in full before studying the explanation. The New Testament references serve as the inspired guide for recognizing their fulfillment in Christ.

2. Context and Development in Scripture

Revelation was written to churches facing pressure, seduction, and suffering. Its purpose is not to feed speculative curiosity, but to reveal Jesus Christ and summon His people to endurance, worship, and faithfulness.

John hears that the Lion of Judah has conquered, but he sees a Lamb standing as though slain. Victory does not contradict the cross; it interprets it. Christ conquers precisely through His sacrifice and resurrection. The marks of slaughter remain visible in the glorified Victor.

The Lamb is worthy to take the scroll because He was slain and purchased for God a people from every tribe, language, people, and nation. His redemptive work grounds His authority to bring history to judgment and consummation.

3. Fulfillment in Jesus Christ

The Lamb shares the worship that every creature gives to the One seated on the throne. He reigns, overcomes the beast and the false prophet, celebrates the marriage supper, and appears as King of kings and Lord of lords.

Revelation preserves pastoral tenderness: the Lamb leads His people to springs of living water and wipes away every tear. The majesty of the King does not erase His sacrificial identity; His eternal power is the holy power of self-giving love.

In the New Jerusalem there is no temple, because God and the Lamb are its temple. Divine glory and the lamp of the Lamb illumine the city. The throne of God and of the Lamb stands at the center, and His servants will reign forever and ever.

4. Linguistic Observation from the Greek Text

Arnion is the predominant word for Lamb in Revelation. Esphagmenon means "as though slain," with a visible and abiding effect. Axios means worthy; basileuo, to reign. The grammar holds together past sacrifice, present life, and future-eternal reign.

5. Doctrinal Affirmations

- The cross defines the manner of Christ's victory.
- The Lamb receives worship and shares the divine throne.
- Redemption creates an international people of priests and kings.
- History concludes in judgment, new creation, fellowship, and everlasting reign.

6. Interpretive Precision

The images of Revelation must be interpreted from their context, their Old Testament roots, and their center in Christ. They must not be used to set dates or to distract from the call to faithfulness.

7. Brief Teaching Outline

1. The Lamb who was slain	2. Worthy to open the scroll
3. Victory and the marriage supper	4. The throne and everlasting reign

8. Passage Map

Stage	Passage	Contribution
Foundation	Rev. 1:5-18	The Lamb who was slain
Development	Rev. 5:1-14	Worthy to open the scroll
Fulfillment	Rev. 21:22-23	Victory and the marriage supper
Consummation / application	Rev. 22:1-5	The throne and everlasting reign

1

The Lamb who was slain



2

Worthy to open the scroll



3

Victory and the marriage supper



4

The throne and everlasting reign

CENTRAL IDEA

Revelation unveils Jesus as the Lamb who was slain, who lives, shares the throne, conquers His enemies, shepherds the redeemed, and reigns forever.

KEY TEXTS Rev. 1:5-18; Rev. 5:1-14; Rev. 7:9-17; Rev. 12:10-11; Rev. 19:6-16; Rev. 21:22-23; Rev. 22:1-5

TEACHING SHEET
12

THE GLORIFIED LAMB WHO REIGNS FOREVER

BIBLICAL CONTEXT

The churches are under pressure and need to see the heavenly reality behind the powers of this world.

FIGURE OR TITLE

The conquering Lion appears as a slain Lamb: the cross is the shape of His triumph.

FULFILLMENT IN CHRIST

The Lamb lives, opens the scroll, celebrates the marriage supper, defeats evil, and shares the throne.

MESSAGE FOR THE CHURCH

The Church overcomes through the blood of the Lamb, perseveres faithfully, and awaits the new creation.

Open the Scriptures. Follow the promise. Behold Christ.

SCRIPTURE READINGS FOR THIS CHAPTER

World English Bible (WEB) - public-domain American English edition

The following texts allow the reader to examine the biblical foundation of this chapter directly. The complete list of foundational references remains in the opening section of the study.

Revelation 5:9-10

9. They sang a new song, saying, "You are worthy to take the book, And to open its seals: For you were killed, And bought us for God with your blood, Out of every tribe, language, people, and nation, 10. And made them kings and priests to our God, And they reign on earth." (WEB)

Revelation 7:17

17. for the Lamb who is in the midst of the throne will be their shepherd, and will guide them to living springs of waters. God will wipe away every tear from their eyes. (WEB)

Revelation 21:22-23

22. I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple. 23. The city has no need for the sun, neither of the moon, to shine, for the very glory of God illuminated it, and its lamp is the Lamb. (WEB)

Revelation 22:3-5

3. There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants will serve him. 4. They will see his face, and his name will be on their foreheads. 5. There will be no more night, and they need no lamp light, neither sunlight; for the Lord God will give them light. They will reign forever and ever. (WEB)

How These Passages Reveal Christ

Revelation unveils the slain and glorified Lamb, worthy to open the scroll, receive worship, and reign forever. History culminates in His victory, the new creation, and full communion with God.

Additional Readings

Rev. 1:5-18; Rev. 5:1-14; Rev. 7:9-17; Rev. 12:10-11; Rev. 19:6-16; Rev. 21:22-23; Rev. 22:1-5

Synthesis: From Promise to Everlasting Kingdom

These twelve affirmations are not isolated portraits. Together they form a redemptive sequence. The Promised Seed enters history; the Passover Lamb delivers from judgment; the Perfect Sacrifice opens access to God; the Struck Rock gives life; the Promised Prophet speaks God's definitive word; the Shepherd gathers and keeps His flock; the Servant bears sin; the Son of Man receives the kingdom; Immanuel brings the presence of God; the Risen Lord directs the mission; the Head builds His Church; and the Glorified Lamb leads the whole of history into the new creation. This unity does not erase the diversity of the biblical books. It enables us to recognize the progressive unfolding of the promise, the finished work of Christ, and the hope of His everlasting kingdom.

Christ is the center of revelation, the foundation of salvation, and the hope of the new creation.

A Responsible Christ-Centered Reading

- Respects the historical and literary context of each passage.
- Gives priority to connections made by the New Testament.
- Distinguishes prophecy, type, analogy, and fulfillment.
- Leads to faith, worship, holiness, and hope.

Comparative Overview of the Twelve Affirmations

Section	Christological Title	Human Need	Central Fulfillment
Genesis	The Promised Seed	Victory over evil	Cross and resurrection
Exodus	The Passover Lamb	Deliverance from judgment	Redeeming blood
Leviticus	The Perfect Sacrifice	Atonement and access	The once-for-all offering
Numbers	The Struck Rock	Life in the wilderness	Christ, the source of life
Deuteronomy	The Promised Prophet	True revelation	The word of the Son
Psalms	The Shepherd	Guidance and security	The Shepherd who gives His life

Comparative Overview of the Twelve Affirmations

Section	Christological Title	Human Need	Central Fulfillment
Isaiah	The Suffering Servant	Forgiveness and justification	Substitution and vindication
Daniel	The Son of Man	A just and everlasting kingdom	The enthronement of the Son of Man
The Gospels	Immanuel, God with Us	The presence of God	Incarnation
Acts	The Risen Lord	Life and mission	Resurrection and lordship
The Epistles	The Head of the Church	Unity and maturity	Headship over the Body
Revelation	The Glorified Lamb	Consummation and glory	The Lamb's everlasting reign

Guide for Teaching and Free Distribution

Suggested format: twelve sessions of 45 to 60 minutes, or four teaching days with three chapters each. In every session: read the foundational text, explain the context, show the New Testament connection, state the central doctrine, identify an interpretive caution, and draw a faithful application.

- What human problem does the passage reveal?
- What provision or promise does God present?
- How does the New Testament interpret the pattern or prophecy?
- What does it affirm about the person and work of Christ?
- What interpretive error must be avoided?
- How should the believer respond in faith?

Biographical Note on the Compiler



RUPERTO BRAVO BENAVENTE
(R.B.B.)

A stylized, handwritten signature in dark blue ink. The signature is fluid and cursive, with a prominent loop at the beginning and a long, horizontal stroke extending to the right.

Senior project developer and process-engineering specialist with more than forty years of experience in the technical and financial structuring of industrial, agri-food, and critical-infrastructure complexes.

Resident of Buenos Aires, Argentina.

Professional and Editorial Work

Specialist in modernizing investment models and applying advanced technologies, with particular attention to economic feasibility and the integrated structuring of complex projects.

Compiler and editorial coordinator of biblical and educational materials prepared for study, teaching, and free distribution.

In this work he serves as initiator, compiler, and coordinator of the editorial presentation. Its doctrinal content is grounded in the cited biblical references and should be examined in the light of Holy Scripture.

Editorial note: Only professional background relevant to a public publication has been included. Sensitive personal information, identity documents, residential addresses, and other private data have been omitted.

Biblical and Exegetical Sources Consulted

Scripture Texts

- World English Bible (WEB). Public-domain American English Scripture text reproduced in the chapter reading sections.
- Reina-Valera 1960. Biblical reference text of the original Spanish edition.
- Francisco Lacueva, Greek-Spanish Interlinear New Testament. Consulted for vocabulary, structure, and nuances in the Greek text.

Editorial Approach to Scripture Quotations

Central passages are reproduced so readers can follow each chapter's Christ-centered argument. When a reference covers entire chapters or lengthy sections, the verses most directly related to the thesis are printed and the complete reference is retained as additional reading.

The World English Bible (WEB) is in the public domain. Scripture may be copied, published, and distributed without royalty or permission. The WEB name identifies the translation and does not imply endorsement of this publication.

Exegetical and Biblical-Theology Support

- Biblical-theology studies on promise and fulfillment, exodus, sacrifice, kingdom, the Servant of the Lord, the Son of Man, the Church, and the new creation.
- Commentaries and scholarly articles used to verify historical context, canonical connections, and terminological precision.

General Conclusion

From Genesis to Revelation, divine revelation directs our eyes to Jesus Christ. He is the Promise who conquers, the Lamb who redeems, the sufficient Offering, the Source of life, the definitive Word, the faithful Shepherd, the Servant who bears sin, the enthroned Son of Man, God with us, the risen Lord, the Head of the Church, and the glorified Lamb. In Him the biblical story finds its coherence, salvation finds its foundation, and hope reaches its consummation.

“To Him be glory forever and ever.”

Prepared for teaching, personal study, and free distribution.

CHRIST REVEALED

FROM GENESIS TO REVELATION

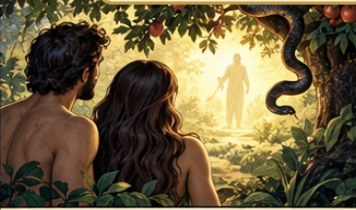
A5 American English Edition

From the Promised Seed to the Glorified Lamb

RUPERTO BRAVO BENAVENTE (R.B.B.)

Buenos Aires, Argentina • 2026

CHRIST REVEALED FROM GENESIS TO REVELATION



1 The Promised Seed • Genesis 3:15

God announces the Victor amid the fall.



2 The Passover Lamb • Exodus 12; 1 Cor 5:7

His blood delivers from judgment.



3 The Perfect Sacrifice • Leviticus 16; Hebrews 10:10

Christ offers Himself once for all.



4 The Struck Rock • Exodus 17:6; 1 Cor 10:4

Life flows from Christ for His people.



5 The Promised Prophet • Deuteronomy 18:15; Acts 3:22

God's final voice must be heard.



6 The Shepherd King • Psalm 23; John 10:11

He guides, protects, and lays down His life.



7 The Suffering Servant • Isaiah 53:5-6

The Righteous One bears the sins of many.



8 The Son of Man • Daniel 7:13-14

He receives everlasting, universal dominion.



9 Immanuel • Matthew 1:23; John 1:14

God dwells with us in Jesus Christ.



10 The Risen Lord • Acts 1:8-9; 2:32-33

He reigns and works through the Spirit.



11 Head of the Church • Colossians 1:18

He gives unity, life, and growth to His Body.



12 The Glorified Lamb • Revelation 5:9-13; 22:3

The Sacrificed One reigns forever.

DOCTRINAL SYNTHESIS: All Scripture converges in Jesus Christ—promised, sacrificed, risen, and glorified.

CONCLUSION: Open the Scriptures, follow the promise, and behold Christ. He is the center of revelation and the hope of the new creation.

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