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The Word Made Flesh — The Foundation — Bible Study

PROMISED, THEN MADE FLESH — THE SUFFERING SERVANT, IMMANUEL, THE VIRGIN, THE WORD

Foundational Biblical Doctrine — the Gospel of Jesus Christ

OPENING WORD

This study asks one question: who is Jesus? This part follows the promises. A servant despised and rejected, written down long before the cross. A virgin bearing a son named Immanuel, God with us. A seed promised to the woman in the garden. Then the Word made flesh, heard and seen and handled. The promises came first. Then the person came. This part reads both in the Bible's own words.

THREE QUESTIONS THIS STUDY ANSWERS:

1. Who is the prophet speaking of in Isaiah 53, the man of sorrows?
2. What sign did the Lord himself promise, and what does the name Immanuel mean?
3. Where did Jesus himself say a person should look to find him?

OPENING ANCHOR

E4. Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

OUT OF THEE SHALL HE COME FORTH THAT IS TO BE RULER IN ISRAEL --> WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING.

(My personal thoughts: One sentence in Micah 5:2 holds both ends of this whole study. This ruler COMES FORTH out of a small town. Coming forth out of a small town is a beginning, at a place a person can walk to. This ruler's GOINGS FORTH are from of old, from everlasting. Goings forth from everlasting is no beginning at all. Micah states both truths in the same sentence. Micah does not soften either truth.)

D. THE SUFFERING SERVANT — THE CHAPTER THAT DESCRIBES THE CROSS BEFORE THERE WERE CROSSES

D1. Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (15) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

HIS VISAGE WAS SO MARRED MORE THAN ANY MAN --> SO SHALL HE SPRINKLE MANY NATIONS.

D2. Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

WHO HATH BELIEVED OUR REPORT? --> NO BEAUTY THAT WE SHOULD DESIRE HIM.

D3. Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF --> HE WAS DESPISED, AND WE ESTEEMED HIM NOT.

D4. Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

HE WAS WOUNDED FOR OUR TRANSGRESSIONS + BRUISED FOR OUR INIQUITIES --> WITH HIS STRIPES WE ARE HEALED.

D5. Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

ALL WE LIKE SHEEP HAVE GONE ASTRAY --> THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL.

D6. Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

HE IS BROUGHT AS A LAMB TO THE SLAUGHTER --> HE OPENETH NOT HIS MOUTH.

D7. Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

HE WAS CUT OFF OUT OF THE LAND OF THE LIVING --> FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN.

D8. Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

HE MADE HIS GRAVE WITH THE WICKED + WITH THE RICH IN HIS DEATH --> HE HAD DONE NO VIOLENCE.

D9. Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

WHEN THOU SHALT MAKE HIS SOUL AN OFFERING FOR SIN --> HE SHALL SEE HIS SEED, HE SHALL PROLONG HIS DAYS.

D10. Isaiah 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

HE Poured OUT HIS SOUL UNTO DEATH + HE WAS NUMBERED WITH THE TRANSGRESSORS --> HE BARE THE SIN OF MANY, AND MADE INTERCESSION FOR THE TRANSGRESSORS.

(My personal thoughts: Read Isaiah 53:9 and then Isaiah 53:10 again, in order. Isaiah 53:9 says the servant was DEAD and buried in a rich man's grave. Isaiah 53:10 says that after the servant's soul is made an offering for sin, the servant will SEE his seed and PROLONG his days. Those two statements cannot both be true of a man who stays dead. The resurrection is written into this chapter of Isaiah. The resurrection is written into this chapter seven hundred years before the resurrection happened.)

DIFFERENT VIEW, SAME SCENE — the prophet's page, and a man in a chariot reading it out loud

Acts 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: (33) In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. (34) And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? (35) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

OF WHOM SPEAKETH THE PROPHET THIS? --> PHILIP BEGAN AT THE SAME SCRIPTURE, AND PREACHED UNTO HIM JESUS.

(My personal thoughts: This is an honest question, asked out loud by a man who had never heard the answer. The question is: who is the prophet talking about? The answer is not Philip's private opinion. Philip started at that exact verse in Isaiah 53. Philip preached Jesus from that verse. The apostles' own reading of Isaiah 53 is written down for us. Nobody has to guess at the apostles' reading of Isaiah 53.)

E. IMMANUEL — GOD WITH US, THE CHILD BORN AND THE SON GIVEN

E1. Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin [H5959 **almah**] shall conceive, and bear a son, and shall call his name Immanuel [H6005 **Immanuwel**].

THE LORD HIMSELF SHALL GIVE YOU A SIGN --> A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL.

E2. Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful [H6382 **pele**], Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

A CHILD IS BORN + A SON IS GIVEN --> HIS NAME SHALL BE CALLED THE MIGHTY GOD, THE EVERLASTING FATHER --> OF THE INCREASE OF HIS GOVERNMENT THERE SHALL BE NO END.

(My personal thoughts: Look at the order of the two verbs in Isaiah 9:6. The two verbs are not the same verb. The two verbs are not in that order by accident. A child is BORN. A son is GIVEN. Being born describes how the child came into the world. Being given describes what happened to a Son who already existed. Now consider the names given to this child. Isaiah 9:6 does not say the child will be like the mighty God. Isaiah 9:6 says "his name shall be called The mighty God." The first name on the list, Wonderful, is pele (H6382). Pele shares the same root as the answer Manoah received in Judges 13, when he asked for a name and could not have it. In Isaiah 9:6, the name is given.)

E3. Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

THE PEOPLE THAT WALKED IN DARKNESS HAVE SEEN A GREAT LIGHT.

F. THE SEED OF THE WOMAN AND THE VIRGIN — THE FIRST PROMISE AND THE FULFILLMENT

F1. Genesis 3:15 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.

BETWEEN THY SEED AND HER SEED --> IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.

(My personal thoughts: God spoke Genesis 3:15 to the serpent in the garden, at the time sin entered the world. Genesis 3:15 is the first promise of a rescuer in the whole Bible. Notice whose seed this verse names. Through the rest of Scripture, the family descent is traced through the men. Examples are the seed of Abraham and the seed of David. Here, once, at the very beginning, the descent named is the seed of the WOMAN. Notice also the two wounds in this verse, which are not the same size. The heel of the woman's seed gets bruised. The head of the serpent gets crushed.)

F2. Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, (5) To redeem them that were under the law, that we might receive the adoption of sons.

GOD SENT FORTH HIS SON, MADE OF A WOMAN --> TO REDEEM THEM THAT WERE UNDER THE LAW.

(My personal thoughts: Galatians 4:4 says God SENT FORTH God's Son. Galatians 4:4 then says the Son was MADE OF A WOMAN. The sending is named first in the sentence. The birth is named second in the sentence. That order matters. A person is not sent from a place unless that person already existed in that place.)

DIFFERENT VIEW, SAME SCENE — the sign promised, and the sign delivered

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

A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL.

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. (20) But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (21) And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (22) Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, (23) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

THOU SHALT CALL HIS NAME JESUS: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS --> THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US.

(My personal thoughts: The difference between the two accounts is the teaching. Isaiah 7:14 says SHE shall call the child's name Immanuel. Matthew 1:23 says THEY shall call the child's name Emmanuel. One mother names her baby in Isaiah's account. Everybody names Jesus in Matthew's account. Matthew also does something no reader has to guess at. Matthew stops and translates the name for the reader, inside the Gospel of Matthew text itself. No reader in any century can miss what the name Emmanuel means. Emmanuel means God with us. Matthew also does not say the birth of Jesus merely reminded Matthew of Isaiah's prophecy. Matthew says all this was DONE so that Isaiah's prophecy might be FULFILLED.)

F3. Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (34) Then said Mary unto the angel, How shall this be, seeing I know not a man? (35) And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

HOW SHALL THIS BE, SEEING I KNOW NOT A MAN? --> THAT HOLY THING WHICH SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD.

(My personal thoughts: Mary's question in Luke 1:34 is a sensible question. People still ask the same question Mary asked. The answer given to Mary is not an argument. The answer given to Mary is an announcement of what God is about to do. Notice the throne named in Luke 1:32: "the throne of his father David." This is the same throne Isaiah 9:7 said the child would sit on. This is the same royal house Psalm 110 was written about.)

G. THE WORD MADE FLESH — AND HOW A PERSON ACTUALLY FINDS HIM

G1. John 1:1 In the beginning was the Word [G3056 *logos*], and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made. (4) In him was life; and the life was the light of men.

IN THE BEGINNING WAS THE WORD + THE WORD WAS WITH GOD + THE WORD WAS GOD --> ALL THINGS WERE MADE BY HIM.

(My personal thoughts: John 1:1 gives three statements in one line. Every one of the three statements is needed. The first statement is "the Word was in the beginning." The Word, a title for the Son of God before he took on a human body, did not have a starting point. The second statement is "the Word was with God." The Word is not simply another name for God the Father; because a person cannot be with himself. The third statement is "the Word was God." The Word is not a lesser being standing next to God. Removing any one of the three statements produces a different sentence than the sentence John wrote.)

G2. John 1:14 And the Word was made flesh, and dwelt [G4637 *skenoo*] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

THE WORD WAS MADE FLESH + DWELT AMONG US --> WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER.

DIFFERENT VIEW, SAME SCENE — the tent in the desert, and the tent of a body

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

LET THEM MAKE ME A SANCTUARY --> THAT I MAY DWELL AMONG THEM.

John 1:14 And the Word was made flesh, and dwelt among us...

THE WORD WAS MADE FLESH + DWELT AMONG US.

(My personal thoughts: The Greek word John uses for "dwelt" in John 1:14 is skenoo (G4637). Skenoo means to pitch a tent and live in that tent. In ancient times, God told the people of Israel to build a tent so God could live among the people of Israel. The people of Israel built that tent out of skins, wood, and gold (Exodus 25:8). In John 1:14, the same picture returns, but the tent is a human body. The tent in the desert was an early picture of the truth John describes. The tent in the desert pointed forward to the body of Jesus Christ. The New Testament identifies the tent in the desert as a shadow, a picture that points to Jesus Christ, only after the New Testament reveals what the shadow pointed to. John states this truth about the body of Jesus Christ plainly in John 1:14.)

G3. Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (17) And he is before all things, and by him all things consist.

BY HIM WERE ALL THINGS CREATED + HE IS BEFORE ALL THINGS --> BY HIM ALL THINGS CONSIST.

G4. Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily. (10) And ye are complete in him, which is the head of all principality and power:

IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY --> YE ARE COMPLETE IN HIM.

G5. HOW YOU FIND HIM — HE TOLD US WHERE TO LOOK

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (40) And ye will not come to me, that ye might have life.

SEARCH THE SCRIPTURES --> THEY ARE THEY WHICH TESTIFY OF ME.

(My personal thoughts: Jesus said this in John 5:39-40 to men who knew the Scriptures better than almost anyone alive at that time. These men could recite the Scriptures. Jesus told these men that the whole body of Scripture these men had memorized was pointing at him. Jesus told these men that these men still would not come to him to get life. Knowing the words of Scripture is not the same as knowing the person the words are about. There is no other place to look for life. Jesus did not say search your feelings. Jesus said search the scriptures.)

G6. Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: (26) Ought not Christ to have suffered these things, and to enter into his glory? (27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

BEGINNING AT MOSES AND ALL THE PROPHETS --> HE EXPOUNDED IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF.

G7. Luke 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

DID NOT OUR HEART BURN WITHIN US, WHILE HE OPENED TO US THE SCRIPTURES?

G8. Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (45) Then opened he their understanding, that they might understand the scriptures,

ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME --> THEN OPENED HE THEIR UNDERSTANDING.

(My personal thoughts: Luke 24:44-45 gives the answer to the question this whole study is asking. This answer comes from the mouth of Jesus, after Jesus rose from the grave. Jesus named three sections of the Old Testament: the law of Moses, the prophets, and the psalms. These three sections together are the whole Old Testament. Jesus said all of the Old Testament had things in it about him. Jesus did not say only some of the Old Testament had things in it about him. Jesus then did two separate things for the disciples. Jesus opened the SCRIPTURES to the disciples. Jesus opened the UNDERSTANDING of the disciples. A person needs both of these things. A person can hold the whole Bible in that person's hands and still need Jesus to open that person's eyes to see Jesus in the Bible. Read the Bible. Ask Jesus to open the Bible to you. Keep reading the Bible.)

CLOSING

G9. 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (2) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

HEARD + SEEN WITH OUR EYES + LOOKED UPON + OUR HANDS HAVE HANDLED --> THAT ETERNAL LIFE, WHICH WAS WITH THE FATHER, AND WAS MANIFESTED UNTO US.

(My personal thoughts: John lists the senses on purpose in 1 John 1:1: heard, seen, looked at closely, and touched with our hands. John is not describing a feeling or an idea. John is describing a person he ate meals with. In the same sentence, John calls that person "that eternal life, which was with the Father." The person the apostles touched with their hands is the same person who was with the Father before the beginning. That is the whole claim of 1 John 1:1-3. John states that he is a witness to this claim, not a theorist about this claim.)

PRACTICE QUIZ

- 1. Isaiah 7:14 — Behold, a virgin shall conceive, and bear a son:**
 - a) and thou shalt call his name JESUS
 - b) and shall call his name Immanuel
 - c) and they shall call his name Emmanuel
- 2. Isaiah 53:3 — He is despised and rejected of men:**
 - a) yet he opened not his mouth
 - b) and with his stripes we are healed
 - c) a man of sorrows, and acquainted with grief
- 3. Isaiah 53:6 — All we like sheep have gone astray; we have turned every one to his own way:**
 - a) and the LORD hath laid on him the iniquity of us all
 - b) and he bare the sin of many
 - c) yet we did esteem him stricken, smitten of God
- 4. Micah 5:2 — yet out of thee shall he come forth unto me that is to be ruler in Israel:**
 - a) and of his kingdom there shall be no end
 - b) upon the throne of David, and upon his kingdom
 - c) whose goings forth have been from of old, from everlasting
- 5. Galatians 4:4 — But when the fulness of the time was come:**
 - a) God sent forth his Son, made of a woman
 - b) The Holy Ghost shall come upon thee
 - c) he shall save his people from their sins
- 6. John 1:14 — And the Word was made flesh:**
 - a) and the Word was with God
 - b) and dwelt among us

c) and without him was not any thing made

7. John 5:39 — Search the scriptures; for in them ye think ye have eternal life:

a) and the life was the light of men

b) and they are they which testify of me

c) while he opened to us the scriptures

ANSWER KEY: 1-b, 2-c, 3-a, 4-c, 5-a, 6-b, 7-b

HOW THIS STUDY BRANCHES

--> **RABBIT TRAIL: GENESIS 3:15, THE SEED OF THE WOMAN, OPENS ONTO THE WHOLE THREAD OF THE PROMISED SEED. THIS THREAD RUNS THROUGH ABRAHAM (GENESIS 22:18), THROUGH DAVID (PSALM 132:11), AND IS NAMED OUTRIGHT IN GALATIANS 3:16.**

GREEK KEYWORDS

“Word” — G3056 logos — a word; a saying; the thing spoken; the expression of thought

John does not begin the Gospel of John with a birth. John begins the Gospel of John before the beginning.

“dwelt” — G4637 skenoo — to pitch a tent; to encamp; to live in a tent

"The Word was made flesh, and dwelt among us." This verse describes God living in a human body the way a person lives in a tent.

HEBREW KEYWORDS

“wonderful” — H6382 pele — a wonder; a marvel; something beyond understanding

Pele is the first name given to the child in Isaiah 9:6.

“virgin” — H5959 almah — a young unmarried woman; a virgin; a maid

Almah is the word used in Isaiah 7:14.

“Immanuel” — H6005 Immanuwel — with us is God

Immanuwel is a name that is itself a full sentence. Matthew translates this name for the reader.