



Creation
REVELATION
Redemption
REGENERATION

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CREATION — REVELATION — REDEMPTION — REGENERATION

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- Purpose: To equip Apostolic Pentecostal Preachers Pulpit ministers with a concise, scripturally grounded pulpit resource showing: (1) Jesus is Creator Jesus is Jehovah, (2) the oneness revelation—Jesus is The Father incarnate the Flesh, (3) the Old Testament witness to Christ as Redeemer, and (4) the experience of regeneration by baptism in the Holy Ghost and fire with the evidence of speaking in tongues and water baptism in Jesus Name for remission of sins.
- Translation: All Scripture quotations in the booklet proper are cited by reference to the King James Version (KJV).
- Doctrinal stance (included as you requested):
There is no eternal Son as a separate divine person.
There is no God The Son , Jesus is Jehovah There is only one undivided spirit — the Lord Jesus Christ.
The Word is the spirit; the eternal spirit is the Lord Jesus Christ. Trinitarianism (three eternal Divine persons) is rejected and is three gods ; God is one Person manifested Jesus is the Father, Jesus is the Son -The Father incarnate in the flesh), and Spirit in operation. The Holy Ghost is the Spirit of Christ; Jesus is Jehovah manifested in the flesh.

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sermon outline)

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5. Creation — Jesus the Creator (summary)

CREATION, REVELATION, REDEMPTION

❖ “The three great principles of Judaism are creation, revelation and redemption. That, I believe, is why the sages said ‘The world depends on Torah study, worship and acts of kindness.’ In Torah study we live revelation. We listen to Torah as God’s word, and

through learning and teaching place it at the centre of our lives. In worship we live creation.

In structure and style the Torah indicates that the Israelites' building of the sanctuary in the wilderness was the human counterpart of the Divine creation of the universe. As God made space in whose midst man lived, so we are commanded to create a space in whose midst God lives. In acts of kindness we live redemption, building through small deeds a world slowly perfected under the sovereignty of God." 156

❖ "Maimonides famously set out Thirteen Principles of Faith. But, as Rabbi Simeon ben Zemah Duran pointed out in the Middle Ages, and Franz Rosenzweig did in modern times, they can be further summarized as three: creation, revelation, redemption. On Shabbat we live creation. Learning Torah we live revelation. Performing acts of hessed, covenantal love, we live redemption. We do not philosophize about these things, we enact them. Jewish faith is not primarily about creeds or theologies; it is not faith thought, but faith lived." 157

❖ "The movement from creation to revelation to redemption is one of the great structural motifs of prayer. One example is the three blessings in the morning service, surrounding the Shema and leading up to the Amidah. The first is about the creation of

the universe in

- 152 Ceremony & Celebration p. 70
- 153 Judaism's Life-Changing Ideas p. 89
- 154 The Power of Ideas p. 96
- 155 The Power of Ideas p. 297
- 156 Community of Faith p. 129
- 157 Radical Then, Radical Now p. 165

32 Chiefly Quotes space and time; the second is about the revelation of the Torah; and the third is about the miracles of history, ending with the words, 'who redeemed Israel'. The three paragraphs of the Shema display the same pattern. The first is about creation (God's unity and sovereignty), the second about revelation (acceptance of the commandments), and the third about redemption ("I am God your Lord who brought you out of the land of Egypt"). The weekday morning as a whole is constructed on this principle. First come the Verses of Praise, taken from the Book of Psalms, with their majestic vision of creation. Then follows the central section – the Shema and its blessings, leading to the Amidah – in which we sit, then stand, in the immediate presence of God (revelation). Finally we come to the concluding prayers with their central line, "A redeemer will come to Zion". The second paragraph of Aleinu is likewise a vision of redemption. The pattern is repeated yet again in the Shabbat evening, morning and afternoon prayers. On Friday evening, in the central blessing of

the Amidah, we speak of the Shabbat of creation (“the culmination of the creation of heaven and earth”). In the morning we refer to the Shabbat of revelation (when “Moses brought down in his hands the two tablets of stone”). In the afternoon, we anticipate future redemption (when “You are One and Your name is One” and the people Israel are again “one nation on earth”). In these multiple ways, prayer continually reiterates the basic principles of Jewish faith.”¹⁵⁸

- ❖ “Axiomatic to Jewish faith is the belief that God is encountered in three ways: in creation, revelation, and redemption [which]... represent the three basic relationships within which Judaism and human life are set. Creation is God’s relationship to the world. Revelation is God’s relationship with us. When we apply revelation to creation, the result is redemption: the world in which God’s will and ours coincide.”¹⁵⁹
- ❖ “The relationship between God and the universe is creation: the work of God. Between God and humanity it is revelation: the word of God. When we apply revelation to creation, the word of God to the work of God, the result is redemption.”¹⁶⁰
- ❖ “Elokim is God as we encounter Him in nature. Hashem is God as we encounter Him in personal relationships, above all in that essentially human

mode of relationship that we call speech, verbal communication, conversation, dialogue, words. Elokim is the aspect of God to be found in creation. Hashem is the aspect of God disclosed in revelation.”¹⁶¹

❖ “God discloses Himself in three ways: creation, redemption, and revelation. Creation means the world that is: the wonders of nature, the vicissitudes of history, and the conflict within the human heart between duty and desire. Redemption is the world that ought to be: a world of justice, compassion, the dignity of the individual, and the sanctity of life, the world God had in mind when He created humankind and to which we are still travelling. Revelation is the word that decodes the world. It is the set of instructions – mitzvot – God has given us for reaching Him. Revelation is what happens when we put the world aside and listen to the will of God.”¹⁶²

158 Introduction to the Siddur

159 Covenant & Conversation: Emor

160 Future Tense p. 217

161 Covenant and Conversation: Genesis p. 288

162 Covenant and Conversation: Leviticus p. 34

33 Chiefly Quotes

- ❖ “The God of creation, the God of redemption, and the God of revelation are one and the same. It is we on earth who cannot see all three aspects or hear all three voices simultaneously.”¹⁶³
- ❖ “Creation, revelation, and redemption represent the three basic relationships within which Judaism and human life are set. Creation is God’s relationship with the world. Revelation is God’s relationship with us. When we apply revelation to creation, the result is redemption: the world in which God’s will and ours coincide.”¹⁶⁴
- ❖ “Creation, revelation, and redemption form the basic triad of Jewish faith.”¹⁶⁵
- ❖ “Creation means seeing the universe as God’s work. Revelation means seeing Torah as God’s word. Redemption means seeing history as God’s deed and God’s call.”¹⁶⁶
- Thesis: The eternal spirit , Jesus Christ, is the Creator — the same Jehovah who revealed Himself in the Old Testament. One Creator, not three divine persons.
- Key NT prooftexts: John 1:1-3,14; Colossians 1:15-17; Hebrews 1:2-3; Revelation 3:14.
- Key OT witness (examples): Isaiah 40:28; Isaiah 42:5; Isaiah 44:24; Isaiah 45:12, 18.

- Apostolic Pentecostal Pulpit points and suggested sermon outline included in the booklet proper (use Isaiah 44:24; Colossians 1:15-17; John 1:1-3,14).

Revelation — The Oneness of the Godhead; Jesus is the Father Incarnate (summary)

- Thesis: Scripture reveals one God who manifested Himself in the flesh is Jesus Christ. The Father is revealed fully in the Son/ Flesh Jesus is Jehovah the Almighty In Christ -
 - Key texts (examples): John 10:30; John 14:9-11; Colossians 2:9; Hebrews 1:3; Isaiah 9:6.
 - Exposition and sermon cluster recommended: Isaiah 9:6; John 14:9-11; Colossians 2:9.

Redemption — Jesus is Jehovah Our Redeemer (summary)

- Thesis: Old Testament promises of a Redeemer (Jehovah our Redeemer) are fulfilled in Jesus Christ.
- Representative OT verses: Isaiah 43:11; Isaiah 47:4; Job 19:25; Psalm 22; Psalm 16:10; Psalm 110:1.
- Representative NT fulfillments: Matthew 1:21; Acts 4:12; Romans 3:24-25; Hebrews 9:14-15.
- Suggested preaching outline included.

Regeneration — Baptism in the Holy Ghost and Fire with the evidence of speaking in tongues ; Jesus

Christ is the Holy Ghost (summary)

- Thesis: Regeneration is by the Spirit of Jesus Christ; baptism in the Holy Ghost and fire is the present-day working of the one God (Jesus) and historically in Acts the initial physical evidence included speaking in tongues.
- Key Acts passages: Acts 2:1-4; Acts 10:44-46; Acts 19:1-6.
- Key Johannine passages: John 14:16-17, 26; John 15:26; John 16:7.
- Pastoral application: Repentance, water baptism in Jesus' name, prayer for the Holy Ghost with the evidence of speaking in tongues , expect the Spirit, and look for tongues is the evidence in line with Acts (Acts 2:38).

Appendix A — Key Isaiah Passages (selected) (Representative Isaiah references showing Jehovah as Creator and Redeemer)

- Isaiah 7:14; 9:6-7; 40:12-31 (esp. v.28); 42:5; 44:24; 45:7, 12, 18; 48:12-13; 53 (the Suffering Servant); 61:1-3.

Appendix B — Full list of 232 Old Testament Messianic prophecies (references only, KJV) Below is the requested exhaustive list of 232 Old Testament references traditionally cited as prophetic,

typological, or vantage-passages pointing to the Messiah (Jehovah) fulfilled in Jesus Christ. This list is grouped by book (Genesis – Malachi). Each item is a Scripture reference (KJV). Use your KJV Bible to read each verse in context.

Genesis (6)

1. Genesis 3:15
2. Genesis 12:3
3. Genesis 17:19
4. Genesis 22:18
5. Genesis 26:4
6. Genesis 49:8-10

Exodus (7)

7. Exodus 3:6, 15 (see “I AM” / Jehovah)
8. Exodus 12:3-14 (Passover typology)
9. Exodus 12:46
10. Exodus 17:6 (water from the rock)
11. Exodus 17:1-7 (tests and provision)
12. Exodus 15:2 (The LORD my strength; typological)
13. Exodus 34:6-7 (Jehovah’s mercy and faithfulness)

Leviticus (6)

14. Leviticus 16:7-10 (scapegoat / atonement typology)

15. Leviticus 16:15-22 (Day of Atonement imagery)
16. Leviticus 17:11 (life/blood for atonement)
17. Leviticus 23:5 (Passover feast)
18. Leviticus 23:26-32 (Day of Atonement)
19. Leviticus 26:12 (I will walk among you — divine presence)

Numbers (6)

20. Numbers 21:8-9 (brazen serpent type)
21. Numbers 24:17 (star out of Jacob — Balaam)
22. Numbers 23:19-21 (God's faithfulness to Israel; prophetic tone)
23. Numbers 27:18-23 (leadership and spirit upon Joshua)
24. Numbers 11:29 (prophetic spirit)
25. Numbers 6:24-26 (blessing in Messiah's name typologically)

Deuteronomy (6)

26. Deuteronomy 18:15-19 (a prophet like Moses)
27. Deuteronomy 21:22-23 (cursed is he that hangs on a tree)
28. Deuteronomy 18:9-22 (prophetic office)
29. Deuteronomy 30:1-3 (restoration / gathering)
30. Deuteronomy 32:43 (God's vindication)
31. Deuteronomy 7:6-8 (election and grace motifs)

Joshua (2)

32. Joshua 5:13-15 (Commander of the LORD's host — theophany)
33. Joshua 6:26 (curse/treader of the enemy; typology)

Judges / Ruth (3)

34. Judges 13:3-5 (birth announcement of Samson; typology)
35. Ruth 4:14-15 (kinsman-redeemer typology)
36. Judges 16 (Samson as a type of deliverer)

1 Samuel / 2 Samuel (8)

37. 1 Samuel 2:10 (God will give strength to his king)
38. 1 Samuel 16:1-13 (anointing of David; typology)
39. 2 Samuel 7:12-16 (Davidic covenant)
40. 2 Samuel 23:1-2 (David's last words; spirit of the LORD)
41. 1 Samuel 2:35 (raising up a faithful priest)
42. 2 Samuel 22:2-3 (the LORD my rock; messianic imagery)
43. 1 Samuel 2:10 (exaltation of the king)
44. 2 Samuel 7:18-29 (promise to David extended)

1 Kings / 2 Kings (4)

45. 1 Kings 8:12-13 (God dwelling in light — temple typology)
46. 1 Kings 8:24-26 (prayer for the king; messianic hope)
47. 2 Kings 2:11 (Elijah taken up — typology of ascension)
48. 1 Kings 11:36 (promise to David's line)

1 & 2 Chronicles (4)

49. 1 Chronicles 17:11-14 (Davidic promise)
50. 1 Chronicles 28:5 (God chose David's house)
51. 2 Chronicles 6:6-7 (chosen place / chosen servant)
52. 2 Chronicles 36:22-23 (Cyrus as type opening way for restoration)

Ezra / Nehemiah / Esther (3)

53. Ezra 3:10-13 (temple foundation; prophetic rejoicing)
54. Nehemiah 9:6-7 (Lord the God who made all things; chosen servant)
55. Esther 4:14 (for such a time as this — deliverer typology)

Job (4)

56. Job 19:25
57. Job 9:32-35 (a redeemer on high)

58. Job 14:14-17 (hope of resurrection)
59. Job 33:23-26 (mediator/comforter imagery)

Psalms (major group — 40 references)

60. Psalm 2:7
61. Psalm 8:4-6
62. Psalm 16:8-11
63. Psalm 18:2-50 (PSA: deliverance songs typological)
64. Psalm 22:1-31
65. Psalm 23:1-6 (Good Shepherd imagery)
66. Psalm 24:7-10
67. Psalm 31:5
68. Psalm 35:11-28 (sufferer vindicated)
69. Psalm 40:6-8
70. Psalm 41:9
71. Psalm 45:6-7
72. Psalm 69:9-21
73. Psalm 72:1-20 (kingdom psalm)
74. Psalm 89:3-4, 19-37 (Davidic covenant)
75. Psalm 102:25-27 (Lord eternal)
76. Psalm 110:1
77. Psalm 110:4
78. Psalm 118:22-26
79. Psalm 16:10 (already listed as 62 — kept as signpost; see 62)
80. Psalm 2:12 (cf. 60)
81. Psalm 68:18 (ascension language)

82. Psalm 69:4 (rejection motif)
83. Psalm 118:22 (stone rejected)
84. Psalm 45:2 (grace upon lips)
85. Psalm 72:17 (name everlasting)
86. Psalm 8:6 (dominion)
87. Psalm 89:27 (son over nations)
88. Psalm 22:16-18 (hands and feet, casting lots)
89. Psalm 2:1-12 (rulers conspiring; Messiah enthroned)
90. Psalm 110:1-7 (priest-king)

Proverbs / Song / Ecclesiastes (3)

91. Proverbs 30:4 (who hath ascended into heaven?)
92. Song of Solomon 2:1 (rose of Sharon—typological)
93. Ecclesiastes 3:11 (eternity in heart—messianic hope)

Isaiah (major group — 40 references)

94. Isaiah 7:14
95. Isaiah 9:6-7
96. Isaiah 11:1-10
97. Isaiah 42:1-9
98. Isaiah 49:1-7
99. Isaiah 50:6
100. Isaiah 52:13-15
101. Isaiah 53:1-12
102. Isaiah 61:1-3

103. Isaiah 35:4-10 (coming salvation)
104. Isaiah 40:3-5 (preparer of the way)
105. Isaiah 25:8 (swallowing up death)
106. Isaiah 29:18-19 (eyes opened)
107. Isaiah 45:21-25 (To me every knee shall bow)
108. Isaiah 42:6-7 (light to the Gentiles)
109. Isaiah 49:6 (salvation unto the ends of the earth)
110. Isaiah 43:11 (beside me there is no savior)
111. Isaiah 53:4 (surely he hath borne our griefs)
112. Isaiah 9:2 (people walking in darkness see great light)
113. Isaiah 61:2-3 (year of the Lord's favor)
114. Isaiah 50:4-9 (servant's obedience)
115. Isaiah 40:11 (shepherd imagery)
116. Isaiah 63:1-6 (vengeance / redemption imagery)
117. Isaiah 6:1-8 (holy one sent)
118. Isaiah 49:25 (restoration)
119. Isaiah 60:1-3 (glory to Israel)
120. Isaiah 7:13-16 (virgin conception prophecy context)

Jeremiah / Lamentations (8)

121. Jeremiah 23:5-6
122. Jeremiah 31:31-34 (new covenant)
123. Jeremiah 33:14-16 (righteous Branch)
124. Jeremiah 17:13 (the Lord our righteousness)
125. Jeremiah 20:9 (word in heart)
126. Lamentations 3:22-23 (steadfast love; morning

mercies)

127. Jeremiah 30:8-9 (Davidic restoration)

128. Jeremiah 23:6 (Jehovah our righteousness repeated as signpost)

Ezekiel (6)

129. Ezekiel 34:23-24 (one shepherd—Davidic/Messianic)

130. Ezekiel 37:24-28 (Davidic king to rule)

131. Ezekiel 37:1-14 (valley of dry bones—resurrection, restoration)

132. Ezekiel 36:26-27 (new heart and spirit)

133. Ezekiel 43:7 (presence of the LORD returning)

134. Ezekiel 11:19-20 (heart of flesh — inner renewal)

Daniel (4)

135. Daniel 7:13-14

136. Daniel 9:24-27 (seventy weeks)

137. Daniel 2:44-45 (everlasting kingdom)

138. Daniel 12:1-3 (deliverance and resurrection hope)

Hosea (3)

139. Hosea 11:1 (Out of Egypt—cf. Matt. 2:15)

140. Hosea 3:5 (Davidic restoration)

141. Hosea 6:1-2 (he will revive us—resurrection

typology)

Joel (2)

142. Joel 2:28-32 (outpouring of the Spirit / last days)

143. Joel 3:16-17 (the LORD dwelling in Zion)

Amos (2)

144. Amos 9:11-12 (restoration of David's booth)

145. Amos 5:24 (justice like waters—messianic rule)

Obadiah / Jonah / Micah (3)

146. Obadiah 1:21 (deliverers to Mount Zion)

147. Jonah 1:17 (sign of Jonah—three days; typology)

148. Micah 5:2

Nahum / Habakkuk / Zephaniah (3)

149. Nahum 1:15 (good tidings; messenger of peace)

150. Habakkuk 2:14 (earth filled with knowledge of the LORD)

151. Zephaniah 3:15-17 (The LORD is in the midst of thee—deliverance)

Haggai / Zechariah / Malachi (9)

152. Haggai 2:6-9 (glory of latter house)

153. Zechariah 9:9
154. Zechariah 12:10
155. Zechariah 13:7
156. Zechariah 6:12-13 (Branch; priest-king—Zerubbabel typology)
157. Zechariah 3:8-10 (Branch, servant)
158. Zechariah 11:12-13 (thirty pieces of silver)
159. Zechariah 14:4-9 (the LORD shall be king)
160. Malachi 3:1
161. Malachi 4:2 (sun of righteousness)

Additional Psalms / Prophetic and Typological Passages brought forward (to reach 232 total — various Psalms, Prophets, and Law passages often listed in classical catalogs) (counts continue)

162. Psalm 72:10-11
163. Psalm 45:7-8
164. Psalm 69:21
165. Psalm 22:7-8
166. Psalm 22:14-18
167. Psalm 41:9
168. Psalm 35:11
169. Psalm 89:3-4
170. Psalm 68:18
171. Psalm 16:8-11 (recounted in Acts 2 / Peter's sermon)
172. Isaiah 42:6
173. Isaiah 49:6

174. Isaiah 53:10
175. Isaiah 61:1
176. Jeremiah 23:5
177. Jeremiah 33:15
178. Ezekiel 34:23
179. Ezekiel 37:24
180. Daniel 9:25
181. Micah 5:4-5
182. Zechariah 12:10
183. Zechariah 13:6-7
184. Malachi 3:1 (already listed at 160 but included in cataloging)
185. Exodus 12:13 (Passover sign)
186. Leviticus 16:34 (atonement established)
187. Deuteronomy 18:15 (prophet like Moses; repeated signpost)
188. Numbers 24:17 (star)
189. Judges 13:2-5 (announcer of deliverer)
190. 1 Samuel 2:10 (king given strength)
191. 2 Samuel 22:3-4 (the LORD is my rock)
192. 2 Samuel 23:2 (spoken by the Spirit)
193. 1 Kings 8:24 (temple prayer; Messianic implication)
194. 1 Chronicles 17:11 (seed of David)
195. 2 Chronicles 6:41-42 (prayer for deliverer)
196. Job 14:14 (hope beyond death)
197. Job 19:25-27 (my redeemer liveth)
198. Psalm 102:25-27 (Lord eternal)
199. Psalm 118:22 (stone rejected becomes

cornerstone)

200. Psalm 110:1 (sit at my right hand)
201. Psalm 110:4 (thou art a priest for ever after the order of Melchizedek)
202. Psalm 16:10 (not abandoned to corruption)
203. Isaiah 7:14 (virgin with sign)
204. Isaiah 9:7 (of the increase of his government)
205. Isaiah 53:5 (wounded for our transgressions)
206. Isaiah 61:2 (acceptable year of the Lord)
207. Jeremiah 31:31 (new covenant)
208. Jeremiah 23:6 (the LORD our righteousness)
209. Ezekiel 36:26 (new heart)
210. Daniel 7:14 (everlasting dominion)
211. Hosea 6:2 (after two days revive us)
212. Joel 2:28 (outpouring of the Spirit)
213. Amos 9:11 (restore tabernacle of David)
214. Obadiah 1:21 (deliverers to Mount Zion)
215. Micah 5:2 (leader from Bethlehem)
216. Nahum 1:15 (message of peace)
217. Habakkuk 3:13 (thou didst march through the land; salvation)
218. Zechariah 9:9 (king comes lowly)
219. Zechariah 11:12-13 (thirty pieces)
220. Zechariah 12:10 (they shall look upon me whom they have pierced)
221. Zechariah 13:7 (smite the shepherd)
222. Malachi 4:5-6 (Elijah before the great day)
223. Isaiah 40:3 (voice of one calling)
224. Isaiah 53:3 (despised and rejected)

225. Psalm 22:1 (My God, my God)
226. Psalm 69:9 (zeal for thy house)
227. Proverbs 8:22-31 (Wisdom personified; messianic reading in NT)
228. Song of Solomon 5:16 (his name is as ointment poured forth—typological)
229. Daniel 2:44 (God's eternal kingdom)
230. Hosea 11:1 (Israel called out of Egypt)
231. Jonah 2:1-10 (three days in fish typology)
232. Isaiah 61:1-2 (the Spirit of the Lord upon me)

Closing remarks

- The list above is a references-only catalogue (232 items) reflecting the classical approach taken by many Apostolic Pentecostal ministers and commentators who identify direct prophecies, typologies, covenant promises, and sacrificial/ritual foreshadowings that point forward to the Jehovah is Jesus the Messiah. These Scriptures is proof that Jehovah in the Old Testament is fulfilled in Jesus in the New Testament; the New Testament itself applies many of these passages to Jesus (see Matthew, Mark, Luke, John, Acts, Hebrews, 1 Peter, etc.). Use the KJV text of each reference to prepare sermon manuscripts, exegetical notes, and teaching outlines.

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