

The *Jesus* Book



*The Face of the Lord Jesus Christ in Every
Book from Genesis to Revelation*

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THE JESUS BOOK

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Apostolic Pentecostal Presentation of the Jesus-Only Message

The Apostles' Doctrine — Oneness Apostolic Pentecostal Statement

Jesus is the One Almighty Jehovah in Christ. The Father incarnate in the flesh; No Trinity — Jehovah is not three separate persons. Jesus in His deity is 100% Jehovah/God, and in His humanity He is 100% man — Deity in humanity, the Oneness of God revealed in one person: Jesus.

Doctrinal Preface — Apostles' Doctrine (Oneness Apostolic Pentecostal)

This booklet is prepared from a Oneness Apostolic Pentecostal perspective: the God of Scripture is one Person revealed in Jesus Christ. The Father, Son, and Holy Spirit are Titles not three separate divine persons, but one singular manifestation of the One Almighty Jehovah in Christ (2 Cor. 5:19, Col. 2:8-10); in the fullness of time Jehovah manifested Himself in the flesh who is the Lord Jesus Christ (John 1:1, 14; Colossians 2:9). Jesus is the Name of the Father declared and revealed (John 5:43; 8:58, Matthew 1:23). He is Jehovah incarnate — fully God in deity and fully man in humanity in one person — the only Savior (Acts 4:12). My booklet demonstrates, chapter-by-chapter, how every part of Scripture points to Jesus is the one God and Savior, the living Jehovah manifested in flesh, and calls men and women to faith in Jesus alone.

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Note: each entry begins with the chapter reference, then a concise Oneness note showing how the chapter points to Jesus is Jehovah manifested in the flesh. The One and only God is the Lord Jesus Christ (1 John 5:20; 1 Tim. 1:17; 2:5-6; 3:16, Titus 2:10-14) God and Savior.

Pentateuch — Genesis through Deuteronomy

— GENESIS —

Genesis 1: Jesus is Jehovah Creator — the Eternal Spirit undivided by whom all things were made; Jesus is God and God is a spirit. Jesus is Jehovah who brings creation into being (John 1:1-3; Col 1:16).

Genesis 2: Jesus is Jehovah life-giver and covenant head — the pattern of union and provision fulfilled in Christ the Bridegroom and Provider.

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Name (Matt 16:18-19; 18:18-20; 28). Go ye into all the world baptizing them in my Name in the Shem Tov.

Genesis 12: God's promise to Abraham to bless all nations is fulfilled in the Lord Jesus Christ, the seed to bless the world (Gal 3:16).

Genesis 13: Abraham as a type of faithful pilgrim whose hope and promised seed culminate in the Lord Jesus Christ.

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Christ.

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Genesis 27: Jacob's deception and blessing reveal God's sovereign election fulfilled in the Messianic line culminating in The Lord Jesus Christ.

Genesis 28: Jacob's ladder — the connection between heaven and earth is fulfilled in the Lord Jesus Christ is Jehovah himself in the form of a man both the Father and the son at the same time robed in one person dual nature Deity and humanity (John 14:7-10; 20, John 10:30-38, John 8:24-59, 1 Tim. 2:5, Rom. 3:30, 1 Tim. 3:16) the mediator (John 1:51).

Genesis 29: Marriage, labor, and love prefigure The Lord Jesus Christ's faithful covenant relationship with His people.

Genesis 30: God's multiplication of offspring points to spiritual fruitfulness in the Lord Jesus Christ is Jehovah The Messiah.

Genesis 31: God's presence with Jacob anticipates Emmanuel — Jehovah with us in Christ.

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and righteous suffering.

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Genesis 41: Joseph exalted to save many typifies The Lord Jesus Christ's exaltation to provide salvation for multitudes.

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Genesis 45: Joseph's revelation and forgiveness mirror The Lord Jesus Christ revealing Himself and forgiving those who turn to Him.

Genesis 46: God bringing Jacob's family to Egypt points to God's presence with His people, ultimately in The Lord Jesus Christ.

Genesis 47: God's provision in famine illustrates The Lord Jesus Christ's sustaining care and provision.

Genesis 48: Patriarchal blessings and the passing on of covenant rights point to greater blessing in The Lord Jesus Christ.

Genesis 49: Jacob's prophetic blessings contain Messianic promise ultimately fulfilled in the person and reign of The Lord Jesus Christ.

Genesis 50: Joseph's forgiveness and faith in God's purpose point to redemption and hope secured in The Lord Jesus Christ.

– EXODUS –

Exodus 1: Israel's bondage sets the stage for deliverance typology — the need for the great Deliverer fulfilled in The Lord Jesus Christ (Ex. 6:3, 23:16).

Exodus 2: The birth and preservation of Moses foreshadow Jehovah is Jesus our Great deliverer; The Lord Jesus Christ is the true Deliverer incarnate in the flesh. Jesus' famous "I am" sayings are almost all in the Gospel of John (plus a few absolute "I am" uses in the Synoptics and at his arrest). In Greek the phrase is ἐγώ εἰμι (ego eimi, "I am"). The Hebrew

word most often associated with the divine “I AM” is אֶחָד (Ehyeh, “I AM / I will be”) and the divine name יהוה (YHWH, usually rendered “the LORD”). There is only One Lord and that is The Lord Jesus Christ. Any exact equivalence is approximate — Jesus spoke Greek in the Gospels, his “I am” usages clearly echo Exodus 3:14 (Ehyeh asher ehyeh).

Below are the principal passages, grouped into (A) the canonical Johannine predicate “I am” statements and (B) absolute/other “I am” uses. For each I give: reference — Greek formula (transliteration) — literal meaning — closest Hebrew word(s) and meaning.

A. Johannine “I am” + predicate (major list)

- John 6:35, 48, 51 — ἐγώ είμι ὁ ἄρτος τῆς ζωῆς (ego eimi ho artos tēs zōēs) — “I am the bread of life / the living bread.” — Hebrew equivalent (theological): הָאֶחָד (Ehyeh) / יהוה (YHWH) as the divine “I AM” idea; ordinary Hebrew phrasing would be ani lechayyim (אֵינוֹ לְחַיִּים) for “I am the bread of life.”
- John 8:12 and John 9:5 — ἐγώ είμι τὸ φῶς τοῦ κόσμου (ego eimi to phōs tou kosmou) — “I am the light of the world.” Jesus is Jehovah The light of the World — Hebrew equivalent: אֶחָד (Ehyeh); ordinary Hebrew ani leolam (אֵינוֹ לְעוֹלָם) (ani or haolam).

- John 10:7, 9 — ἐγώ είμι ἡ θύρα / ἡ πύλη (ego eimi hē thura / hē pulē) — “I Am the gate/door (of the sheep).” — Hebrew equivalent: אֶחָיָה (Ehyeh); ordinary Hebrew / אָנָּי הַדְּלָקָת הַשְׁעָר (ani ha-delet / ani ha-sha’ar).
- John 10:11, 14 — ἐγώ είμι ὁ ποιμὴν ὁ καλός (ego eimi ho poimēn ho kalos) — “I am the good shepherd.” — Hebrew equivalent: אֶחָיָה (Ehyeh); ordinary Hebrew אָנָּי הַרְאֵת הַטּוֹב (ani ha-ro’eh hatov).
- John 11:25 — ἐγώ είμι ἡ ἀνάστασις καὶ ἡ ζωή (ego eimi hē anastasis kai hē zōē) — “I am the resurrection and the life.” — Hebrew equivalent: אֶחָיָה (Ehyeh); ordinary Hebrew אָנָּי הַקְוָמָת וְהַחְיָה (ani ha-tekumah ve-ha-chayyim).
- John 14:6 — ἐγώ είμι ἡ ὁδός καὶ ἡ ἀλήθεια καὶ ἡ ζωή (ego eimi hē hodos kai hēalētheia kai hē zōē) — “I am the way, and the truth, and the life.” — Hebrew equivalent: אֶחָיָה (Ehyeh); ordinary Hebrew אָנָּי הַדְּרֶכֶת וְהַמְּתָת וְהַחְיָה (ani ha-derekh ve-ha-emet ve-ha-chayyim).
- John 15:1 — ἐγώ είμι ἡ ἄμπελος ἡ ἀληθινή (ego eimi hē ampelos hē alēthinē) — “I am the true vine.” — Hebrew equivalent: אֶחָיָה (Ehyeh); ordinary Hebrew אָנָּי הַגָּפֵת הַאֲמִתִּת (aniha-gafen ha-amitit).

- John 4:26 — (in the conversation with the Samaritan woman) Ὁ λαλῶν σοι ἐγώ εἰμι (ho lalōn soi ego eimi) — “I who speak to you am he” / “I am [he].” — Hebrew equivalent: **הִנֵּה אֶת־יְהוָה** / **הִנֵּה אָנִי** (hineni hu / hineni ani).

B. Absolute / other “I am” uses (no predicate or special contexts)

- John 8:58 — πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι (prin Abraam genesthai, egō eimi) — “Before Abraham was, I am.” — Greek: ἐγώ εἰμι. Hebrew theological echo: **הִנֵּה אֶת־יְהוָה** (Ehyeh, Exodus 3:14 — “I AM / I WILL BE”), and thus an explicit echo of the divine name **הָיָה** (YHWH).
- John 18:5–6, 8 — when the arresting party asks “Who is it?” Jesus answers ἐγώ εἰμι (egō eimi) — “I am (he).” Jesus is Jehovah he is not the second person in a so called trinity called God the son that’s False Doctrine no where in all the bible Jesus is the Great I Am that’s no where in the bible, Jesus is Jehovah supremely Deity — Hebrew equivalent: **אָנִי הָיָה** (ani hu) or theologically **הִנֵּה אֶת־יְהוָה** (Ehyeh) as echoing the divine I AM.
- Mark 14:62 (also Matthew 26:64; Luke 22:70) — before the high priest Jesus says (in part) ἐγώ εἰμι — “I am” (in Mark he adds “and you will see the Son

of Man seated...”). This use is read by many as an affirmation that echoes the divine I AM (Hebrew: הָוֶה / הָיָה)

- Matthew 14:27 / Mark 6:50 / John 6: when Jesus walks on the water he says “It is I; do not be afraid” — Greek ἐγώ εἰμι (ego eimi). Hebrew equivalent in ordinary speech: הָיָה / הָזֶה (ani zeh / anokhi) — but the theological force again can recall Ehyeh.
- Matthew 28:20 — “I am with you always” (ἐγώ εἰμι μεθ' ὑμῶν) — Greek ego eimi; Hebrew theological echo (הָיָה / הָזֶה / תִּכְמַעַת הָיָה / תִּכְמַעַת אָנָׁקִי) (anokhi imchem / ehyeh immakhem) — “I am / I will be with you.”

Notes and caveats

- Greek: ἐγώ εἰμι (ego eimi) literally = “I am.” In the Johannine context some occurrences include a predicate (“I am the ...”), others stand alone (“I am” or “I am he”).
- Hebrew: the most theologically significant Hebrew parallel is Exodus 3:14 הָיָה אֲשֶׁר הָיָה (Ehyeh asher Ehyeh), often rendered “I AM WHO I AM” or “I WILL BE WHAT I WILL BE,” and the divine name יְהֹוָה (YHWH) is historically tied to that root הָיָה / הָיָה (to be/become”). Ordinary Hebrew first-person copula uses words such as הָיָה / תִּכְנַא (anokhi / ani, “I

am” / “I”) or הִנֵּנִי (hineni, “here I am”).

- Transliteration and literal meanings above are intended to show the Greek text’s wording and the Hebrew word(s) most commonly associated with the divine “I AM.” Precise Hebrew grammatical equivalents of each Johannine predicate would be literal translations into Biblical Hebrew (as I indicated parenthetically), but Bible authorship languages differ — John wrote in Greek, and the theological weight of some of these statements is that John’s “ἐγώ εἰμι” intentionally recalls Exodus’ “I AM.”

Exodus 3: Jehovah reveals His name to Moses as I AM — the same divine name Jesus later identifies with (John 8:58).

Exodus 4: Jehovah is Jesus He is the deliverer working signs — fulfilled in Jesus who is Father to redeem us (John 6:38).

Exodus 5: Resistance to deliverance by rulers prefigures the rejection The Lord Jesus Christ faced from earthly rulers.

Exodus 6: Jesus is Jehovah’s covenant name declared — the identity of Jehovah revealed ultimately in The Lord Jesus Christ .

Exodus 7: Plagues demonstrate God's power over the gods of Egypt and foreshadow The Lord Jesus Christ's triumph over darkness.

Exodus 8: Plagues showing God's authority anticipate The Lord Jesus Christ's authority to free men from spiritual bondage.

Exodus 9: Judgments upon Egypt reveal God's righteous justice and mercy culminating in The Lord Jesus Christ's redemption.

Exodus 10: Pharaoh's hardness contrasts with The Lord Jesus Christ's submission to accomplish redemption.

Exodus 11: The final plague points toward the blood that saves — typology fulfilled in The Lord Jesus Christ the true Passover Lamb.

Exodus 12: The Passover lamb is a direct type of The Lord Jesus Christ John 1.29— the Lamb whose blood delivers and sanctifies (1 Cor 5:7).

Exodus 13: The consecration of the firstborn reflects The Lord Jesus Christ, the firstborn over all creation, consecrated for God's purpose.

Exodus 14: Crossing the Red Sea typifies salvation in

baptismal in the name of the Lord Jesus Christ is our New life with The Lord Jesus Christ (1 Cor 10:1-2).

Exodus 15: Song of deliverance and victory celebrates what God accomplishes in the Messiah.

Exodus 16: Manna from heaven prefigures The Lord Jesus Christ is the Bread of Life (John 6).

Exodus 17: Water from the rock points to The Lord Jesus Christ as the living Rock who gives life (1 Cor. 10:4).

Exodus 18: Wise governance and counsel foreshadow The Lord Jesus Christ's care and righteous rule as Shepherd and Judge.

Exodus 19: Jehovah is Jesus dwelling on Sinai anticipates Jehovah dwelling among men in his Body the Lord Jesus Christ (Col. 15:16-19; 2:8-10, John 1:14).

Exodus 20: The Ten Commandments reveal God's holy standard, fulfilled and embodied in The Lord Jesus Christ.

Exodus 21: Laws about life and ransom prefigure the ransom Christ provides for sinners.

Exodus 22: Laws of justice and restitution picture The Lord Jesus Christ's role as just judge and reconciler.

Exodus 23: Covenant law and Sabbath point to the rest and righteousness found in Christ.

Exodus 24: Covenant sealed with blood prefigures the New Covenant in The Lord Jesus Christ's blood (Luke 22:20).

Exodus 25: Instructions for the tabernacle reveal Jehovah in his tabernacle his body — fulfilled in The Lord Jesus Christ who is God among us.

Exodus 26: The tabernacle's design prefigures The Lord Jesus Christ is the living meeting place between God and man and Jesus is God and Man in one person.

Exodus 27: The altar and offerings point to the atoning work fulfilled in The Lord Jesus Christ's sacrifice.

Exodus 28: Priestly garments and holiness prefigure The Lord Jesus Christ's perfect priesthood when he took up sonship in the form of a man (Heb. 4-7; 2:14; 1:1-10; 2:12-14; 5:7). Was the son, now is the Holy Ghost in his body, in his bride (Acts 3:19) Jesus is God, God is a spirit and he is Holy (John 4:23-24)

there is only one spirit undivided that is the Lord Jesus Christ (2 Cor. 3:17, Eph. 4:4-7, John 2:19, 1 Cor. 12:13, Acts 1:4-8, Acts 2:1-4, John 14:7; 16-18; 20). I In you, (John 15:1-5, Matt. 28:20). Lo, I Am with you always. Jesus is the Holy Ghost and the Holy Ghost is not the third divine separate person from two others co-equal gods.

A — Verses in John (KJV) that speak of Oneness (John 10:30-38; 14:7-20). Jesus is the Father and the Son at the same time, Jesus is the Father in Deity and the Son in humanity robed in one person (Isa. 9:6; 7:14, Matt. 1:21-23).

- John 17:11 — “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”
- John 17:21 — “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”
- John 17:22 — “And the glory which thou gavest me I have given them; that they may be one, even as we are one.”
- John 17:23 — “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

- John 12:44–45 — “Then Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me.”

(Note: the short explicit sentence “I and my Father are one” occurs in John 10:30: “I and my Father are one.” That verse uses the same Greek word for “one” discussed below.)

B — Key “I am” statements inside John 8:24–59 (KJV)

- John 8:24 — “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins.”
- John 8:28 — “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”
- John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

C — Principal “I am” sayings of Jesus in John (KJV) with the Greek phrase (Greek idiom: ἐγώ εἰμι — ego eimi — “I am.”)

- John 6:35 — “I am the bread of life.” (Greek: ἐγὼ εἰμὶ ὁ ἄρτος τῆς ζωῆς)
- John 6:48, 51 — “I am that bread... I am the living

bread.”

- John 8:12 — “I am the light of the world.” (ἐγὼ εἰμὶ τὸ φῶς τοῦ κόσμου)
- John 8:24, 28, 58 — “I am” / “Before Abraham was, I am.” (see B)
- John 9:35–37 — dialog uses ἐγὼ εἰμί/identification
- John 10:7, 9 — “I am the door of the sheep.” (ἐγὼ εἰμὶ ἡ θύρα τῶν προβάτων)
- John 10:11, 14 — “I am the good shepherd.” (ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός)
- John 11:25 — “I am the resurrection, and the life.” (ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή)
- John 14:6 — “I am the way, the truth, and the life.” (ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή)
- John 15:1 — “I am the true vine.” (ἐγὼ είμι ἡ ἄμπελος ἡ ἀληθινή)
- John 18:5–6 — Arresting party: Jesus answers “I am” (ἐγὼ εἰμι) and they draw back/fall.

D — Hebrew background (Exodus 3:14) — the origin of “I AM”

- Exodus 3:14 (KJV): “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”
- Hebrew phrase: אֶהֱיֶה אֲשֶׁר אֶהֱיֶה (’ehyeh ’asher ’ehyeh) — transliteration: ehyeh asher ehyeh.

- Root: הִהְיָה (h-y-h) — “to be.” Common renderings: “I AM,” “I WILL BE,” or “I AM THAT I AM.”
- The Gospel’s use of ἐγώ εἰμι (Greek “I am”) in strong, absolute contexts (especially John 8:58) intentionally echoes this Exodus revelation.

E — The Hebrew and Greek words for “one” (numerical oneness)

- Hebrew: אֶחָד ('echad)
- Transliteration: 'echad.
- Spelling: אֶחָד
- Basic meaning: “one” (numerical one, single). It also carries the sense of unity or “one as a whole” (e.g., “one flesh” — Genesis 2:24). Another related Hebrew word is יַחִיד (yachid) = “only, Only Begotten is the only unique Jehovah in human flesh solitary one , unique Jehovah.”
- Usage note: אֶחָד commonly denotes the number one and can also express oneness of God Deut 6:4 depending on context.
- Greek: εἷς / μία / ἔν (heis / mia / hen)
- The common forms: masculine εἷς (heis), feminine μία (mia), neuter ἔν (hen).
- The neuter ἔν (hen) is the form used in the Johannine Greek for “one” in statements of numerical. For example, John 17 uses the neuter ἔν (translated “one” in KJV), and John 10:30 in Greek reads: ἐγώ καὶ ὁ πατήρ ἔν ἐσμεν — “I and the Father are one.”

- Basic meaning: “one” (numerical one, single). oneness (a single unit).
- Usage note: εἷς/μία/ἕν is the normal Greek numeral for “one” and is used both for mathematical/number sense. Short summary about meaning one means One numeral
- Both Hebrew אֶחָד ('echad) and Greek ἕν (hen) primarily mean “one” in the numerical sense (a single). They also serve to express his oneness — being one in essence or as a single unit One singular God and his Name is Jesus. In the Johannine passages you cited (John 17 and John 10:30), the Greek ἕν conveys his oneness, and the author’s use echoes the Old Testament divine “I AM” theme (Heb. אֶחָד) when Jesus uses ἐγώ εἰμι in absolute form (most strongly in John 8:58).

Exodus 29: Priestly consecration typifies Christ’s consecration to accomplish redemption.

Exodus 30: Incense and atonement point to Lord Jesus Christ’s who is Jehovah in an intercessions-ors role in the flesh and propitiation for sinners (1 John 1:1-3; 2:1-3; 3:1-3; 5:20).

Exodus 31: Jesus is the Spirit-given skill in workmanship anticipates Jesus is Jehovah’s Spirit working in The Lord Jesus Christ’s people.

Exodus 32: The golden calf and intercession show the need for a mediator — The Lord Jesus Christ's intercession saves people from wrath.

Exodus 33: Moses' intimate fellowship with Jehovah anticipates Emmanuel, Jehovah with us in Christ.

Exodus 34: Jehovah renewing presence and revealed name is the Lord Jesus Christ prefigure the divine self-revelation in The Lord Jesus Christ.

Exodus 35: Convening worship and holy rest foreshadow worship of Jehovah- Jesus in spirit and truth in The Lord Jesus Christ.

Exodus 36: Building the tabernacle points forward to Jehovah dwelling with men ultimately in The Lord Jesus Christ.

Exodus 37: Ark and holy articles point to The Lord Jesus Christ's mediation and Jehovah is Jesus presence in men.

Exodus 38: The altar and court illustrate access to God through the work fulfilled in Christ.

Exodus 39: Priestly garments recall Christ's holy, sinless priesthood and office.

Exodus 40: Completion of the tabernacle — Jehovah dwelling with men is brought to fullness in the incarnation of Jehovah is Jesus manifested in the flesh .

– LEVITICUS –

Leviticus 1: Burnt offerings point to Christ's perfect, pleasing sacrifice to God.

Leviticus 2: Grain offerings symbolize a life wholly given — anticipatory of The Lord Jesus Christ's devoted life.

Leviticus 3: Peace offerings picture communion with Jehovah restored by The Lord Jesus Christ's reconciling work at the cross when Emanuel shed his divine blood for us as Jehovah died in the flesh as a sinless man, spotless lamb shed his divine blood of the Holy Ghost, Jehovah is a spirit robbed himself in sinless flesh (Acts 20:28).

Leviticus 4: Sin offerings reveal the need for substitutionary atonement fulfilled in The Lord Jesus' Christ's sacrifice (1 Cor. 2:6).

Leviticus 5: Restitution and merciful provision point to The Lord Jesus Christ's restorative justice.

Leviticus 6: Priestly service and continual offerings prefigure The Lord Jesus Christ's ongoing intercession.

Leviticus 7: Peace and wave offerings proclaim reconciliation that Christ secures.

Leviticus 8: Priestly consecration typifies The Lord Jesus Christ's consecrated priesthood on humanity's behalf.

Leviticus 9: Public acceptance of sacrifice foreshadows Jehovah acceptance of his own sacrifice in the flesh The Lord Jesus Christ's offering.

Leviticus 10: Priestly failure warns of holiness — The Lord Jesus Christ is Jehovah holy standard perfectly.

Leviticus 11: Clean/unclean distinctions symbolize the holiness The Lord Jesus Christ fulfills and imparts (Gal. 3:13-14; 4:4-7).

Leviticus 12: Purification rites anticipate the spiritual cleansing found in The Lord Jesus Christ.

Leviticus 13: Laws of uncleanness highlight sin's effects and point to The Lord Jesus Christ's cleansing touch.

Leviticus 14: Cleansing of the leper pictures The Lord Jesus Christ's healing and full restoration.

Leviticus 15: Purity laws underline the need of moral and spiritual cleansing in The Lord Jesus Christ.

Leviticus 16: Day of Atonement points most clearly to The Lord Jesus Christ's once-for-all atoning work (Hebrews 9).

Leviticus 17: Blood as life — only by sacrificial blood, fulfilled in the Lord Jesus Christ Jehovah is Jesus and he shed his perfect - spotless blood for us, is life restored and guilt removed.

Leviticus 18: Holiness code emphasizes what The Lord Jesus Christ accomplishes to make His people holy.

Leviticus 19: The call to be holy echoes the character The Lord Jesus Christ embodies and produces.

Leviticus 20: Covenantal justice and consequences stress the need for substitutionary work done by The Lord Jesus Christ.

Leviticus 21: Priestly purity is a type that finds its fulfillment in Christ's perfect priesthood.

Leviticus 22: Regulations for offerings underscore the perfect offering made by Christ.

Leviticus 23: The feasts and holy days point prophetically to redemptive milestones culminating in the Jehovah- Jesus The Messiah.

Leviticus 24: The lampstand and showbread prefigure The Lord Jesus Christ as Light and Bread of Life.

Leviticus 25: The Year of Jubilee foreshadows liberty and restoration accomplished in The Lord Jesus Christ.

Leviticus 26: Blessings and curses under the covenant center on the rescue and vindication of Jehovah - Jesus people in The Lord Jesus Christ.

Leviticus 27: Vows and consecration point to Christ's full consecration and redemption of His people.

- NUMBERS -

Numbers 1: Numbering of God's people typifies God's order and the gathering of His people in The Lord Jesus Christ.

Numbers 2: Tribal arrangement anticipates the ordered assembly of Jehovah Jesus redeemed us in

the Lord Jesus Christ.

Numbers 3: Levites set apart for service prefigure the priestly work fulfilled in The Lord Jesus Christ.

Numbers 4: Tabernacle service foreshadows Christ's priestly ministrations on behalf of His people.

Numbers 5: Purity, restitution, and restoration anticipate reconciliation through The Lord Jesus Christ.

Numbers 6: Nazirite vow and blessing point to consecration and divine blessing perfected in The Lord Jesus Christ.

Numbers 7: Offerings of the princes illustrate Christ's offering of Himself for His people.

Numbers 8: Lampstand service and sanctification reflect The Lord Jesus Christ as the Light and sanctifier.

Numbers 9: Passover observance directs us to the Passover Lamb — The Lord Jesus Christ who takes away sin.

Numbers 10: Trumpets and journeys prefigure The Lord Jesus Christ leading His people in mission and

deliverance.

Numbers 11: Complaints and Jehovah provision display Jehovah provision in The Lord Jesus Christ for spiritual hunger.

Numbers 12: Jehovah unique relationship with Moses foreshadows the unique revelation of God in Christ.

Numbers 13: Spies and faith highlight dependence on God's promise made certain in The Lord Jesus Christ.

Numbers 14: Israel's unbelief warns of rejecting The Lord Jesus Christ's promises of rest and inheritance.

Numbers 15: Laws of offerings point to the once-for-all atonement and cleansing in The Lord Jesus Christ.

Numbers 16: Rebellion judged contrasts with God's faithful choice and vindication that is fulfilled in The Lord Jesus Christ.

Numbers 17: Aaron's rod budding typifies Jehovah chosen priesthood and life in The Lord Jesus Christ.

Numbers 18: Priestly provision and service point to The Lord Jesus Christ's sustaining of those who minister in His name is The Lord Jesus Christ.

Numbers 19: Cleansing rites (red heifer) stress the need for true cleansing found in The Lord Jesus Christ.

Numbers 20: Moses striking the rock vs. The Lord Jesus Christ the true Rock of living water—Jesus provides life (1 Cor 10:4).

Numbers 21: The bronze serpent lifted up — directly typifies The Lord Jesus Christ being lifted up for healing (John 3:14-15).

Numbers 22: Balaam's reluctant blessing shows Jehovah sovereignty; Jehovah true blessing is fulfilled in the Lord Jesus Christ.

Numbers 23: Balaam blesses when asked to curse — Jehovah plans of blessing in the Messiah prevail.

Numbers 24: Prophetic blessing culminating in messianic promise fulfilled in The Lord Jesus Christ.

Numbers 25: Idolatry and judgment underscore the need for cleansing and redemption provided in The Lord Jesus Christ.

Numbers 26: Census after purification points to new identity and regeneration in The Lord Jesus Christ.

Numbers 27: Inheritance and leadership prefigure The Lord Jesus Christ as the rightful heir and leader.

Numbers 28: Continual offerings depict the sustained worship and final fulfillment in The Lord Jesus Christ's perfect sacrifice.

Numbers 29: Feast offerings and appointed times point to the consummation in the Messiah's work.

Numbers 30: Vows and integrity reflect God's call to faithful devotion, matched in The Lord Jesus Christ's perfect obedience (Heb. 5:7; 2:12-14).

Numbers 31: War and separation typify spiritual warfare with The Lord Jesus Christ as triumphant Commander.

Numbers 32: Inheritance and rest anticipate the greater rest secured by The Lord Jesus Christ.

Numbers 33: Israel's journey and Jehovah guidance prefigure The Lord Jesus Christ leading His people home.

Numbers 34: Boundaries of the land foreshadow the final possession of those in The Lord Jesus Christ.

Numbers 35: Cities of refuge point to The Lord Jesus

Christ as our refuge and deliverer from wrath.

Numbers 36: Preservation of tribal inheritance illustrates Jehovah's faithful fulfillment of promises– The Lord Jesus Christ.

– D E U T E R O N O M Y –

Deuteronomy 1: Moses' review of Jehovah leading anticipates the fuller revelation and fulfillment in The Lord Jesus Christ.

Deuteronomy 2: Jehovah's sovereign guidance encourages dependence on Jehovah- Jesus, fulfilled in The Lord Jesus Christ's leadership.

Deuteronomy 3: Conquests and victory prefigure The Lord Jesus Christ's triumph over spiritual enemies.

Deuteronomy 4: God's uniqueness and law point to the full revelation of God in Christ.

Deuteronomy 5: The Ten Commandments reveal Jehovah holy will which The Lord Jesus Christ fully embodies and fulfills.

Deuteronomy 6: The Shema's call to hear the LORD finds culmination in the One God revealed in The Lord Jesus Christ.

Deuteronomy 7: Jehovah's choosing and loving Israel anticipate Jehovah- is Jesus electing love revealed in The Lord Jesus Christ.

Deuteronomy 8: Jehovah's providence through the wilderness foreshadows The Lord Jesus Christ's sustaining presence.

Deuteronomy 9: Jehovah gracious election and deliverance prefigure the mercy realized in The Lord Jesus Christ.

Deuteronomy 10: Heart circumcision and inward obedience are the work The Lord Jesus Christ accomplishes by the Spirit of the Lord Jesus Christ.

Deuteronomy 11: Blessings for obedience are ultimately realized in The Lord Jesus Christ's righteousness applied to believers.

Deuteronomy 12: True worship in spirit and truth is lived out toward Jehovah revealed fully in The Lord Jesus Christ.

Deuteronomy 13: Warnings against false prophets point to The Lord Jesus Christ as the true Prophet (Deut. 18; Acts 3).

Deuteronomy 14: Distinctions of clean and unclean

point to Christ's purity and authority over ritual.

Deuteronomy 15: Year of release and mercy prefigure the forgiveness and release found in The Lord Jesus Christ.

Deuteronomy 16: Festivals and Passover culminate in the redemptive acts fulfilled in The Lord Jesus Christ.

Deuteronomy 17: Justice and righteous rule anticipate The Lord Jesus Christ's perfect kingship and judgment.

Deuteronomy 18: Promise of a Prophet like Moses is fulfilled in Lord Jesus Christ who is Jehovah, the true Prophet in humanity the only begotten son of God meaning the only unique Jehovah in the flesh John 1:1-18 KJV - NIV (Acts 3:22).

Deuteronomy 19: Cities of refuge and justice picture The Lord Jesus Christ as our safe refuge and righteous judge.

Deuteronomy 20: Holy war and trust in Jehovah-Jesus point to the greater spiritual victory won by The Lord Jesus Christ.

Deuteronomy 21: Laws of justice and restoration foreshadow the restorative righteousness of The Lord

Jesus Christ.

Deuteronomy 22: Laws of purity and neighborly care illustrate The Lord Jesus Christ's standard and compassion.

Deuteronomy 23: Community purity and acceptable worship anticipate the church ordered by The Lord Jesus Christ.

Deuteronomy 24: Mercy, marriage, and justice reveal the compassion of the coming The Lord Jesus Christ the Messiah.

Deuteronomy 25: Fair judgment and restitution point to The Lord Jesus Christ's righteous governance.

Deuteronomy 26: Firstfruits and confession anticipate the true Firstfruit, The Lord Jesus Christ, and our confession of faith in Him (Romans 1:8-9, Acts 2:38; 3.19; 16:31, 10:6-43; 48, Mark 16:16-17).

Deuteronomy 27: Covenant renewal and warnings point to the New Covenant realized in The Lord Jesus Christ's blood (Eph. 1:7).

Deuteronomy 28: Blessings and curses under the covenant contrast life in The Lord Jesus Christ with death in disobedience.

Deuteronomy 29: Covenant renewal and accountability anticipate the New Covenant sealed in the Name of the Lord Jesus Christ through the baptism in the Holy Ghost and fire with the evidence of speaking in tongues. The sign of sonship and the blood witness is speaking in tongues. When you receive the Holy Ghost with the evidence of speaking in tongues, this is the seal of the promise, the brithright blessing of the first born of the spirit (Eph. 1:13-14; 19, John 3:3-8, Gal. 3:13-14; 2:20-22; 4:4-7, Rom. 8:9-27). When you receive the Holy Ghost that's receiving the spirit of the Lord Jesus Christ and this is the seal of your sonship in him, when you speak in tongues and are water baptized in Jesus' Name for the remission of sins. When you receive the baptism in the Holy Ghost it's in Jesus Name (John 1:12-13; 14:16-26; 15:26).

Deuteronomy 30: Promise of restoration and circumcision of heart fulfilled by The Lord Jesus Christ's redeeming work.

Deuteronomy 31: Moses' charge and promise of the future prophet point to The Lord Jesus Christ as the Prophet who is Jehovah speaking in him (Heb. 1:3-10; 2:12-14). Jehovah in Christ speaking through his flesh. The word was Jehovah/ Spirit. God is a spirit according to John 4:23-24! John 6:63 states my words are spirit and life (Heb. 5:7).

Deuteronomy 32: The song of Moses proclaims Jehovah - Jesus just purposes culminating in the Lord Jesus Christ Messiah's work.

Deuteronomy 33: Blessings on the tribes prefigure the blessing and inheritance secured in The Lord Jesus Christ.

Deuteronomy 34: Moses' death and view of the land point ahead to the coming Prophet, Priest, and King — Jesus is Jehovah of the Old testament and the New testament'. Jesus pre-exists as Jehovah the creator of heaven and earth (John 1:10; 8:24-59, Isa. 9:6, Mal. 2:10). Jesus does not pre-exist as a divine son, eternal son or God the son, that's false. This paganism, trinitarian, three gods dogma is a man made hypotheses and found no where in all the scripture. Jesus pre-exists as Jehovah the father in creation (John 1:29-36). Jesus pre-exists as the Great I Am (John 11:27, Gen 12:1-3; 15; 16; 17; 3:15-21)! Jehovah appears singularly as a temporary theophany. Singular though had not yet come in the flesh in the in the Old Testament. When he revealed himself in the New Testament he would always be in the flesh (1 Tim. 3:16, Dan 7, Rev 1:8-10). Jesus is the ancient of days, his hair was white as wool, He is the one in the midst of the golden candlesticks, his eyes are as a flame of fire and feet like unto fine brass. Jehovah is Jesus!

Below are the chapter-by-chapter Oneness notes for the Historical Books (Joshua through Esther). Each entry gives the chapter reference and a concise 1–2 sentence note showing how that chapter points to Jesus as the one Almighty Jehovah manifested in the flesh (Oneness Apostolic Pentecostal emphasis).

Jesus is the only true God, the Almighty in the flesh (John 17:4-26, 1 John 5:20). He has over 2,000 appellations (titles), but he has only one Name in the Godhead and his name is the Lord Jesus Christ. His name is not Father, Son, Holy Ghost, not a name at all, those are titles. But, the name of God is Jesus (Matt 1:21-23, Luke 2:7-10; 24:47-49, Acts 2:21) the name of Jehovah is Jesus (Acts 9:4-6, Acts 4:12, Eph. 1:21, Phil. 2:5-10, Romans 14:11, Isa. 45:22-23, John 5:43, Acts 16:31, Romans 10:8-9-13).

The name of Jesus is above every name in heaven and earth it's the only name to preach in, teach in, gather in Jesus name. It's the only name to baptize in. If you were baptized in the titles Father, Son, Holy Ghost, then you need to be rebaptized in the only saving name of the Lord Jesus Christ for the remission of sins. His name is the only name that connects you to the blood covenant of the Lord Jesus Christ. When the name of Jesus is invoked in water baptism, you have the blood of Jesus applied to you. That water turns to blood and your washed vicariously in the

blood of the Lord Jesus Christ, for the blood is in the name, and the name is in the blood of Jesus, and only his blood can bring the remission of sins (Acts 2:38). When you are baptized in Jesus name for the remission of sins the blood has been applied and you have put on the name of the Lord Jesus Christ (Rom. 13:14) you have put on the new man when you are baptized in Jesus name in water and baptized in the Holy Ghost and fire with the evidence of speaking in tongues (Acts 2:36-41; 47, Acts 2:21; 1:4-8; 11:14-17; 8.12-17; 10:6-48).

You can't get into the kingdom of God unless you have been sealed by his spirit with the sign of Sonship which is speaking in tongues and stamped with his name the name of the Lord Jesus Christ in water baptism if you got baptized in the trinitarian formula you just got wet and need to be rebaptized in Jesus name for the remission of sins (Luke 24:47; Acts 2:38; 10:6-48, John 3:3-8, Mark 16:16-17) you are not saved until you have experienced Acts 2:38.

Historical Books — Joshua through Esther

- JOSHUA -

Joshua 1: Jehovah Jesus commissions Joshua to lead into the land — The Lord Jesus Christ is the greater Joshua who is Jehovah that leads his people into the

promised rest.

Joshua 2: Rahab's faith and protection prefigure the inclusion of Gentiles by faith in the Name of The Lord Jesus Christ.

Joshua 3: Crossing Jordan into the land illustrates entrance into spiritual rest and inheritance accomplished in The Lord Jesus Christ.

Joshua 4: Memorial stones recall Jehovah-Jesus saving acts—fulfilled finally in the Lord Jesus Christ who secures our passage as Jehovah Saviour in the flesh.

Joshua 5: Circumcision and renewed Passover point to covenant renewal that finds fulfillment in The Lord Jesus Christ.

Joshua 6: Jericho's deliverance by Jehovah - Jesus power foreshadows The Lord Jesus Christ's conquest over the powers of darkness.

Joshua 7: Defeat through sin emphasizes the need for atonement and cleansing found in Christ.

Joshua 8: Victory and covenant renewal show God's faithfulness, consummated in the Messiah.

Joshua 9: Deception and covenant duties highlight God's sovereign fulfillment of promises in Christ.

Joshua 10: Miracles to secure victory point to The Lord Jesus Christ's sovereign power and providential care.

Joshua 11: Completion of conquest pictures the coming universal reign of the Lord Jesus Christ.

Joshua 12: Kings defeated show Jehovah's dominion — The Lord Jesus Christ the Messiah will have ultimate victory over earthly powers.

Joshua 13: Land yet to be possessed calls for the greater possession of hearts won by The Lord Jesus Christ.

Joshua 14: Caleb's faith rewarded is a type of the believer's reward secured by faith in Lord Jesus Christ.

Joshua 15: Allotment for Judah anticipates the Messianic inheritance centered in David's line and fulfilled in The Lord Jesus Christ incarnation in the flesh.

Joshua 16: Tribal allotments show Jehovah's ordered plan for His people culminated in The Lord Jesus

Christ's bodily (Col. 2:8-10).

Joshua 17: Joseph's double portion prefigures The Lord Christ's double blessing and abundant inheritance.

Joshua 18: Incomplete conquest calls for continued trusting Jehovah's promise, completed in The Lord Jesus Christ.

Joshua 19: Tribal inheritances picture spiritual inheritance given through The Lord Jesus Christ.

Joshua 20: Cities of refuge foreshadow The Lord Jesus Christ is the true Refuge for sinners under judgment.

Joshua 21: Levitical cities and provision point to the priestly provisions fully realized in The Lord Jesus Christ.

Joshua 22: Altar controversy and unity emphasize worship centered on the One Lord Jesus Christ.

Joshua 23: Joshua's farewell charge anticipates The Lord Jesus Christ's final exhortation to faithfulness.

Joshua 24: Covenant renewal and choice of the Lord Jesus Christ culminate in the covenant established by

The Lord Jesus Christ.

- J U D G E S -

Judges 1: Incomplete conquest shows man's failure and the need for the perfect Deliverer in The Lord Jesus Christ.

Judges 2: Cycle of sin and deliverance points to the final Deliverer, Jesus, who saves perfectly.

Judges 3: Human judges as temporary saviors foreshadow the true and Eternal Lord Jesus, Christ.

Judges 4: Deborah and Barak's deliverance typify Jehovah saving deliverance in The Lord Jesus Christ.

Judges 5: Song of victory praises the LORD Jesus Christ salvation, anticipating the Jesus the Messiah's victory in Jesus Name.

Judges 6: Gideon's call reveals Jehovah choosing the weak to accomplish His deliverance — fulfilled in The Lord Jesus Christ.

Judges 7: A small band made victorious by Jehovah prefigures The Lord Jesus Christ victory by his divine power.

Judges 8: Deliverance and imperfect leadership highlight the need for The Lord Jesus Christ's perfect Kingship.

Judges 9: Failed human kingship contrasts with the righteous reign of the coming Lord Jesus Christ The Messiah.

Judges 10: Israel's repentance and deliverance anticipate turning to The Lord Jesus Christ for salvation.

Judges 11: Jephthah's vow and deliverance emphasize human failure and point to The Lord Jesus Christ's perfect intercession.

Judges 12: Tribal strife urges the need for unity under The Lord Jesus Christ's Lordship.

Judges 13: Samson's birth and calling foreshadow a deliverer who will defeat the powers of darkness.

Judges 14: Samson's struggles remind us of the conflict between Jehovah purpose and human weakness, fulfilled in The Lord Jesus Christ's obedience.

Judges 15: Partial victories show the need for the ultimate victory of The Lord Jesus Christ.

Judges 16: Samson's death for deliverance prefigures sacrificial aspects of redemption fulfilled in The Lord Jesus Christ.

Judges 17: Local idolatry demonstrates humanity's need for the one true God, revealed in The Lord Jesus Christ.

Judges 18: The emptiness of idolatry contrasts with the sufficiency of The Lord Jesus Christ's omnipresence.

Judges 19: Moral collapse points to the desperate need for a righteous Savior in Jesus.

Judges 20: Civil chaos highlights the necessity of the righteous rule of the Messiah.

Judges 21: Restoration after judgment points forward to the full restoration in Christ.

- RUTH -

Ruth 1: Ruth's loyalty and turning to Israel's Jehovah prefigure Gentile inclusion in The Lord Jesus Christ.

Ruth 2: Boaz as kinsman-redeemer pictures The Lord Jesus Christ the Kinsman-Redeemer who redeems and secures the bride.

Ruth 3: Redeemer's role and marriage imagery point to redemption and union with the Messiah.

Ruth 4: Legal redemption and lineage culminate in the genealogy that leads to David and ultimately The Lord Jesus Christ.

– 1 SAMUEL –

1 Samuel 1: Hannah's prayer and Samuel's birth prefigure Jehovah answering of longing through The Lord Jesus Christ.

1 Samuel 2: Hannah's song anticipating the coming King who exalts the humble — fulfilled in The Lord Jesus Christ.

1 Samuel 3: Jehovah calling Samuel points to Jehovah's true speaking in The Lord Jesus Christ as Jehovah the Messiah, the ultimate Prophet.

1 Samuel 4: Ark captured and lessons on God's presence foreshadow the true indwelling of Jesus is the Almighty God in Christ.

1 Samuel 5: God's power over idols anticipates The Lord Jesus Christ's supremacy over false powers.

1 Samuel 6: Ark returned shows God's directing hand

culminating in the revelation of Jehovah in Christ.

1 Samuel 7: Samuel's intercession foreshadows The Lord Jesus Christ's perfect intercession for His people.

1 Samuel 8: Israel's desire for a king highlights the need for the true King — Christ.

1 Samuel 9: Saul's anointing anticipates the anointing of the Messiah, the Anointed One, The Lord Jesus Christ.

1 Samuel 10: Spirit's coming on Saul points toward the Spirit-anointed Christ.

1 Samuel 11: National deliverance under a king points to Christ's deliverance for the nations.

1 Samuel 12: Samuel's charge and faithfulness prefigure the faithful work of Jesus.

1 Samuel 13: Saul's failure stresses the need for perfect obedience fulfilled in The Lord Jesus Christ.

1 Samuel 14: Jonathan's faith and victory prefigure trust in Jesus is Jehovah-Almighty Savior, Jesus.

1 Samuel 15: Saul's rejection prefigures Jehovah

rejection of failed kings and the rise of the true King,
The Lord Jesus Christ.

1 Samuel 16: David's anointing as shepherd-king
foreshadows the ultimate Shepherd and King, Jesus.

1 Samuel 17: David and Goliath typify Christ's victory
over sin, death and demonic powers.

1 Samuel 18: David's favor and suffering mirror the
Messiah's path of rejection and exaltation.

1 Samuel 19: Persecution of David anticipates the
persecution of Christ and His servants.

1 Samuel 20: Covenant friendship and faithfulness
exemplify Christ's covenant love for His people.

1 Samuel 21: David's flight and provision point to
dependence on God's provision in Christ.

1 Samuel 22: Persecution and refuge underscore the
necessity of Christ as true Refuge.

1 Samuel 23: Seeking God's guidance under trial
reflects reliance on Jesus Christ Lord.

1 Samuel 24: David spares Saul — a picture of mercy
and restraint ultimately exemplified in The Lord Jesus

Christ.

1 Samuel 25: Abigail's intercession and wisdom foreshadow The Lord Jesus Christ's is the prince of peace (Isa. 9:6) peacemaking and provision.

1 Samuel 26: David's restraint highlights Christ's submission and righteous suffering.

1 Samuel 27: David's exile prefigures the humbling of the Messiah prior to exaltation.

1 Samuel 28: Saul's consultation of the dead shows the futility of that practice and the need for the living Jehovah-Jesus our God and Savior, Jesus.

1 Samuel 29: Rejection and God's providence point to Christ's sovereign vindication.

1 Samuel 30: Recovery and restoration reflect Christ's power to restore what was lost.

1 Samuel 31: Saul's death contrasts with the Messiah's triumph and life-giving victory.

– 2 SAMUEL –

2 Samuel 1: Mourning for Saul and Jonathan highlights the heart for the true King — Christ.

2 Samuel 2: David's rise to kingship is a type of the greater King to come — Jesus.

2 Samuel 3: Strife for the throne contrasts with Christ's peaceful establishment of the true reign.

2 Samuel 4: Murder and intrigue point to the need for the righteous King, Christ.

2 Samuel 5: David becomes king over all Israel — a pattern of Christ's universal kingship.

2 Samuel 6: Bringing up the ark anticipates God dwelling with men through Jesus, Emmanuel.

2 Samuel 7: Davidic covenant promises an eternal throne fulfilled in the Son, Jesus the Messiah.

2 Samuel 8: David's victories picture the victorious reign of the Messiah.

2 Samuel 9: David's kindness to the outcast exemplifies Christ's gracious care for the lowly.

2 Samuel 10: Battles and victory mirror The Lord Jesus Christ's triumph over spiritual enemies.

2 Samuel 11: David's sin underscores human failure and the need for The Lord Jesus Christ's atoning

work.

2 Samuel 12: Nathan's rebuke and promise of forgiveness point forward to redemption in Christ.

2 Samuel 13: Family tragedy shows human brokenness remedied only by the perfect Redeemer.

2 Samuel 14: Restoration and counsel foreshadow God's reconciliation in Christ.

2 Samuel 15: Absalom's rebellion contrasts with Christ's faithful shepherding and kingship.

2 Samuel 16: Suffering endured for justice foreshadows the Messiah's suffering and obedience.

2 Samuel 17: Counsel and deliverance display God's sovereign direction, fulfilled in Christ.

2 Samuel 18: David's grief over Absalom parallels the heart of the Shepherd-King.

2 Samuel 19: Restoration to the throne points to Christ's ultimate vindication and restoration.

2 Samuel 20: Civil strife calls for the unifying reign of the Messiah.

2 Samuel 21: Vengeance, covenant, and justice highlight the need for Christ's just mercy.

2 Samuel 22: David's song of deliverance anticipates Messianic deliverance fulfilled in Jesus (see Psalm 18).

2 Samuel 23: Last words of David point toward the coming Righteous Branch, the Lord Jesus.

2 Samuel 24: David's sin, repentance, and sacrifice emphasize atonement and intercession fulfilled in Christ.

– 1 K I N G S –

1 Kings 1: Solomon's rise prefigures establishment of the eternal throne inaugurated by the Messiah.

1 Kings 2: David's charge to Solomon points to righteous rule finally fulfilled in Christ.

1 Kings 3: Solomon's wisdom foreshadows the divine wisdom of Christ.

1 Kings 4: Solomon's administration pictures the peace and prosperity of the Messianic reign.

1 Kings 5: Temple preparations anticipate Jehovah

dwelling among men — consummated in The Lord Jesus Christ.

1 Kings 6: Temple building images divine presence, ultimately God with us in Jesus.

1 Kings 7: Temple furnishings typify Christ's priestly and kingly ministries.

1 Kings 8: Dedication of the temple and glory present anticipates God dwelling fully in Christ.

1 Kings 9: Covenant and blessing echo the sure covenant fulfilled in Jesus.

1 Kings 10: Solomon's glory is a dim type pointing to Christ's surpassing glory.

1 Kings 11: Solomon's fall underscores human failure and the need for the faithful Messiah.

1 Kings 12: Division of the kingdom calls for the One who reunites — Christ.

1 Kings 13: Prophetic integrity points to the ultimate true Prophet, Jesus.

1 Kings 14: Judgment and future hope preface the coming of the righteous King, Christ.

1 Kings 15: Kings with varied faithfulness highlight the coming of the perfect King, Christ.

1 Kings 16: Ungodly rulers contrast with the sure reign of the Messiah.

1 Kings 17: Elijah's ministry and provision foreshadow Christ's mighty works and compassion.

1 Kings 18: Confrontation with Baal reveals God's decisive victory ultimately in Christ.

1 Kings 19: Elijah's encounter with God in the whisper points to Jehovah revelation in Christ.

1 Kings 20: God's sovereign deliverance anticipates the triumph of The Lord Jesus Christ over hostile powers.

1 Kings 21: Naboth's vineyard injustice points forward to the righteous vindication in Christ.

1 Kings 22: Ahab's defeat and prophetic truth underscore Jehovah's final word consummated in the Lord Jesus Christ.

– 2 K I N G S –

2 Kings 1: Elijah's authority over death foreshadows

the One who has power over death— Christ.

2 Kings 2: Elijah’s ascension and Elisha’s succession typify The Lord Jesus Christ’s exaltation and the continuing work of the Spirit through His people.

2 Kings 3: God’s deliverance on behalf of His people anticipates Christ’s saving action.

2 Kings 4: Elisha’s miracles of provision and life prefigure The Lord Jesus Christ’s greater works of compassion and resurrection.

2 Kings 5: Naaman’s cleansing points to The Lord Jesus Christ’s power to cleanse the leprous heart from sin.

2 Kings 6: Seeing the invisible hosts gives a picture of spiritual realities over which Christ reigns.

2 Kings 7: Jehovah sudden deliverance from siege foreshadows the miraculous salvation wrought by The Lord Jesus Christ.

2 Kings 8: Restoration under Jehovah’s hand looks toward the restoration of all things in The Lord Jesus Christ.

2 Kings 9: Judgment upon idolatrous rulers prefigures

The Lord Jesus Christ's ultimate judgment on ungodliness (Rev. 19:17, Zec. 14:5-10).

2 Kings 10: Removal of idolatry points to Lord Jesus Christ's purifying work in the hearts of people.

2 Kings 11: Preservation of the Davidic line points to the maintenance of the Messianic promise in Christ.

2 Kings 12: Temple repairs prefigure the restoration of true worship in The Lord Jesus Christ who sits upon the throne (Isa. 6:1-3, Rev. 4.2-8).

2 Kings 13: Jehovah's compassion and revival anticipate the fuller revival in The Lord Jesus Christ, the true Redeemer.

2 Kings 14: Mixed reigns show that only Lord Jesus Christ brings perfect and lasting reign.

2 Kings 15: Kings' shortcomings highlight the need for the perfect King, Jesus.

2 Kings 16: Political compromises contrast with The Lord Jesus Christ's holy and sovereign rule.

2 Kings 17: Israel's exile shows the ruin of covenantal unfaithfulness, remedied by The Lord Jesus Christ's restoration.

2 Kings 18: Hezekiah's trust and deliverance foreshadow complete trust in The Lord Jesus Christ's saving power.

2 Kings 19: God's defense of Jerusalem anticipates God's deliverance realized in Jesus.

2 Kings 20: Hezekiah's healing and sign point to Jehovah's authority over life and death in Christ.

2 Kings 21: National apostasy underscores need for the faithful Redeemer, The Lord Jesus Christ.

2 Kings 22: Josiah's reform and the book's discovery anticipate the fuller revelation of God in Christ.

2 Kings 23: Temple cleansing and covenant renewal foreshadow the full cleansing by The Lord Jesus Christ.

2 Kings 24: Fall and exile set the stage for the coming Redeemer The Lord Jesus Christ and new covenantal hope in The Lord Jesus Christ.

2 Kings 25: Destruction of Jerusalem anticipates the ultimate restoration to be completed by the Lord Jesus Christ.

– 1 CHRONICLES –

1 Chronicles 1: Genealogies lead to the Messianic line culminating in Christ.

1 Chronicles 2: Davidic genealogy points toward The Lord Jesus Christ, the Son of David and rightful King.

1 Chronicles 3: David's royal line anticipates the eternal king, is Jesus who is Jehovah.

1 Chronicles 4: Remnant histories show Jehovah preserving a people for the Lord Jesus Christ the Messiah.

1 Chronicles 5: Tribal records attest Jehovah sovereign plan culminating in The Lord Jesus Christ's rule.

1 Chronicles 6: Levitical line and priesthood find fulfillment in The Lord Jesus Christ's priestly ministry.

1 Chronicles 7: Tribal histories foreshadow the gathering of all nations in Christ.

1 Chronicles 8: Genealogy of Benjamin and related lines point to the Messianic history culminating in Jesus.

1 Chronicles 9: Return and restoration anticipate the spiritual restoration in The Lord Jesus Christ.

1 Chronicles 10: Saul's fall contrasts with the eternal reign of the coming Messiah.

1 Chronicles 11: David's kingship and acts prefigure the coming King, The Lord Jesus Christ.

1 Chronicles 12: Warriors joining David foreshadow the gathering of Jehovah's people under The Lord Jesus Christ.

1 Chronicles 13: Improper bringing of the ark warns that Jehovah presence comes rightly in The Lord Jesus Christ.

1 Chronicles 14: David's victories reflect God's vindication, ultimately seen in The Lord Jesus Christ.

1 Chronicles 15: Right bringing up of the ark points to Jehovah - Jesus dwelling in his people and truly among men.

1 Chronicles 16: David's psalm of thanksgiving anticipates praise for Jehovah - Jesus work in Christ.

1 Chronicles 17: Davidic covenant promises the eternal throne fulfilled in the Almighty Jesus

incarnation in the flesh, Jesus.

1 Chronicles 18: David's dominion pictures the universal reign of Christ.

1 Chronicles 19: War and victory illustrate Christ's victory over hostile powers.

1 Chronicles 20: Battles and triumphs point to God's sovereign deliverance in the Messiah.

1 Chronicles 21: David's sin, repentance, and atonement prefigure the need and provision of The Lord Jesus Christ's atonement.

1 Chronicles 22: Preparations for the temple foreshadow The Lord Jesus Christ Jehovah manifested in the flesh dwelling with men.

1 Chronicles 23: Organization of service anticipates the ministry The Lord Jesus Christ fulfills through His people.

1 Chronicles 24: Priestly divisions and order point to The Lord Jesus Christ's perfect ministry and established order.

1 Chronicles 25: Musicians and worship set the pattern for praise centered on The Lord Jesus Christ.

1 Chronicles 26: Gatekeepers and service show Jehovah ordered house ultimately fulfilled in The Lord Jesus Christ.

1 Chronicles 27: David's administration pictures the righteous administration of Christ's kingdom.

1 Chronicles 28: David's charge to Solomon points to the building of God's spiritual house in Christ.

1 Chronicles 29: David's offering and praise culminate in worship of the eternal King, Jesus.

– 2 CHRONICLES –

2 Chronicles 1: Solomon's wisdom and wealth point to the surpassing wisdom and riches of Christ.

2 Chronicles 2: Temple preparations anticipate God's dwelling in the flesh in Jesus.

2 Chronicles 3: Temple construction images God's provision ultimately fulfilled in the Incarnation.

2 Chronicles 4: Temple vessels point to The Lord Jesus Christ's priestly and kingly (1 Pet. 2:1-10, Rev. 1:5-6) roles.

2 Chronicles 5: Ark placed and glory filling the

temple prefigure Jehovah's spirit in Christ.

2 Chronicles 6: Solomon's dedication prayer anticipates the intercessory and mediatorial work of Jesus.

2 Chronicles 7: God's response to dedication looks forward to final blessing in Christ.

2 Chronicles 8: Solomon's governance reflects the peaceful reign of the Messiah.

2 Chronicles 9: Solomon's glory points to the greater glory of Christ.

2 Chronicles 10: Division of the kingdom anticipates the One who will unite all under the Messiah.

2 Chronicles 11: Rivalry and division highlight the need for the unifying rule of Christ.

2 Chronicles 12: Reformation and judgment call attention to God's faithful fulfillment in Christ.

2 Chronicles 13: Kingship conflict underscores the righteous king to come, Jesus.

2 Chronicles 14: Faithful reign and reform picture the kind of reign fulfilled in Christ.

2 Chronicles 15: Call to seek the LORD anticipates the seeking and finding of Christ.

2 Chronicles 16: Trust in God rather than alliances points to complete trust in Christ.

2 Chronicles 17: Righteous rule and peace picture Messiah's reign.

2 Chronicles 18: False counsel contrasted with God's counsel emphasizes Christ's wise rule.

2 Chronicles 19: Judges and justice prefigure the perfect judgment of Christ.

2 Chronicles 20: Jehoshaphat's deliverance by Jehovah points to deliverance in The Lord Jesus Christ (Acts 2:21; 10:38).

2 Chronicles 21: Wicked leadership and results underscore the need for the righteous Ruler, Jesus.

2 Chronicles 22: Turmoil before restoration foreshadows the coming restoration in Christ.

2 Chronicles 23: Restoration of rightful line points ahead to the legitimate Messianic line in Christ.

2 Chronicles 24: Reform and relapse show man's need

for the perfect Reformer, Jesus.

2 Chronicles 25: Mixed reign calls for the perfect governance of Christ.

2 Chronicles 26: Pride and judgment remind of human failure before the perfect Lord, Jesus.

2 Chronicles 27: Jotham's faithful rule anticipates Christ's faithful governance.

2 Chronicles 28: Apostasy and deliverance underline the need for Christ's final redemption.

2 Chronicles 29: Hezekiah's temple restoration prefigures spiritual restoration in Christ.

2 Chronicles 30: Passover revival points to the true Passover accomplished in Jesus.

2 Chronicles 31: Covenant loyalty and reforms anticipate the obedience Christ produces in His people.

2 Chronicles 32: Deliverance from Assyria reflects God's preservation ultimately in Christ.

2 Chronicles 33: Manasseh's repentance prefigures God's restoring mercy through the

Savior.

2 Chronicles 34: Discovery of the Law points to the fuller revelation and fulfillment in The Lord Jesus Christ.

2 Chronicles 35: Josiah's Passover renewal foreshadows the ultimate Passover Lamb, Jesus.

2 Chronicles 36: Fall and exile set the stage for the coming Redeemer who will restore all things in Christ.

- EZRA -

Ezra 1: Decree to rebuild the temple shows God's sovereign restoration that looks forward to redemption in Christ.

Ezra 2: Return of exiles and census anticipate the gathering of God's people around Christ.

Ezra 3: Rebuilding the altar and worship foreshadow true worship centered on Jesus.

Ezra 4: Opposition to rebuilding the temple parallels opposition to God's work, which is the Lord Jesus Christ ultimately completes.

Ezra 5: Prophetic encouragement to rebuild anticipates God's completing work in Christ.

Ezra 6: Completion of the temple points to the work of God that culminates in the incarnation of The Lord Jesus Christ is Jehovah manifested in the flesh.

Ezra 7: Ezra's mission to teach the Law anticipates the greater Teacher, The Lord Jesus Christ.

Ezra 8: Dependence on Jehovah's protection underscores the care in Lord Jesus Christ for His people.

Ezra 9: Confession for the people points to the cleansing only Lord Jesus Christ can accomplish.

Ezra 10: Repentance and covenant renewal mirror the repentance called for and effected by Christ's gospel.

- NEHEMIAH -

Nehemiah 1: Nehemiah's burden and prayer show faith in God who restores, ultimately through Christ.

Nehemiah 2: Rebuilding the wall pictures God's restoration of boundaries and safety, fulfilled in Christ.

Nehemiah 3: Cooperative rebuilding anticipates the church's work under The Lord Jesus Christ's headship.

Nehemiah 4: Opposition and prayer reveal reliance on God's deliverance in The Lord Jesus Christ.

Nehemiah 5: Social justice reforms represent Christ's concern for the oppressed and covenant faithfulness.

Nehemiah 6: Opposition and perseverance under pressure mirror Christ's perseverance for the sake of His people.

Nehemiah 7: Census and order highlight God's gathering and ordering of His people through Christ.

Nehemiah 8: Public reading of the Law and revival point to Christ as the living Word who revives hearts.

Nehemiah 9: Confession and covenant remembrance anticipate forgiveness and restoration in Christ.

Nehemiah 10: Covenant commitments reflect the faithfulness God secures in Christ.

Nehemiah 11: Resettlement and provision portray God's re-establishing of His people, ultimately in Christ.

Nehemiah 12: Dedication and praise picture worship centered on Jesus.

Nehemiah 13: Reformation and cleansing foreshadow the purifying work of Christ.

- ESTHER -

Esther 1: Royal pageantry and providence point toward God's hidden providence working for His people, culminating in Christ.

Esther 2: Esther's rise to queen illustrates God's sovereign placement for deliverance ultimately realized in Jesus.

Esther 3: Haman's plot highlights evil plotted against God's people and foreshadows God's ultimate triumph in Christ.

Esther 4: Esther's intercession for her people is a picture of Christ's bold and sacrificial intercession.

Esther 5: Esther's approach to the king prefigures Christ's access to the Father on our behalf.

Esther 6: God's timing and reversal of fortune point to the vindication that God accomplishes in Christ.

Esther 7: Haman's downfall and the Jews' deliverance foreshadow God's deliverance in the Messiah.

Esther 8: Decree permitting defense and survival typify God's defense of His own in Christ.

Esther 9: Deliverance and celebration of Purim anticipate the ultimate deliverance and joy secured in Christ.

Esther 10: The queen's lineage and royal influence prefigure the sovereign reign and blessing of the Messiah.

Continuing the booklet — here is the next installment: the Wisdom & Poetry books (Job through Song of Solomon). Each chapter entry includes the chapter reference followed by a concise 1–2 sentence Oneness Apostolic Pentecostal note showing how that chapter points to Jesus as the one Almighty Jehovah manifested in the flesh (Jesus-only/ Oneness emphasis).

– J O B –

Job 1: Sovereign God tests and preserves the faithful — Christ is the Lord who allows trials for eternal purpose and sustains the believer.

Job 2: Suffering and steadfast faith anticipate the faithful Servant who suffers for others — Christ the Mediator who endures for us.

Job 3: Job's lament over life highlights human need for the living Savior who gives ultimate hope in Christ.

Job 4: Eliphaz's counsel about God's justice points toward God's righteous vindication revealed in Jesus.

Job 5: God's discipline and mercy promise restoration — the full mercy and restoration come in Christ.

Job 6: Despair and appeal for mercy show need for the compassionate Lord who comforts in Christ.

Job 7: Reflection on mortality emphasizes the resurrection hope given in Jesus.

Job 8: Bildad's words about retribution point beyond temporary counsel to the Redeemer who restores — Christ.

Job 9: Job's inability to plead his case before God points to the one Mediator between God and men — Jesus.

Job 10: Complaint and appeal to God's mercy

anticipate the Redeemer who answers and justifies — Christ.

Job 11: Zophar's counsel calls for repentance, fulfilled in turning to Christ for restoration.

Job 12: Sovereignty of God and human limitation find fullest expression in the Lord Jesus, the Revealer.

Job 13: Job's insistence on pleading with God foreshadows bold access to God through Christ.

Job 14: Mortality and hope for resurrection anticipate the resurrection and life promised in Christ.

Job 15: Human wisdom and sin expose need for divine righteousness credited in Christ.

Job 16: Job's affliction and hope for a witness foreshadow the Redeemer who pleads on our behalf — Christ.

Job 17: Final hope in God points to the living hope fulfilled in Jesus.

Job 18: The fate of the wicked contrasted with the righteous vindication brought by Christ.

Job 19: Job's declaration of a living Redeemer

who will stand upon the earth —prophetic hope culminating in Christ.

Job 20: The transience of the wicked contrasts with the eternal vindication secured by the Lord Jesus.

Job 21: Observations about the prosperity of the wicked point to final justice enacted by Christ.

Job 22: Eliphaz's call to wholehearted return to God is fulfilled when hearts are turned by Christ.

Job 23: Seeking God in the darkness and trusting His justice anticipates finding God in Christ.

Job 24: Delay of justice shows need for God's ultimate righteous judgment in Christ.

Job 25: God's greatness and human unworthiness underscore the necessity of Christ's gracious righteousness.

Job 26: God's sovereign power in creation points to the Creator revealed in Christ.

Job 27: Job's defense of integrity echoes the perfect righteousness of Christ credited to His people.

Job 28: Search for wisdom — true wisdom is Christ,

the divine Wisdom of God.

Job 29: Memory of former blessing points to the ultimate blessing found in Christ.

Job 30: Suffering and abasement highlight dependence on the one who lifts the humble — Christ.

Job 31: Job's covenantal integrity anticipates the sinless Righteous One, Christ, who secures righteousness for us.

Job 32: Elihu's unveiling of God's purpose anticipates the final Word of God manifested in Christ.

Job 33: Elihu's message about a mediator and God's speaking foreshadows Jesus as Mediator.

Job 34: God's justice and the righteous judge point ultimately to Christ's perfect justice.

Job 35: The argument about God's indifference is answered by the personal care of Christ for sinners.

Job 36: God's greatness and compassion anticipate the full mercy shown in Jesus.

Job 37: God's majesty in nature reveals the Lord who

acts supremely in Christ.

Job 38: God's summons from the whirlwind reveals the Almighty whose fullness is in Christ.

Job 39: God's design for animals displays wisdom culminating in the wisdom of Christ.

Job 40: God's challenge and Job's humility prepare the heart for the Redeemer's final word—Christ.

Job 41: The great leviathan displays God's sovereign power, pointing to the Lord whose power is revealed in Jesus.

Job 42: Job's repentance and restoration prefigure the restoration Christ accomplishes for repentant sinners.

– PSALMS –

Psalm 1: The blessed man delights in God's law — Christ is the living Law fulfilled in perfect obedience and blessing.

Psalm 2: The LORD's Anointed — Messianic declaration of Jesus as the King whom the Father installs and vindicates.

Psalm 3: David's cry for help foreshadows trust in

God as Savior found in Christ.

Psalm 4: Trust in the LORD and righteous living point to reliance on Christ for inward peace.

Psalm 5: Petition for guidance and refuge directs believers to the Lord who hears and saves — Jesus.

Psalm 6: Plea for mercy amid suffering looks forward to the mercy and comfort of Christ.

Psalm 7: Appeal for vindication and refuge points to Christ the righteous Judge and Protector.

Psalm 8: The glory of God displayed in man finds its highest meaning in the incarnate Lord, Jesus.

Psalm 9: God's reign and judgment declare the coming victorious reign of Christ.

Psalm 10: Cry against the wicked finds final answer in Christ's righteous governance.

Psalm 11: God's sovereignty in heaven and refuge on earth find completeness in Christ.

Psalm 12: True words preserved by the LORD find their ultimate fulfillment in the living Word, Jesus.

Psalm 13: Lament and hope resolve in faith in the Lord — realized in Christ's faithfulness.

Psalm 14: The folly of denying God is answered by Christ's provision of salvation for the lost.

Psalm 15: Dwelling with God requires righteousness — secured by Christ's work for His people.

Psalm 16: Confidence in God and the promise that God will not leave the righteous — prophetic of resurrection in Christ (Acts 2).

Psalm 17: Prayer for vindication and protection anticipates Christ's righteous vindication and care.

Psalm 18: Song of deliverance — David's praise prefigures the deliverance accomplished in the Messiah.

Psalm 19: God's revelation in creation and law culminates in the Word made flesh, Jesus.

Psalm 20: Prayer for the king anticipates prayer for the Messiah's success and defense.

Psalm 21: The king's rejoicing in God points to the glory and victory of the Messiah, Jesus.

Psalm 22: Suffering, mockery, and vindication — a vivid Messianic psalm fulfilled in Christ's passion and triumph.

Psalm 23: The LORD is my shepherd — intimately fulfilled in Christ, the Good Shepherd who leads, feeds, and restores.

Psalm 24: The King of glory and the open gates — anticipates Christ's triumphant entry and sovereignty.

Psalm 25: Prayer for guidance and forgiveness anticipates mercy poured out in Christ.

Psalm 26: Confidence in integrity and seeking God's dwelling points to Christ as our justification and refuge.

Psalm 27: The LORD is my light and salvation — realized personally in Jesus Christ.

Psalm 28: Cry for help and thanksgiving point to reliance on Christ as strength and shield.

Psalm 29: The voice of the LORD in majesty reveals the mighty Lord whose authority is in Jesus.

Psalm 30: Thanksgiving for deliverance foreshadows joy in salvation effected by Christ.

Psalm 31: The refuge in God and confident prayer point to Christ as our deliverer and hope.

Psalm 32: Forgiveness and blessedness of the forgiven find fulfillment in justification by Christ.

Psalm 33: The LORD's creative word rules the heavens — fulfilled in the Word, Jesus, through whom all things were made.

Psalm 34: Taste and see that the LORD is good — the Lord's goodness is supremely revealed in Jesus.

Psalm 35: Plea for deliverance and God's vindication anticipate the Messiah's rescue of His people.

Psalm 36: God's steadfast love and faithfulness perfect in Christ, the source of life and goodness.

Psalm 37: The inheritance of the righteous and hope under persecution point to the secure inheritance in Christ.

Psalm 38: Suffering and appeal for mercy bring to mind Christ's compassion and atoning work.

Psalm 39: Frailty of life and hope in God point to everlasting life granted through Christ.

Psalm 40: Waiting, deliverance, and the new song — Messianic elements fulfilled in Christ's work and praise.

Psalm 41: Care for the afflicted and promise of restoration point to Christ's compassion and resurrection hope.

Psalm 42: Longing for God's presence is satisfied in Christ, the living water and Shepherd.

Psalm 43: Plea for vindication and hope in God anticipates final justice in Jesus.

Psalm 44: Recounting national failure and calling on God foreshadows ultimate help found in Christ.

Psalm 45: The king's wedding song — directly Messianic in praise of the glorious King, the Lord Jesus.

Psalm 46: God is our refuge and strength — fulfilled in the presence of Emmanuel, Jesus.

Psalm 47: God as King over the nations points to the universal reign of Christ.

Psalm 48: God's city and security prefigure the eternal city centered on Christ.

Psalm 49: Vanity of riches contrasted with redemption — true redemption is in Christ.

Psalm 50: The LORD as judge and redeemer — the Redeemer is the Lord Jesus who saves and calls for true thanksgiving.

Psalm 51: Heartfelt repentance and plea for cleansing anticipate the cleansing Christ provides.

Psalm 52: The judgment of the proud contrasts with the mercy extended in Christ to the humble.

Psalm 53: Foolish denial of God is answered by Christ's redemption of the lost.

Psalm 54: Prayer for deliverance highlights dependence on the Lord who saves — Jesus.

Psalm 55: Betrayal and prayer for help point to Christ's sympathy for the betrayed and oppressed.

Psalm 56: Trust in God in times of fear foreshadows trust in Christ, our shield.

Psalm 57: God's mercy amid trials reveals the steadfast love perfected in Christ.

Psalm 58: Call for justice on the wicked anticipates

Christ's righteous judgment.

Psalm 59: Deliverance from enemies finds its ultimate fulfillment in Christ's victory.

Psalm 60: National defeat and prayer for restoration point to the Lord's final restoration in Christ.

Psalm 61: Cry for an abiding presence — Christ is the eternal refuge and shepherd.

Psalm 62: God alone is my rock and salvation — Christ is the rock and our salvation.

Psalm 63: Thirsting for God in the wilderness — satisfied in Christ the living water.

Psalm 64: Deliverance from secret plots foreshadows Christ's triumph over conspiracies of evil.

Psalm 65: God's abundant provision points forward to spiritual abundance in Christ.

Psalm 66: God's awesome deeds inspire praise that culminates in praise to the Lord Jesus.

Psalm 67: Blessing for all nations — the Gospel in Christ calls all peoples to praise the LORD.

Psalm 68: The LORD's triumph and procession anticipate the Lord Jesus leading His victorious procession.

Psalm 69: Suffering, reproach, and ultimate vindication — Messianic echoes fulfilled in Christ's passion and exaltation.

Psalm 70: Quick deliverance plea finds its answer in the Lord's swift help through Christ.

Psalm 71: Life-long trust and declaration of God's faithfulness point to the sustaining grace of Christ.

Psalm 72: Messianic king's reign — prayer for the king fulfilled in the righteous reign of Christ.

Psalm 73: The prosperity of the wicked vs. God's justice — Christ brings ultimate vindication and hope.

Psalm 74: Plea for God to remember His sanctuary anticipates God tabernacling among men in Christ.

Psalm 75: God's righteous judgment and exaltation of His own are realized in Christ's vindication.

Psalm 76: God's terror to the wicked is shown in the power of the Lord Jesus.

Psalm 77: Seeking God in distress finds comfort in the God who acts supremely in Christ.

Psalm 78: Teaching through Israel's history points to the greater teaching and deliverance in Christ.

Psalm 79: National lament cries out for redemption ultimately provided in Christ.

Psalm 80: Shepherd of Israel — restore and shine — fulfilled in Christ the Good Shepherd.

Psalm 81: God's deliverance song anticipates the greater deliverance in Jesus.

Psalm 82: God's justice and judgment announce the coming righteous Judge — Christ.

Psalm 83: Prayer for God's action against enemies points ahead to final deliverance under Christ.

Psalm 84: Longing for God's house is satisfied by God's presence in Christ.

Psalm 85: Restoration and salvation point to the salvation accomplished in Jesus.

Psalm 86: Prayer for mercy and guidance is answered by the compassionate Savior, Jesus.

Psalm 87: Zion's privileges and birthright anticipate spiritual citizenship in Christ.

Psalm 88: Deep lament reminds us of the need for the light of Christ in darkest times.

Psalm 89: Davidic covenant promises an eternal throne fulfilled in Jesus, the Son of David.

Psalm 90: God's eternity and human frailty are resolved in the eternal Redeemer, Christ.

Psalm 91: Shelter under God's wings finds fullest fulfillment in the protective care of Jesus.

Psalm 92: Declaring God's works — the righteous flourishing under the Lord's care in Christ.

Psalm 93: The LORD reigneth — Christ's sovereign rule and majesty uphold all things.

Psalm 94: God's justice and care for the oppressed point to the righteous judgment of Christ.

Psalm 95: Call to worship and enter rest — true rest is found in Christ.

Psalm 96: Proclaiming the LORD to the nations — the Gospel of Christ goes forth to the ends of the earth.

Psalm 97: The LORD's reign exalts righteousness — fulfilled in Christ's righteous kingship.

Psalm 98: A new song for God's salvation — praise for the salvation realized in Christ.

Psalm 99: God's holiness and reign point to Christ's holy kingship.

Psalm 100: Joyful thanksgiving to the LORD — directed to the Lord Jesus, our Redeemer.

Psalm 101: Ruler's uprightness points to Christ's perfect and righteous rule.

Psalm 102: Prayer of the afflicted and God's eternal plans point to the hope secured in Christ.

Psalm 103: Praise for God's mercy and forgiveness celebrate the mercy accomplished in Christ.

Psalm 104: God's creative majesty is grounded in the Word through whom all things were made — Jesus.

Psalm 105: God's covenant faithfulness through history finds consummation in Christ.

Psalm 106: Recounting sin and mercy points to the fuller redemption fulfilled in Jesus.

Psalm 107: Thanksgiving for deliverance —
deliverance consummated in Christ.

Psalm 108: A song of thanksgiving and praise for
God's steadfast love realized in Jesus.

Psalm 109: Imprecation and plea for vindication look
forward to ultimate justice in Christ.

Psalm 110: Messianic psalm — priest and king after
Melchizedek; directly points to the Lord Jesus.

Psalm 111: Praise for God's works and covenant
promises fulfilled in Christ.

Psalm 112: The righteous man blessed — Christ is the
source of true righteousness and blessing.

Psalm 113: God exalts the humble — Christ is God
who humbles Himself and lifts the lowly.

Psalm 114: Israel's deliverance from Egypt
foreshadows the greater deliverance in Christ.

Psalm 115: Idols contrasted with the living God—
Jesus is the true God who answers and saves.

Psalm 116: Personal thanksgiving for deliverance
points to salvation accomplished in Christ.

Psalm 117: Call for all nations to praise the LORD — the Gospel in Christ is for all peoples.

Psalm 118: The cornerstone the builders rejected becomes chief cornerstone — Messianic declaration of Christ's exaltation.

Psalm 119: Delight in the law and God's word finds its fullness in the living Word, Jesus.

Psalm 120: Prayer for deliverance from deceit points to truth found in Christ.

Psalm 121: The Helper who keeps Israel — Christ is our Keeper and Protector.

Psalm 122: Joy in the house of the LORD points to the ultimate dwelling with God in Christ.

Psalm 123: Looking to the LORD for mercy — Christ is the merciful Savior.

Psalm 124: If the LORD had not helped us — recognition of deliverance realized in Christ.

Psalm 125: Those trusting in the LORD are like Mount Zion — security secured by Christ.

Psalm 126: Joyful restoration after captivity

foreshadows the full restoration in Christ.

Psalm 127: God's blessing on labor and children point to gifts ultimately from Christ.

Psalm 128: Blessed is every one that fears the LORD — blessing experienced through Christ.

Psalm 129: Repeated affliction and God's deliverance point to final vindication in Christ.

Psalm 130: From the depths we cry — forgiveness and hope come through Christ.

Psalm 131: Humble trust and quietness of soul are realized in rest in The Lord Jesus Christ (Matt. 11:28-29).

Psalm 132: Davidic promises and God's choice of Zion point to the eternal reign of The Lord Jesus Christ.

Psalm 133: Unity and anointing — the Anointed One, The Lord Jesus Christ, brings true unity and blessing.

Psalm 134: Blessing those who serve in Jehovah's Jesus house culminates in worship of The Lord Jesus Christ.

Psalm 135: Praise to the LORD Jesus Christ for His

mighty acts — The Lord Jesus Christ is the mighty God of salvation (Isa 9:6).

Psalm 136: God's steadfast love endures forever — that love is perfected in Jesus.

Psalm 137: Mourning in exile contrasts with future restoration in the Messiah.

Psalm 138: Thanksgiving for answered prayer — Christ is Lord who hears and acts.

Psalm 139: Jehovah intimate knowledge of us is manifested supremely in The Lord Jesus Christ who knows us.

Psalm 140: Prayer for protection from evil finds its final answer in Christ.

Psalm 141: Prayer for holy living and guard against sin — Christ the sanctifier works within us.

Psalm 142: Cry of the afflicted — Christ is our advocate and deliverer.

Psalm 143: Plea for guidance and mercy — Christ answers from a throne of righteousness.

Psalm 144: God is our refuge and strength — fulfilled

in Christ the Savior-King.

Psalm 145: Exaltation of God's greatness and compassion — Christ embodies God's goodness to us.

Psalm 146: Trust in the Lord rather than princes — Christ is the trustworthy King and Redeemer.

Psalm 147: God heals and restores — Christ brings healing and restoration to His people.

Psalm 148: All creation praise the Lord — Christ as Creator receives all praise.

Psalm 149: New song and praise for God's people — victory and honor fulfilled in Christ.

Psalm 150: Final doxology — praise the LORD in all things to the Lord Jesus, the Redeemer.

— PROVERBS —

Proverbs 1: The beginning of knowledge — Christ is the true Wisdom calling sinners to Himself.

Proverbs 2: Seeking wisdom leads to life — Christ is the path and guardian of life.

Proverbs 3: Trust in the LORD — The Lord Jesus

Christ's Lordship secures true wisdom and blessing.

Proverbs 4: Guard your heart — The Lord Jesus Christ is the fountain of life and right direction.

Proverbs 5: Warning against adultery — covenant faithfulness is ultimately honored in The Lord Jesus Christ.

Proverbs 6: Folly's consequences highlight need of the Redeemer who rescues from ruin—The Lord Jesus Christ.

Proverbs 7: Seduction and ruin point to The Lord Jesus Christ as the faithful Bridegroom and protector.

Proverbs 8: Wisdom personified — this divine Wisdom foreshadows Christ, the eternal Wisdom of God.

Proverbs 9: Invitation to the feast of wisdom — Christ invites sinners to the feast of salvation.

Proverbs 10: Righteousness and wickedness contrasted — Christ is our righteousness.

Proverbs 11: God's justice and exaltation of the humble find fulfillment in Christ's reign.

Proverbs 12: Righteous living blessed — Christ empowers and exemplifies the righteous life.

Proverbs 13: Instruction and hope point to transformation given by Christ.

Proverbs 14: The fear of the LORD and wisdom find their center in The Lord Jesus Christ.

Proverbs 15: Gentle wisdom and righteous speech flow from hearts changed by Christ.

Proverbs 16: The LORD's counsel and human plans — The Lord Jesus Christ is Lord over all purposes.

Proverbs 17: Peace and right relationships reflect Christ's reconciling work.

Proverbs 18: Words and wisdom show Christ as the true Word who brings life.

Proverbs 19: True value and trust in God culminate in dependence upon The Lord Jesus Christ Christ.

Proverbs 20: Justice and integrity fulfilled in the righteous rule of Christ.

Proverbs 21: The king's heart and God's directing hand point to Christ's sovereign rule.

Proverbs 22: Generational blessing and care for the poor exemplify Christ's compassion.

Proverbs 23: Warnings and exhortations call us to live by the wisdom of Christ.

Proverbs 24: Wisdom's benefits and prudence of the godly are realized in Christ.

Proverbs 25: Kingship, counsel, and humility point to Christ's perfect leadership.

Proverbs 26: Folly's exposure shows Christ as the true discerner and judge.

Proverbs 27: Friendship and faithfulness exemplify Christ's covenant love for His bride.

Proverbs 28: Righteousness exalts a nation — Christ brings true righteousness and stability.

Proverbs 29: Justice and fear of the LORD anticipate Christ's just and holy reign.

Proverbs 30: Humble dependence on God expresses the heart that finds Christ sufficient.

Proverbs 31: The virtuous woman points to Christ's esteem for faithful service and the beauty of

godliness.

– ECCLESIASTES –

Ecclesiastes 1: Vanity of life apart from God — only in Christ does life gain eternal meaning and purpose.

Ecclesiastes 2: Pleasures and wisdom fail to satisfy — Christ alone brings lasting satisfaction.

Ecclesiastes 3: Times and seasons under God's sovereignty find fulfillment in the purposes of Christ.

Ecclesiastes 4: Companionship, oppression, and labor reveal need for the Redeemer's presence — Christ.

Ecclesiastes 5: Reverence for God and true gain are secured in Christ.

Ecclesiastes 6: Shortness of life and unfulfilled longings point to the eternal satisfaction in Christ.

Ecclesiastes 7: Wisdom, patience, and the fear of God find their fullest expression in Christ.

Ecclesiastes 8: Fear of God and obedience bring meaning — Christ is Lord who calls for faithful fear.

Ecclesiastes 9: Death and the value of living for God

find hope in Christ's victory over death.

Ecclesiastes 10: Wisdom and folly contrasted — Christ is the true Source of wisdom.

Ecclesiastes 11: Sow in hope and commit to God — Christ's faithfulness assures fruitfulness beyond present vanity.

Ecclesiastes 12: Remember your Creator and live with eternal perspective — fulfilled in Christ who gives eternal life.

— SONG OF SOLOMON —

Song 1: Bride's longing and the lover's voice — Christ is the Divine Bridegroom pursuing His people.

Song 2: Love's flourishing and the invitation to come away point to the intimacy Christ provides between God and His bride.

Song 3: Seeking and finding the beloved foreshadow the soul's search and rest found in Christ.

Song 4: The bridegroom's praise of the bride celebrates Christ's beauty and the joy of union with Him.

Song 5: The beloved's passion and pursuit hint at Christ's sacrificial love and pursuit of His bride.

Song 6: Mutual love and exaltation reflect the consummation of Christ's union with His people.

Song 7: The lover's description and call portray the desirability and glory of Christ.

Song 8: Constancy of love and the call to protection portray the everlasting covenant love of Christ.

Continuing with the Major Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel). Below are concise, paste-ready chapter-by-chapter notes (1–2 sentences each) in the Oneness Apostolic Pentecostal/Jesus-only perspective you requested: each entry ties the chapter to Jesus as Jehovah manifested in the flesh, the one God and Savior.

– ISAIAH – (66 chapters)

Isaiah 1: Israel's rebellion and call to repentance reveal the need for a Redeemer; Jesus is the LORD who purifies and restores.

Isaiah 2: The mountain of the LORD exalted — prophecy of the Messianic reign when Christ brings

justice and peace.

Isaiah 3: Judgment on leadership contrasts with the coming righteous rule of the Messiah, Jesus.

Isaiah 4: The remnant and the LORD's glory point to the sheltering presence of God made known in Christ.

Isaiah 5: The song of the vineyard shows God's judgment and promise of a true vine — fulfilled in Jesus.

Isaiah 6: Isaiah's vision of the holy LORD prefigures the ultimate revelation of God in Christ.

Isaiah 7: The Immanuel promise — The Lord Jesus Christ is "God with us" — directly anticipates the incarnation of Jesus is Jehovah.

Isaiah 8: Signs and God's deliverance point to the true refuge in the Lord Jesus Christ, revealed in Jesus.

Isaiah 9:6 A child is born, the mighty God — Messianic prophecy fulfilled in Jesus, God with us.

Isaiah 10: Judgment on Assyria and promise for a remnant point to restoration in the coming Messiah.

Isaiah 11: The righteous Branch from Jesse —

portrait of the Messiah's wisdom, spirit, and reign in Jesus.

Isaiah 12: A song of salvation celebrating the LORD who brings salvation in the Messiah.

Isaiah 13: Oracle concerning Babylon preludes God's global rule consummated in Christ's reign.

Isaiah 14: Taunt of the oppressor and the promise of restoration point to the ultimate vindication in Jesus.

Isaiah 15: Lament over Moab shows God's sovereignty, part of the nations-aligned hope fulfilled in The Lord Jesus Christ.

Isaiah 16: Mercy and protection for the remnant anticipate Christ's sheltering, redeeming care.

Isaiah 17: Judgment on Israel's neighbors and future healing point toward the Messiah's restorative work.

Isaiah 18: Nations summoned to know Jehovah — the nations' hope is fulfilled in the Lord Jesus Christ.

Isaiah 19: Egypt's turning to the LORD foreshadows Gentile inclusion in The Lord Jesus Christ.

Isaiah 20: The sign against Egypt and Assyria shows

the futility of trusting earthly powers instead of the LORD Jesus (Christ).

Isaiah 21: Oracles of judgment and eventual restoration anticipate God's final act in the Messiah.

Isaiah 22: The day of the LORD and stewardship of the house prefigure the coming righteous reign in Jesus.

Isaiah 23: Tyre's fall and later restoration illustrate God's sovereignty over nations, consummated in Christ's reign.

Isaiah 24: The LORD's universal judgment prefaces the new order under the King, Jesus.

Isaiah 25: A feast and victory for the LORD — prophetic picture of salvation and triumph in Christ.

Isaiah 26: Song of trust and hope in God the stronghold — realized in trusting the Messiah.

Isaiah 27: The LORD's care for His vineyard prefigures Christ's cultivating and restoring work.

Isaiah 28: Scorned cornerstone and the foundation — The Lord Jesus Christ is the sure cornerstone for the faithful.

Isaiah 29: God's mysterious counsel and the seeing-blindness that is healed by the Lord, fulfilled in The Lord Jesus Christ's revelation of the oneness of God.

Isaiah 30: Warning against false refuge and promise of God's strength — the true help is the LORD Jesus Christ, revealed in Jesus.

Isaiah 31: Woe to those trusting horses; trust in the Holy One (the LORD) brings deliverance in Christ.

Isaiah 32: A king shall reign in righteousness — Messianic hope fulfilled in Jesus' righteous rule.

Isaiah 33: The LORD our judge and Savior — prophetic assurance realized in Christ.

Isaiah 34: Judgment on the nations anticipates the final settlement under the righteous King, Jesus.

Isaiah 35: The desert blossoms — picture of restoration and healing brought by the Messiah.

Isaiah 36: Hezekiah's trial shows God's deliverance, a shadow of the rescue found in Christ.

Isaiah 37: God's deliverance from Assyria reveals the LORD's sovereignty ultimately embodied in Jesus.

Isaiah 38: Hezekiah's healing and added years point to God's authority over life and death in Christ.

Isaiah 39: Envoys from Babylon foreshadow the coming exile and eventual hope restored in the Messiah.

Isaiah 40: Comfort for Zion — the voice preparing the way of the LORD anticipates John and the coming of Christ.

Isaiah 41: God's help for those called by name is fulfilled in the Lord Jesus who calls and saves.

Isaiah 42: The Servant of the LORD — prophecy of the gentle, saving servant fulfilled in Jesus.

Isaiah 43: The Redeemer who calls Israel by name — Jesus is the Redeemer who brings back His people.

Isaiah 44: God's uniqueness and promise to restore are fulfilled in the Lord Jesus Christ.

Isaiah 45: The LORD as Savior — even earthly instruments aside, the true Savior is the LORD, Jesus.

Isaiah 46: God's eternal purposes contrasted with idols — the one true God who saves is revealed in Christ.

Isaiah 47: The fall of Babylon points to God's overthrow of pride and the eventual justice of the Messiah.

Isaiah 48: God's refining and proclamation prepare a people for the fuller revelation in Christ.

Isaiah 49: The Servant called to restore Israel and be a light to the nations— prophecy culminating in Jesus.

Isaiah 50: The obedient Servant who is vindicated — clear prophecy of Christ's suffering and obedience.

Isaiah 51: Comfort and salvation foretold — Christ brings the promised salvation and comfort.

Isaiah 52: Zion's redemption and the arrival of the Redeemer herald the gospel of Christ.

Isaiah 53: The suffering Servant who bears our sins— the clearest Old Testament prophecy of Jesus' atoning work.

Isaiah 54: Covenant of peace and the LORD as husband —imagery of restoration completed in Christ.

Isaiah 55: Invitation to abundant life and grace —

fulfilled in Christ, the Bread and Living Water.

Isaiah 56: Inclusion of the foreigner and eunuch foreshadows the Gentile place in Christ's covenant.

Isaiah 57: Comfort for the contrite and promise of renewal — Christ heals the contrite heart.

Isaiah 58: True fasting and mercy described — the life of righteousness shown and brought by Christ.

Isaiah 59: Sin separates; the Redeemer comes to justify and reconcile — fulfilled in Jesus.

Isaiah 60: The glory of the LORD arises — nations drawn to the light of the Messiah.

Isaiah 61: The year of the LORD's favor — the Spirit-anointed ministry declared by Isaiah is fulfilled in Jesus (see Luke 4).

Isaiah 62: Zion's vindication and new name — promise of restoration under the LORD, realized in Christ.

Isaiah 63: Vengeance and mercy — the Lord's day of judgment and salvation ultimately in Jesus.

Isaiah 64: Prayer for divine intervention — the Redeemer who answers and remakes is the Lord,

Jesus.

Isaiah 65: New heavens and new earth promise — consummation under the Messiah's reign.

Isaiah 66: Final vision of God's universal worship — the LORD's presence with His people, consummated in the Lord Jesus.

— J E R E M I A H — (52 chapters)

Jeremiah 1: Call of Jeremiah — God's word coming through His prophet points to the final Word made flesh in Jesus.

Jeremiah 2: Israel's unfaithfulness contrasted with God's faithfulness — the faithful Savior, Jesus, restores.

Jeremiah 3: Call to return and the LORD's mercy — the faithful Husband and Restorer is Christ.

Jeremiah 4: Call to repentance before judgment — the Savior rescues those who turn to Him (Christ).

Jeremiah 5: Corrupt leaders call for the Righteous Branch, the Messiah, to bring justice in Jesus.

Jeremiah 6: Warning of invasion and call to repentance prefigure the call to trust the coming Redeemer.

Jeremiah 7: False security in the temple demonstrates need for true repentance and the coming Savior, Jesus.

Jeremiah 8: The stubborn heart and the need for renewal point to the heart change Christ effects.

Jeremiah 9: Mourning for sin and desire for knowledge of God — Christ is the knowledge and remedy.

Jeremiah 10: Idolatry exposed; the living God (Jesus) is the incomparable, saving LORD.

Jeremiah 11: Covenant breached; call to obedience — the New Covenant is fulfilled in Christ.

Jeremiah 12: Complaint and God's sovereign answer point to final vindication in Christ.

Jeremiah 13: Symbolic signs of shame and hope illustrate exile and eventual restoration by the LORD (Christ).

Jeremiah 14: Drought and prayer for mercy

foreshadow the living water and compassion of Jesus.

Jeremiah 15: Judgment and a promise of a preserved servant prefigure the suffering Redeemer, Jesus.

Jeremiah 16: Exile imagery and future hope find fulfillment in Christ's saving work.

Jeremiah 17: Sinful hearts and the blessedness of trusting God — trust secured through Christ.

Jeremiah 18: Potter and clay — God's sovereign shaping and restoration through the Messiah.

Jeremiah 19: Broken jar symbolizes ruin without the Redeemer; healing comes in Christ.

Jeremiah 20: Persecution and God's word known to be true point to Christ's vindication.

Jeremiah 21: Call to justice and hope for the righteous Branch in whom God's purposes are fulfilled — the Messiah.

Jeremiah 22: Royal failures contrasted with the coming righteous King, Jesus.

Jeremiah 23: False shepherds and promise of the true Shepherd — direct prophecy of the Lord Jesus.

Jeremiah 24: The good and bad figs show God's refining and future restoration in Christ.

Jeremiah 25: Seventy years and judgment lead to God's ultimate plan of redemption in the Messiah.

Jeremiah 26: Jeremiah's witness and vindication foreshadow the rejected Prophet who is vindicated — Christ.

Jeremiah 27: Yokes and submission point to the Lord's ultimate reign, brought by the one God, Jesus.

Jeremiah 28: Contrasted prophets emphasize God's true Word fulfilled in the Lord Jesus.

Jeremiah 29: Counsel for exiles to seek the welfare of the city — God's redemptive purposes come to fruition in Christ.

Jeremiah 30: The time of Jacob's trouble and promised restoration foreshadow Christ's saving work.

Jeremiah 31: The new covenant promise — fulfilled in Christ by His life, death, and resurrection.

Jeremiah 32: Purchase of the field and hope in God's faithfulness point to redemption secured in Christ.

Jeremiah 33: Restoration of David's throne —
Messianic promise realized in Jesus.

Jeremiah 34: Covenant breach and call to return to
faithfulness —fulfilled in Christ's saving covenant.

Jeremiah 35: The Rechabites' obedience stands as
witness; Christ calls for true obedience of heart.

Jeremiah 36: The preservation of God's word ensures
the sure fulfillment of God's promises in Christ.

Jeremiah 37: Jeremiah's imprisonment foreshadows
suffering for God's message; Christ is vindicated
despite rejection.

Jeremiah 38: Jeremiah's deliverance from the pit
prefigures God's vindication of His messengers in
Christ.

Jeremiah 39: Fall of Jerusalem and hope for the
future point to God's ultimate restoration through the
Messiah.

Jeremiah 40: Gedaliah's governorship and fragile
peace prefigure the future firm peace in Christ.

Jeremiah 41: Murder and chaos show human ruin
remedied by the Prince of Peace, Jesus.

Jeremiah 42: Seeking refuge from exile — true safety is found in the LORD, realized in Christ.

Jeremiah 43: Continued disobedience highlights the need for decisive Redeemer — Jesus.

Jeremiah 44: Idolatry in Egypt contrasts with the sufficiency of Jehovah revealed in Christ.

Jeremiah 45: Baruch's encouragement reminds us God prospers His word and work, accomplished in Christ.

Jeremiah 46: Oracles against nations accent God's universal claim to sovereignty fulfilled in Christ.

Jeremiah 47: Judgment against Philistia underscores the LORD's power, finalized in the Messiah's rule.

Jeremiah 48: Moab's fall and future restoration typify God's global purposes in Christ.

Jeremiah 49: Oracles to the nations display God's control, ultimately realized in the Lord Jesus.

Jeremiah 50: Judgment on Babylon and call to flee to Zion anticipate refuge found in Christ.

Jeremiah 51: Babylon's fall and call for escape point to

the final vindication under the Messiah.

Jeremiah 52: The fall of Jerusalem and hope afterward set the stage for the coming Redeemer, Jesus.

– LAMENTATIONS – (5 chapters)

Lamentations 1: Heartfelt weeping over Jerusalem points to the sorrow that leads to repentance and restoration found in Christ.

Lamentations 2: God's judgment lamented but promise of mercy still points to restoration in the Redeemer, Jesus.

Lamentations 3: Deep suffering and enduring hope — the steadfast love and mercy of the LORD fulfilled in Christ.

Lamentations 4: Fall from glory underscores the need for the Redeemer to restore — fulfilled by Jesus.

Lamentations 5: Plea for restoration and remembrance looks forward to God's redeeming act in the Messiah.

– E Z E K I E L – (48 chapters)

Ezekiel 1: Vision of living creatures and the glory of God — God's majestic presence ultimately revealed fully in Christ.

Ezekiel 2: Commission to the prophet to speak the word — pointing forward to the ultimate Word made flesh, Jesus.

Ezekiel 3: Eating the scroll and the prophetic call foreshadow God's message realized in Christ.

Ezekiel 4: Symbolic acts depicting siege and suffering prefigure suffering and the need for the Redeemer, Christ.

Ezekiel 5: Siege and judgment reveal the severity of sin and the promise of restoration by the LORD (Christ).

Ezekiel 6: Idolatry's judgments highlight the necessity of true worship rendered to Jesus, the one God.

Ezekiel 7: The day of the LORD's doom anticipates the final reckoning under Christ's righteous rule.

Ezekiel 8: Abominations in the temple contrast with the holiness to be restored in Christ.

Ezekiel 9: Marking the faithful and slaying the wicked shows God's protection and judgment — Christ secures a remnant.

Ezekiel 10: Departure of the glory — later promise of return fulfilled when God dwells with men in Christ.

Ezekiel 11: Prophecies against leaders and promise of heart renewal — the heart change is accomplished in Christ.

Ezekiel 12: Signs of exile and return point to God's sovereignty and final return in the Messiah.

Ezekiel 13: Condemnation of false prophets and promise of true word — Christ is the true Prophet.

Ezekiel 14: Idolatry judged; the need for a faithful Redeemer — Jesus cleanses hearts from idols.

Ezekiel 15: The vine barren and useless contrasts with the true Vine, Christ, who gives life.

Ezekiel 16: Graphic account of Jerusalem's unfaithfulness and God's redeeming mercy prefigure the Redeemer's faithful love.

Ezekiel 17: Parable of eagles and a vine — God's sovereignty and future exaltation in the Messiah.

Ezekiel 18: Individual responsibility and repentance culminate in the righteousness given through Christ.

Ezekiel 19: Lament over princes anticipates the hope of the true Prince, the Lord Jesus. Ezekiel 20: Israel's rebellion and God's patient dealings culminate in the restoration by the Messiah.

Ezekiel 21: Sword of the LORD — judgment and future hope under Christ's righteous rule.

Ezekiel 22: House full of blood— the need for a perfect Atoner fulfilled in Jesus.

Ezekiel 23: Graphic allegory of unfaithfulness shows the desperate need for the faithful Savior, Jesus.

Ezekiel 24: Boiling pot and prophet's sorrow illustrate refining and redemption achieved in Christ.

Ezekiel 25: Oracles against Edom, Ammon, Moab, and Philistia assert God's universal authority in the Messiah.

Ezekiel 26: Judgment on Tyre prefigures God's overthrow of pride and idolatry, consummated in

Christ's kingdom.

Ezekiel 27: Lament for Tyre points to judgment on worldly pride — Christ will judge and restore.

Ezekiel 28: The prince of Tyre's fall and the lament anticipate the final undoing of pride before the true King, Jesus.

Ezekiel 29: Prophecy against Egypt fits into the universal reign fulfilled by the Lord Jesus.

Ezekiel 30: Judgment on the nations preludes the final rule and restoration in the Messiah.

Ezekiel 31: Symbol of mighty trees and downfall shows human pride undone before the sovereign Lord, Christ.

Ezekiel 32: Lament over Egypt and the nations emphasizes the Lord's ultimate authority now in the Messiah.

Ezekiel 33: Watchman's duty and responsibility — Christ is the true Shepherd and Watchman for His people.

Ezekiel 34: Shepherds judged and promise that God will shepherd His people — fulfilled in Christ, the

Good Shepherd.

Ezekiel 35: Edom's judgment highlights God's vindication that will be completed by Christ.

Ezekiel 36: Promise of a new heart and Spirit — fulfilled in the work of Christ and the gift of the Spirit.

Ezekiel 37: Valley of dry bones — dramatic picture of resurrection and national restoration realized in the power of the Spirit in Christ.

Ezekiel 38: Gog and Magog — God's protection and final victory look forward to Christ's ultimate deliverance.

Ezekiel 39: Defeat of Gog and restoration of Israel illustrate God's final saving action in the Messiah.

Ezekiel 40: Vision of a future temple points to God dwelling with men — foreshadowed in Christ and consummated in the new creation.

Ezekiel 41: Temple measurements and holiness anticipate God's restored presence with His people in Christ.

Ezekiel 42: Chambers and order of worship reflect the right approach to God brought by Christ's atoning

work.

Ezekiel 43: The glory returns to the temple — prefiguring God dwelling in humanity through Christ.

Ezekiel 44: Regulations for worship and the prince point to the coming righteous rule by the Messiah.

Ezekiel 45: Portions and worship arrangements echo the perfected worship under Christ's reign.

Ezekiel 46: Worship and offerings describe the restored covenant life made possible by Christ.

Ezekiel 47: River of life flowing from the temple — prophetic image of life through the Lord, fulfilled ultimately in Jesus.

Ezekiel 48: Division of the land and the name of the city point to the eternal city where God dwells with His people, centered on the Lord.

– DANIEL – (12 chapters)

Daniel 1: Daniel's faithfulness in exile points to God's sustaining presence ultimately revealed in Christ.

Daniel 2: Nebuchadnezzar's dream and the stone that becomes a mountain — the

kingdom established by God's Anointed (the Messiah, Jesus).

Daniel 3: Deliverance from the fiery furnace typifies God's saving power for those who trust Him — the Lord who saves is Jesus.

Daniel 4: Nebuchadnezzar humbled and restored illustrates God's sovereignty that finds ultimate fulfillment in Christ.

Daniel 5: Belshazzar's fall and the handwriting on the wall point to God's judgment and the coming rule of God in the Messiah.

Daniel 6: Daniel in the lion's den foreshadows God's preservation and power over death — a picture of deliverance in Christ.

Daniel 7: The four beasts and the Son of man coming with the clouds — clear Messianic vision fulfilled in Jesus' eternal kingdom.

Daniel 8: The ram and the goat foreshadow world empires, with God's ultimate purpose centering on His Anointed One, the Messiah.

Daniel 9: Daniel's prayer and the prophecy of seventy weeks point to the atoning work and timing of the

Messiah, Jesus.

Daniel 10: Vision of the heavenly man and spiritual conflict points to the Lord with authority over spiritual realms — Christ.

Daniel 11: Detailed prophecy of kings and conflict ultimately leads to God's final purpose realized in the Messiah.

Daniel 12: Promise of resurrection and final deliverance — consummation found in the risen Lord, Jesus.

Proceeding with the Minor Prophets (Hosea through Malachi). Below are 1–2 sentence Oneness Apostolic Pentecostal notes for every chapter in these books, each tying the chapter to Jesus as the one Almighty Jehovah manifested in the flesh (Jesus-only / Oneness emphasis). Minor Prophets — Hosea through Malachi

— H O S E A —
(14 chapters)

Hosea 1: Hosea's marriage to Gomer symbolizes God's faithful love for an unfaithful people — a picture of the LORD's redeeming love ultimately fulfilled in Jesus, Jehovah who redeems.

Hosea 2: Judgment and restoration of Israel portray God's jealous love and the future restoration consummated in the Messiah.

Hosea 3: Hosea's redeeming of Gomer foreshadows God's redeeming act of love on behalf of His unfaithful people in Christ.

Hosea 4: Israel's lack of knowledge of God emphasizes the need for God revealed fully in Jesus.

Hosea 5: Israel's guilt and need for repentance point to the Righteous One who brings restoration—Jesus, Jehovah manifested.

Hosea 6: A call to return and God's steadfast love anticipate the mercy and knowledge of God made known in Christ.

Hosea 7: Israel's self-deception and corruption underscore the need for the true Physician, Jesus, to heal and restore.

Hosea 8: Broken covenant and idolatry show the need for the faithful Covenant-Keeper, fulfilled in Christ.

Hosea 9: Exile for sin foreshadows the need for true redemption and return accomplished by the LORD—Jesus.

Hosea 10: Judgment on idolatry points to the cross where God defeats the power of idols through Christ.

Hosea 11: God's tender calling of Israel "My son" and "out of Egypt" is prophetically fulfilled in the incarnation and experience of Jesus (Matt 2).

Hosea 12: Recounting Jacob's seeking God culminates in the One who truly prevails and blesses — the Messiah, Jesus.

Hosea 13: Punishment and promise of ransom point to the price of redemption paid by the LORD, realized in Christ.

Hosea 14: Call to repentance and promise of healing and blessing point to the restorative work of Jesus, Jehovah who forgives.

- JOEL - (3 chapters)

Joel 1: Call to lament and repentance in the face of judgment points to the Day of the Lord and the need for salvation in Christ.

Joel 2: The great outpouring and call to return— prophecy of Spirit-outpouring fulfilled at Pentecost and continuing in the work of Jesus.

Joel 3: Judgment and restoration among the nations culminate in the universal reign of the LORD, the Messiah, Jesus.

- AMOS -
(9 chapters)

Amos 1: Oracles against the nations assert God's moral governance over the world — the final righteous governance belongs to the LORD, Jesus.

Amos 2: Israel's sin and coming judgment underscore the need for a righteous Redeemer — Christ, who restores the faithful.

Amos 3: God's speaking to His people and revealing His purposes point toward the One true Prophet and Revealer, Jesus.

Amos 4: Calls to repentance and God's patient dealings point ahead to the repentance brought by the Savior, Jesus.

Amos 5: Seek the LORD and live — the true life and justice come through the Lord Jesus.

Amos 6: Woe to complacency and false security — Christ calls the comfortable to true repentance and faith.

Amos 7: Visions and intercessions reveal God's mercy restrained by His justice — the mercy is fully expressed in Jesus.

Amos 8: Famine for God's word is answered when the Lord Jesus gives spiritual bread and truth.

Amos 9: Restoration and rebuilding of David's fallen tent point to the restoration secured in the Messiah, Jesus.

— O B A D I A H —
(1 chapter)

Obadiah 1: Judgment on Edom and hope for Israel highlight God's vindication and restoration that culminate in the reign of the LORD, Jesus.

— J O N A H —
(4 chapters)

Jonah 1: Jonah's flight and storm picture the futility of fleeing God's commission — the true Deliverer who obeys and saves is the LORD, Jesus.

Jonah 2: Jonah's prayer from the fish's belly anticipates deliverance and resurrection hope answered in Christ.

Jonah 3: Nineveh's repentance demonstrates God's mercy toward Gentiles, fulfilled fully by Jesus' saving work for all peoples.

Jonah 4: Jonah's displeasure with God's mercy underscores the breadth of divine compassion shown supremely in Christ.

— MICAH — (7 chapters)

Micah 1: Judgment on the nations and call to hear the LORD point forward to the coming Day when the Messiah establishes justice.

Micah 2: Oppression and the promise of restoration culminate in the deliverance brought by the Lord Jesus.

Micah 3: Condemnation of false leaders and promise of a shepherd-king come to fruition in the Messiah.

Micah 4: The mountain of the LORD exalted and universal peace portray the Messianic age fulfilled in Christ.

Micah 5: The ruler from Bethlehem — an explicit prophecy of the Messiah fulfilled in Jesus.

Micah 6: God's case against Israel—requiring justice, mercy, and humility—finds fulfillment in the character and work of Christ.

Micah 7: Though sin is great, hope in a coming Shepherd and King points to the restoration in Jesus.

— NAHUM —
(3 chapters)

Nahum 1: God's jealous fury and power in judgment reveal the righteous Judge whose final justice is carried out by the Lord Jesus.

Nahum 2: The fall of Nineveh demonstrates God's sovereignty over empires and foreshadows the final reign of Christ.

Nahum 3: The humiliation of the proud city points ahead to God's purging and the coming righteous rule of the Messiah.

— HABAKKUK —
(3 chapters)

Habakkuk 1: Questioning God's use of foreign powers leads to trust in God's judgment and purposes fulfilled in Christ.

Habakkuk 2: “The just shall live by faith” — the Messianic trust culminating in life through Jesus.

Habakkuk 3: Vision of God’s power and praise points to God acting supremely for His people in the person of Jesus.

– ZEPHANIAH – (3 chapters)

Zephaniah 1: The day of the LORD’s judgment calls people to seek refuge in the Lord — Christ is that refuge.

Zephaniah 2: Call to humility and seeking God anticipates restoration in the coming Messiah.

Zephaniah 3: Promise of restoration and the LORD dwelling among His people point to God present with us in Christ.

– HAGGAI – (2 chapters)

Haggai 1: Call to rebuild the house of the LORD — the promise of God dwelling among men finds its ultimate fulfillment in Jesus.

Haggai 2: The glory of the latter house surpasses the

former — the incarnate presence of the LORD, Jesus, is the surpassing glory.

— ZECHARIAH —

(14 chapters)

Zechariah 1: Call to return and God's promise to restore Jerusalem prefigure the restorative work of the Messiah.

Zechariah 2: God will be a wall of fire around Jerusalem — the LORD's protective presence is realized in Christ.

Zechariah 3: Joshua the high priest cleansed and crowned foreshadows Christ's cleansing and priestly authority.

Zechariah 4: The lampstand and two olive trees depict God's Spirit-working restoration achieved through the Lord, Jesus.

Zechariah 5: Visions of judgment on sin stress God's purification work that Christ ultimately accomplishes.

Zechariah 6: Crowning the priest and kingly figure points to the union of priest and king fulfilled in the Messiah.

Zechariah 7: True fasting and justice speak to the heart-change Christ brings to worship.

Zechariah 8: Future restoration and nations coming to Jerusalem anticipate the global reach of the Gospel in Christ.

Zechariah 9: King coming to Zion humble and victorious — prophecy echoed in Christ's entry and kingship (see Matt 21).

Zechariah 10: God the Shepherd gathers His people — Christ is that Shepherd who brings them home.

Zechariah 11: The rejected shepherd and replacement imagery point forward to the true Shepherd, the Lord Jesus.

Zechariah 12: The LORD defends Jerusalem and pours out a spirit of grace — fulfilled in the Redeemer, Christ.

Zechariah 13: Cleansing of sin and the striking of the shepherd point to the atoning work and renewal in Jesus.

Zechariah 14: The LORD's final victory and living waters bring the consummation under the reign of Jesus.

– M A L A C H I – (4 chapters)

Malachi 1: The LORD’s love and Israel’s contempt highlight God’s faithful love fully displayed in Jesus, Jehovah with us.

Malachi 2: Priestly unfaithfulness contrasted with God’s covenant —Christ is the faithful Priest who fulfills the covenant.

Malachi 3: The Messenger who will come to the temple — preparatory roles fulfilled in John and fully realized in Jesus, who purifies and refines.

Malachi 4: The day of the LORD and the turning of hearts — Elijah’s coming and final reconciliation point ahead to the restorative work of Christ.

Chapter-by-chapter Oneness Apostolic Pentecostal notes for the Gospels (Matthew–John) and Acts. Each entry is 1–2 concise sentences tying the chapter to Jesus as Jehovah manifested in the flesh (Jesus-only emphasis). Gospels & Acts — Matthew through Acts

– M A T T H E W –

Matthew 1: Genealogy and the virgin birth — Jesus is presented as Immanuel, God with us, the fulfillment

of God's promises.

Matthew 2: Magi, flight to Egypt, and return — God's prophetic plan protects and positions Jesus, the Messiah and Jehovah in flesh.

Matthew 3: John prepares the way; Jesus' baptism reveals the divine identity and commission of the Lord who is God in flesh.

Matthew 4: Temptation of Jesus — Christ proves His sinless obedience as the true and only Lord.

Matthew 5: Sermon on the Mount — the King (Jesus) proclaims the law's true meaning and embodies divine righteousness.

Matthew 6: Kingdom living and dependence on God — Jesus teaches life under the one Lord who provides.

Matthew 7: Final exhortations and the wise foundation — Christ is the rock and judge who sorts the true from the false.

Matthew 8: Miracles of authority over disease and nature show Jesus as the sovereign LORD and Healer.

Matthew 9: Forgiveness and restoration demonstrate

that Jesus has authority to forgive sins and redeem sinners.

Matthew 10: Commissioning the twelve — Jesus sends His messengers under His authority as Lord and Messiah.

Matthew 11: Jesus as the Speaker of truth and giver of rest — the Father's revelation in the Son who is Lord.

Matthew 12: Lord of the Sabbath and conflict with religious rulers — Jesus vindicates divine prerogative in Himself.

Matthew 13: Parables of the kingdom reveal the secret work of the Messiah and King, Jesus.

Matthew 14: Feeding the five thousand and walking on water — Jesus proves He is Jehovah who sustains and rules over nature.

Matthew 15: Teaching on inner purity and faith shows Jesus as the one who cleanses the heart.

Matthew 16: Peter's confession — Jesus is the Christ, the Son of the living God; He is the singular foundation of the church.

Matthew 17: Transfiguration displays Jesus' divine glory — the presence of the one God shining in the incarnate Lord.

Matthew 18: Kingdom order and humility — Christ the Shepherd establishes the life of His people.

Matthew 19: Teachings on marriage, children, and the kingdom stress Christ's reordering of life under God's reign.

Matthew 20: Servanthood and the suffering king — Christ foretells His sacrificial kingship.

Matthew 21: Triumphal entry and temple cleansing — Jesus is the rightful King and Lord over God's house.

Matthew 22: Confrontations reveal Jesus' wisdom and divine authority as Lord and Lawgiver.

Matthew 23: Woes on the scribes — Jesus exposes hypocrisy and calls to the true way of the LORD.

Matthew 24: Olivet discourse — Christ speaks as sovereign Lord about the end and His coming.

Matthew 25: Parables of readiness and judgment — Jesus is the coming Judge and Bridegroom.

Matthew 26: Last Supper, Gethsemane, betrayal — Jesus institutes the New Covenant and willingly takes the cup of sacrifice.

Matthew 27: Trial and crucifixion — Jesus dies as the atoning sacrifice; the centurion confesses the Lord's true identity.

Matthew 28: Resurrection and Great Commission — Jesus is risen and declared Lord of heaven and earth, sending His witnesses.

— M A R K —

Mark 1: Jesus begins His ministry, demonstrating authority as the Son of God who forgives and heals.

Mark 2: Healing and forgiveness reveal Jesus' authority to reconcile sinners to God.

Mark 3: Jesus appoints the twelve and confronts spiritual opposition — He is sovereign over the spiritual realm.

Mark 4: Parables teach the nature of God's kingdom — Christ, the sower and Word, reveals divine truth.

Mark 5: Power over demons, disease, and death — Jesus shows His dominion as LORD and Redeemer.

Mark 6: Rejection and provision — Jesus supplies His people and models sacrificial mission.

Mark 7: Inner purity and true defilement — Christ cleanses the heart and reveals the life God desires.

Mark 8: Peter's confession, warnings, and the cross — Jesus is the Christ who must suffer and reign.

Mark 9: Transfiguration and teaching about servanthood demonstrate Jesus' glory and servant kingship.

Mark 10: Teachings on discipleship and the coming kingdom display Christ's redemptive priorities.

Mark 11: Triumphal entry and authority in the temple — Jesus asserts His lordship over worship and God's house.

Mark 12: Jesus' authoritative teaching about God, law, and resurrection reveals His identity as Lord.

Mark 13: Prophetic discourse about the end — Jesus speaks as sovereign Lord over future events.

Mark 14: The Last Supper, Gethsemane, and betrayal — the Son willingly goes to the cross for sinners.

Mark 15: Trial and crucifixion — Jesus bears sin and accomplishes redemption through His sacrifice.

Mark 16: Resurrection and commission — Jesus appears as the risen Lord, sending the gospel to the world.

— LUKE —

Luke 1: Birth narratives and angelic announcements show God entering history in Jesus, the promised Savior.

Luke 2: Nativity, shepherds, and presentation reveal God with us — Jesus incarnate bringing joy to all people.

Luke 3: John's preaching and Jesus' baptism introduce the Messiah who inaugurates God's kingdom.

Luke 4: Jesus' temptation and Nazareth declaration show His messianic mission and authority as Lord.

Luke 5: Call of disciples and miracles reveal Jesus' power to forgive sin and call sinners to new life.

Luke 6: Teachings on love and mercy lay out the ethic of the kingdom ruled by Christ.

Luke 7: Jesus' compassion, forgiveness, and power over death show Him to be the compassionate LORD.

Luke 8: Parables and miracles demonstrate Christ's authority and the life He brings.

Luke 9: Transfiguration, sending out the twelve, and the path of the cross — Jesus reveals glory and redemptive suffering.

Luke 10: Sending of the seventy and Good Samaritan illustrate Christ's heart for mission and mercy.

Luke 11: Teaching on prayer and spiritual conflict shows Jesus as the true Mediator to the Father.

Luke 12: Warnings and readiness emphasize living under Christ's reign and imminent return.

Luke 13: Calls to repentance and signs of the kingdom point to Christ's restorative work.

Luke 14: Invitations to the great supper picture the coming kingdom and Christ's call to humility.

Luke 15: Parables of the lost manifest God's seeking love — Christ's saving work finds and restores the lost.

Luke 16: Stewardship, riches, and the reality of judgment reveal the priorities of the kingdom under Christ.

Luke 17: Faith, duty, and the coming of the Son of man — Jesus teaches the hopeful certainty of His return.

Luke 18: Persistent prayer, childlike faith, and the reversal of earthly values underscore Christ's kingdom.

Luke 19: Zacchaeus' salvation, triumphal entry, and parable of the pounds reveal Christ's restorative kingly rule.

Luke 20: Authority questioned and teaching on resurrection — Jesus confirms His divine authority and resurrection power.

Luke 21: Prophetic teaching about the end — Jesus speaks as sovereign Lord over history.

Luke 22: The Last Supper, Gethsemane, arrest — Jesus institutes the covenant and submits to the Father's will.

Luke 23: Trial and crucifixion — Jesus dies for sinners, accomplishing atonement and revealing

God's love.

Luke 24: Resurrection, Emmaus, and ascension
— Jesus is raised, revealed as Lord, and sends
witnesses.

— JOHN —

John 1: The Word was God and became flesh — Jesus is Jehovah manifested in the flesh as the eternal Word.

John 2: Jesus' first sign and temple cleansing show His divine authority and zeal for God's house.

John 3: Nicodemus taught about being born again — eternal life is given through Christ alone.

John 4: Jesus offers living water to the Samaritan woman — the LORD's salvation extends to all who believe.

John 5: Jesus heals and claims unity with the Father — He has authority to give life and execute judgment.

John 6: Bread of life discourse reveals Jesus as the sustainer and source of eternal life.

John 7: Jesus teaches at the feast and provokes

division — He is the source of living water and truth.

John 8: Jesus declares “I am” — identifying Himself with the divine Name and asserting oneness with the Father.

John 9: Healing the blind man demonstrates Christ as the Light and revealer of God’s works.

John 10: The Good Shepherd who lays down His life — Jesus is the Shepherd and Guardian of God’s flock (I and my Father are one).

John 11: Raising Lazarus shows Jesus’ power over death and His identity as the Resurrection and the Life.

John 12: Triumphal entry and anointing anticipate Christ’s death and universal call to worship the LORD.

John 13: Footwashing and the new commandment reveal Christ’s servant leadership and love.

John 14: Jesus declares He is the way, truth, and life — exclusive access to the Father is through the one Lord Jesus.

John 15: True Vine imagery emphasizes union with

Christ as the source of life and fruit.

John 16: Promise of the Spirit and revelation through Christ — Jesus explains His redemptive work and presence.

John 17: High Priestly prayer reveals the oneness of Father and Son and Jesus' intercession for His people.

John 18: Arrest and trial demonstrate Jesus' willing submission and sovereign control as the Lord.

John 19: Crucifixion and inscription display the shame that becomes victory — Jesus is declared King and Savior.

John 20: Resurrection appearances confirm Jesus as risen Lord and empower His witnesses.

John 21: Reinstatement of Peter and final commission show Christ's shepherding and authority over His flock.

– ACTS –

Acts 1: Ascension and promise of the Spirit — Jesus exalted as Lord sends the Spirit to empower His witnesses.

Acts 2: Pentecost — the Spirit is poured out; Peter proclaims Jesus is Lord and Christ, and the church is born.

Acts 3: Healing in the name of Jesus — bold proclamation of Jesus is the resurrected Lord and the promised Prophet.

Acts 4: Bold witness before rulers — salvation and healing in the name of Jesus, the one name by which men are saved.

Acts 5: God vindicates His apostles — the resurrected Lord builds His church and vindicates His messengers.

Acts 6: Appointment of deacons and continued ministry — Jesus' mission expands through orderly service in His name.

Acts 7: Stephen's witness and martyrdom — testimony to Jesus is the Righteous One and Son of God.

Acts 8: Gospel to Samaria and the Ethiopian eunuch — the Name of Jesus brings salvation across boundaries.

Acts 9: Saul's conversion — encounter with the risen Christ transforms and commissions for witness.

Acts 10: Cornelius' household hears the gospel — God shows that Jesus is Lord of Jews and Gentiles alike.

Acts 11: Report of Gentile conversions — The church grows as people receive Jesus is Lord.

Acts 12: Peter's deliverance and Herod's judgment illustrate God's protective care for Jesus' witnesses.

Acts 13: Paul's missionary preaching presents Jesus as the promised Savior and fulfillment of Scripture.

Acts 14: Persecution and perseverance — Christ's gospel advances through suffering and miracle.

Acts 15: Jerusalem Council affirms the centrality of Jesus as the source of salvation for all peoples.

Acts 16: Philippian jailer converted through the proclamation of Jesus — salvation in His name brings new life.

Acts 17: Paul at Thessalonica and Athens — Jesus is God manifested in the flesh he is revealed as Lord Jesus Creator.

Acts 18: Paul's ministry in Corinth — Jesus remains the central message and hope for believers.

Acts 19: Revival in Ephesus and spiritual conflict — the name of Jesus displays power over false spiritual forces.

Acts 20: Paul's farewell — the flock entrusted to faithful men under Christ's headship.

Acts 21: Paul returns to Jerusalem to suffer for Jesus' name — faithfulness despite cost.

Acts 22: Paul's testimony of encountering the risen Lord — Jesus transforms and commissions His servants.

Acts 23: Paul before the council and God's promise of deliverance— Christ's purposes are fulfilled despite opposition.

Acts 24: Paul's trial before Felix — witness to righteousness and hope in Jesus' resurrection continues.

Acts 25: Paul appeals to Caesar —the gospel of Jesus carried to the ends of the earth.

Acts 26: Paul's defense before Agrippa —bold proclamation of Jesus as risen Lord and fulfillment of prophecy.

Acts 27: Paul's voyage and shipwreck — God preserves His servant for witness to Caesar in the name of Jesus.

Acts 28: Paul in Rome — the proclamation of Jesus continues to all who will hear, fulfilling the mission to the ends of the earth.

Continuing the booklet: below is the next installment — the Pauline Epistles (Romans through Philemon). Each chapter entry is 1–2 concise, paste-ready sentences from a Oneness Apostolic Pentecostal / Jesus-only perspective, tying the chapter to Jesus as the one Almighty Jehovah manifested in the flesh (no Trinity; Jesus is the one Name and Savior). Pauline Epistles — Romans through Philemon

– R O M A N S –

Romans 1: The gospel of Jesus Christ reveals the righteous God and the need of salvation; Jesus is the Lord to whom all accountability belongs.

Romans 2: God's impartial judgment points to the one Judge — Jesus — who renders righteous judgment.

Romans 3: All under sin; righteousness is given through faith in Jesus Christ, the one Name that justifies.

Romans 4: Abraham's faith credited as righteousness foreshadows justification by faith realized in Christ.

Romans 5: Peace with God through our Lord Jesus Christ — reconciliation and atonement are by Jesus alone.

Romans 6: Union with Christ in death and resurrection brings newness of life; baptismal imagery into Jesus' death/resurrection.

Romans 7: The law's inability to save underscores need for deliverance accomplished in Jesus.

Romans 8: Life in the Spirit — adoption, intercession, and final glorification are secured in Jesus, the Lord.

Romans 9: God's sovereign mercy and election are perfected in His purposes fulfilled in Christ.

Romans 10: Confession of the Lord Jesus brings salvation — there is one Name, Jesus, by which men are saved.

Romans 11: Mystery of Israel and Gentiles united — God's wise plan centers on Christ.

Romans 12: Practical Christian living as a living sacrifice under Christ's headship and lordship.

Romans 13: Submission to authorities under Christ's sovereignty and fulfillment of the law by love.

Romans 14: Liberty and charity in conscience — Christ's lordship fosters unity among believers.

Romans 15: Christ the hope of both Jew and Gentile — Paul's mission proclaims Jesus to the nations.

Romans 16: Greetings and doxology — final praise to the Lord Jesus who is over all.

— 1 CORINTHIANS —

1 Corinthians 1: Christ crucified is the power and wisdom of God — Jesus is central, not human wisdom.

1 Corinthians 2: Spiritual wisdom revealed by the Spirit points to Christ as God's hidden wisdom made known.

1 Corinthians 3: Christ is the foundation; believers are God's building, built upon Jesus.

1 Corinthians 4: Servants of Christ steward His mysteries — apostles serve under the one Lord.

1 Corinthians 5: Church purity and the call to remove

unrepentant sin because Christ's holiness governs the assembly.

1 Corinthians 6: Believers belong to Christ; His lordship over body and spirit establishes holy conduct.

1 Corinthians 7: Marriage and singleness lived to the Lord — ultimate devotion is to Christ.

1 Corinthians 8: Knowledge must be guided by love; Christ's lordship governs conscience and charity.

1 Corinthians 9: Paul's example of forgoing rights for the gospel — he serves for the sake of Christ's mission.

1 Corinthians 10: Warnings from Israel's history; Christ is our spiritual provision and true Passover.

1 Corinthians 11: The Lord's Supper — remembering Christ's body and blood until He comes.

1 Corinthians 12: One body, many members — Christ is the Head who distributes spiritual gifts.

1 Corinthians 13: Love is supreme in the body of Christ — the life of Christ produces love in believers.

1 Corinthians 14: Orderly worship that edifies the church under Christ's instruction and presence.

1 Corinthians 15: The resurrection of Christ is central; Christ risen guarantees our future resurrection.

1 Corinthians 16: Final instructions and collection offered to the Lord Jesus — ministry is done for Christ.

- 2 CORINTHIANS -

2 Corinthians 1: Comfort from God in affliction points to Jesus, the compassionate God who comforts.

2 Corinthians 2: Forgiveness and restoration flow from Christ's reconciling work.

2 Corinthians 3: Ministers of a new covenant; the Spirit gives life —Christ is the center of the covenant ministry.

2 Corinthians 4: Treasures in earthen vessels bear the light of the knowledge of God in the face of Jesus Christ.

2 Corinthians 5: New creation and reconciliation — Christ reconciles us to God and commissions us to

proclaim Him.

2 Corinthians 6: Living close to God under Christ's lordship; separation from the world for His sake.

2 Corinthians 7: Godly sorrow leading to repentance — Christ produces real change in hearts.

2 Corinthians 8: Generosity modeled after Christ who gave Himself for us.

2 Corinthians 9: Cheerful giving as God supplies — all gifts flow from the Lord Jesus.

2 Corinthians 10: Spiritual warfare and authority exercised by Christ's servants in His name.

2 Corinthians 11: Paul's labors and sufferings for Christ underscore Christ-centered ministry.

2 Corinthians 12: Strength in weakness — God's power is perfected in weakness through Christ.

2 Corinthians 13: Final exhortations and blessing in the name of the Lord Jesus — Christ's grace and fellowship prevail.

– GALATIANS –

Galatians 1: Gospel of Christ — there is one gospel centering on Jesus and justification by faith.

Galatians 2: Paul affirms justification by faith in Christ, not by law; Christ alone is our righteousness.

Galatians 3: Promise to Abraham fulfilled in Christ; believers receive the Spirit by faith in Jesus.

Galatians 4: Adoption as sons through Christ — the Son brings freedom from the law and into sonship.

Galatians 5: Freedom in Christ and fruit of the Spirit — Christ's life empowers holy living.

Galatians 6: Bear one another's burdens and sow to the Spirit — life in Christ produces lasting fruit.

– EPHESIANS –

Ephesians 1: Spiritual blessings in Christ — election, adoption, and redemption are in the Son, the Lord Jesus.

Ephesians 2: Dead in sin made alive together in Christ — salvation is by grace through faith in Jesus.

Ephesians 3: Mystery revealed: Gentiles unified in Christ —the manifold wisdom of God centered on Jesus.

Ephesians 4: Unity of the Spirit and gifts given by Christ to build His body.

Ephesians 5: Walk in love as Christ loved the church and gave Himself up for her.

Ephesians 6: Spiritual armor — stand in the Lord and in the power of Christ for spiritual conflict.

– PHILIPPIANS –

Philippians 1: Partnership in the gospel — Paul’s joy centers on Christ and the advance of Jesus’ name.

Philippians 2: Christ’s humiliation and exaltation — Jesus, existing in the form of God, humbled Himself and was highly exalted.

Philippians 3: Righteousness through faith in Christ — press toward the prize of the upward call in Jesus.

Philippians 4: Rejoice and be content in the Lord — Christ is our strength and provision in every circumstance.

– COLOSSIANS –

Colossians 1: Supremacy of Christ — He is the image of the invisible God, Creator and Redeemer; fullness of deity dwells in Him.

Colossians 2: Beware of philosophies — in Christ dwells all the fulness of the Godhead bodily (Christ is the one God manifest).

Colossians 3: Put on the new man in Christ — believers live in union with Jesus and set their minds on things above.

Colossians 4: Prayer and witness — the gospel of Christ advances as servants of Jesus bear testimony.

– 1 THESSALONIANS –

1 Thessalonians 1: Faith, love, and hope displayed because of the work of God in Christ among the believers.

1 Thessalonians 2: Paul's ministry exemplifies serving Christ among them in sincerity and love.

1 Thessalonians 3: Encouragement and steadfastness until the coming of the Lord Jesus.

1 Thessalonians 4: Sanctification and hope in the Lord's return — Christ's coming brings comfort and transformation.

1 Thessalonians 5: Living as children of light — watchful readiness for the Lord Jesus and mutual edification.

— 2 THESSALONIANS —

2 Thessalonians 1: God's righteous judgment and Christ's revealed glory — Jesus is the righteous Judge who will reward.

2 Thessalonians 2: Perils and the man of sin contrasted with the coming of our Lord to destroy lawlessness — Christ's final victory.

2 Thessalonians 3: Work and discipline in the Lord — Christ's peace and presence sustain faithful living.

— 1 TIMOTHY —

1 Timothy 1: Guard the sound doctrine centering on God our Savior and Christ Jesus who gave Himself for sinners.

1 Timothy 2: Pray for all and teach sound doctrine — God desires all to be saved through the knowledge of

Jesus.

1 Timothy 3: Qualifications for overseers and deacons reflect Christ's order and care for His church.

1 Timothy 4: Godliness is profitable — warmed by the hope of Christ's appearing and the truth of Jesus.

1 Timothy 5: Care for widows and elders — Christ's concern for the vulnerable models the church's duty.

1 Timothy 6: Fight the good fight of faith — godliness with contentment is great gain in Christ.

— 2 TIMOTHY —

2 Timothy 1: Stir up the gift and be unashamed — the gospel of Christ empowers for faithful service.

2 Timothy 2: Faithful ministry requires endurance and commitment to Christ's teachings.

2 Timothy 3: Perilous times but Scripture is profitable to make us wise unto salvation through faith in Christ.

2 Timothy 4: Preach the word and be ready for Christ's appearing — the Lord Jesus is the living hope.

– TITUS –

Titus 1: Qualifications for elders to guard the faith — the faith is centered in Jesus Christ our Savior.

Titus 2: Sound teaching for godliness prepares believers for the appearing of the glory of the great God and our Savior Jesus Christ.

Titus 3: Saved by God's mercy and renewed by the Holy Spirit through Jesus Christ our Savior.

– PHILEMON –

Philemon 1: Appeal for Onesimus — example of reconciliation and brotherhood effected by the gospel of Jesus, our Redeemer and Lord.

The following sections are:

- General Epistles (Hebrews through Jude) — 1-2 sentence Oneness notes per chapter
- Revelation — 1-22 chapter-by-chapter Oneness notes
- Full KJV texts to insert where requested:
- Isaiah 53 (KJV)
- Psalm 22 (KJV)
- John 1 (KJV)

- The entire book of Philippians (KJV, all 4 chapters)
- Revelation 4 (KJV)
- Revelation 5 (KJV)

General Epistles — chapter notes (Oneness Apostolic Pentecostal perspective)

- H E B R E W S -

Hebrews 1: The Son is shown superior to angels — the eternal Word who is God is revealed; Jesus is the ultimate self-revelation of Jehovah.

Hebrews 2: The Son partook of flesh and blood to bring salvation — Jesus (Jehovah manifested) became like us to redeem us.

Hebrews 3: Jesus greater than Moses — He is the faithful Son and builder of God's house, the one Leader into God's rest.

Hebrews 4: There remains a Sabbath-rest for God's people — Christ is our rest and merciful high priest.

Hebrews 5: Christ called a high priest after the order of Melchizedek — Jesus is the perfect priestly Lord who sympathizes with us.

Hebrews 6: Assurance of hope in God's promises — Christ's priestly oath secures our sure hope in

Jehovah.

Hebrews 7: Melchizedek typology shows Christ's eternal priesthood — Jesus is priest and king in one, superior to Aaron.

Hebrews 8: The new covenant is established on better promises — Jesus is Mediator of the better covenant in which God is one and reconciles sinners.

Hebrews 9: Christ entered the heavenly tabernacle with His own blood — Jesus' once-for-all sacrifice secures eternal redemption.

Hebrews 10: Christ's single offering perfects believers — the sacrifice of Jesus (Jehovah manifested) ends the need for repeated types.

Hebrews 11: Faith's witnesses point forward to the fulfillment in Christ — Jesus is the pioneer and perfecter of faith.

Hebrews 12: Run with endurance, looking to Jesus — the author and finisher of our faith, the one who reveals God.

Hebrews 13: Practical exhortations and final doxology — honor Christ the Lord and be ruled by the living God revealed in Him.

– J A M E S –

James 1: Trials, testing, and the implanted Word — Christ is the living Word who produces mature faith and obedience.

James 2: Faith and works — living faith in Jesus (the one Lord) is demonstrated by deeds.

James 3: Taming the tongue and wisdom from above — the wisdom that shapes life comes from God in Christ.

James 4: Submit to God, resist the devil — Christ is Lord to whom we submit for healing and reconciliation. James 5: Patience, prayer, and the Lord's coming — Christ is the compassionate Judge and Restorer who answers prayer.

– 1 P E T E R –

1 Peter 1: Elect according to the foreknowledge of God — salvation through the living and enduring Word, Jesus our Redeemer.

1 Peter 2: The living stone rejected by men but chosen of God — Jesus is the cornerstone and our priestly King.

1 Peter 3: Suffering for righteousness' sake and Christ's example — Jesus suffered, was made alive, and now reigns as Lord.

1 Peter 4: Living for God amid suffering — Christ's suffering and coming judgment give hope and purpose.

1 Peter 5: Shepherd the flock under the chief Shepherd — Christ sustains and restores the humble under His rule.

– 2 PETER –

2 Peter 1: Growth in grace and knowledge of Jesus Christ — Christ's divine promises equip for godliness.

2 Peter 2: False teachers judged — Christ is the righteous Judge who protects His flock.

2 Peter 3: The day of the Lord and new heavens and earth — Christ's return brings final renewal and consummation.

– 1 JOHN –

1 John 1: Fellowship with the Father and the Son — Jesus is the eternal Word who makes God known and provides cleansing from sin.

1 John 2: Jesus as Advocate and the true anointing — abiding in Christ keeps us in the light of God.

1 John 3: Children of God and God's love perfected — Christ is the pattern of love and our hope for resurrection.

1 John 4: God is love; discernment of spirits — Jesus, God manifested in the flesh, is the supreme revelation of God's love.

1 John 5: Faith in the Son of God gives victory over the world — Jesus is the life-giving, saving Name by which we overcome.

— 2 JOHN —

2 John: Walk in truth and love — Jesus is the truth and commandment-giver; avoid those who deny the incarnate Lord.

— 3 JOHN —

3 John: Hospitality and faithfulness in ministry — encourage those who serve in the name of Jesus, the Head of the church.

— J U D E —

Jude: Contend earnestly for the faith once delivered — Jesus is the Lord who preserves the faithful and executes final judgment on the ungodly.

— REVELATION —

chapter-by-chapter notes (Oneness emphasis)

Revelation 1: The revelation of Jesus Christ — He is Alpha and Omega, the glorified LORD who reveals the future; He is Jehovah revealed.

Revelation 2: Letters to the seven churches — the risen Lord (Jesus) judges, corrects, and calls His people to perseverance under His headship.

Revelation 3: Continued letters — Christ holds the seven stars and walks among the churches as the one Lord and Savior.

Revelation 4: Throne in heaven — the worship of the One on the throne points to the Lord Jesus as sovereign Creator and Judge.

Revelation 5: The slain Lamb worthy to open the book — Jesus as the Lamb who was slain is shown to be worthy and divine.

Revelation 6: Seals opened and the beginning of tribulation — Christ's sovereign purposes unfold through history toward final redemption.

Revelation 7: Sealed servants and the great multitude — Christ protects and gathers a redeemed people from every nation.

Revelation 8: Seventh seal and trumpets — the judgments of God advance the purposes of the Lord Jesus toward consummation.

Revelation 9: Trumpet judgments and woes — Christ's righteous rule over cosmic conflict becomes evident in judgment and mercy.

Revelation 10: Mighty angel and little book — prophetic word centers on Christ's revelation and mission.

Revelation 11: Two witnesses and the seventh trumpet — Christ vindicates His witnesses and proclaims His eternal kingdom.

Revelation 12: Woman, dragon, and the male child — cosmic struggle fulfilled as the Messiah (Jesus) overcomes the accuser.

Revelation 13: The beast and blasphemy — contrast

of false worldly powers with the rightful Lordship of Jesus.

Revelation 14: Lamb and the 144,000; harvest of the earth — Christ the Lamb leads worship and brings final harvest.

Revelation 15: Song of Moses and the Lamb — the victory of God and the Lamb (Jesus) is celebrated before final judgments.

Revelation 16: Bowls of God's wrath — God's righteous judgments execute the purposes of the Lord Jesus.

Revelation 17: Judgment of the harlot and the beast — Christ will judge worldly corruption and exalt His holy reign.

Revelation 18: Fall of Babylon — the Lord Jesus brings final justice on oppressive systems and redeems His own.

Revelation 19: The rider on the white horse — Jesus appears as King of kings and Lord of lords to wage the decisive victory.

Revelation 20: Millennium, final rebellion, and the Great White Throne — Christ, the righteous Judge,

brings eternal order and justice.

Revelation 21: New heaven and new earth; New Jerusalem — God dwelling with men is fully realized in the presence of the Lamb, Jesus.

Revelation 22: River of life and final invitation — the Lord Jesus, the bright Morning Star, affirms His coming and calls all to receive Him.

I need to identify relevant passages in Isaiah that mention Jehovah and then provide New Testament references or explanations that link these descriptions to Jesus. Essentially, I want to prove both the oneness of God and the verses in Isaiah correlate directly with Jesus as the “I am”. For instance, Isaiah 44:6 states, “I am the first and the last,” which is echoed in Revelation 1:8 and 22:13, where Jesus claims that title. Similarly, Isaiah 45:22 proclaims “I am God and there is none else,” and I can reference other NT scriptures to show that they align with Jesus being God.

I need to ensure I’m not overreaching while providing the requested proof. Matching Isaiah with New Testament references I’m focusing on various verses from Isaiah and linking them to New Testament passages that affirm Jesus’ divinity. For example, Isaiah 42:8 states, “I will not give my glory

to another,” which relates to John 5:23 where honor is given to the Son. Isaiah 44:24 talks about God as the Creator, echoed in John 1:3 and Colossians 1:16. Additionally, in Isaiah 45:5-6, where there’s none else, Thomas calls Jesus “My Lord and God.” It’s key to establish these connections clearly.

Organizing verses for clarity I’m gathering verses from Isaiah that focus on the concept of “none else” and then providing corresponding New Testament references that link these to Jesus’ identity. I’ll start by quoting the relevant Isaiah verses from the KJV and follow each with a brief New Testament verse along with a succinct explanation of how it applies to Jesus. It’s important to maintain the KJV wording throughout for both the Old and New Testament. I’ll ensure each entry is concise while including essential quotes that highlight Jesus’ role and Oneness, like Hebrews 13:8 for continuity.

Mapping Isaiah to New Testament verses

- Isaiah 41:4 -> Revelation 1:17-18; 22:13: Jesus as the “first and last.”
- Isaiah 42:8 -> John 5:23: Jesus shares God’s glory.
- Isaiah 43:10-11 -> John 14:6; Acts 4:12: Jesus as the only Savior.
- Isaiah 44:6 -> Revelation 1:17-18; 22:13: Identifying Jesus with God’s titles.

- Isaiah 44:8 -> John 10:30; 8:58: Jesus' divine identity.
- Isaiah 44:24 -> John 1:3; Colossians 1:16: Jesus as Creator.
- Isaiah 45:5-6 -> John 20:28: Thomas recognizes Jesus as God.
- Isaiah 45:18 -> Hebrews 1:10-12: Jesus in creation context.
- Isaiah 45:21-22 -> Acts 4:12: Jesus as the way to salvation.
- Isaiah 46:9 -> John 8:58: Affirmation of God's unique identity.
- Isaiah 48:12-16 -> Revelation 1:17: Jesus is the Father Incarnate John 14:7-10; 20; 10:30-38

Below are key KJV Isaiah texts that declare “there is none else” / “I am the first and the last” etc., followed by New Testament KJV passages that identify those same divine titles, works, or claims with the Lord Jesus Christ. Each pair is followed by a brief note showing how the NT applies the Isaiah claim to Jesus.

- Isaiah 41:4 — “Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.”
- NT parallels: Revelation 1:17-18 — “I am he that liveth, and was dead; and, behold, I am alive for evermore... I have the keys of death and of hell.”

- Note: Revelation applies eternal, sovereign “I am he” language to the risen Christ.
- Isaiah 42:8 — “I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”
- NT parallels: John 5:23 — “That all men should honour the Son, even as they honour the Father.”
- Note: Jesus receives the honour and glory of God, fulfilling the claim that God’s glory is not given to another.
- Isaiah 43:10-11 — “Ye are my witnesses... that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.... I, even I, am the LORD; and beside me there is no saviour.”
- NT parallels: John 14:6 — “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”; Acts 4:12 — “Neither is there salvation in any other: for there is none other name under heaven...”
- Note: The NT explicitly presents Jesus as the exclusive Saviour and the divine “I am.”
- Isaiah 44:6 — “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”

- NT parallels: Revelation 1:8 & 22:13 — “I am Alpha and Omega, the beginning and the end, saith the Lord... I am the Alpha and Omega, the beginning and the end, the first and the last.”
- Note: John’s Revelation attributes “first and last” / Alpha & Omega directly to Christ.

- Isaiah 44:8 — “Is there a God beside me? yea, there is no God; I know not any.”
- NT parallels: John 10:30 — “I and my Father are one.”; John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”
- Note: Jesus’ “I am” statements and claim of oneness with the Father link him to Yahweh’s unique divinity.

- Isaiah 44:24 — “Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things...”
- NT parallels: John 1:3 — “All things were made by him; and without him was not any thing made that was made.”; Colossians 1:16 — “By him were all things created...”
- Note: The NT applies the Creator role of Yahweh to Christ.

- Isaiah 45:5-6 — “I am the LORD, and there is none else, there is no God beside me: ... That they may know ... that there is none beside me. I am the LORD, and there is none else.”

- NT parallels: John 20:28 — Thomas answered and said unto him, “My Lord and my God.”; Philippians 2:9-11 — God hath highly exalted him... that at the name of Jesus every knee should bow...
- Note: The NT accepts worship of Jesus and attributes unique divine status to him.
- Isaiah 45:18 — “For thus saith the LORD that created the heavens; God himself that formed the earth... I am the LORD; and there is none else.”
- NT parallels: Hebrews 1:2 & 10-12 — the Son is the agent of creation and is eternal (Hebrews cites the Father’s creative decree and applies eternal decrees to the Son).
- Note: Hebrews and the Johannine/Pauline texts identify the Creator (Yahweh) with the Son.
- Isaiah 45:21-22 — “Have not I the LORD? and there is no God else beside me; a just God and a Saviour... Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”
- NT parallels: Acts 4:12; John 14:6; Romans 10:9-13 (faith in Christ for salvation).
- Note: The exclusive salvation claimed by Yahweh is applied in the NT to Jesus alone.
- Isaiah 46:9 — “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me.”

- NT parallels: John 8:58 (“I am”) and Revelation where Christ is called the First and the Last; also Hebrews 13:8 (“Jesus Christ the same yesterday, and to day, and for ever”).
- Note: The NT identifies Jesus with the unchanging, unique God of Israel.

- Isaiah 48:12,16 — “Hearken unto me, O Jacob and Israel, my called, I am he; I am the first, I also am the last.... Now the Lord GOD, and his Spirit, hath sent me...”
- NT parallels: Revelation 1:17-18; John 8:42; Hebrews 1:1-3 (the Son sent and appointed by the Father).
- Note: Isaiah’s “I am the first and the last” and the sending language are applied to Christ in the NT.

Summary: Isaiah repeatedly asserts the uniqueness, eternality, creative work, and exclusive salvific role of Yahweh (“I am...there is none else”). The New Testament identifies Jesus with these divine titles and works (e.g., John 1; Colossians 1; Hebrews 1; Revelation 1,22), accepts worship due to him (John 20:28; Philippians 2:9-11), and records Jesus’ own “I am” claims (John 8:58) and his description as “the first and the last” (Rev. 1:17–18; 22:13). Those scriptural links are why Christians conclude the one God of Isaiah is the Lord Jesus Christ, affirming the oneness of God in Christ

Isaiah 53 (King James Version)

¹Who hath believed our report? and to whom is the arm of the LORD revealed? ²For 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. ³He 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. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But 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. ⁶All 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. ⁷He 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. ⁸He 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. ⁹And 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. ¹⁰Yet 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. ¹¹He 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. ¹²Therefore 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.

Psalm 22 (King James Version)

¹My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? ²O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. ³But thou art holy, O thou that inhabitest the praises of Israel. ⁴Our fathers trusted in thee: they trusted, and thou didst deliver them. ⁵They cried unto thee, and were delivered: they trusted in thee, and were not confounded. ⁶But I am a worm, and no man; a reproach of men, and despised of the people. ⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ⁸He trusted on

the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ⁹But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. ¹⁰I was cast upon thee from the womb: thou art my God from my mother's belly. ¹¹Be not far from me; for trouble is near; for there is none to help. ¹²Many bulls have compassed me: strong bulls of Bashan have beset me round. ¹³They gaped upon me with their mouths, as a ravening and a roaring lion. ¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look and stare upon me. ¹⁸They part my garments among them, and cast lots upon my vesture. ¹⁹But be not thou far from me, O LORD: O my strength, haste thee to help me. ²⁰Deliver my soul from the sword; my darling from the power of the dog. ²¹Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. ²²I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. ²³Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. ²⁴For he hath not despised nor abhorred the affliction of the

afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. ²⁵My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. ²⁶The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. ²⁷All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. ²⁸For the kingdom is the LORD's: and he is the governor among the nations. ²⁹All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. ³⁰A seed shall serve him; it shall be accounted to the Lord for a generation. ³¹They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

John 1 (King James Version)

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not. ⁶There was a man sent from God, whose name was John. ⁷The same came for a witness, to bear witness of the Light, that all men

through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light, which lighteth every man that cometh into the world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. ¹⁵John bare witness of him, and cried, saying, This was he of whom I spoke, He that cometh after me is preferred before me: for he was before me. ¹⁶And of his fulness have all we received, and grace for grace. ¹⁷For the law was given by Moses, but grace and truth came by Jesus Christ. ¹⁸No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. ¹⁹And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ²⁰And he confessed, and denied not; but confessed, I am not the Christ. ²¹And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. ²²Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of

thyself? ²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. ²⁴And they which were sent were of the Pharisees. ²⁵And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? ²⁶John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; ²⁷He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. ²⁸These things were done in Bethabara beyond Jordan, where John was baptizing. ²⁹The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. ³⁰This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. ³¹And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³²And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. ³³And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ³⁴And I saw, and bare record that this is the Son of God. ³⁵Again the next day after John stood, and two of his disciples; ³⁶And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷And the two disciples heard him speak, and

they followed Jesus. ³⁸Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ³⁹He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ⁴⁰One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. ⁴¹He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴²And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. ⁴³The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. ⁴⁴Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. ⁴⁶And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. ⁴⁷Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! ⁴⁸Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. ⁴⁹Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou

art the King of Israel. ⁵⁰Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. ⁵¹And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Philippians 1 (King James Version)

¹Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: ²Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ³I thank my God upon every remembrance of you, ⁴Always in every prayer of mine for you all making request with joy, ⁵For your fellowship in the gospel from the first day until now; ⁶Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: ⁷Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. ⁸For God is my record, how greatly I long after you all in the bowels of Jesus Christ. ⁹And this I pray, that your love may abound yet more and more in knowledge and in all judgment; ¹⁰That ye may approve things that are excellent; that ye may

be sincere and without offence till the day of Christ;

¹¹Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

¹²But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; ¹³So that my bonds in Christ are manifest in all the palace, and in all other places; ¹⁴And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. ¹⁵Some indeed preach Christ even of envy and strife; and some also of good will: ¹⁶The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: ¹⁷But the other of love, knowing that I am set for the defence of the gospel. ¹⁸What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. ¹⁹For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, ²⁰According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. ²¹For to me to live is Christ, and to die is gain.