

# **The Name Yahweh and God the Father and God the Son: The Name *Yahweh* and a Listing of Some of the Large Number of Passages in the Hebrew Old Testament Where We Can See God the Son Along with God the Father**

Article by Karl Kemp; September 2009; Expanded August 2011

The Name *Yahweh*. By taking this very significant and glorious name for Himself, God (the God of creation, the God of the Bible, the God of Abraham, the God of Israel) was boldly declaring, for one thing, that He, and He alone, is God. (That bold declaration didn't go over well in the ancient world where essentially all the people believed in many gods. They didn't want to hear that Yahweh, and He alone, is God any more than the people of the world today want to be told that the only way to be saved is through the Lord Jesus Christ.) By taking that name God was also declaring His eternal existence, that He always was and always will be. The name Yahweh applies first and foremost to God the Father, but like with the word "God" in the New Testament, it is used quite a few times for God the Son, as I will demonstrate in this article. The fact that the name can be used for the Son strongly confirms His deity.

The most widely accepted viewpoint is that the name Yahweh<sup>1</sup> was derived from the imperfect "tense," third person, masculine, singular form of the Hebrew verb "to be." See Ex. 3:13-15. Note "LORD" (Yahweh) in Ex. 3:15. It is important to know that the Hebrew translated "I AM" in 3:14 ("Eheyeh") is very closely related to Yahweh.<sup>2</sup> "I AM" is the imperfect "tense," first person, masculine, singular form of the same verb. The words "I AM WHO I AM" of Ex. 3:14 would probably be better translated "I AM FOR I AM, or the equivalent."<sup>3</sup> Moses was to tell the people that God's name is "I AM

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<sup>1</sup> The Hebrew Bible just has YHWH, without any vowel letters, but "Yahweh" is widely accepted as the most likely original pronunciation. (Modern Hebrew has a "v" instead of a "w.") There also is widespread agreement that "Jehovah" is not the correct pronunciation. For one thing, the Hebrew doesn't have a "J." The first letter is pronounced like our "Y." More importantly, there is widespread agreement that the symbols that represent vowel letters that were added to the Hebrew text for the name YHWH by the Jewish Masoretic scholars (in medieval times) that yield the pronunciation Yehovah (Yehowah) were not intended to go with the consonants YHWH. The Masoretic scholars added the symbols for the vowels for the noun Adonay to remind those reading the text to say Adonay (an exalted word for Lord), not Yahweh, since they didn't want God's holy name to be spoken. It wasn't like that in Old Testament days when the people of Israel would even use the name Yahweh, or the abbreviated form Yah, as part of their names. Jehoshaphat, for example, means "Yahweh Judges."

<sup>2</sup> When Jesus said to some of His Jewish opponents, "Truly, truly, I say to you, before Abraham was, I am" in John 8:58, they understood that He was claiming to be deity, and (as the next verse shows) "they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." See under John 8:58 and 8:24 in my paper on John chapters 5-8.

<sup>3</sup> The BDB Hebrew Lexicon under *asher* (8ec, page 83) shows that this word is sometimes translated "forasmuch as, in that, since, because." The NASB, 1995 edition, translates this very-often-used word "because" 45 times and "since" 3 times. On page 218, in the discussion under the name Yahweh (under "I"), one of the viewpoints that the BDB Hebrew Lexicon gives for the meaning here in Ex. 3:14 is "I am (this is my name) inasmuch as I am...." There is a two page article on the name Yahweh in the *Theological Wordbook of the Old Testament* (published by the Moody Bible Institute, 1990, pages 210-212), written by J. Barton Payne. (I took Advanced Hebrew with Dr. Payne at Covenant Seminary in the early 70s.) I'll quote three sentences from this article. "Critical speculation about the origin and meaning of 'Yahweh'

FOR I [and only I] AM [God, and I always was and always will be God.”<sup>4</sup> The words of Ex. 3:14 help us understand the super-important name Yahweh. The name Yahweh means “He is,” or the equivalent, and it includes the ideas that He and only He is, and He always was and always will be. The BDB Hebrew Lexicon under Yahweh on page 218 (under 2) says, “But most take it as...*the one who is*: that is, *the absolute and unchangeable one*....” Whereas the name Yahweh is very common for God in the Old Testament, being used over 6,500 times, I don’t believe the name “I AM” is used anywhere else in the Old Testament.

The name Yahweh is used 6,824 times in the Hebrew Old Testament. The NASB, 1995 edition, translated the name LORD 6,399 times; LORD’s 111 times; and GOD 314 times. The NASB translated GOD 314 times in those places where *Yahweh* was used with a noun meaning Lord. These numbers were taken from the “Hebrew-Aramaic Dictionary” in the back of “Exhaustive Concordance of the Bible” for the NASB, 1995 edition. (A Concordance like that, with the Hebrew-Aramaic and Greek Dictionaries included, is one of the most important Bible study tools available to a Christian.) The NASB (and some other translations including the KJV, NKJV, and the NIV) has the word LORD with four capital letters to show that Yahweh was used in the Hebrew.

I’ll always quote from the New American Standard Bible, 1995 edition, in this article unless I mention otherwise. Sometimes I make comments in the middle of quotations using brackets [ ].

This article can stand by itself, but it also serves to supplement and to help confirm what I said in my papers, “Who Do We Worship?” “Who Do We Pray To?” and “More on the Trinity: Some Key Passages from the New Testament Where We Can See the Full Deity and Preexistence of God the Son with God the Father and Some Key Bible Passages Used to Teach a Oneness View of God.” These papers/articles are located (for one place) on my internet site (Google to Karl Kemp Teaching).

Many more such passages could be listed than those I list in this article. It is significant that many of these passages demonstrate that God the Son existed with God the Father and that He was very active in the years before His incarnation.<sup>5</sup> Some of them show that

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seems endless...but the Bible’s own explanation in Ex. 3:14 is that it represents the simple (Qal) imperfect of *hawa* ‘to be.’ I am [is] what I am. The precise name Yahweh results when others speak of him in the third person, *Yahweh* ‘He is.’ ”

<sup>4</sup> Compare the name of God the Father in Rev. 1:4, 8; 4:8; 11:17; and 16:5.

<sup>5</sup> Those who hold a oneness view of God don’t have any room for the existence of the two distinct Persons of God the Father and God the Son in the years before the incarnation. After the incarnation, they still don’t have room for the distinct Persons of God the Father and God the Son, but they speak of God (the one Person) being in Jesus Christ and also being in heaven. They (at least some of them) speak of the divine nature of Jesus and of the human nature of Jesus, with room for the human nature to pray to, for example, the divine nature. They (at least some of them) use the name Jesus for the human nature of Jesus and for Jesus with His divine and human natures. I have also heard some oneness believers use the name Jesus for the physical body of Jesus.

Orthodox Christianity has always agreed that Jesus has two natures, divine and human, but I don’t believe it is reasonable to speak of one nature praying to the other nature. I’ll quote the relevant definitions for “nature” from my *Webster’s New World Dictionary*. “1. the essential character or a thing; quality or qualities that make something what it is; essence 2. inborn character; innate disposition; inherent tendencies

He is deity and always existed with God the Father, but those super-important facts weren't all that clear in Old Testament days, without the light from the first coming of the Lord Jesus Christ and the New Testament. We know that this other Person is God the Son (in His preincarnate state) mostly because of the New Testament. But it is clear in the Old Testament that this Person is a Person distinct from the One we typically call God the Father (who was very often called Yahweh in the Old Testament), and it is quite significant that the deity of this Person often shines through in the Old Testament, as I will demonstrate in this article. Several places He is called Yahweh, for example, but not in a way that confuses Him with the Person of God the Father. Essentially all of these passages show that the Son has a role subordinate to the Father, but the Bible (and especially the New Testament) makes it clear that He is fully deity with the Father (and the Spirit).

**HE IS THE ANGEL OF YAHWEH.** God the Son frequently appears in the Old Testament as the Angel (or, we could translate Messenger) of Yahweh. See, for example, Gen. 16:7-14; 22:1-19; Exodus chapter 3; Jud. 2:1-5; 1 Chronicles 21; and Zech. 1:8-12; 2:1-11; 3:1, 2; and there are many more passages. I'll briefly comment on each of the passages I just listed as we continue. It must be understood, of course, that God the Son is not a *created* angel. He existed with God the Father (and God the Holy Spirit) before any creation took place, and everything that was ever created was created through Him and for Him (John 1:1-3, Col. 1:16, 7, for example).

With this terminology, the Angel of Yahweh, we see two Persons. We see Yahweh (God the Father) and we see the Angel (or Messenger) of Yahweh (God the Son). Both Persons are mentioned in some of these passages. And the Angel of Yahweh is called Yahweh in some of these passages, which strongly confirms his deity, and His deity is sometimes demonstrated by things that He says. Also, in every passage I listed we see the Angel of Yahweh (the preexistent Son of God) existing and doing things in Old Testament days, in the days before He became the God-man through His incarnation.

Genesis 16:7-14. The Angel of Yahweh found Hagar after she had been sent away by Sarai. The deity of the Angel is obvious in verses 10-13. I'll read verses 10, 11, "Moreover, the angel [Angel] of the LORD [Yahweh] said to her, 'I will greatly multiply your descendants so that they will be too many to count.' (11) The angel [Angel] of the LORD [Yahweh] said to her further, 'Behold, you are with child, And you will bear a son; And you shall call his name Ishmael [which means "God hears"], Because the LORD [Yahweh] has given heed to your affliction.'" It would be much better to translate "the LORD [Yahweh] hears," instead of "the LORD has given heed." There is a play on words in the Hebrew. The words "Yahweh hears" relate back to the name Ishmael, which means "God hears."

I'll read verse 13 from the NIV, "She [Hagar] gave this name to the LORD [Yahweh] who spoke to her [The Angel of Yahweh was the one who spoke to her, so the Angel is being called Yahweh here (which happens quite a few places), which strongly confirms His deity.]: 'You are the God who sees me, for she said, 'I have now seen the One who sees me.' " As I mentioned, we need the light from the New Testament to be able to fully

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of a person." Orthodox Christianity has always thought in terms of Jesus (the Son of God having become the God-man) praying to God the Father.

comprehend the details regarding Yahweh and the Angel of Yahweh and the Trinity. Many people saw the Angel of Yahweh in Old Testament days, but no one has seen God the Father, at least not since the fall of man (John 1:18; 6:46; Col. 1:15; 1 Tim. 6:16). However, we will see Him after we are glorified.

Genesis 22:1-19. This is the passage where God tested Abraham, initially telling him to sacrifice his son Isaac. The Angel of Yahweh plays a key role in this account. He is mentioned by that name in verses 11, 15. His full deity is obvious in verses 11-18. The words, “declares the LORD [Yahweh]” of verse 16 refer to the declaration of the Angel of Yahweh. As I mentioned the Angel of Yahweh is called Yahweh several places in the Old Testament, which strongly confirms His deity. Even though His deity is often emphasized (as in Gen. 22:11-18), and He can also be called Yahweh (even as the Son is called God several times in the New Testament), the Angel of Yahweh is clearly distinguished from Yahweh [God the Father] by His name and sometimes by both Persons being mentioned in passages in the Old Testament. We will come to some very clear examples of seeing the two Persons as we continue.

Exodus chapter 3. This is the passage where the Angel of Yahweh appeared to Moses in a burning bush to send him back to Egypt to set His people free. The Angel of Yahweh is mentioned in verse 2, but as the passage continues this same Person is also called Yahweh, the God of Abraham, etc., which strongly confirms the deity of the Angel of Yahweh.

Judges 2:1-5. The Angel of Yahweh spoke to the sons of Israel in the days of the Judges. His deity is obvious in these verses.

1 Chronicles chapter 21. The Angel of Yahweh is mentioned in verses 12, 15-18, 27, 30. Yahweh gave directions to the Angel of Yahweh in verse 27, so two Persons are mentioned here. 2 Chronicles 3:1 says, “Then Solomon began to build the house of the Lord [Yahweh] on Mount Moriah, where *the LORD [Yahweh]* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.” The Angel of the Lord [Yahweh] had appeared to David (as pictured in 1 Chronicles chapter 21), but here He is called Yahweh, as He is on occasion..

Zechariah 1:8-12. The Angel of Yahweh is the dominant Person in verses 8-11. He is mentioned by name in verses 11, 12. In verse 12 He intercedes before Yahweh in behalf of the people of Israel who were in difficult circumstances at that time, after they had returned from the Babylonian captivity. The fact that He interceded to Yahweh [God the Father] showed that He was a Person distinct from God the Father. (This passage, and the next two passages from the book of Zechariah, are discussed in some detail in my paper titled, “Verse-by-Verse Studies of Zechariah Chapters 1-8 and Malachi 2:17-4:6,” which is available on my internet site). The Son of God still intercedes before God the Father for the people of God (Rom. 8:34).

Zechariah 2:1-11. (I believe we can see the Angel of Yahweh in 2:1-7, but I’ll just comment on verses 8-11 here. For the details on 2:1-11, see my paper mentioned in the

preceding paragraph.) In verses 8, 9, and 11 the Angel of Yahweh mentions that He has been sent by Yahweh, so we can see two distinct Persons here, as in Zech. 1:8-12. But these verses also emphasize the full deity of the Angel of Yahweh. The words at the beginning of verse 8, “For thus says the LORD [Yahweh] of hosts” apparently refer to the Angel of Yahweh. So too the words at the end of verse 10, “declares the LORD [Yahweh].” And the words of verse 11 spoken by the Angel of Yahweh strongly confirm His full deity, “Many nations will join themselves to the LORD [Yahweh] in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord [Yahweh] of hosts [here referring to God the Father] has sent Me [the Angel of Yahweh] to you.”

Zechariah 3:1, 2a. I’ll quote these verses, “Then he showed me Joshua the high priest [Joshua was the high priest in the days of Zechariah the prophet.] standing before the angel [Angel] of the LORD [Yahweh], and Satan was standing at his right hand to accuse him. [For Satan to accuse the high priest of Israel was for him to accuse Israel.] (2) The LORD [The name Yahweh here refers to the Angel of Yahweh. The fact that the Angel of Yahweh is called Yahweh several places confirms the full deity of the Angel of Yahweh.] said to Satan, ‘The LORD [Yahweh, referring here to God the Father] rebuke you, Satan! ....’ ” Yahweh’s [God the Father’s] rebuking Satan will frustrate his plans, which will result in salvation for God’s people. We see two Persons here, as in several of the passages we have looked at, and even though both Persons are called Yahweh here, it doesn’t cause any confusion. At least it doesn’t cause any confusion once we clearly understand the two Persons of God the Father and God the Son.

**HE IS THE MAN DRESSED IN LINEN.** The same Person as the Angel of Yahweh appears in Ezekiel chapters 9 and 10 and Daniel chapters 10 and 12, but there He is called the man dressed in linen. And apparently this same Person appears in Dan. 8:13-16. (I’ll briefly comment on these passages as we continue.) Essentially all of the passages dealing with the Angel of Yahweh and the man dressed in linen show that He was very much involved with affairs of the people of Israel in the days of the Old Testament, including His speaking of things to take place in the future. The “man dressed in linen” and the Angel of Yahweh are discussed in some detail in chapter 11 of my book, *The Mid-Week Rapture*.

Daniel 10:1-9. I’ll just quote verses 4-6. These verses are discussed on pages 165-167 of my book, *The Mid-Week Rapture*. “On the twenty-fourth day of the first month, while I [Daniel] was by the bank of the great river, that is the Tigris, (5) I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a *belt of pure gold of Uphaz*. (6) His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.” As I mentioned, I believe that this “man dressed in linen” is the same Person as the Angel of Yahweh. He (like the man dressed in linen of Daniel chapter 12 and Ezekiel chapters 9, 10) is the preincarnate Son of God. This is a widely held viewpoint. The fact that the man dressed in linen here has so much in common with the appearance of the resurrected,

glorified Christ in Rev. 1:13-20 serves as a very strong confirmation of this identification. Especially note the face and eyes in both passages.

Daniel 12:5-13. These verses, which are very important verses on end-time prophecy, are discussed in some detail, with many cross-references, in chapter 11 of *The Mid-Week Rapture*. In Dan. 12:5, 6 a question was asked of the man dressed in linen, who was in an exalted position above the waters of the river.<sup>6</sup> Surely this is the same Person as the man dressed in linen of Dan. 10:5, 6. He answered the question with a very important answer in verse 7. Daniel asked Him for more information, and He responded with some very important prophetic words in the following verses (verses 9-13). His prophetic words in verse 11 are extremely important. They show that the abomination of desolation will take place in the *approximate* middle of Daniel's 70<sup>th</sup> week (see Dan. 9:27), a month before the middle of that seven year period.

Daniel 8:13-16. (These verses are discussed, with all of Daniel chapter 8, in chapter 7 of my book, *The Mid-Week Rapture*.) In verse 13, the preincarnate Son of God is called "a holy one." He was asked a question; He gave a very important answer in verse 14. In verse 16, Daniel heard "the voice of a man between the banks of Ulai," who undoubtedly was the same Person as "the holy one [One]." Apparently He was in an exalted position above the waters of Ulai canal, or river (compare Dan. 12:6). This Person gave direction to Gabriel in verse 16.

Ezekiel 9:1-10:8. (These verses are discussed on pages 173-176 of *The Mid-Week Rapture*.) The setting here is that God is ready to intensely judge unrepentant Jerusalem and Judah. Much of that judgment was to come through the Babylonians, but it is clear that the judgment came from God. The man dressed in linen is mentioned in 9:2, 3, 11; 10:2, 7. He plays a very prominent role in these verses. That Person (as in Daniel chapters 10, 12) is the preincarnate Son of God. Yahweh [God the Father] is also mentioned in these verses, so we see God the Father and God the Son here.

I'll read Ezek. 9:4, "The LORD [Yahweh; God the Father] said to him [the man dressed in linen], 'Go through the midst of the city, *even* through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.' " The man dressed in linen was to seal them with a mark on the forehead for protection before the judgment fell. In Ezek. 9:5-9 Yahweh [God the Father] called for intense judgment to fall, but that judgment was not to fall on those who have the mark.

In Ezek. 10:2 God the Father instructed the man dressed in linen to fill His hands with fire from between the cherubim and scatter them over the city of Jerusalem. By following those instructions the man dressed in linen would be initiating the judgment of Jerusalem. The preeminent role of God the Father is apparent here, as it so often is, but the Bible makes very clear the full deity of the Son of God.

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<sup>6</sup> The Angel of Yahweh was in an exalted position "between heaven and earth" in 1 Chron. 21:16. It is quite possible that the man dressed in linen of Dan. 10:5, 6 was also in an exalted position above the waters of the Tigris River.

Every passage we have discussed so far demonstrates that the Angel of Yahweh, the man dressed in linen, and the “holy one [One]” of Dan. 8:13-16, was existing and active in the days before His incarnation. Many of these passages show that He is deity with God the Father, and especially when read in the light of the New Testament, but many of these passages also demonstrate the preeminent role of God the Father.

We Can See Two Persons (or Three) in All of the Listings and Passages that Follow (We can also see the preeminent role of God the Father in all of these listings and passages. In fact the deity of this other Person (the Son of God) isn’t mentioned in most of these listings and passages. We learn of His full deity from other passages, some of which are listed above in this article, but most such passages are found in the New Testament.):

He is the Servant of Yahweh. See, for example, Isa. 42:1-7; 49:1-9. We will discuss these two passages from Isaiah below. Yahweh calls Him “My Servant” in Isa. 42:1 and in Isa. 49:3, 6 and “His Servant” in 49:5.

He is the Son of Yahweh. See, for example, Psalm 2:7 with Acts 13:33; Heb. 1:5; 5:5.<sup>7</sup>

Yahweh sends Him. See Zech. 2:9, 11, for example. (These verses were discussed above.)

Yahweh gives directions to Him in Old Testament days. See Ezek. 9:3, 4, 10:1, 2, for example. (These verses were discussed above.)

Yahweh anoints Him to save and to judge. See Isa. 61:1 with Luke 4:16-21; and He is called the Messiah (the Anointed One) in Dan. 9:25, 26.

Yahweh says that He [Christ Jesus] will build the temple and rule and be a priest on His throne (see Zech. 6:12-15).<sup>8</sup>

Psalm 22:1. Christ Jesus cries out, “My God, My God, why have you forsaken me [Me].” (See Matt. 27:46; Mark 15:34). God the Father is not called Yahweh in verse 1, but He is called Yahweh in verse 19 (and other verses of this psalm). This psalm prophesies of Christ’s crucifixion (see verses 14-18). Verse 16 includes the words, “They pierced my hands and my feet.” In verse 22 Christ Jesus says, “I will tell of Your name [He is speaking to Yahweh, God the Father] to my brethren.” Hebrews 2:12, which quotes Psalm 22:22, confirms that God the Son is speaking to God the Father here.<sup>9</sup>

Psalm 110:1. “The LORD [Yahweh] says to my Lord [to Christ Jesus]; ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’ ” The glorified Son of God has been at the Father’s right hand since His ascension. At the right time, the Father’s

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<sup>7</sup> Psalm 2 is discussed in a verse-by-verse manner in chapter 18 of my book, *The Mid-Week Rapture*.

<sup>8</sup> Zechariah chapter 6 is discussed in my paper titled, “Verse-by-Verse Studies of Zechariah Chapters 1-8 and Malachi 2:17-4:6.”

<sup>9</sup> Psalm 22 is discussed in my paper titled, “Verse-by-verse Studies of Selected Eschatological Psalms”; the paper is located on my internet site.

time, He will come back to save and to judge, and make His enemies a footstool for His feet. The verses that follow in Psalm 110 speak of His being made a priest forever and of His going forth conquering all enemies. Psalm 110:1 teaches the deity of the Lord Jesus (but there are quite a few verses that teach it in a stronger way), including the fact that David (inspired by the Spirit) called his offspring “Lord” in this verse. See Matt. 22:41-45, and this verse is quoted other places in the New Testament.<sup>10</sup>

Isaiah 11:2. “the Spirit of the LORD [Yahweh; God the Father] will rest on Him,” and verse 3 says, “He will delight in the fear of the Lord [Yahweh].” Verse 4 speaks of this anointed One judging the world.<sup>11</sup> Based on the New Testament, we know that “the Spirit of the LORD [Yahweh]” is the Person of the Holy Spirit.

Isaiah 42:1-7. (Isaiah 42:1-4 are quoted with respect to the Lord Jesus in Matt. 12:15-21.) In these verses Yahweh is speaking to His Son, the Messiah. The name Yahweh is used in verses 5, 6 of God the Father. I’ll quote verses 6, 7, “I am the LORD [Yahweh], I have called you [You] in righteousness, I will also hold you [You] by the hand and watch over you [You], And I will appoint you [You] as a covenant to the people, As a light to the nations, to open blind eyes, To bring out prisoners from the dungeon and those who dwell in darkness from the prison.”<sup>12</sup>

Isaiah 49:1-9. I’ll read verses 1, 5, 6, 7. “Listen to Me [God the Son is speaking], O islands, And pay attention, you peoples from afar. The LORD [Yahweh; God the Father] called Me from the womb; From the body of My mother He named Me. ... (5) And now says the LORD [Yahweh], who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel might be gathered to Him (For I [the Son of God] am honored in the sight of the LORD [Yahweh], And My God is My strength), (6) He [Yahweh] says, ‘It is too small a thing that You should be My Servant [a different Person than God the Father] To raise up the tribes of Jacob and to restore the preserved ones of Israel, I [Yahweh] will also make You a light of the nations So that My salvation may reach to the end of the earth.’ (7) Thus says the LORD [Yahweh], the Redeemer of Israel and its Holy One, To the despised One [Christ Jesus], To the One abhorred by the nation [Israel], To the Servant of rulers, ‘Kings will see and arise, Princes will also bow down, Because of the LORD [Yahweh] who is faithful, the Holy One of Israel who has chosen You [Christ Jesus].’ ”<sup>13</sup>

Isaiah chapter 53. He is the Lamb of Yahweh [a different Person than God the Father] who saves and conquers, centering in His all-important atoning death, when He bore our sins with the guilt and the penalties, including the major penalties of spiritual death and bondage to sin. See Yahweh crushing Him for our sake in verse 10, for example.<sup>14</sup>

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<sup>10</sup> Psalm 110 is discussed in a verse-by-verse manner in chapter 19 of my book, *The Mid-Week Rapture*.

<sup>11</sup> Isaiah chapter 11 is discussed in a verse-by-verse manner in my paper titled, “Verse-by-Verse Studies of Selected Eschatological Prophecies from the Book of Isaiah.”

<sup>12</sup> Isaiah chapter 42 is discussed in my paper on the Prophecies of Isaiah mentioned above.

<sup>13</sup> Isaiah chapter 49 is discussed in my paper on the Prophecies of Isaiah mentioned above.

<sup>14</sup> Many key verses of Isaiah chapter 53 are discussed in the first three chapters of my book, *Holiness and Victory Over Sin*. See the listing of passages of scripture near the front of the book.



Jeremiah 33:14, 15. Yahweh causes a Righteous Branch of David [Christ Jesus] to spring forth who will establish righteousness on the earth.

Daniel 7:13, 14. “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days [God the Father] And was presented before Him. (14) And to Him was given dominion, Glory and a kingdom, that all the peoples, nations and *men of every* language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.”<sup>15</sup> It’s easy to see two Persons here. Many passages show that the Son of Man is the Lord Jesus Christ when He comes again at the end of this age to save and the judge (Matt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Rev. 1:7, 13; 14:14). Daniel 7:18, 22, and 27 indicate that the saints will reign along with the Lord Jesus Christ. The saints probably are even included in what the words “Son of Man” mean in Dan. 7:13; so too in Rev. 14:14.

Micah 5:2-4. God the Father is speaking in these verses. The name Yahweh is mentioned in verse 4, referring to God the Father. I’ll read verse 2, “But as for you, Bethlehem Ephrathah, *Too* little to among the clans of Judah, From you One [God the Son] will go forth for Me [Yahweh, God the Father] to be ruler in Israel. His [God the Son’s] goings forth are from long ago, From the days of eternity.” These last words confirm His deity (though this point wasn’t fully clear in the Old Testament). See Matt. 2:1-6.<sup>16</sup>

The deity of this other Person, the Son of God, is affirmed in many of the verses I listed above, where He is called Yahweh, for example. For another example, there is widespread agreement that the Person called Yahweh throughout Genesis chapter 18 is the same Person as the Angel (Messenger) of Yahweh. Also, the deity of this Person (the child/son who is given to us by Yahweh, God the Father) is strongly confirmed in Isaiah 9:6.<sup>17</sup>

Zechariah 3:8. (Verses 7, 10 show that Yahweh, God the Father, is the One speaking here), “for behold I am going to bring in My Servant the Branch [Christ Jesus],” and He goes on to speak of solving the sin problem through Him.<sup>18</sup>

As I mentioned, many more passages could be included, but I believe the verses I have included suffice to demonstrate that the Old Testament strongly affirms the Persons of Yahweh and His Son. The preeminent role of God the Father is evident in most of passages cited in this article. Many of these passages confirm that the Son of God was very active in the days before His incarnation. (He did not merely exist in the mind of God the Father before the time of His incarnation, as you sometimes here it said.) Some of these verses demonstrate the full deity of the Son of God, even though the Trinity and the deity of the Son of God weren’t fully revealed in the Old Testament.

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<sup>15</sup> These verses are discussed in some detail in my book, *The Mid-Week Rapture*, starting on page 75.

<sup>16</sup> Micah 4:9-5:6 are discussed in chapter 17 of my book, *The Mid-Week Rapture*.

<sup>17</sup> Isaiah 9:1-7 are discussed in my paper titled, “Verse-by-Verse Studies of Selected Eschatological Prophecies from the Book of Isaiah.”

<sup>18</sup> This verse is discussed with all of chapter 3 in my paper dealing with Zechariah chapters 1-8 mentioned above.